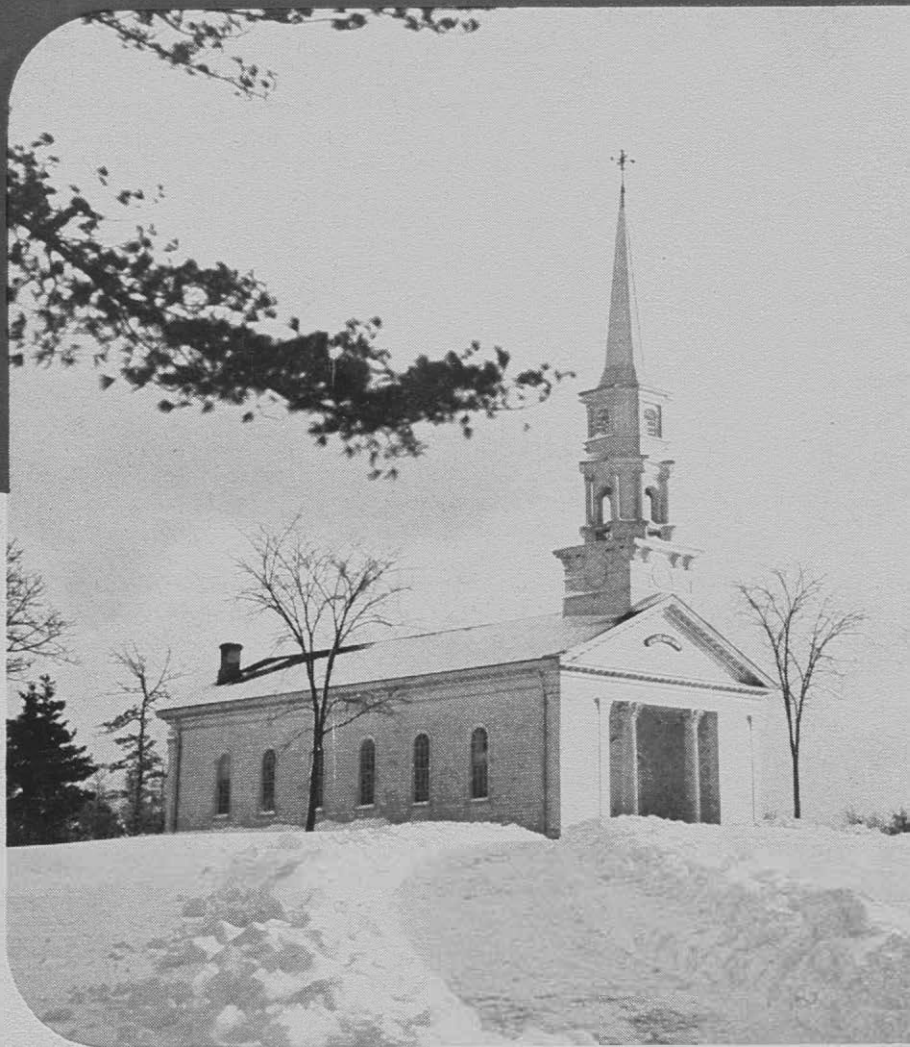


The LUTHERAN



"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"

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JANUARY 7, 1948

5 CENTS



Can A Cow Preach?

A TERRIFIC ELECTRIC storm had visited the area of our mountain mission in southern Virginia, killing two cows. One of the cows represented the total livestock possession of Uncle Mark, a hard-working, 77-year-old gentleman.

"Well, Uncle Mark," said the mountain missionary, when meeting him in the road, "I understand you lost your cow yesterday."

"Yes," replied the old man, as a tear trickled down his wrinkled cheek. "The Lord allowed me to have her and the Lord took her away. It's all right, I reckon. He'll provide somehow."

"What faith," thought the missionary. "He'll provide somehow. . . . Yes. He'll provide . . . hut how? Don't worry, Uncle Mark. You'll get along."

Uncle Mark's faith did prevail, because the school-farm manager concurred in the plan to give a cow out of the school herd, with the understanding that he would return her next calf to the school.

When the cow was delivered to the home of the old gentleman, he could hardly control his emotions for joy. He seemed to have a new lease on life. For weeks he would stop people in the road to take them to see the cow that the Lutherans had given him.

Out of what seemed to be a tragedy, the mission was blessed. The faith of Uncle Mark was reaffirmed and a cow bore witness to the reality of the Gospel to many. —A. KENNETH HEWITT

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	Page	4
World News Notes		9
Washington		11
Canadian Affairs		12
LETTER TO YOU FROM CHINA	By Mae L. Rohlfs	13
American nurse tells of the situation in Tsingtao		
The Pastor Was Leaving	By A. Goos	15
THE YEAR IN THE CHURCH		17
Picture story of 1947 events		
FIRST BIOGRAPHY OF JESUS	By Amos John Traver	26
"Know the Bible" study of the Gospel of Mark		
The Lathrop Family: Fresh Energy	By Margaret A. J. Irvin	28
Personal Problem Clinic	By Earl S. Rudisill	30
Books		31
Across the Desk	By Nathan R. Melhorn	33
Letters to the Editor		35
News of the States:		
Illinois: Cairo—38; Kansas—38; Michigan—40; New York:		
Long Island—41; Rochester—42; Ohio: Cleveland—44;		
Pennsylvania: Harrisburg—45; Washington-Oregon—46		
In Conclusion		50

Next Week: PORT IN A STORM By Paul P. Anspach

THE CHURCH IN THE NEWS

Big decision

Nine men who are the U.S. Supreme Court may decide this month how much or how little religious education two million school children are going to get. They have been asked to rule on the legality of released-time instruction conducted by churches in the schools of Champaign, Illinois.

Decision in the Champaign case may effect various forms of released-time classes in religion held in 7,000 school districts in 46 states.

Last month the released-time question was being argued up and down America. Jewish spokesmen were against the classes. The Rabbinical Assembly of America, in a conference in New York City in December, said "it views with alarm the growing and persistent efforts on the part of various religious denominations to introduce sectarian teachings and practices in the American public school system."

In a pamphlet issued by the Office of Jewish Information, Leo Pfeffer said that the released-time classes, "by bringing religious differences into the public schools . . . frequently promote inter-religious friction and disharmony.

"Jewish children occasionally attend Christian classes regularly for fear of disclosing their differences of religious belief," he said.

Protestant argument

Lined up against released-time classes last month was *The Christian Century*, Protestant periodical which wars against all efforts to strengthen denominational loyalties.

In released-time procedure, said the *Century*, "there is a distinct merging

of the legal function of government (the public school system) with the institutional function of the churches. . . . During the period of released time the school instructors vacate their functions and the several churches take it over with teachers of their own selection.

"These teachers may be ministers, priests, nuns, rabbis, as well as lay persons. As representatives of the churches they give religious instruction to the pupils according to their respective creeds in segregated classrooms in the school building. It would seem to be a clear case of union of church and state."

Catholic argument

What the U.S. Supreme Court does about the Champaign case, said *America*, Roman Catholic journal, is "of deep concern to all Americans." It involves the "serious problem of how the public school may in some way ally itself with religion rather than with secularism, and in some way co-operate with parents toward the religious education of their children.

"The Champaign plan and other 'released-time' plans are one significant example of such co-operation."

The case before the court, *America* said last month, "concerns certain democratic rights of individuals" but more fundamentally "it concerns an element of the democratic process itself—how to balance the rights of the individuals and the welfare of the community."

Religion in San Francisco

A little Christianity has been creep-

ing into San Francisco schools. "Onward Christian Soldiers" is sometimes sung at graduation ceremonies where Jews and other non-Christians participate. The Lord's Prayer is being recited in classrooms.

These were the charges of Mr. Ernest Besig last month, who said he thinks such practices are illegal in California. As northern California director of the American Civil Liberties Union, he is not planning to take action against San Francisco school authorities until he sees what the U.S. Supreme Court says about the Champaign case.

Mr. Besig does not object to Christmas carols in school. They are "part of our culture pattern" and are probably not offensive to the majority of non-Christian students. A survey in 74 San Francisco elementary schools disclosed that 53 had classroom prayers; all 74 sang Christmas carols.

Getting friendly

From Europe since the war have come reports of increasing co-operation between Protestants and Roman Catholics. Particularly in Germany the two groups have worked together as never before. Facing common difficulties, they have aided one another.

According to Dr. Hans Asmussen, differences between Christianity and National Socialism and between Christianity and Communism "are so great that the difference between the Evangelical Church and Roman Catholicism is not so great."

From a correspondent of THE LUTHERAN in Neinstedt, Germany: "It is singular indeed that an attempt has been made to bring Evangelicals and Catholics closer together. Clergymen of both faiths were thrown together into concentration camps. Their common woe and suffering naturally



WORKING TOGETHER

Roman Catholic sister and Lutheran deaconess share in work among the needy in Germany

brought them closer to one another.

"In recent years Catholic thinking has undergone at least a minor change. Some of the Catholic theologians seem to hold a more lenient attitude toward the Reformation and Luther. Dr. Lortz, a Catholic professor in Munster, has written a book on Luther in which he does not brand Luther as the very devil. A few weeks ago he delivered a lecture on Luther before the faculty and students of Bethel, a thing that was unthinkable a few years ago."

Friendship in France

Recently in Paris a Week of Prayer rally was held, under direction of the Roman Catholic archbishop of Paris, Cardinal Suhard, Father Rodionoff of the Russian Orthodox Church, and the Lutheran bishop of Paris, the Rev. Frank Wheatcroft.

A religious play was presented by students of the three Christian faiths, addresses were given by the three chairmen, and the meeting closed with a common recitation of the Lord's Prayer.

The Paris rally "may be regarded as

an entirely new landmark in the history of ecumenical life," reports Helen Iswolsky to *Commonweal*, American Catholic periodical. "Although the Catholic Church does not participate officially in the World Ecumenical Movement, its representatives, priests and laymen, may attend personally and privately certain ecumenic activities."

Christians flee

As 1947 closed, Chinese communists were encircling Mukden, were attacking along the Yangtze, and had closed in around Chefoo, the Shantung peninsula port which the Nationalist government had captured in October.

To Hankow came Dr. John I. Benson, Lutheran missionary of the Augustana Synod, who had been obliged to flee from Kiaksien in Honan province. "Regular Communist troops are well trained and well behaved," he reported.

Roman Catholic missionaries in Sinyang told a *New York Times* reporter "it would be necessary to send an American army."

Christian criticizes

Sharpest critic of the Chiang Kai-shek government was an old-time Nationalist, the "Christian general"—Feng Yu-siang. Last year Marshall Feng had enrolled in the Lutheran Church of China. During 1947 he had been in the United States.

"I am opposed to the United States giving any more financial aid to the present regime in China," announced Marshal Feng in Washington, D. C. "The money will be used to line the pockets of corrupt officials and greedy military officers.

"Chiang's propagandists are trying to convince you Americans that he is the only man who can save China from the Communists. That is not true. In fact,

the very opposite is the case. Once Chiang is eliminated a strong and united anti-Communist government will quickly be established."

Marshall Feng had his critics too. Congressman Walter H. Judd, formerly a missionary in China, said he is a "professional renegade" . . . hoping "to regain the power he once held as a Chinese warlord." Others defended the Marshall with equally strong language.

From Nanking came word from Chiang Kai-shek. Marshall Feng was to come home immediately, he ordered.

Something new in Lutheranism

Down through the heart of Europe flows the Danube. On its banks are the capital cities where Communists are now in control: Vienna, Bratislava, Budapest, Belgrade.

In each of these countries—Austria, Slovakia, Hungary, Yugoslavia—there are Lutherans in considerable numbers, totaling nearly two million. They are a small minority among the Roman Catholics.

This month the Lutheran leaders of the Danube valley countries, plus Poland and Romania, have been invited to meet at Fót, near Budapest. They have been summoned by Hungarian Bishop Lajos Ordass, a vice president of the Lutheran World Federation. They will consider the new situation in which their churches now find themselves. It is hoped that the conference will end the isolation of the Lutheran churches and will strengthen them in their minority status.

Report from Hungary

The Protestant newspaper *Uj Hargangszó* of Nov. 23, 1947, publishes a report on a meeting in Csepel, an industrial suburb of Budapest, at which the Lutheran Bishop Lajos Ordass, with



LIFE WAS DRAB, DIFFICULT IN WARSAW

As the year ended in central Europe, people still found it necessary to wait patiently in line for simple things—a loaf of bread, a ride on the streetcar

many of his congregation, a Roman Catholic priest, Dr. Kalman Ag, the factory-workers, a Communist member of Parliament, Ludwig Drahos, and representatives of the local authorities took part. The report reached America through the Ecumenical Press Service in Geneva.

The meeting has been called to dedicate a damaged Lutheran church, in the restoration of which the churches abroad and especially the working people of Csepel co-operated with great self-sacrifice. The wall around the church was the gift of members of the Communist Party, while a church candlestick was presented by members of the Social-Democratic Party.

In his opening speech the Church Inspector of Csepel explained that within the precincts of this church the spirit of peace, friendship and love of one's neighbor will be fostered and broadened by practical helpfulness. The Ro-

man Catholic priest said: "Let us work together. Let us go hand in hand and lead everyone into the right path, which we must also take ourselves. . . ."

The Communist M.P. said: "Referring to the sermon by Bishop Ordass, we will not only speak. We will also act. I agree with this basis suggested by the Bishop. We must help suffering humanity and for this purpose we can in many cases co-operate. . . ."

Bishop Ordass thanked his hearers for the co-operation between Protestants and Catholics and expressed his thanks to the heads of the state administration and to the labor parties for their helpful words and action. "The church of Csepel is a proof of what it means when people shake hands sincerely and without reservation. That is the basic provision, without which there is no security. . . . What has happened in Csepel could happen on a large scale all over Hungary."

Freedom in eastern Europe

Communists had a peculiar problem in eastern Europe. In countries such as Bulgaria and Hungary, where they had seized control, the larger churches are controlled and supported by the governments. The smaller ones are "free."

In Hungary last month the national assembly was debating a bill abolishing discrimination between "state" and "free" churches. Until now state aid has been given to Roman Catholic, Eastern Rite, Greek Orthodox, Reformed, Lutheran, and Unitarian churches. The new bill would extend aid to Baptists, Methodists, Seventh-day Adventists, Jehovah's Witnesses, and the Plymouth Brethren.

The Bulgarian national assembly passed a similar law last month. Only state-supported church is the Bulgarian Orthodox Church, enrolling 84 per cent of the people. It will receive \$1,050,000 from the government this year. Gradually churches in Bulgaria must become self-supporting. State-aid will cease.

No money for Baptists

In Denmark last summer at the Baptist World Congress, delegates from Romania were given bank drafts and express company checks for \$11,090. They were supposed to take them home to relieve suffering and support the church's work. The money was a gift from U.S. Southern Baptists.

"The drafts which you gave our Romanian delegates at Copenhagen were confiscated at Bucharest when these boys landed at the airport," word finally reached America. "They were not given time even to declare the money or go to the bank to sell it. The boys were put in prison for several days, and no one even knew they had arrived."

Most funds from Protestant churches in America intended for Europeans are

Dr. Ellis B. Burgess, formerly president of the Pittsburgh Synod and the Synod of New York, died Dec. 20. See page 48.

channeled through the office of World Council of Churches in Switzerland. Southern Baptists usually work independently of interdenominational organizations.

Swedish ghost

The Lutheran bishop of Stockholm, Torsten Bohlin, wanted a "scientific investigation of certain ghostly disturbances" at a lonely parsonage in Jamtland province of Sweden.

Five Lutheran pastors who had lived in the house claimed to have been seeing three old ladies, dressed in old-fashioned clothes, knitting on a sofa. The haunts are more apt to appear when the moon is full.

The clergymen, including the present pastor, Erik Indgren, are "very intelligent persons with a critical sense," the bishop says. "It is evident that we here have to do with a wilderness that science has to penetrate."

Protestant miracle

Doctors in Nashville, Tenn., said Mrs. Mary Turbeville could not be cured. At the age of 35 she had been an invalid for eight years. But on Thanksgiving Day she "just felt happy" and decided to walk around the house.

She had been unable to close her fingers, turn her head, or feed herself. Suddenly she regained all these abilities. So sure is she that her cure is permanent that she went down town this month and bought a pair of shoes.

Undoubtedly it was a miracle, a faith cure, stated her pastor, the Rev. W. Leonard Stigler of Grace Baptist Church. Members of the church had been praying for her recovery for many months.

WORLD NEWS NOTES

More people

THE U.S. DEPARTMENT of State estimates the present population of the world—despite the destructiveness of the late war—at 2,250,000,000, and declares it will mount to 2,438,000,000 by 1955. Prewar population was estimated at about 2,000,000,000. If the present rate of increase continues, by the year 2000 there will be 3,375,000,000, a 50 per cent increase.

Europe's population has been increasing rapidly in spite of enormous losses by reason of battle casualties, terrorism, disruption of homes, privation and outright starvation.

Subterfuge

LITTLE PANAMA continues to have a formidable merchant-marine, according to her registry. This carries about 500 ships with a total of 2,700,000 tonnage. Yet Panama herself has no navy, and runs no local-owned merchant-marine. Her last vessel, a tiny steam launch, was sold in 1932 for less than \$9,000.

Her ostensible merchant-marine began during World War II. To avoid risks, American liberty ships registered in Panama, and used her flag for protection against the threats of German U-boats. The practice continued after the war ended, but for a different purpose. Shipowners found the Panama registry a good way to evade the exacting maritime regulations of the U.S. and Britain, and the heavy demands of the seamen's unions.

No tourist trade

URUGUAY, WHICH has come to depend on summer foreign tourist trade for foreign currency to balance her ex-

change credit, is in for heavy worry. The summer travel season, which generally gets going in a large way in December, is faced with an outside "austerity" embargo.

It is due to Argentina's order that no tourist from that land may carry out more than 1,000 pesos (\$250) to spend for pleasure. Since Uruguay's tourist trade from Argentina comprises about 90 per cent of her total receipts, the results will be disastrous to the exchange balance.

Argentina's reason for the restriction is that too much of her money has been flowing out of the land, and her own financial requirements are unbalanced thereby. Gambling casinos in Uruguay will be the worst sufferers because of this embargo. They have generally gathered in about \$15,000,000 each season.

A contributing cause, by the way, for Argentina's "austerity" action is that Britain's severe economic retrenchments have hit Peron's "Five-year Plan" a terrific blow financially.

Oil

ONE RESULT OF threats of violence in the Near East over the Palestine problem has been a suggestion by American defense authorities that U.S.-owned oil companies, operating in that region, might be wise not to construct refineries located near the oil wells they control. The reason for establishing the new refineries at a distance from the oil fields—though the cost would be more—is that under the present uncertain conditions, completely integrated units, in event of war, would be a temptation so near the Russian borders and field of influence.

Vitamins

HOLLAND HAS found a reason for continuing to rule Indonesia. Two of her scientists have been experimenting with the tropical grasses of that land, and have found a way of making the "first synthetic Vitamin A" from these grasses. Heretofore the only source for this vitamin has been a complicated method of extraction from fish oils.

Still prisoners

THE PRISONER-OF-WAR problem is slowly moving to a showdown. Several things have contributed to the delay. Large numbers were involved. They were held in widely scattered localities. There was delay caused by the provision that the return of prisoners should be mutual and co-ordinated.

Some—Russia for instance—wanted her nationals returned promptly, but delayed, under various pretexts, the return of the prisoners she held. She still holds hundreds of thousands of Japanese, and it is reported that not all nationals of her allies have been freed. She has been charged with delaying return, in order to indoctrinate the prisoners with her communist ideology.

The problem has been further complicated by the unwillingness of many Russian, Polish, and Balkan prisoners to return to their native lands because they fear personal danger. Many of the prisoners have been fitted into the economic and industrial necessities of the lands holding them. Premier Atlee of Britain, for instance, contends with respect to German prisoners that their retention is "one of the only practical means by which Germany can make any reparation for the loss and destruction which German aggression has brought." Russia's practice is even more emphatic along the same line.

Finally, there is the attitude taken by many of the prisoners themselves. There were many, for instance, of those who were held in the U.S., who did not want to return home. About 100,000 German prisoners in France openly express their desire to stay in France permanently, as farm workers, miners, and builders. Of the 445,000 PWs still in France, 21,000 have recently been granted the privilege of permanent residence as free workers.

Here and there

THE BUSIEST book in the Melbourne (Australia) Library is the Manhattan Telephone Directory. Librarians are puzzled to know why so many Aussie veterans are looking up phone numbers. . . . VASIL TISHKIN, aged 142, is still working on a Soviet collective farm. He is said to have watched (at seven years of age) Napoleon retreat from Russia, and repeated the experience with Hitler's army. . . . INTER-AMERICAN TOURIST agencies expect, at their Third Travel Congress to be held in Buenos Aires in April, to arrange for an Inter-American Tourist Card. This will do away with visas between all co-operating American countries. Various movements are afoot among European nations to modify the burdensome visa difficulties and delays which now afflict the continent, and discourage tourists. . . . SWEDISH TRAVELERS will have disagreeable going this winter within their own borders. To save electricity for power, the temperature for trolleys will be held to 50 degrees, suburban trains to 57 degrees, and long-distance trains to 62 degrees. . . . ARGENTINA, HAVING discovered 60,000,000 tons of peat of high heat value and low ash content in Tierra del Fuego, intends to market it on a large scale as a substitute for coal.

—JULIUS F. SEEBACH

CONGRESS HAS GONE home. Capitol Hill is quiet. I can't find anybody to talk politics. This page turns to memories of other days.

Washington and Lee

The statues of George Washington and Robert E. Lee had stood, as I recall, since 1907 in the Hall of Fame unaccepted by the Congress. Under the act of Congress each state is allowed the choice of two of its sons or daughters and the Virginia Legislature chose Washington and Lee. The Congress said, "We will take Washington but we won't take Lee."

Virginia answered, "Read your own act. You gave us the right of choice. We have chosen. The statues are in the Capitol and we aren't paying return freight." There they stood until 1933. What a night! The program was in the rotunda of the Capitol. The Marine Band played all the Southern airs as the guests assembled and wound up with "Dixie." Carter Glass presided.

President Gaines of Washington and Lee University made a top-notch speech. Judge Halsey of Lynchburg, a member of the original commission for the statues, made a short speech and said that if Washington had lived at the time of Lee he would have done as Lee did. Lots of eyebrows lifted.

Roosevelt and Churchill

Another memory dates to the darkest days of the recent war. It was Christmas Eve and Winston Churchill had just landed in Washington. I watched him at close range "peck" his glasses on a white pillar on the back porch of the White House where "the national Christmas tree" was being lighted.

Then his speech of radiant English and courage. The next morning came the Federation of Churches' Christmas Service. The church felt like an armed Methodist Church. Even the roof of the church was guarded by FBI and Secret Service. The church left like an armed camp. Altar flowers were inscribed to the memory of the President's mother who was "away" for her first Christmas.

A newspaper reporter told the story of the service and emphasized the singing of the Christmas carols. The story sounded like Churchill and Roosevelt, in sheer gusto, led the singing of the carols. As a matter of fact, Churchill followed every word but I don't think he sang a note.

A 10-minute talk with the British Prime Minister remains one of life's unforgettable memories for this reporter.

V-E Day

The third memory was the night of V-E Day. The lights on the Capitol dome had been off since Pearl Harbor. Most of us had eight o'clock prayer services in the evening of V-E Day. The Capitol dome lights came on again at 8.30 P. M. When our service was over at nine, many war workers got their first glimpse of the lighted dome.

A grizzled old army colonel stood by a tree and wept unashamed. I understand there was noise on "F" Street but Capitol Hill was like a great Cathedral.

One mother whose son was first reported lost in action and then turned up in a prison camp was sitting quietly and looking in reverent gratitude at the lighted dome. "Good evening, Dr. Blackwelder," she said, "but I don't care to talk." That was the mood of that night. —OSCAR F. BLACKWELDER

LAST JUNE, when Prime Minister Mackenzie King was being congratulated on the length of his time as head of the government, the leader of the opposition commented: "We don't like the horse you have been riding, sir, but we do admire your horsemanship."

When a special session of parliament was called for Dec. 5, the opposition had still less liking for the "horse." Only a few weeks earlier a ban had been placed on many imports from the United States, and a stringent limit had been put on funds for Canadian travel south of the border. Reason: an alarming shortage of American dollars.

Parliament opened with the customary "Speech from the Throne" read by the Governor-General, Lord Alexander. This address does not, of course, express his personal views, but the policies which the government will lay before the House of Commons for approval. In it he said: "It is deeply gratifying that our country has been able to play so large a role in rendering assistance to war-devastated lands. In proportion to population, Canada's record has not been equalled by any other country. . . . Further assistance must, however, take into account the exchange difficulties which have arisen."

THE EXCHANGE DIFFICULTIES referred to have arisen from buying goods in the U.S. (which must be paid for in U.S. dollars) while lending or selling in Great Britain and Europe (which brings back only credit or currency not acceptable in the U.S.). As a result Canada's reserve of American currency would be drained of an estimated one billion dollars in 1947.

Two courses of action were open.

One was to let the Canadian dollar take its course and, because of the adverse trade balance, suffer a devaluation. That has happened before, and the Canadian dollar has been as low as 80 cents in terms of U.S. currency. During the war it was fixed at 90 cents. The effect of devaluation would be to discourage Canadian buying in the U.S., and vice versa to encourage American spending in the Dominion. In time, the dollar would right itself.

THE OTHER COURSE, which the government has elected to follow, is to fix the Canadian dollar at par and take measures to preserve the parity by preserving the balance of trade. This is being attempted by prohibiting or limiting the import of a long list of articles including automobiles, electrical appliances, works of art, many fruits and vegetables at certain seasons, and various leather and textile goods. In addition no Canadian may have over \$150 in U.S. funds for travel in any one year, nor may he hold more than \$10 in U.S. currency without a permit. No wonder the opposition doesn't like the horse the Prime Minister and his cabinet are riding!

Some relief from this "moderate austerity program" is expected from the Marshall plan. If and when it goes into effect the United States would probably buy some of its aid material from Canada. Estimates of how much would be spent in Canada are very tentative, but it may run into the billions. For immediate relief from its monetary crisis, however, Canada will rely on a \$300,000,000 loan from the Export-Import Bank.

—NORMAN BERNER

Letter to You from China

By MAE L. ROHLFS

American missionaries—forced to leave Japanese-occupied areas of China soon after Dec. 7, 1941—are back at work. They find the mission properties badly damaged and poorly equipped

Lutheran Hospital Tsingtao, Shantung, China

DEAR FRIENDS:

THE MONTHS SINCE I returned to China have been overflowing months, blessed by the Lord even through the hardships and problems.

The number of patients in our hospital has steadily increased. Especially

were we unprepared for the great influx of patients during July, August, and September. There have been days when our 50-bed hospital has been filled to capacity. We have resorted to setting up extra beds in the halls.

How grateful we are that after these many years there is now hope of a new modern hospital for us. We most surely need one—one fitted in every way to meet the needs. While we are grateful for our present temporary building—the Nurses' Training School—yet it is inadequate. Much time and energy are wasted running back and forth from the hospital in the back of the compound to the front of the building where we must now keep our supplies and stores. Our present set-up is definitely a "make-shift." We do need a modern, well-equipped institution so we may serve our people adequately.

As we minister to the physical many find spiritual healing as well. While sick bodies are being cared for, there is an evangelist to give peace and joy to the soul through the Gospel message as the patient lies there willing and eager to listen.

I KNOW THAT each one of you is doing his best to put the need of rebuilding the hospital before your Sunday schools. May God grant that each heart be opened to give the best gift for his suffering children out here.

For years efforts have been made

Miss Mae L. Rohlf, assistant superintendent of the Lutheran Hospital in Tsingtao, Shantung, returned to China in March 1946.

She is in charge of the temporary 50-bed hospital which was re-opened following the return of our missionary personnel.



Invading armies confiscated all of the equipment and medical supplies, leaving the building scarred and unfit for further use. The Chinese government, the Red Cross, the U.S. Marines and the UNNRA all co-operated to provide temporary quarters and meager equipment and supplies for the present unit.

During January the Board of Foreign Missions is calling upon church schools to give a minimum of \$60,000 to help rebuild and equip Tsingtao Hospital.

throughout China to educate the mothers in the necessity of pre-natal and obstetrical care. Before the war we made very little progress in this direction. But China has changed. The influx of obstetrical patients throughout these months has been more than we looked for. We have opened a pre-natal clinic and are very thankful in having with us Dr. West. She is an obstetrician, the wife of a Presbyterian missionary here in Tsingtao, and the mother of four children. She gives us four hours a week for our clinic.

One of the greatest joys of this past year has been the arrival of the station wagon for our hospital work. I express my joy and thankfulness to the West Penn Conference for this fine gift. I thank God for the people whose efforts and interest made this possible. It has done much to facilitate better supervision of our T'ai Tung Chen Hospital (a ten-bed branch hospital in an industrial section of Tsingtao). It has also made transportation much easier here in Tsingtao.

We had a very happy afternoon during "mission meeting" last month when the hospital staff and 22 student nurses entertained the members of the mission at a "get acquainted" tea. We rejoice that all of our missionaries are back on the field. By meeting together at frequent intervals for a social time we learn to know one another and so help to unify the work of the mission. We have a splendid group of young women now studying in our nurses' training program and a consecrated staff of nurses and doctors. We beg your prayers for us and the work.

Your loving kindness has expressed itself in sending many boxes. They have all come through in fine condition. I speak for the entire group when

I say a most sincere and loving "thank you." It is good to feel that we have many of the needful things to go forward in our work. What we lack in one thing God makes up to us.

ONE MORNING during chapel, after I had been up most of the night with an obstetrical case, one of the nurses prayed in thanksgiving "for the health and strong body which God has given Miss Rohlf's." The thought came to me that truly I was taking the blessings of health much for granted, without too much thought of thanking him. We do live a busy and strenuous life.

There are problems that face us today that would truly stagger us if we had to go on our own strength. Night after night we may be called out of bed for sudden turns-for-the-worse in patients, for necessary and quick service in the midnight hours. We do thank God for the health he has given us and pray that he may soon send us an American doctor to help shoulder some of the responsibility.

It was wonderful to have Miss Evelyn Coovert arrive on the scene this summer just when we were swamped with obstetrical cases. The China stork brings most of his babies during the summer months just as the U.S.A. stork does. Miss Coovert put on her uniform and took charge of the nursery. She said that was one place where the babies spoke Chinese and she English, but both understood each other perfectly. Of course I am anxiously awaiting her return from language school next June.

Christmas is here again, and again God's angels tell us the Christmas story—"peace on earth, good will toward men." Let us pray together as never before that men MAY heed his message.

Sincerely, your missionary,

MAE L. ROHLFS

THE PASTOR WAS LEAVING

YES, THE PASTOR was leaving. On Sunday he had announced his acceptance of the call extended to him by the church at Stewardshipminded. The congregation was thinking this over during the service.

The pastor had chosen as his text: "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." He spoke of the cross of Calvary and said that Jesus had given all, his very life, and then continued: "You are bought with a price. You are saved to serve. Jesus looks to you to bring the good tidings of salvation to others, to share with others what he has entrusted to you. You are only stewards of the manifold gifts and grace of God. Will you not serve him who first served you?"

THE SERMON WAS OVER and the pastor announced the hymn: "When I survey the wondrous cross." How his people liked to sing that hymn. At the fourth stanza the voices seemed to rise in crescendo: *Were the whole realm of nature mine, that were a tribute far too small; love so amazing, so divine, demands my soul, my life, my all.*

The refrain was still ringing in the ears of the councilmen as they gathered the offering. Close to the front sat Mr. Selfsatisfied. He had been touched by the sermon and the hymn. But when the offering plate came to him, he pulled out a quarter. Before the service he had put it in his vestpocket for the offering. Now the plate passed Mrs. Welltodo and was entrusted with her dime. She always gave a dime. And so it went on. And the jingle-jangle of quarters, dimes, and nickels almost drowned out the refrain: *Love so amaz-*

ing, so divine, demands my soul, my life, my all.

As the people left the church one could hear such remarks as "It is too bad he is leaving." . . . "Wonder why he is leaving?" . . . "Will we get another pastor soon?"

LATER THAT DAY Mr. Sincere dropped in at the parsonage. After expressing his regrets that the pastor was leaving he said: "Pastor, your sermon and that hymn opened my eyes. I always thought I was doing enough for the church if I gave my annual contribution of \$25 a year for your salary, and a quarter or dime on the offering plate, and a dollar on special occasions.

"I realize now that love so amazing, so divine, demands my soul, my life, my all. And that means I should give the Lord as much as I can. Here is \$50, which I wish you would send to Lutheran World Action.

"God has given me much, and my family never yet needed to go hungry. I believe Jesus wants us to share with the needy in Europe and other parts of the world. Later on I want to give a larger gift also to missions. I am afraid I never realized till today what a privilege we have enjoyed in having the gospel through the services of the church. And, pastor, I want to promise you that if and when we get a pastor again, I am going to give more for the church and its work. From now on I want to work with the pastor to push the work of the Lord and not to put on the brakes. I am sorry I did not start sooner. Perhaps you would not be leaving. . . ."

AS THE PASTOR took the money and thanked Mr. Sincere, his heart was

warmed. He knew that his labor had not been in vain, but that the ice was broken even in the city of Selfcome-first. It had been hard for him in this congregation, and often he had been discouraged when his people had said: All that preacher wants is money.

He had not thought so much of money but that the people should first give

themselves to the Lord and then give of their talents and money for the work of the Lord. He had wanted them to know the joy of being co-workers with God. Now he knew his work had not been in vain. And the refrain floated soothingly through his thoughts: "Love so amazing, so divine, demands my soul, my life, my all." A. Goos

A LETTER THAT WAS NEVER WRITTEN

Dear Sir and Brother:

Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I would like to learn before giving you my decision and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is city or country work. This is important, as I have been told that once a man begins in country work it is well nigh impossible to obtain a city parish. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training: in fact, I may say with pardonable pride that I am a Sanhedrin man.

I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia you might mention these facts in Macedonia and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church. I will say that I am a first-class mixer and especially strong on argumentative preaching.

Solicitously yours,

PAUL

—From the Canadian Churchman



Over the New Year—over the near-by tomorrow—God has mercifully drawn a cloud, and let us thank Him for it. Probably not one of us is brave enough to go through the year if we knew all that it is to bring, and could see it all at once. . . . The future would lose its fascination if we knew all its happenings in advance. But God is gracious. He does not ask us to live all of life at once, but only one day at a time. . . . We may be sure that the future is based upon the old workings of Law, the deep things of human feeling, and the unchanging Word of God.

—JOSEPH FORT NEWTON in *The Truth and The Life*

The Year in the Church

PICTURE STORY OF 1947 EVENTS

In this year the tide of American prosperity climbed higher. There were 60 million people employed in the U.S. The nation's income was larger and more widely distributed than ever before. Prices were high, but so were wages and profits. Almost any banker or bus driver might think that the golden age had come. But no one did think that.

News reports from overseas were dismal, alarming. Most of the European nations were sinking deeper into poverty. There was rioting in the streets of Rome. Arabs and Jews were slaughtering one another in Jerusalem. There had been mass murder in India. China was in a chronic condition of civil war.

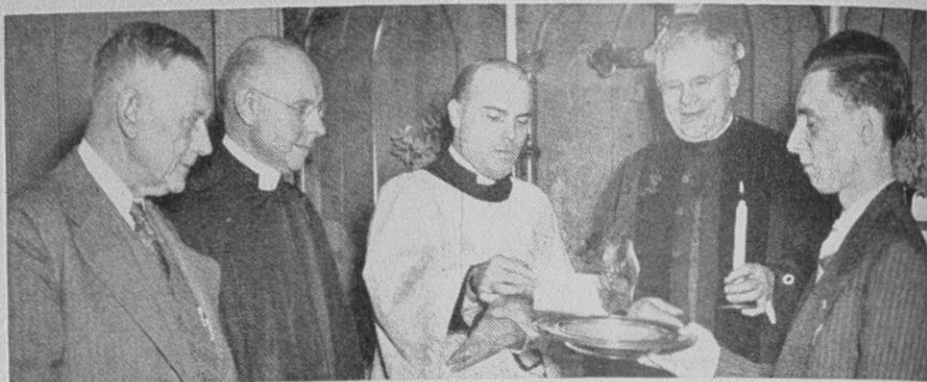
The world was being split in two by the intense power struggle of the United States versus Russia. Communists had tightened their grip on Hungary, Poland, Romania. The U. S. had advanced in Greece, Turkey, and was considering a far-reaching program of support for all western Europe.

On the great stage of world events, the churches seemed to have merely a bit part, with just a few lines to speak now and then. The sick were visited by faithful pastors and laymen, and men and women in prisons received the church's ministry. The Word was preached each Lord's day in thousands of churches, and the sacraments were administered. It was the American Christians who had strengthened the willingness of their representatives in government to extend help to suffering people in other lands.

The churches were seldom on the front page of the newspapers reporting swirling events of a turbulent, unpredictable decade. But the churches were at work, as the wind and rain and sun.



A NEW CHURCH IS DEDICATED. . . In San Antonio, Texas, Faith congregation—organized in 1940—moves into its home. In 1947 number of missions—40—established in the United Lutheran Church far exceeded previous years. Forty more missions are scheduled for 1948.



IN EVERY WEEK throughout 1947, some church somewhere in the ULC was burning a mortgage, as long-standing debts were being paid off. At Calvary Church, Jersey City, N. J., candle-flame is applied to the cancelled mortgage.

Similar rituals were being enacted in every area. Lutherans of America had paid off 75 per cent of their church debts in 10 years. Debts will climb again as new buildings are constructed.



NEW PROPERTIES WERE BEING PURCHASED as the abundant supply of money streamed through church treasuries. Lutherans had bought this 26-room residence on a 77-acre tract at Moorestown, N. J., and were converting it into a home for the aged. Due to the high cost of building and the scarcity of materials needed for construction not many new structures were begun. Newly organized congregations were worshiping in temporary quarters. Established congregations planning new buildings were gathering larger funds, waiting.



CHURCHES WERE EXERTING what influence they could toward solution of some of the social problems. They were awaking to the serious injustice done to Negroes and other minority groups, the plight of migrant workers, the basic causes of tension between management and labor. There was no color line in New York as 104 Lutheran churches in Queens and Nassau gathered prospects to send to their summer camp for underprivileged children. Southerners especially were increasing their efforts in 1947 to remedy some of the long-standing difficulties in race relations



AT FOUR CENTERS in eastern and western U.S., pastors and laymen attended Schools of Social Missions. Those attending the sessions in California spent four days together to study economic problems, alcoholism, evangelism, pastoral counseling. The ULC Board of Social Missions called a Secretary of Social Action—the first in the church's history—to "explore ways and means of combating social evils, crystallizing public opinion, securing proper social legislation, and awakening the social conscience" of church members in their communities as well as in national life

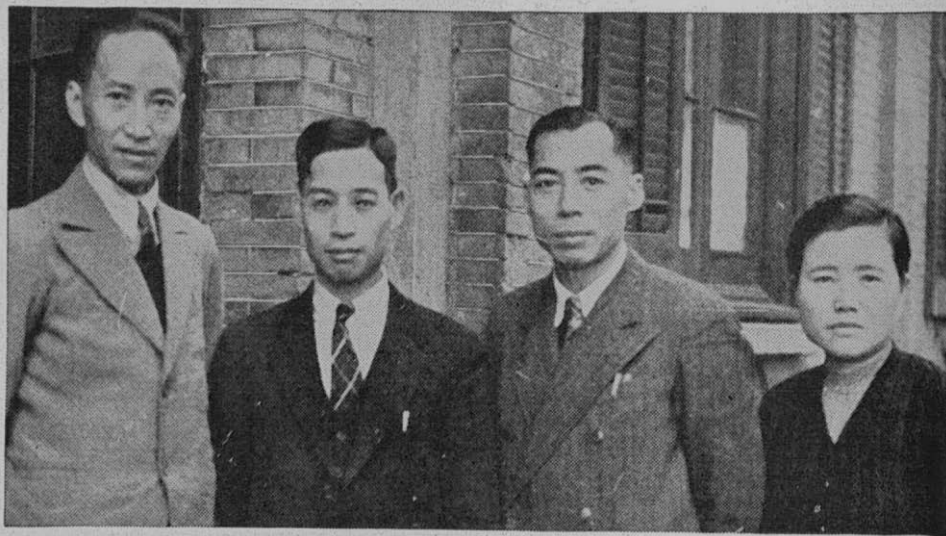


NEW EXECUTIVE OF THE ULC Board of Foreign Missions, elected in 1947, is Dr. Luther A. Gotwald, formerly a missionary to India.

TO FOREIGN FIELDS in 1947 the church sent a steadily increasing number of missionaries. By midyear the staff in China was back to the prewar level. A fund would be gathered in January 1948 for rebuilding the hospital at Tsingtao. Buildings had not been repaired or provided any new equipment since the China-Japan war got under way



TO INDIA in 1947 went Sisters Edna Hill and Margaret Fry, to advise regarding enlistment of women of India as deaconesses.



TO AMERICA came Christian leaders of other lands—including four from China—to study American church methods and to tell Christians here about needs and opportunities in their countries. A notable group of Lutherans from India visited America in 1947

LUTHERANS OF JAPAN—scattered and impoverished by the war—began again to carry the Christian message to a nation which might listen to it as never before. The American Bible Society in 1947 printed in the U.S. 150,000 Bibles in Japanese. All of them would be eagerly purchased as soon as they reached Tokyo. Seldom had a non-Christian country been so willing to listen to missionaries as was Japan, two years after the war.

Problem in Japan was what to do with the Kyodan, a union church formed by various Protestant groups during the early war period. Lutherans would prefer that the Kyodan become a church federation in which they might take part. Instead, the Kyodan was adopting a newly written creed and preparing to establish itself as a new denomination



The Rev. Chitose Kichi is elected president of the Lutheran Church of Japan.

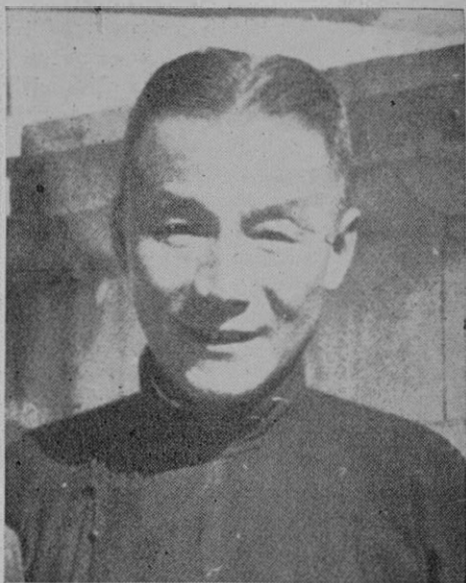


JAPANESE Lutheran pastors and laymen voted in 1947 to re-establish their church, after having been part of the "United Church of Japan" during the war period. Their former constitution was put into effect once more, and plans were made for a strong program of evangelism and education

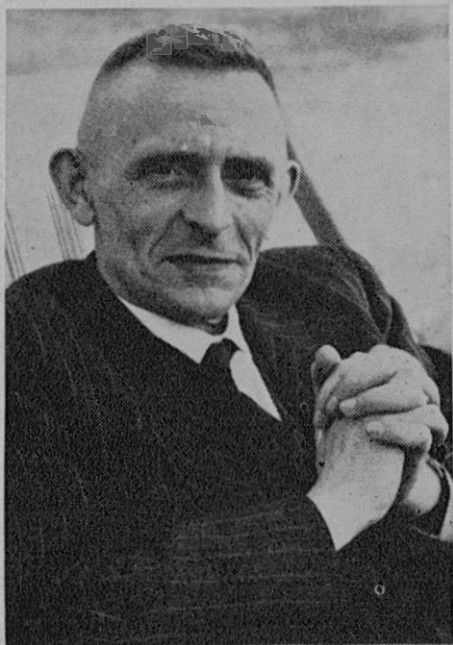
TO AMERICA in 1947 came some of the Lutheran leaders of Europe and Asia, telling the story of the crisis in their church life. Americans also were going abroad on fact-finding missions



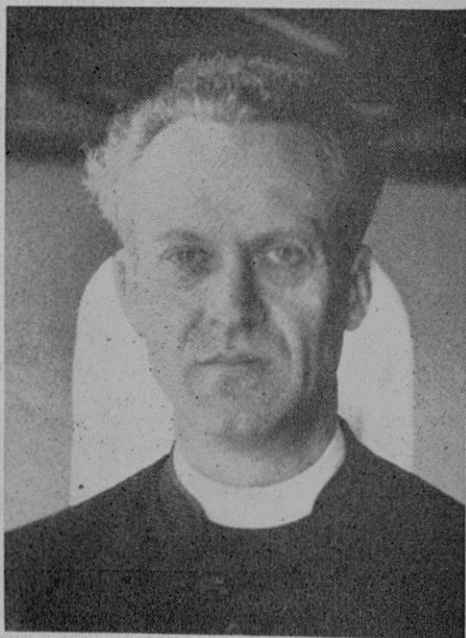
From eastern Germany, Bishop Otto Dibelius



From China, President Peng Fu . . .



From western Germany, Dr. Hans Asmussen



From Hungary, Bishop Lejos Ordass



AS AMERICA BEGAN to awake to the desperate situation of displaced persons, refugees, and others in Europe, the church increased its giving for Lutheran World Action. By the end of year the \$10 million goal for 1946-47 had been exceeded. Clothing, bedding, shoes, medicine, and other supplies worth about \$5 million had been sent overseas by Lutheran World Relief in the two postwar years. A good pair of shoes had become a thrilling gift, which the church was able to make to many thousands of children. A bowl of soup each day had been given pupils in schools



TO PEOPLE shivering in shattered, unheated houses, clothing from America meant a chance to stay alive. Unless effective help is given, a third of the Germans will die in the next few years

January 7, 1948

HEADLINE EVENT for all Lutherans in 1947 was the assembly in Lund—June 30 to July 6—at which the Lutheran World Federation was organized. Leaders of the churches in 30 countries came to Sweden for the first Lutheran world gathering since 1935.

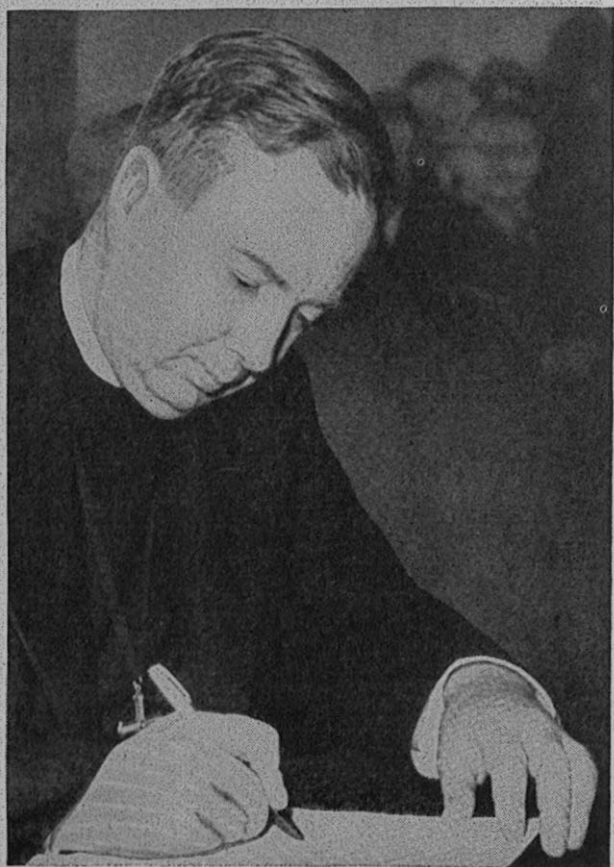
From Germany there were 55, many of whom had been prisoners of the Nazis during the Hitler period. All of them came from towns or cities disrupted and impoverished. They described the brave Christian faith which upholds at least a minority of their countrymen in an hour of crisis.

From European countries under Communist control came churchmen, who described the manner in which the church continues its ministry without hesitation or fear.

From Africa, Asia, and South America there came to Lund the representatives of the younger churches, growing in strength and ability to contribute to the progress of Christianity throughout the world.

At Lund the Lutherans organized for world co-operation in missions, reconstruction, and study of basic Christian truth. Prof. Anders Nygren of Lund University, Sweden, was elected president of the world federation. An executive committee of 16 is to supervise the federation's work during five-year intervals between assemblies. Dr. Fry and Dr. Abdel Ross Wentz of the United Lutheran Church are members of this committee.

Lutherans of the World Federation will take an active part in the World Council of Churches to be organized in August at a meeting in Amsterdam. It will represent nearly 150 Protestant and Orthodox churches in all parts of the world



Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was among those who signed the constitution of the Lutheran World Federation, adopted in Lund, Sweden, in July

Americans were able to give other Lutherans much information about methods of church work which have proven effective in the U.S. and Canada. Europeans could guide Americans into deeper insight in theological study



AT THE ALTAR in the 700-year-old cathedral, Lutherans of 30 countries knelt to receive Communion



IN STUDY SESSIONS delegates gave careful thought to "the Lutheran message in the world today"

IN THE SWIFT-MOVING STREAM OF HISTORY, 1947 had been an unusually important year—perhaps a decisive year. Americans had been aroused to their world responsibilities, and Christians had become more keenly aware of their world brotherhood. A great healing ministry of Christian love, in a war-scarred and fearful world, might open the way to years of peace. Whatever the future might be, Christians could be sure of the strength and love of their Father

STRONG SUPPORT from American Christians—the most prosperous people in the world—would be needed in the years just ahead if the church were to be able to do its great work in all areas

First Biography of Jesus

By AMOS JOHN TRAVER

NEARLY THIRTY YEARS had passed since Jesus died and arose again. The mighty missionary, Paul, had carried the gospel into nearly every important city in the Roman empire.

Now he is a prisoner at Rome, a "trusty," permitted to rent a house of his own where he not only avoids the dangers and discomforts of a Roman dungeon but is free to direct the "public relations" of Christ's growing kingdom.

A wise old missionary was Paul. Around him he gathered young men, energetic and devoted, through whom he kept alive his contacts with the new-founded churches and the leaders in the Christian movement. They were apostolic errand-boys and much more, leaders in training for the next generation. Among them were Timothy, Titus, Silas, Epaphras, Tychicus and John Mark.

Can we look in upon Paul and Mark and eavesdrop upon their conversation? Paul begins with an apology. "John Mark, your uncle Barnabas was right and I was wrong when I refused you a part in my second missionary journey. I thought you were too young and unstable to share the rigors of the march. But you have proved yourself.

"I have found you profitable indeed in the gospel. Through your young eyes I have seen my Lord healing, teaching, forgiving, living His gospel among men. Your friendship for Peter and your contacts with the rest of the eye-witnesses of His life have given you unique opportunity to know the truth about Jesus. Have you ever considered writing His life story?"

AFTER A THOUGHTFUL pause John Mark

For light on the life of the writer of this gospel read: Mark 14:51-52; Acts 12:12-25, 15:36-41; Colossians 4:10; II Timothy 4:11; Philemon 24; I Peter 5:13; Mark 1:1.

replies: "You need not apologize to me for anything that happened at Antioch. You were right. I had failed you and I needed the shock of your refusal. Under the patient direction of Uncle Barnabas I found myself. And I have been eager to erase the stain of my failure. As for writing a gospel, it is enough to know you think me worthy. Peter has already suggested it. I have kept many notes as he has talked to me about the Lord. Something within me also urges me to write. I believe the Holy Spirit is at work in my heart, for as I think back over the years, it seems as though I can see Him just as Peter and I saw Him. His voice comes to me clearly, as I heard it long ago. Each scene and each saying of the Lord comes vividly back to me in all its details. Yes, father Paul, I will write His life."

WAS THIS THE origin of our first and briefest gospel? It may have been. For Paul had discovered the power of the written word. By his letters he had stirred and encouraged the churches he had founded. Letters which he had written to this church or that were being circulated among all the churches.

Why not an authentic life of the Lord himself to keep the new-made Christians true to the facts on which their faith must be founded? Paul was getting old and saw clearly the approaching end of his pilgrimage.

One after another, the apostles and all who were eye-witnesses of the events of Jesus' life, were passing away, many of them by the hand of the executioner. It was high time that the gospel should be written. 'The true picture of the living Lord was in danger of being lost under a cloud of myth.

The whole life of John Mark had been a preparation for this task. Undoubtedly he was the youth who barely escaped capture when Jesus was betrayed by the kiss of Judas. His mother, Mary, had opened her home in Jerusalem to all the friends of Jesus. It was the trysting place of apostles and perhaps in its upper room Jesus himself met with them often. It may have been the scene of the first Lord's Supper.

It was to this home that Peter hurried when he had been released from prison. How young John Mark must have watched and listened and stored in memory all that he saw and heard!

THERE WAS THE special interest Peter seems to have taken in Mary's son. There is an intimation in one of Peter's epistles that he wanted to write a gospel. It is more than a flight of the imagination to see Peter turning over this task to John Mark. Peter was the man of action. He had neither the patience nor the disposition for any writing that required such careful exactness and so much time. At every opportunity he would describe, again and again, the scenes that John Mark was to make permanent in writing.

Paul, too, would have his part in the preparation of John Mark. Best of all the apostles he was equipped to interpret the life of his Lord. He was a writer too and could keep his young friend to the tedious discipline of this craft. And Uncle Barnabas, great-hearted, trustful, patient Uncle Bar-

nabas, never lost faith in him. That John Mark did not become another Demas was due to Barnabas. So it was that John Mark was called and trained to write the basic gospel, itself a blessing on all Christendom and the pattern on which Luke and Matthew would write their more extended gospels.

IT IS SAID that Mark wrote for the Romans. Certainly he wrote the kind of gospel that would appeal to men of action, men who revered the mighty and powerful. "Straightway" is a favorite word of Mark. He begins with the man, Jesus, not the Babe of Bethlehem. He spends little time in seeking, like Matthew, to show Jesus' relation to the history of Israel and its Messianic hope. He gives full attention to the Galilean ministry of Jesus.

He features the many mighty works of Jesus and passes by much of the detail of His preaching and teaching. "Power" and "might" are two favorite words of Mark. Over one-third of his gospel is devoted to the passion of Jesus. He presents to the world a very human Jesus, one who becomes, on occasion, tired or angry or surprised, one who was always touched by human need. He also pictures the Christ who conquered disease, sin, demons and death itself. If we had no other gospel, Mark tells us enough to establish our faith, though our concept of Jesus would be lacking in many details.

IN ANCIENT WRITING the title is often found in the first verse. Mark begins his gospel with an echo of the great confession of Peter, "Thou art the Christ, the Son of the living God." For this gospel no more descriptive title could be devised than "Jesus Christ, the Son of God." The divine-human Lord walks and works and speaks, Immanuel, God-with-us, in every paragraph.

THE LATHROP FAMILY

Fresh Energy

"So LONG, MATER," Mark swooped down on me with a gesture that was half-hug, half-cuff on the ear. "Just you and dad sit there and enjoy yourselves. Have another cup of coffee. Have two more. You need to relax after all the excitement."

"That's right," chimed in Joan, pulling on her new mittens. She surveyed them approvingly. "It will be nice and quiet with Mark and me out from underfoot. You can just relax."

"Relax nothing!" I snorted. "This house has had nothing but a lick and a promise for the past two weeks. The laundry's piled a foot above the hamper. I have to start the new year by catching up on all the chores I've neglected over the holidays."

"Well, if you think that's more fun, go right ahead," Mark grinned wickedly, then ducked in mock fear of physical violence.

The front door opened and closed, leaving only a wave of cold air to indicate their passing. Silence descended like a soft blanket.

JERRY LEANED back in his chair. "Mark is a fresh young pup, but he does have good ideas now and then. How about that coffee? I'm feeling a bit morning afterish myself."

"I'll be glad to pour it for you, but don't, if you value our happy home, try to inveigle me into sitting down to drink one with you. I must get to work."

"Then I'll just have to get what consolation I can out of the morning paper." He turned to the editorial page.

I began gathering the dishes together. Routine seems pleasant after a vacation

from it. Energy bubbled through me. If it hadn't found an outlet in my hands it would have come out of my toes.

The telephone rang with an insistent peal. Jerry laid down his paper with a sigh. "Time to get moving, I guess."

FROM THE HALL I heard his voice. "Yes. Oh, yes, I remember very well. Yes, indeed, a delightful Christmas. . . . Why, I'd be happy to come if I have a free evening. . . . Oh, I see. Well, one of the three ought to fit in. My calendar is at the church, however. Suppose I look at it and call you back. . . . What was that number again? . . . I'll call you before noon. . . . Not at all. Thank you for asking me."

"Who was that?" My hands were full of soap suds but my mind was full of curiosity. Everything seemed interesting this morning.

"A woman from the Thimble and Bookmark Club. Wants me to review some of the latest books. They haven't had a religious review since one of their members did *The Miracle of the Bells*. Just review anything I've read lately. Gave me three dates to choose from. So off I go to consult my calendar. . . . She sounded like a nice person. I just hope my idea of what they would like will coincide with theirs."

As he talked, he was drying the steaming dishes. We were through in a jiffy and I hurried upstairs to collect the laundry while Jerry prepared to go over to the church office.

I WAS BUNDLING armfuls of soiled towels from the hamper to the clothes basket, when the phone rang again. I

listened for a minute to be sure Jerry was not answering downstairs before I went into our room and raised the receiver.

"Good morning, Mrs. Lathrop," said Miss Hefflinger. "May I speak to your good husband, please?" From the jovial tone, I gathered that they must have had a happy holiday.

"He's just gone over to the church. Can I do anything for you, or do you want to call him there?"

"Perhaps I'd better call him. I've just had time to collect my wits and realize that the arrangements for the missionary meeting this month are still a little hazy. Since we are having a real missionary and such a fine speaker, don't you think it would be a good plan to invite more of the women of the congregation to attend?"

"Yes, indeed, I thought it was understood that she is being invited as the guest of the whole Women's Cabinet, rather than by one special organization."

"Of course, some people can't see anything beyond their own noses, no matter what you do, but we can try."

"THAT'S ONE WAY of putting it," I laughed, hoping she would not take this morning, of all mornings, to enlarge on one of her favorite topics, the narrowness, stupidity and downright unchristianness of some women. "This will be one more try."

"Now about her entertainment. I have talked to my sister and brother and they agree with me that it would be altogether fitting for us to open our home to her."

"That's very kind. But don't you remember, we decided at the cabinet meeting that the Sullivan home would be the most conveniently located, since

our guest has a speaking engagement in the city in the afternoon?"

"Did we? I don't remember that. Why did we decide that?"

I LOOKED through the doorway at the heap of wash waiting for me. I tried to be patient as I explained the whole thing again. Miss Blanche shows very few signs of her advancing age except this tendency to revert to the days when she was the strongest, if not the sole, center of missionary interest in the congregation. At last she rang off with an abrupt, "Perhaps I'd better talk to Pastor Lathrop."

The washer was loaded and going strong before the phone summoned me again. This time it was just an anxious mother inquiring whether I knew the whereabouts of Sandra's brand new gloves which must have been left at the church after the children's service.

Mop and dust cloth in hand, I mounted the stairs. This time the bell caught me between floors. I learned that there would be a preliminary meeting about the World Day of Prayer soon. Could my husband let the chairman know what officer or officers should be invited from our church?

FROM THEN on the stream of calls seemed almost without interruption. The program chairman of the P.T.A. wanted Jerry to have the invocation at the Founder's Day Banquet. The president of the Brotherhood wanted a list of names to give to the membership chairman. The chairman of the Boy Scout troop committee wanted to call a meeting at a time convenient to the pastor. A neighboring church wanted to borrow our movie projector.

As I draped the last of the wash over the line in the game room, I smiled to myself. I certainly had used up that extra energy.

Personal Problem Clinic

Who shall operate?

More than 10 years ago I was engaged to a young man. Later he left the community and we drifted apart. Then I was seriously injured in an automobile crash, and in some way he got the impression that my injury had been fatal. He is now a surgeon. He has been married, divorced, and married again. He has two children.

I am now in need of a serious operation. A mutual friend has told the surgeon about my problem, and he has written me, offering to perform the operation without cost if I will go to the city where he is located. I am inclined to go because I believe he'll take a personal interest in my case, yet I hesitate lest I may be misinterpreted and lest there may result a rekindling of the old fire. I certainly don't want to become a trouble-maker.

With these mere bits of information, without understanding your deeper attitudes, and without knowing how the man feels about the whole matter, it is impossible to give adequate counsel. But, on the basis of what you have told, you had better go very slowly about accepting your old friend's offer, generous as it may appear.

Everything in such a situation depends upon what kind of people both of you are, what your real feelings and purposes are, and how strong your powers of self-direction are. If either of you has any inclination to let the old interest reassert itself, you had better let your own physician suggest a surgeon, pay the price, and keep clear of becoming involved in a triangle. Only if your friendship is purely platonic should you accept the offer of free surgery. There are today altogether too many divorces, separations, and marital conflicts. Take no chance on adding to the total of tragedy.

Meddlesome

Two neighbor girls come into our house frequently—very unceremoniously. They are welcome. In fact, we're glad to have them come. But I must say they are too nosy and meddlesome. They can't or won't keep their fingers off small articles, and they won't let the baby alone.

Other people's homes are very interesting and attractive to children. Unfamiliar articles tempt them to touch, handle, and explore. That's natural, but it is rather annoying from the householder's viewpoint. And babies attract everyone. It's hard even for adults to keep hands off when that is desirable.

These youngsters should have received instruction on behavior away from home from their parents, but apparently they haven't. Many parents either take too much for granted, or they feel that whatever their children do is all right—at least not so bad.

Are you a close enough friend of the parents to bring the problem to their attention? You'll have to be very good friends if you are to do it without offense.

Something may be accomplished by diverting the girls' attention to other objects, persons, or activities, but it will prove a wearying job to keep up.

In the end you'll probably have to talk to the girls yourself. Do it in a kind, pleasant, firm manner. Do it two or three times, if need be. Then follow your conversation with pleasant words and a bit of kindness—perhaps cookies, a story, or a ride. Kindness will help the girls to feel that you are friendly and incline them to try to please you.

You may have to use all three methods, and then perhaps achieve only partial success.

—EARL S. RUDISILL

The Prophets are Up to Date

Jeremiah for Today. By Harry F. Baughman. Muhlenberg. 221 pages. \$2.75.

The prophets are remarkably up to date, and every fresh emphasis on this fact is helpful. Dr. Baughman's book shows, interestingly and effectively, how appropriate Jeremiah's messages are in contemporary life. They are timeless, for basic human problems are always much alike, and divine truth is perpetually valid and timely, as shown in striking parallels in details. Emphasis on the supreme importance of the divine message brings both sober warning and inspiring challenge to every Christian worker.

There are vivid descriptions of the decadence and immorality of the people, who had a "religion without God," a religion which had lost its relevance to life. Not only specific evils rampant then and now are exposed, but also the inevitability of moral decay following religious decay. We see, moreover, the constant danger of "religion" becoming a glorified materialism, neglecting the fellowship with God which alone can give it reality; and also of its vitality being swamped under institutionalism and formalism.

By way of contrast, we are helped to feel very keenly how vital and real God was to Jeremiah, how intimate was this personal relation of friendship with God; how profound, also, is his picture of both the righteousness and the mercy of God; and how essential is a religion which is inward, spiritual, dynamic.

These vigorous studies combine a simplicity and clarity of expression which make them understandable by all, with a richness of content that makes them rewarding to all. An index of Biblical passages discussed would increase the book's usefulness.

HAROLD L. CREAGER

Southern Seminary

Luther's Clearest Writing

Three Treatises. By Martin Luther. Muhlenberg Press. 290 pages. \$2.50.

Luther's Fifteen Twenty treatises have been lifted out of the Philadelphia Edition of *Works of Martin Luther*, together with

their introductions, and reprinted in a single volume. There are minor revisions in the introductions and notes. It may be hoped that in this form they will be accessible to a larger circle of readers. Any enterprise that helps to establish direct contact with the mind of Luther on the part of contemporary Lutherans is certainly praiseworthy.

Outside of the Catechisms in which Luther summarized his understanding of the Gospel, there is probably no more concise and important statement of the evangelical position in its historical setting that is here offered. The first, the "Letter to the Christian Nobility," defines the protest which the Christian prince must make against the Roman Church on the basis of his evangelical faith, and makes important contributions to the question of the relation between church and state.

The "Babylonian Captivity" is a penetrating attack upon the sacramental conception of the church and the clear affirmation of the living Word and living faith as the constitutive elements of the living church. The "Treatise on Christian Liberty" contains what Luther described as "the whole of Christian living in brief form." It well deserves the high estimate which it enjoys among all Christians. Unlike the other two, there is little evidence in it of the tremendous controversy in which Luther was involved. It is a timeless treatise that speaks to every man in every age as though it were addressed directly to him.

Writings which have survived more than

400 years and are judged worthy of republication do not need to be commended. They need to be read. The reader will be grateful for the attractive form, the legible type, and the helpful notes which this new volume offers.

EDGAR M. CARLSON

St. Peter, Minn.

On Dealing with Primitives

The Missionary and Primitive Man. By Gordon Hedderly Smith. Van Kampen Press. 216 pages. \$2.50.

The author states that this is a book for missionaries and missionary candidates. His desire is to gather "as many facts as possible that will throw light on primitive mentality, up to the present stage of the study, and to classify primitive religious forms in as simple a way as possible."

He rightly regrets the lack of material presented from an orthodox Christian viewpoint in available anthropological literature. He is convinced that the missionary cannot present the Gospel intelligently unless he understands the mental, social and religious life of the primitive.

Excellent outline, adequate definition of terms, a valuable bibliography, and a fair choice of illustrations to illumine each point combine to make this a valuable handbook for anyone who deals with primitives. Even casual reading will increase any Christian's understanding of the worldwide task of evangelization.

In presenting his stand for revelation and not evolution, the author has loosely used "evolutionist," "liberalist," and "scientist" synonymously as opposed to "orthodox" and "fundamentalist" (used synonymously). He has added confusion by accepting some scientists in the second group. Many will disagree with this use of terms. This objection is noticed particularly in the first section of the book. It is not necessary for accomplishing the author's declared purpose. The statement of his personal position in the introduction would have been sufficient.

Chicago

GEORGE R. FLORA

The Best, Perhaps

Best Sermons, 1947-48 Edition. Edited by G. Paul Butler. Harpers. 318 pages. \$2.75.

Dr. Butler has selected 52 sermons from more than 6,000 submitted for consideration. The honored manuscripts have been grouped in about a dozen divisions. A brief biography of the preacher introduces each sermon. At the end of the volume about eight pages of index have been printed.

The writers of the sermons include many of the great pulpit names of our country and a few from overseas. A number of Protestant communions are represented and there are also sermons by noted Roman Catholic priests and Jewish rabbis. Some of the best offerings are from the lesser lights.

In such a book of sermons there is bound to be much excellent and erudite writing. It is well to be grounded in your theology before reading a book from such a variety of religious sources. It is also well to weigh by the type of theological and religious axes which the different preachers may grind in a day of babel and confusion.

The style of preaching is mostly topical with a little expository and practically no exegetical treatment. The absence of texts in the case of many of the sermons is indicative of the topical style which undoubtedly is quite popular in this day. Essays and lectures would describe some of the homilies as well as the classification of sermons.

Pastors will find some stimulating reading in the book.

Warren, Pa.

EDWARD K. ROGERS

Pillars of the Christian Faith. By Abram M. Long. Revell. 189 pages. \$2.50.

Seven fundamentals of Christian faith are considered: Inspiration of the Word of God, the deity of Jesus Christ, the virgin birth, the need of redemption, new birth, bodily resurrection, personal return of Christ. It is a careful, fair-minded study, relying largely on explanation of scriptural statements.

Across the Desk

What you can read on the pages of this number of *THE LUTHERAN*, namely, "Happy New Year," was really thought in ample time to be dated Jan. 1. It is a mild complication when Jan. 7 is the date of the first of a year's issues of our church journal.

We are told by a group of "Big Business" authorities that the ecclesiastics who drafted the amendments to the Julian Calendar erred in having such days as Easter movable. Thus a quarterly division of the year comes into conflict with church subdivisions, to the increased confusion of statisticians and forecasters of the future. The unswerving defendants of the division of the year as it is now, we mean the Seventh Day Adventists, not only advocate the status quo of the year's division but at least some of them declare that the revisions proposed by secularists would be contrary to the will of God, who first distinguished the seventh day by resting from creation and protected the 24 hours we name Saturday so that its succession since the time of its establishment has not been interrupted.

Many of the Seventh Day Adventists have a powerful zeal for spreading their convictions. Their missions occur in many sections of the pagan world and their average annual benevolence is number one or near the top in the tabulation which is issued annually by the interdenominational Association of Stewards, or its synonym, the Association of Statisticians. We assuage the sting of envy when comparison is made with Lutheran financial support of ULCA causes by thinking that the

maintenance of false doctrines is always expensive.

A welcomed book

Ministers of the ULCA again have reason to thank their Board of Publication. The address book which is the aid of pastors in their attention to engagements and parish calls has again arrived. Thus well in advance of Jan. 1, 1948, the Appointment Book goes into service.

Besides pages ruled to contain names and addresses, dates of appointments and of important meetings, this year's Appointment Book carries much general information. We followed the practice of many years by seeking information concerning the ecclesiastical year. One finds it in the front portion of the book under the subtitle "Proper Lessons for the Year 1948." Each Sunday contains its title in the church year, and one thereby learns that Easter comes early—March 28.

This reduces the Sundays after Epiphany to one, and indicates the chief reason for our part of the Christian church's friendliness toward a revision of the church year whereby it will be less hard on the cause of foreign missions. As a matter of fact, our ULCA has already met that misfortune to one of its chief "Causes" by assigning the month of January to the presentation of foreign mission interests.

But where tradition has assigned performance of the rite of confirmation to Palm Sunday—March 21 this year—the period of catechetical instruction is shortened. The result of such curtailment of the period given to the cate-

chism is the shifting of confirmation emphasis to Whitsunday, May 16. Many pastors prefer Whitsunday, deeming the outpouring of the Holy Spirit more akin to public confession of faith than Jesus' "public entry" into Jerusalem.

The Augsburg International Uniform Lesson Series for 1948 is also found in the Appointment Book. Following the tradition of many years, the selections of lesson texts are by quarters, half from the New Testament and half from the Old. Neglect of the Old Testament, especially by the year's sermons delivered by the pastors, has subjected these leaders to severe criticism and permitted lay ignorance of the "larger half" of divine revelation to remain undisturbed.

The second quarter of 1948, beginning April 4, has as its general title "Captivity and Return of the Jews." The fourth quarter, beginning Oct. 3, plans lessons that can be classified under the heading "The Literature of the Bible." In view of the efforts of Jews and Arabs to establish title to Palestine and the possibilities of U.N. finding itself unable to prevent Jews and Arabs from killing each other, the lessons for these quarters might become bases of useful and informing discussions.

Opportunities and resources

We personally plan to read with more than usual interest the statistical summaries that will be presented at meetings of the synods in 1948. We expect them to contain indications of encouraging results of work started in 1947 and carried over with an increase of earnestness and productiveness into this year. We present boldly the declaration that more truly Christian work will be done in the 12 months just begun than has occurred in any equal period of many past decades.

We point as the first basis for our conviction the fact that 1948 is to a peculiar and magnetic degree a year of celebrations of anniversaries. The Ministerium of Pennsylvania's meeting in Philadelphia in May will mark the 200th anniversary of the organization of the first group of churches on American soil to form a synod. This synod is the immediate fruit of the small number of pastors and laymen in the city and colony to which they or their fathers had been invited by William Penn and assured not only religious but also ecclesiastical freedom.

The celebrations will not be confined to those who will be in attendance at the Philadelphia meeting. Distinguished church leaders of many countries will be welcomed and heard. The whole Lutheran church of the world will be made conscious of the advantages of religious freedom.

But that on which we base our personal conviction of the greatness of the memorial meetings is the enthusiasm they will generate. The "efficaciousness" of church work varies with the years and with the generations into which one may classify the bearers of the cross of Christ. Something not unlike voltage of enterprise exhibited by secular armed forces can be seen when the church is on the march with vigor.

That which the Lutherans of the writer's generation have noted as a result of the merger of 1918 illustrates what we have in mind. The act of consolidation did not increase the membership or the resources of the three quarters of a million members who were reported by their 44 synods at the New York meeting. It was their spirit that made them bold enough to tackle the problems of postwar years.

—NATHAN R. MELHORN

LETTERS *to the editor*

Farmer answers professor

SIR:

I have resented the two articles by William G. Mather, "Revolution on the Farm" and "The Farmer Must Be Converted."

In your footnote to the professor's first article you quote from his speech before the National Convocation on the Church in Town and Country at Rochester, "Farmers constitute the poorest informed group on international issues of any group in this country. . . . The farmer is developing a strongly self-centered and self-satisfied point of view." This, and the censures in the article, are so severe that the farmer, if he can overcome his resentment at such broad statements, can only wonder, "Does he mean me?"

The professor says the farmer is confused. I cheerfully go with him part of the way, . . . the farmer is confused. He is confused largely because the departments of state, commerce, and agriculture are destroying any confidence he may have had in planning how to breed sows for a pig crop that cannot be marketed until next fall, to give just one reason.

But I wonder if the professor thinks the farmer is the only one in the country in such confusion. Is his realization of economic facts any more "dim"; is his conception of the laws of the market place any more "ill-defined"; is his knowledge of the wage-price ratio "still more vague"?

The professor comments, "Anyone who makes a good rousing speech that lambastes organized labor can get a good hearing in a farm organization today. What we have, to the shame of the rural church, is the growth of misunderstanding and hatred between two great groups of people within our nation." I have enjoyed rather intimate acquaintance with a number of rural churches and to my knowledge these have done all in their power to do away with any such malignant growth.

Second, at our farm organization meetings the speaker who defends union labor without too much "rousing" gets a respectful hearing. In the union meetings of this area many union members who would like a more moderate approach to their problems tell me that there is a squad of heavy-voiced members always ready to shout and boo when they speak.

The farmer said many harsh things about the coal strike, but I heard more sympathy for the hard work of the miners from farmers than from others. The farmer did not like the radical rabble-rousing of certain CIO leaders, for they seem to boil down to the lie that the factory worker is the slave of a plutocracy. But the farmer does not criticize high wage standards with any venom. No, the professor misses the point. What we dislike, and our facts are found in the labor statistics of many agencies as well as in what we have observed, is the lowering of output per hour. For example, one of our local reporters discovered that the bricklayer today lays several hundred less brick a day than he did a few years ago. If the farmer is wrong in thinking such practices can never be good for our country, then he has good company in the expert observers and students who are making the same error!

How does the professor get the facts from which he deduces that the farmer is poorest informed on international issues of any group in this country? I should like to invite the professor to a chicken dinner—one of those chickens that insist on laying every eggless Thursday. I shall also invite the neighbors to the north, south, east, and west, and perhaps a couple of farmers who attend our church. Let him bring up the subject of international issues. I'll guarantee these farmers will talk intelligently and with facts, and they will not take the professor's ex cathedra pronouncements until they are satisfactorily supported with facts.

C. S. GLADFELTER

Miracle wanted

SIR:

Ever since W. G. Mather's articles appeared in your paper ("Revolution on the Farm," Nov. 19, 26) my indignation has been steadily growing. I cannot understand how any conscientious editor could permit his paper to be used to attack farmers by such slanderous and unwarranted statements.

Farmers are not going to the devil on account of surplus production. In view of the deplorable food situation in the world at large, the church should be profoundly grateful that they exist.

I am as greatly concerned as anyone can be at the decline in membership and attendance at rural churches. (I belong to one.) When the pastors of rural churches "fall for" such statements as Mather puts out, and then have them published in *THE LUTHERAN*, there is no use to look further! Certainly the devil had a field day when he accomplished all this. His statements show ignorance of farmers, their objectives, their problems, and their place and function in our national economy.

Let me urge you to disclaim at once any responsibility for the subject matter or views expressed by Dr. Mather. I can only pray that the Lord God who restored sight to the eyes of the blind may restore yours also.

W. S. WISE

Who's confused?

SIR:

These articles by Dr. Mather sound to me like the writings of some sort of a ministerial theorist. The point he tries to make is that the religious devotion of the farmer has deteriorated to the same extent as the religious devotion of the urban citizen. By inference, he seems to assert that the morals of the farmer would be better off if he were still farming by pioneer methods of the wooden stick instead of the plow point.

My resentment at these articles would rest more on the apparent attempt of the

author to make the farmer appear as a confused and ignorant character while you and I know that on the average the farmer is a far better read citizen and knows more of what is going on in the world than the industrial groups and many others living in the cities. The amusing thing to me is his comment on the lack of knowledge which the farmer has of international affairs, when any sane person knows that these same international affairs are merely a maze of uncertainty and even the State Department is confused.

Apparently the only purpose of the author is to promote the rehabilitation of the country church.

E. L. H.

Steeple

SIR:

"The city church has compromised, has accepted the practices of the market place in return for softer pews and taller steeples. The rural church must take care lest it sell its soul for an electric organ."

This statement by Mr. Mather as printed in *THE LUTHERAN*, Nov. 5, has greatly distressed me. God being no respecter of persons could hardly be a respecter between city and rural churches since both are dedicated to the extension of the Kingdom. "The softer pews and taller steeples" represent the best in love, labor, and sacrifice. Less than the best for God from anyone is comparable to the sacrifice of Cain.

"Tall steeples are an American landmark—a symbolic tradition. They force one to look upward—not downward. Who could deny the inspiration of their symbolical meaning?"

MRS. I. WILSON KEPNER

Has anybody an idea?

Foreign Missionary desires new car for personal use during furlough. Willing to pay retail list price but unable to pay "bonus." Four-door sedan—Chevrolet, Plymouth or Ford. Will take delivery anywhere east of the Mississippi. About April. Strictly cash. Send information to the Editor of *THE LUTHERAN*.

X—

Philadelphia Church Conducts Clinic for Children

When a baby cries in pain the look of anguish on its face is the same whether the baby is black or white, Jewish, Catholic, or Protestant. I would like to tell you about a haven for all these little babies. It takes the name of Bethel's Children's Free Health Clinic.

Bethel is a Lutheran church in a very congested area of Philadelphia, Pa. Bethel is known as the community church. Every night of the week some form of activity



A JEWISH PHYSICIAN, Dr. Arthur Snyder, gives his services to those coming to the clinic at Bethel



PASTOR'S STUDY, with its book-lined walls, is turned into a consultation room once each week. Facing is the pastor's wife, Mrs. I. H. Hagedorn

takes place either for the children, the young people, or the older young people. Some nights there are three and four meetings at the same time.

The whole idea of the children's clinic originated in a garage. A young doctor started talking to Pastor I. H. Hagedorn about an idea he had had for some time about a clinic. The doctor, instantly, found an ally in the pastor, and at the next meeting of the church council the idea was presented. It received the unanimous approval of the council. On the last Wednesday afternoon of June the clinic opened its doors for the first time.

The doctor that offered his services gratuitously is Dr. Arthur Snyder. Dr. Snyder is a Russian and a believer in the Hebrew faith. His receptionist is Mrs. I. H. Hagedorn, the Lutheran minister's wife. Every Wednesday afternoon the church yard is a parking lot for rows of baby carriages. Little babies, one and two years old, children getting vaccinated for school, older boys and girls with growing pains and aches are the patients of this clinic. To date 105 children have been helped. These families represent the Catholic, the various Protestant, and the Hebrew faiths.

The corner druggist, who is also a Jew, has donated the baby scales and gives all medicines and prescriptions at cost. If the family is not financially able to pay, the medicine is given free.

I believe this program is one of the right factors in promoting a better world. A Protestant church administering physical and mental aid to the community of all faiths through the work of a Jewish doctor and pharmacist is certainly a great step toward world brotherhood.

Dr. Snyder, although he does not believe that Jesus is the Messiah, is carrying out the words of Jesus, through his ministrings of medical knowledge: "Suffer the little children to come unto Me, for of such is the kingdom of Heaven."

—Evelyn Hagedorn

Mission Begun in Kirkwood, Mo.; Reen Memorial Has Banner Year

By WILLIAM SWARBRICK

CAIRO—When the 51 members of a new mission in Kirkwood, Mo., organized Nov. 23, they had good reason for naming their church Trinity. Their first worship service had been held on Trinity Sunday. They officially organized their congregation on the last Sunday after Trinity.

The Rev. Tressler S. Bolton, American Mission Board pastor, came to the field last January and began calling in the homes of the unchurched. A total of 22 adults and 16 children attended a "get-acquainted" meeting last April.

In the summer, the Illinois Synod, with the financial help of the Mission Board, made arrangements for the purchase of a Baptist church building, parsonage, and educational unit. The Lutheran mission held its first service in the church July 6.

REEN MEMORIAL CHURCH, St. Louis, Mo., the Rev. Carl Empson pastor, has completed its year-long loyalty campaign. Results: Church school enrollment is 40 per cent higher, Lutheran World Action and benevolence apportionments have been paid in full, \$7,000 has been raised for debt reduction and repairs. For the first time in 40 years the congregation is out of debt.

First Sunday in each month is picture Sunday in the church school at Reen Memorial. A layman has given a movie projector to the school. Organizations of the congregation are also making use of a film slide projector.

FIRST CHURCH, MURPHYSBORO, Dr. William J. Boatman pastor, marked its 80th anniversary in November. Among speakers were: Mrs. H. S. Bechtolt, vice president of the ULC Women's Missionary Society; Dr. Armin G. Weng, Illinois Synod president; the Rev. Henry Neal, a spiritual son of the congregation; and the Rev. O. M. Meyer, Chester, Ill. The series of anniversary services closed Dec. 28 with the reception

of new members at a candlelight communion service.

SOUTHERN CONFERENCE of the Wartburg Synod met at St. John's Church Oct. 28-29. Officers are: The Rev. K. William Braun, Golden, president; the Rev. O. M. Meyer, Chester, secretary-treasurer.

TWO ALTAR CANDELABRA were dedicated at St. John's Church, Campbell Hill, Nov. 30. They were a memorial gift of the Ladies' Aid on the organization's 30th anniversary. A new furnace and blower were installed Nov. 8. . . . St. Mark's Church, St. Louis, Mo., has received a brass font cover in memory of Mrs. Nora L. Endres.

PASTOR WILBUR M. ALLEN, formerly pastor of Zion Church, Mt. Carmel, accepted a call to become a mission pastor of the Illinois Synod. His first assignment was in Jacksonville, Ill. He began work Nov. 1.

THE EGYPTIAN UNIT Missionary Society met at St. Paul's Church, Metropolis, Nov. 5. Mrs. C. H. Swavely, missionary to India, spoke. . . . Pulpit and altar hangings were recently presented to St. Paul's Church by the Martin Luther Bible class.

MT. MORIAH CHURCH, ANNA, the Rev. William Swarbrick pastor, recently shipped 269 pounds of clothing to Lutheran World Relief and 111 pounds to a Lutheran missionary in Japan.

New Expansion Strategy Started In Western Area of Kansas Synod

By ROBERT E. GASTON

A NEW PLAN for church expansion has been begun in the western territory of the Kansas Synod by Pastor Wilfred H.

Henning, who has accepted a call from the Wilson-Bunker Hill parish. Three Sundays of each month he will serve the churches in his parish. On the fourth Sunday he will occupy a pulpit assigned him by the president of synod. The week preceding this Sunday will be spent in working with the congregation for which the service is to be held.

Not only will Pastor Henning work to strengthen and reorganize churches already established in this section of synod. He will do survey work in an effort to organize new missions. He will be free to seek guidance from the Division of American Missions of the National Lutheran Council. Reports of his work will be available to all who may find them valuable.

Before taking up his new work, Mr. Henning was pastor of the Waterville parish. His residence will be in Wilson.

FIRST CHURCH, Topeka, celebrated its 80th anniversary Nov. 30. Among the speakers were the Rev. Ernest F. Tonsing, First Church pastor; Evan Johnson, Trinity Augustana congregation, Topeka; the Hon. Frank Warren, mayor of Topeka; George Stafford, secretary to Governor Frank Carlson; and the Rev. Harold Bradshaw of the Topeka Council of Churches.

This congregation was organized in 1867 in the executive office of the governor of Kansas, whose secretary at the time was the Rev. J. B. McAfee. First session of the Kansas Synod was held in First Church, Nov. 5, 1868.

Especially honored at the celebration were William Benson, only member of a charter family now in the congregation, and Mrs. M. H. Mc Nerney and Miss Selma Johnson, members with the longest continuous membership.

Since Pastor Tonsing began his work in the congregation 18 months ago a parsonage has been purchased, the interior of the church has been redecorated, 52 adult members and 34 child members have been received. The anniversary project—payment in full of apportioned benevolence—was realized.

THE REV. C. ARTHUR FREEBERG, pastor of St. John's Church, Bendena, was elected president of the Eastern Conference at its meeting held in Valley Falls. He replaced the Rev. A. D. Havekost, who has transferred to the Midwest Synod.

DR. K. DEFRESE resigned as pastor of St. Paul's Church, Peabody, Dec. 7. He has accepted a call to Bethlehem Church, Wakeeney. . . . Final plans for the con-

struction of a new church at Wakeeney have been approved. Plans call for the dedication of the building before Easter.

NEW PASTOR of Trinity Church, Kansas City, is the Rev. W. W. Alexander. He formerly served St. Mark's Church, Emporia. Pastor Alexander was offered the chair of religious education at the College of Emporia, but he declined in order to accept the call from Trinity.

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Two Detroit Congregations Merge; Madsen Named Synod LWA Director

By WALTER M. BRANDT

A NEW CONGREGATION—Cross of Glory Church—came into being in Detroit, Nov. 30, when Bethel and Gloria Dei congregations merged. Bethel, organized 1898, brought into the merger 592 baptized members, 433 of whom are confirmed. Gloria Dei, organized 1945, contributed 263 baptized members, of whom 154 are confirmed.

Michigan

WANTED

A good quality, used, church bell. Send information to Erland Nelson, President Carthage College, Carthage, Illinois.

FOR SALE

23 pews in good condition. Write to: Rev. Victor R. Gold, 3725 Yolando Road, Baltimore 18, Md.

WANTED

An experienced Social Worker qualified to make home finding and adoptive studies for child placement. Good Opportunity.

Address: Rev. C. Bertram Swanson, Executive Director, Augustana Nursery, 1346 N. LaSalle Street, Chicago 10, Ill.

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The Rev. Henry E. Horn, President
Box K, Marion, Virginia

Gloria Dei became vacant recently when its pastor and organizer, the Rev. M. R. Anderson, resigned to accept a call from the Board of American Missions to enter a new field at Kelso, Wash. The Rev. Martin J. Zulauf, pastor of Bethel, who assisted both congregations in the task of merging and reorganizing, has accepted a call from the new congregation. He was installed Jan. 4.

Several months ago Bethel sold its property near downtown Detroit to All People's Baptist (Negro) congregation. The new church will use the former Gloria Dei facilities near the outskirts of Detroit. A building program to provide adequate space will be a major project of 1948.

THE LUTHERAN SEMINAR for the Detroit area was held Oct. 30 in Our Saviour Church. Speakers were the Rev. J. W. Ylvisaker, Minneapolis; Dr. Oswald C. J. Hoffmann, Bronxville, N. Y.; and the Rev. Millard H. Stiles, Chicago. Dr. Norman A. Menter, president, American Lutheran Church's Michigan District, presided.

TWENTY-SIX CONGREGATIONS and 31 pastors of the Michigan Synod have enrolled in the ULC contributory pension plan. Only five active pastors are not now included. Some congregations have enabled their pastors to enroll by paying the entire required 8 per cent.

NEW LUTHERAN WORLD ACTION director for the Michigan Synod is the Rev. Frank P. Madsen, pastor of Hope Church, Detroit. He replaces the Rev. H. O. Yoder, Ann Arbor. Synod has exceeded its 1946-47 LWA quota by a goodly margin.

NLC PASTORS' ASSOCIATION of the Detroit area has had Dr. E. E. Flack, dean of Hamma Divinity School, as special lecturer recently. He discussed New Testament theology at the October, November, and December conferences. Newly elected president of the association is the Rev. Victor I. Gruhn, Olivet Church pastor.

OVER 200 were present for the cornerstone laying of Faith Church, Flat Rock, the Rev. Clayton G. Van Deusen pastor, Oct. 12. The church will be of modern colonial design. . . . Pastor Van Deusen,

whose resignation was effective Nov. 20, has accepted a call to Immanuel Church, Albany, N. Y.

MEN OF TRINITY CHURCH, Kalamazoo, the Rev. A. E. Wulf pastor, have renovated the church. With the exception of the nave, the entire building was painted.

ANNIVERSARIES: Resurrection Church, Detroit, the Rev. J. Howard Laughner pastor, observed its 17th, Sept. 14. Because of the growth of this congregation two services are being conducted every Sunday. . . . Unity Church, Detroit, the Rev. S. L. Boger pastor, marked its 25th, Nov. 23. Dr. Arthur M. Knudsen, divisional secretary for the Board of American Missions, spoke. . . . Messiah Church, Detroit, the Rev. Ivan O. Miller pastor, concluded the celebration of its 50th with a service at which Dr. Robert Remsberg, Wittenberg College pastor, preached. This congregation's recently acquired parsonage was dedicated Nov. 5.

DETROIT DISTRICT BROTHERHOOD rally was held Oct. 19 in Holy Communion Church, Detroit. Speaker was Dr. J. Earl Spaid, synod's mission developer.

THE REV. F. W. KASKINEN was installed as pastor of St. John's Church (Suomi Synod) Dec. 14.

Seminary Student Begins Mission In Lake Ronkonoma Community

By ALFRED J. KRAHMER

LONG ISLAND—A new congregation is being organized in Lake Ronkonoma, L. I. Although the work is only a little over a month old, the average attendance at the services is already 75. Charles Goetz, a graduate student at the Philadelphia Seminary, is in charge of the project which was inaugurated by the home missions committee of the Long Island Conference.

It all began Sept. 24 at a meeting of the conference committee. A group of Lutherans in Lake Ronkonoma, a village about 50 miles from New York, sent a represen-

tative to the home missions committee asking that a congregation be organized to take care of the growing number of Lutheran families in their community. Chairman C. H. Thomsen and Home Missions Superintendent Eugene Kreider visited the village and thought it worth while to make a beginning. Liberty Hall was rented and services announced. The response has been even better than anticipated. Formal organization of the congregation is expected to take place soon after the first of the year.

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A REPORT in the *Long Island Press*, Jamaica newspaper, states that Holy Trinity Church, the Negro congregation in Jamaica, has purchased the property of the Swedish Pilgrim Chapel in the same community. It has merged forces with the group worshipping there to form a new congregation of 225 members, both colored and white. The Rev. Jesse W. Routte is pastor.

VERNON BROWN, curator of the Chase National Bank's world famous collection of coins and paper money, spoke on "Moneys of the World" at the meeting of Lutheran Men of Queens at Good Shepherd Church, South Ozone Park, Dec. 15. Mr. Brown is the man described by a feature article in *Saturday Evening Post* as "The Man Who Takes Wooden Nickels."

THE ANNUAL Pre-Lenten retreat and communion service of the Long Island Confer-

ence will be held Feb. 2, at Good Shepherd Church, Bayside West. The annual dinner meeting of Lutheran Charities, intersynodical family welfare agency, will be held at the Ottilie Orphan Home, Jamaica, Jan. 15.

ORGAN CHIMES, with a tower amplification system, were dedicated at Christ Church, Islip Terrace, Dec. 21. The Rev. Thomas Van Pelt resigned as pastor of Christ Church, Wantagh, and Trinity, Wyandanch, to work with the Inner Mission Society of New York. The Rev. Paul Young, Jr., left St. Peter's, Greenport, and Advent, Mattituck, Jan. 1, to accept a call to Redeemer, Yonkers. The Rev. William Heagert of Torrington, Conn., will become pastor of St. John's, Lindenhurst, Feb. 1.

Tappert, Doberstein, and Snyder To Speak at Pastors' Institutes

By HOWARD A. KUHNLE

ROCHESTER—Institutes for pastors of the New York Synod will be conducted by Philadelphia Seminary professors, Jan. 19-22, according to the Rev. Russell S. Gaenzle, chairman of the synodical board of education. Speakers this year will be Dr. Theodore G. Tappert, Dr. John W. Doberstein, and Dr. Russell D. Snyder.

Sessions will be held at St. Peter's Church, Manhattan, Jan. 19-20; First Church, Albany, Jan. 20-21; and Reformation Church, Rochester, Jan. 21-22.

FIRST Children of the Church festival in Rochester was held at St. Luke's Church, the Rev. Adam Schreiber pastor, recently. Arrangements were made for a pageant, "The Greatest of These," by Sister Josephine Gouker of Reformation Church. Attendance and offering far exceeded expectations.

SISTER MILDRED WINTER, field secretary of the ULC Board of Deaconess Work, spent Nov. 10-16 speaking in churches of this area. Sister Josephine Gouker is the only

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deacons in the Western Conference.

GENESEE VALLEY DISTRICT Luther League's annual unity dinner was held Nov. 9 at Resurrection Church, the Rev. Eugene L. Stowell pastor. New York Synod President Frederick R. Knubel spoke.

THE REV. ROBERT O. FLECHTNER, formerly pastor of First Church, Jeffersonville, was installed at St. John's Church, Lyons, Nov. 23. Conference President William M. Horn preached the charge to the pastor. The Rev. Frederick W. Grunst, pastor of Zion Church, Rochester, preached the charge to the congregation. John Barg, a member of Grace Church, Rochester, who has supplied in this congregation during two long vacancies, was liturgist.

THE REV. JOHN E. ROHRBAUGH completed his pastorate at Concord Church, West Greece, Nov. 30. He is now assistant pastor in Covenant Church, Brooklyn, the Rev. Sylvester Bader pastor.

ST. JOHN'S CHURCH began in 1947 a plan by which members were asked to make all their contributions for benevolent work outside the congregation through the "red side" of the weekly offering envelope. Pas-

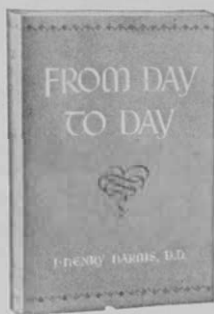
tor John A. W. Kirsch says it eliminates all "special" appeals. The congregation has met all its obligations during the year. . . . A sensation was created at the opening roll-call dinner of the Inner Mission Society when the full quota for St. John's Church was presented. William Buethling, congregational inner mission chairman, gave a check for \$1,100 from the church.

THE REV. J. NORMAN CARLSON, assistant superintendent of the Rochester Inner Mission Society since 1945, resigned, effective Jan. 1. He has become pastor of Emanuel Church, Butte, Mont. A farewell for Pastor and Mrs. Carlson was held Dec. 15.



INSERTING THE KEY to the new car given him by Zion Church, Rochester, N. Y., is Pastor Frederick W. Grunst. Louis Rietz, chairman of the congregational council, and Paul Gudat, chairman of the house committee, wait for the first push on the starter. Zion members presented the automobile "in appreciation for the work you have done here."

—"Democrat and Chronicle," Rochester, N. Y.



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THE REV. WILFRID A. SCHMIDT was installed as pastor of Emmanuel Church, Nov. 9, at the congregation's 25th anniversary service. Dr. Knubel preached on "The Race That Is Set Before Us." An anniversary dinner was held Nov. 12 with the address by Dr. Frederick E. Reissig, who was pastor 1923-42. The Rev. Robert W.



Stackel, who served Emmanuel 1943-47, gave the invocation. In connection with the festivities a large payment was made on the mortgage. Mr. Schmidt has served Resurrection Church, Buffalo, 20 years.

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THE REV. ALFRED L. BECK, pastor of Reformation Church, was a speaker at Waterloo College Dec. 2. The service was a part of the school's religious emphasis project.

Dibelius Describes German Life; Program of Evangelism Planned

By J. LOUIS WOLF

CLEVELAND—"I am not here to complain of our lot or to ask for help," Bishop Otto Dibelius told the clergy of greater Cleveland. "I am here to say thank you to the American churches for world relief.

"You can never realize what a blessed change comes to a person who finds that he is being remembered by someone. I have seen people whose lives have been prolonged by weeks, even by months, by the fact that they have received one bundle of food and have known that someone was thinking of them."

He stated that life in the church in Germany today is comparable to that of the New Testament church.

"We know what it means to be in prison for our faith," he said. "We know what it means to say, 'We ought to obey God rather than men.' We have learned anew what faith means. We have prayed that wives and sisters may not be raped. But they have been. We have prayed that loved ones would not die. But we have seen them starving to death. We have prayed for peace. But we have had no peace. Yet, in all this we have known what it is to continue to believe in God."

CHURCHES of Cleveland will co-operate in a Christian mission to be conducted Jan. 14-23. A religious census will be taken of the city. A follow-up for ULC churches will come in February when the Rev. Royal E. Lesher will train church workers for visitation evangelism.

AMERICAN LUTHERAN and United Lutheran pastors of greater Cleveland plan to begin joint meetings in January. Purpose is to develop closer fellowship.

THE REV. GEORGE D. KEISTER, pastor of Trinity Church, Salem, observed the 25th anniversary of his ordination Nov. 9. He has served Trinity Church since Dec. 2, 1927. During his pastorate the congregation has liquidated the indebtedness on its present building, erected in 1931 at a cost of \$35,000. Plans call for the construction of a parish house in the future.

BETHLEHEM CHURCH, Youngstown, the Rev. Ben Varner pastor, has completed a \$10,000 religious education building for children. . . . Zion Church, Canton, the Rev. Tom Homrighausen pastor, has more than \$30,000 in cash for its proposed church building.

Mission Has 124 Charter Members

By GEORGE F. HARKINS

HARRISBURG—Newest congregation in this area, the Church of the Good Shepherd, has closed its charter with 124 members. More names will be added to its regular membership roll in January.

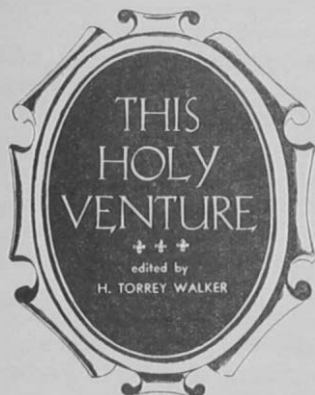
This congregation has been worshipping in the lunch room of a business establish-

ment. The trustees are anticipating buying a plot of ground for \$11,000 on which a church will be erected.

FIRST ANNIVERSARY of services for the deaf in Harrisburg was observed Dec. 14 at Zion Church, Penbrook. Pastor Francis A. Shearer, secretary for inner missions with the ULC Board of Social Missions, brought greetings. The ministry to the deaf here was inaugurated under his guidance. Letters of commendation were read from ULC President Franklin Clark Fry and Central Pennsylvania Synod President M. Roy Hamsher.

NEXT MEETING of the Central Pennsylvania Synod will be held in First Church, Johnstown, May 17-19, the executive board recently announced. . . . At this meeting final plans for the Lutheran Student Center at State College will be presented, according to Dr. Joseph D. Krout, synodical secretary.

ST. PAUL'S CHURCH, Harrisburg, dedicated an organ Dec. 7. Dr. Harvey D. Hoover, professor of practical theology at Gettysburg Seminary, preached at the service on "The Ministry of Music in Worship." Pastor Walter F. Forker conducted the dedicatory service.



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St. James' Congregation, Seattle, Dedicates New Building, Equipment

By JOHN J. LA RUE

WORSHIPING in a new church building is the congregation of St. James' Church, Seattle, Wash., the Rev. K. Simundsson pastor. The building, furniture, organ, and chimes were dedicated Sept. 21 by the Rev. L. H. Steinhoff, president of the Pacific Synod.

Move from the old to the new building was symbolized by a candle-lighting ritual in which the light of the altar candles was transferred. Representatives of all congregational societies participated.

OFFICERS of synod report that work is

progressing rapidly in the campaign to raise funds for the purchase of property at Lake Samish, near Bellingham, Wash. This will be used as the home of the Inter-synodical Lutheran Bible Camp.

INDICATIVE of progress of the Pacific Synod is the acquisition of new properties in connection with congregational activities: A house, in Kelso, Wash., which is to be used as a church building; a house, adjacent to University Church in Seattle, which will serve as a center for Lutheran student activities; a house, at Seaside, Ore., which will be used as church home for the rapidly expanding Our Savior's Church.

ADDING BEAUTY to the ministry of music in synod churches are a new pipe organ at Zion Church, Medford, Ore.; a new electric organ at Camas, Wash.; and new organ and chimes at St. James' Church, Seattle, Wash. The chimes were dedicated to the memory of Mrs. K. Simundsson, wife of the pastor.

Nov. 2 was a memorable day for Redeemer congregation in Portland, Ore. Their renovated church building was rededicated. The Rev. Harold Hamilton, recently called pastor, was installed by the Rev. L. H. Steinhoff, president of synod, and the Rev. W. I. Eck, synodical secretary. Pastor Hamilton, since his graduation from Western Seminary, had served as board missionary at the Harney Hill field in Vancouver, Wash.

CENTRAL CHURCH, Seattle, has a four-year average of having paid 200 per cent of its benevolence quota.

ANNIVERSARIES: St. Paul's Church, Vancouver, Wash., marked its 45th recently. The Rev. J. L. Cauble of Longview represented synod at the services. The Rev. Walter Moeller is pastor. . . . Zion Church, Medford, the Rev. Elvin Hanson pastor, celebrated its 50th. The Rev. John Sawyer represented synod.

FOUR NEW PASTORS have joined the ministerial "family" of Pacific Synod: The Rev. Harold Hamilton was installed at Redeemer, Portland, Nov. 2; the Rev. Robert Wheatley was installed at St. Paul's Church, Spokane, Wash., Nov. 16; the Rev. Lloyd

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Jacobson was installed at St. James' Church, Portland, Dec. 14; and the Rev. Archie N. Campbell was installed Dec. 7, as pastor of St. Paul's Church, Seattle.

THE OVER-ALL PICTURE: Evelyn Betz was elected president of the Pacific Northwest District Luther League on Sept. 21. . . . St. Paul's Church, Seattle, now owns its \$9,000 parsonage. . . . St. Mark's, Portland, is now self-supporting after 23 years as a mission. . . . Trinity, Longview, anticipates an early liquidation of all indebtedness. . . . Redeemer, Fircrest, emphasized stewardship in November. . . . Immanuel, Cen-

tralia, is looking toward spring for the dedication of a new church building. . . . It's a fine new \$13,500 parsonage for St. James' congregation, Portland. . . . The Rev. Edwin Bracher, Seattle, was speaker at the mission festival at St. John's, Chehalis, Wash., held in its renovated church. . . . United Church, Eugene, Ore., welcomed the return of its pastor, the Rev. J. L. Sawyer, Oct. 5, from illness of several months' duration. . . . University, Seattle, "wiped out" another \$1,000 of indebtedness in November. . . . Zion, The Dalles, Ore., is preparing for the organization of a Boy

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Scout troop. This congregation has paid its 1947 benevolence apportionment in full and has increased its Sunday school attendance 200 per cent. . . . Our Savior's, Seaside, Ore., dedicated a completely remodeled chapel Nov. 2.

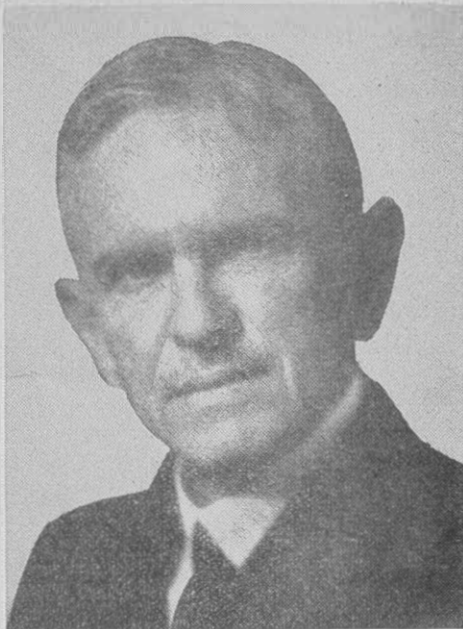
DECEASED

Ellis B. Burgess

Former president of both the Pittsburgh and the New York synods, Dr. Ellis B. Burgess, 78, died Dec. 20 at Crafton, Pa. He had been suffering from a heart ailment.

He has also served as a president of the National Lutheran Council and as a member of the ULC Commission of Adjudication.

Dr. Burgess retired in 1939, but left his retirement two years later to fill a vacancy at St. Matthew's Church, Crafton, Pa. Born at Fort London, Pa., he studied at Mercersburg College and Gettysburg Semi-



nary. He was ordained in 1893.

He served a church in Avonmore, Pa., for two years, then was pastor of the Connelville, Pa., church for 25 years. In 1919 he was elected president of the Pittsburgh Synod and served until 1930.

Later Dr. Burgess was missionary superintendent of the New York Synod and church extension representative of the Board of American Missions. In 1934 he was elected president of the New York Synod and held this post until his retirement in 1939.

Surviving him are his wife, Mrs. Fannie L. Burgess, and a son, Milton V. Burgess. Funeral service was held in St. Matthew's Church, Crafton, Pa., Dec. 23.

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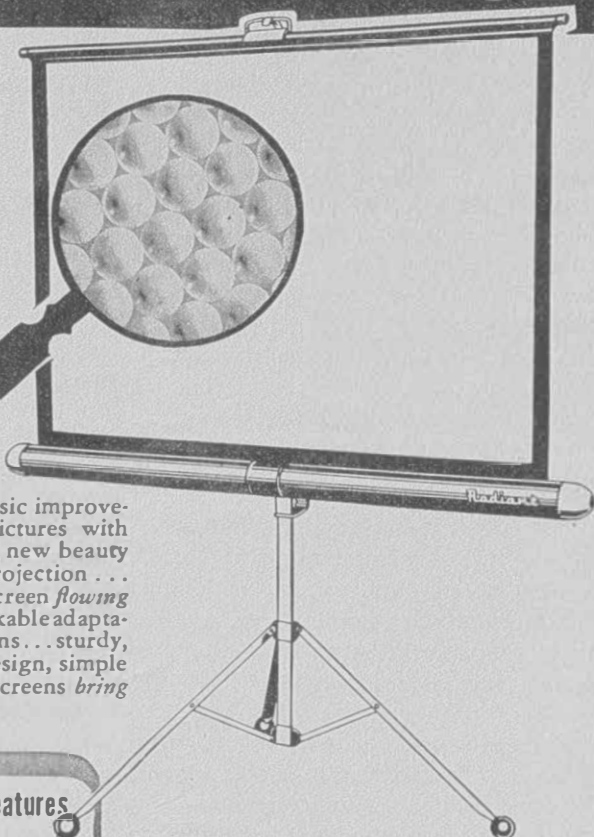
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IN CONCLUSION . . .

NOT LONG AGO I passed by a Roman Catholic parochial school, and through the open window I heard a class reciting the Apostles' Creed. It struck me fully as desirable that the youngsters in there should be confessing their faith in God the Father Almighty as that they should be pledging "allegiance to the flag of the United States of America"—as they would have been doing at that hour in a public school.

On another day I rode beside a school boy on the subway. He had his textbook open to "The Doctrine of Grace." The book explained this great Christian teaching in an admirable way. Surely, I remarked to myself, this is as worthy a subject for a boy to study as the nebular hypothesis.

OUR SOCIETY is getting pale and anemic for lack of understanding of Christian truth. Our children must be taught a faith by which they can live, or this western world will lapse more and more deeply into selfish, material-minded atheism.

Sunday-school instruction is not enough. It is given only to children of the most faithful church members. To get the children up and to church on Sunday morning—especially in the midst of the "long weekends" during summer—calls for a more heroic effort than most parents will make.

Weekday classes after public-school hours face still greater difficulty. For five days each week the public schools absorb almost the full energy the children have, either for the required periods in classrooms, for homework, or for a variety of other school activities. There is insufficient time left, especially in rural areas and in big cities (where

transportation problems are great), for effective church-school classes.

Rapid progress of the released-time plan seemed to be the answer. Each church, or group of churches, could gather pupils at convenient times and places for religious instruction. The school becomes the ally of the church only to the extent of providing opportunity for the classes. All churches are treated alike.

Even in the Russian zone in Germany, and in various central European countries under communist governments, this degree of freedom of religious instruction is permitted.

THERE IS A POSSIBILITY that the U.S. Supreme Court this month will rule against released-time classes as they have been conducted in Champaign, Ill. Such a decision would start an avalanche of suits against similar plans in 45 other states. It would be a victory for those who believe the U.S. government must rule against any place for religion in the normal educational process through which our children pass.

There would probably be only one satisfactory answer to such a decision: the establishment of parochial schools for the various Protestant churches from coast to coast. It would be frightfully expensive and complicated in many ways. But at any cost there must be a way of effectively instructing youth in the fundamentals of faith. We have drifted a long way in the direction of trying to ban God from America. This sort of thing has happened before in many parts of the world. The result is always disaster. The church will have to become more serious in its ministry of teaching. —ELSON RUFF

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 - It is attractively and neatly composed and well edited
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 - We wouldn't want to be without it in our family
 - A wide-awake church paper, bringing facts and news items that the average reader can really trust. I rejoice in its courage in attacking social and economic evils, and its definite stand for Christian principles in all phases of life
 - A splendid, worth-while, and enlightening church magazine that every Lutheran should read regularly. It certainly can help one to keep enlightened on world affairs as they pertain to the church and to the interests of Christians. Its many special articles can help strengthen one's Christian principles.
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