The LUTHERAN



"I FEEL BETTER THIS MORNING"
People get good care at Lutheran mission hospital, Tsingtao, China

Vol. 30, No. 16

JANUARY 14, 1948



Some Stewards Lead Choirs

DAD AND I STRAPPED on our skis and started through the woods, gradually working our way to the top of a steep mountain back of our farm.

The clear air, the soft swish of our skis, did much to improve my mood. When we started out I was peeved with the world in general.

I had finished music school a year ago. To get money for more advanced study I was teaching voice in the city.

Our local pastor had asked me to organize a children's choir, but I wasn't too enthusiastic about it.

"Don't you think singing in the adult choir on Sunday is enough of a contribution for one person?" I asked Dad when we were discussing it.

But he didn't say anything. I guess that's why I was peeved. I wanted someone to agree with me—tell me I shouldn't attempt too much, even though I knew I could do it.

We paused at the top of the moun-

tain. "You lead off," Dad said, and I selected a way down. For the next few minutes our hands were full. The jumps and turns required all our skill, but finally, laughing and shouting to each other, we swept out onto the long slope leading to the farm.

It was then I began to wonder why I had picked that particular trail. Dad had showed it to me when I was learning to ski.

"There are lots of ways down," he had said, "but you'll get small pleasure from taking an easy trail if you can navigate a tough one."

As we kicked the snow from our shoes on the back porch he asked, "When do you start rehearing the youngsters?"

"Wednesday afternoon," I began. "But how did you know?"

He just smiled and said, "Oh, I noticed which trail you picked down the mountain."

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Carl E. Koppenhaver, John M. Mangum, Assistant Editors Edmund W. Jones, Art Director. Staff Writers: Oscar Blackwelder, Ralph D. Heim, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Julius F. Seebach, Amos John Traver.

COMMITTEE ON CHURCH PAPERS: The Rev. Charles A. Linn, Ph.D., Chairman; E. Harry Schirmer, Secretary; the Rev. Herbert C. Alleman, D.D., Edward E. Croll, the Rev. Charles K. Fegley, the Rev. Robert D. Hershey, S.T.D., the Rev. Edward T. Horn, D.D., the Rev. I. Benton Peery, S.T.D., Carl Schulz.

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

THIS WEEK IN The LUTHERAN

The Church in the News Page	4
World News Notes	9
Washington	11
PORT IN A STORM By Paul P. Anspach Tsingtao is a city of refuge for thousands of Chinese	
LUTHERANS UNDER RUSSIAN RULE	15
HE KNOWS WHAT HE'S TALKING ABOUT	18
Building the Church By W. Robert Miller	21
A BRAVE NORWEGIAN VISITS AMERICA - By S. O. Thorlaksson Man who defied Quisling comes to U.S. this month	22
OUR DIFFICULTIES ARE GREATER NOW By Arne Fjellbu Bishop describes current church problems	24
First Steps Toward the Cross By Amos John Traver "Know the Bible" study in the Gospel of St. Mark	27
Mrs. Lathrop Practices Swallowing By Margaret A. J. Irvin	29
Personal Problem Clinic By Earl S. Rudisill	31
Books	32
Across the Desk By Nathan R. Melhorn	34
News of the States and Provinces: Nova Scotia—37; Ontario—38; Pennsylvania: Pittsburgh—40; York—42; South Carolina—43; Wisconsin—45	
In Conclusion	50

January 14, 1948

By Robert Paul Roth

Next Week: INDIA IS SHOCKING

THE CHURCH IN THE NEWS

Question about World Council

There will be excitement in a room in Amsterdam this coming August when the hour comes to vote. "All who favor adoption of this constitution will say 'aye,'" the chairman will state. A chorus of ayes from 450 delegates will bring the World Council of Churches into existence.

Then the assembly will consider amendments to its new constitution. The document to be presented for adoption in August was written at a gathering of church leaders in 1938. Since then there has been much discussion on how delegates should be selected for the assembly and for the central committee.

The 1938 constitution says the Orthodox churches of the world shall be entitled to 85 places in the assembly. The rest of the 365 places shall be distributed on a geographical basis: 90 for Canada and the U.S., 60 for Great Britain and Ireland, and so forth.

Lutherans want a certain number of places allotted to the Lutheran churches of the world, rather than to share in a geographical distribution. They argue that this is the logical way to organize a "Council of Churches." The provisional committee of the Council has accepted a constitutional amendment to be presented at Amsterdam which would make this possible.

Considering the question

The "best minds of the ecumenical world" are exerting themselves on the problem of the Lutheran proposal, said Dr. Herbert Newell in Geneva last month. Dr. Newell is associate general secretary of the World Council. There is opposition to representation on a

church rather than geographical basis, he says.

A big problem would be what to do about union churches, says Dr. Newell. For instance, Lutherans of Germany who attend the Amsterdam assembly will be included in the delegation of 15 from the EKID (Evangelical Church in Germany), a federation of Lutherans and Reformed. Some time in the next few years a United Lutheran Church of Germany will be established, and will doubtless apply for membership in the World Council. Would Lutherans be recognized as representatives of a church or a federation, when they belong to both?

A similar problem would concern the United Church of Canada and the Church of South India, Dr. Newell says.

Proposed constitutional change regarding membership would make the World Council "much better able to do its work for the Kingdom of God and to bear its witness to the full Gospel of Christ," states Dr. Abdel Ross Wentz, a member of the Council's provisional committee.

"Ecumanaics"

There will be some who want to make "soup" out of the World Council of Churches, explains Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation. Dr. Michelfelder returned to the U.S. from Geneva late last month for a brief furlough.

He branded as "ecumanaics" those who want Anglicans, Lutherans, Methodists, Greek Orthodox, and others to lose their identity in the World Council. "One of the most important issues at stake at the Assembly in Amster-

dam," states Dr. Michelfelder, "is confessional representation."

"The Lutheran Church," says Dr. Michelfelder, "is willing to become one of the pillars on which the World Council must stand if it is to be a real ecumenical council. . . . We do not teach or believe that salvation comes only through the Lutheran Church. On the other hand, we are not ready to join those who want to reduce all denominations to a least common denominator of doctrinal agreement and form a new church universal.

"Such addled thinking would not produce a church but only another denomination. . . The World Council of Churches would soon go the way of all 'air castles' if it is to be suspended by such sky hooks.

"Lutheran delegates to Amsterdam should come as Lutheran delegates, representing their churches officially, and not some nebulous, non-existent, invisible body of geographic sections," said Dr. Michelfelder. "Let the World Council of Churches be a council of churches. As churches we can work together, study together, without sacrificing our identity or our confessions."

Did you go to church?

Just before Christmas the people who investigate the opinions and habits of California citizens asked this question: Did you go to church last Sunday?

"Yes," said 21 per cent. "No," said 79. Researchers for the California Poll then asked people how often they had been in church in the last six months. Forty-one out of 100 said they had not attended at all. Fourteen said once or twice. Five didn't remember how many times. Eighteen had attended church more than 20 times. Twenty-two attended between three and 20 times.

Women attended more frequently than men. Persons over 45 years old were the most faithful, and next were



Full amount of the 1948 ULC benevolence apportionment was paid by First Church, Mansfield, Ohio, on Jan. 1. Pastor Carveth P. Mitchell gives George L. Rinkliff, Ohio Synod treasurer, a check for \$6,275. The congregation will also continue to give one-twelfth of its benevolence apportionment each month through 1948, as it has done for 13 years. This will fulfill the Anniversary Year goal of double apportionment for the ULC in 1948. Last year First Church also gave \$15,000 toward its \$11,000 World Action quota, and \$10,000 in additional benevolences. Confirmed membership is 3,000.

persons under 30. The 30 to 44 age group had the worst record. People in middle and higher income groups attended more frequently than those in the low income group.

Last question on the list was, Why don't you go to church? Most people couldn't explain. Only 20 per cent offered definite excuses. A Los Angeles businessman said, "I can't get home in time for the ball game." A schoolteacher in Fresno said she might attend church "if the ministers would take a more cheerful attitude."

Japanese becoming religious

Four times as many Japanese visited the Meiji shrine in Tokyo on New Year's Day than a year ago. At the Ise shrines in southeastern Honshu, the number of visitors was 10 times the number in 1946, and five times as many as last year.

The figures are reported by the Kyodo news agency. These Shinto shrines were formerly supported by government funds. They must now depend on free-will offerings. Contributions received on New Year's Day will probably keep most of them going through 1948.

Upturn in numbers attending Shinto shrines and Buddhist temples does not mean the people are slipping back into their old ways, states the Nippon Times on Dec. 13. "More Japanese are also flocking to the Christian churches than ever before in Japan's modern history," says The Times.

"The rate at which Christian strength is expanding in Japan today is far more spectacular than any discernible revival of Buddhism or Shintoism. The evidence points to the fact that the Japanese people are experiencing a general religious awakening. It is being reflected in heightened activity among all religious groups, although the Christian

activity may be outstanding."

At a student conference held recently, 82 per cent of 971 students said they believe they need religion. Only 9 per cent feel no need, and another 9 per cent are indifferent. Prewar students were "addicted to materialism and agnosticism," says The *Times*. Even now, 65 per cent of the students questioned say they have no religious connection, 21 per cent believe in Christianity, 10 per cent are Buddhists, and 2 per cent Shintoists.

Battle about China

The battle of Marshall Feng Yuhsiang against China's Generalissimo Chiang Kai-shek was carried to midwestern colleges last month. At Gustavus Adolphus, Augustana Lutheran college at St. Peter, Minn., Marshall Feng said Chiang has a ruthless "thought-control" program which has resulted in the "liquidation" of 330 Chinese students and the arrests of thousands more since last May.

Chiang's party, the Kuomintang, is spending vast sums of money on propaganda in the United States, and has secret police here, the marshall charged.

Marshall Feng is a friend of many Augustana Synod missionaries in the Honan field in China. He is reported to have been converted to Christianity by the Seventh-Day Adventist mission many years ago. Several years ago he joined a Lutheran mission, largely through the influence of Dr. Daniel Nelson, Lutheran World Federation representative in China.

At Lawrence, Kan., at the large North American Student Conference held in late December, Congressman Walter N. Judd spoke in favor of U.S. aid for the Chiang Kai-shek government. A student group, including Paul Benson of the Augustana Lutheran Theological Seminary at Rock Island, Ill., petitioned the conference to "dissociate the Conference from the expressed opinions of Dr. Judd." They wanted Marshall Feng invited to speak. That would involve the students in "political controversy," explained Dr. Winburn Thomas, the conference secretary.

Growing older

A century has gone by since Swedish Lutherans began their church work in the American middle west. This year the Augustana Synod—now numbering 415,000 members—will celebrate the centennial. Archbishop Erling Eidem of Sweden will be the honored guest.

The archbishop will also attend the annual convention of the Ministerium of Pennsylvania. It was 200 years ago this August that pastors and laymen of 10 Pennsylvania churches formed the first Lutheran synod in America. They called it "The United Congregations." Later the name became "The Ministerium of North America."

It was from this organization in 1748 that the United Lutheran Church in America developed. Bicentennial of the Ministerium will be a feature of the ULC convention in Philadelphia in October.

Presbyterians will outbid Lutherans for old age in October, by observing the 250th anniversary of their first congregation in Philadelphia. Presbyterians worshiped with Baptists in the Barbadoes warehouse in 1698, they state.

Still earlier in Pennsylvania was the establishment of Swedish Lutheran congregations (1639), five years before William Penn was born. These churches are now a part of the Protestant Episcopal Church. Oldest surviving Lutheran congregation, St. Matthew's Church in New York City, dates from 1664. Lutherans from the Netherlands



St. Matthew's Church, New York, is in possession of the first charter granted to a Lutheran congregation in that city. Former pastor, the Rev. Martin Walker (left), and present pastor, the Rev. Alfred W. Trinklein, inspect the document dated 1664. The congregation is now part of the Missouri Synod, established in 1847

had tried to organize 15 years earlier, but failed to get government permission until the English captured the colony.

Long road to freedom

It may be a long time before a declaration on freedom of religion is adopted internationally, says Dr. O. Frederick Nolde. He attended sessions of the Commission on Human Rights in Geneva last month.

Representatives of 18 nations gave tentative approval to a statement. After careful study and revision it will go to the General Assembly of the United Nations for adoption.

A declaration on religious freedom would become part of an "International Bill of Rights." Enforcement would depend primarily upon the moral obligation accepted by states belonging to the United Nations. A covenant or treaty is also being prepared. This would be binding upon all nations ratifying it.

Text of the declaration as it now

stands is as follows:

I. Individual freedom of thought and conscience to hold and change beliefs is an absolute and sacred right.

2. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching, and practice.

The religious freedom clauses in the Covenant are:

- I. Every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief; to change his belief, and to practice any form of religious worship and observance; and no person shall be required to do any act which is contrary to such worship and observance.
- 2. Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and to persuade other persons of full age and sound mind of the truths of his belief, and, in the case of a minor, a parent or guardian shall be free to determine what religious teaching he shall receive.
- 3. The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and the welfare, morals, and freedoms of others.

Flight

As many as a million Germans may try to flee from the Russian zone into the British or American areas, government officials predict. A United Press report on Dec. 24 said "an estimated 1.200 persons crossed the line last night. They are spending Christmas wherever they could find shelter and were satisfied if they could have a boiled potato to give them energy enough to move."

Church workers are attempting to give at least a little help to the new army of refugees moving westward since the failure of the London conference of foreign ministers.

Refugees believe they must flee from the Russian zone to avoid conscript work in uranium mines and on railway construction gangs.

Although their flight across the border is illegal, it cannot be stopped. It would take three or four army divisions to patrol the border effectively, say British public safety officers.

Still pouring into Austria is an army of German-speaking nationals of Balkan countries, especially Yugoslavia. There are now an estimated 376,000 in Austria. About 3,000 a week have been arriving since last summer. The Yugoslav Volksdeutsch have been kept in labor camps by Marshall Tito. Most of them now flee through Hungary, where they are put on trains to Austria.

Tax

Some U.S. clergymen will get a break if the Congress adopts H.R. 3760. The resolution would broaden the provision on income tax deduction for pastors not provided with parsonages.

As the tax law stands now, "the rental value of a dwelling house and furnishings provided to a minister of the gospel as part of his compensation is exempt." When a minister rents or owns his home, he cannot deduct the rental value from his income on which he pays the tax.

The proposed law, sponsored by Carl T. Curtis of Nebraska would provide that the rental value of a dwelling furnished to a minister of the gospel or that part of the monetary compensation of a minister "which is paid expressly in lieu of furnishing him a dwelling house, to the extent that such part does not exceed the rental value of the dwelling house, and appurtenances thereof occupied by such minister," would be exempt from personal income tax.

WORLD NEWS NOTES

Looking for gold

NATIONS THAT MADE fun of Uncle Sam for burying billions of gold in Kentucky, now want him to raise his purchase price and take all of the precious metal which they can scrape together. They are eagerly seeking to discover new gold mines. For gold has become the hope of overcoming the threatening disasters of inflation. Britain is asking her gold-producing dominions and colonies—Canada, South and West Africa, Australia, even India—to increase production and look for more; and they are rallying to her appeal. This is for defense and economic stabilization.

Russia is also looking for gold, and her purpose is offensive. Her gold arsenal has become the second largest in the world. Charles Prince, former specialist on Soviet economic problems for the U.S. Chamber of Commerce, calls attention in the U.N. World to the June 4, 1947, Kremlin decree which makes "top secret" of USSR currency funds, a further advance on the top secret decree of 1937 on Russia's gold production and reserves.

Some time before that Russia began pressing for gold production in a most intensive way, and discoverers of new lodes are being rewarded extravagantly. Soviet economists make no secret of the purpose, to use gold "to combat and foil the Marshall Plan." Two possible ways are visioned:—(1) to stabilize the ruble on a gold basis, and thus provide a self-sufficient currency for Soviet-controlled lands; (2) to dump the gold on the world market in any way that will destroy its present value and authority.

The first plan would shut out onefifth of the world from western trade. The second would precipitate general economic ruin. However, at present Russia feels the need of dollars. Recently she asked Canada to grant a 15-months' extension on the time for paying the compensation price for Canadian properties which Russia took over in Finland.

Return to normalcy

THE MALAYAN UNION, which is a working combination of various colonial governments in British Malaya, has pooled 40 different development projects into a unified 10-year economic program. The chief items to be developed in the plan are tin and rubber, and the Union expects to put about \$600 million into the varied units of the program.

This is undoubtedly a determined effort to restore the markets destroyed by the war, and to regain the former dominant Malayan position in the world market.

Could buy Palestine

AN INTRICUING SOLUTION of the Palestine problem has recently been offered by an Arab radio station in Palestine. It reports that Aga Khan, a fabulously rich ruler of a Moslem Indian state, is willing to buy out the varied interests possessing Palestine, so that he may present the whole area intact to the Arabs as a gift.

Aga Khan is the ruler whose birthday is distinguished by a solemn and elaborate ceremony of having his bulky body balanced on the scales with precious gems as a gift from his worshipful people. Evidently he has money enough to make good this reputed offer, if the Jews are in the market to sell.

White man's burden

"France bows out" of India sounds strange to those of us who have been accustomed to think that fate belonged to Britain exclusively. Yet for many years France has enjoyed the privilege of many dependencies and concessions which are now being returned to independent India.

The territory handed back is inconsiderable—about 200 square miles in small plots, scattered along a 4,000-mile coast, and chiefly concentrated in five dependencies and about 15 ports. Pondicherry, the largest and best known, covered 115 of these square miles.

While the territory covered was small, France had found her points of location quite profitable economically. However, the partition within India, accentuated by the new-found independence, has made the withdrawal advisable. Since all the dependencies were surrounded by Hindu territory, these have fallen naturally to Hindustan. A few of the separate ports in the northeast territory have voted to join Pakistan, because the surrounding area is Moslem.

Surprise

British motorists are feeling that their government has developed a deplorable sense of humor. Their joy at being allowed at last to purchase homefabricated automobiles received a jolt when necessity, pride, or plain curiosity, led them to examine their purchases.

That was when they found a tag affixed to the bottom of the chassis which read, "Not Fit for Export."

Treat Stalin right

CZECHOSLOVAKIAN YOUTH had recently to learn by experience that Soviet dignity is profound and very delicate.

Misko Louma, a schoolboy in Jablonec, was taken into custody because he took a picture of Stalin off the wall in the schoolroom.

Two other school companions, who had applauded the daring act, were expelled from the school, and the school authorities were ordered to end their chances of further education anywhere else. Whatever more may be done in their case has become a grave matter of state, and the final decision rests in the hands of the Communist-controlled Ministry of Education.

This and that

INDIA'S PROVINCE of Madras has an irrigation project intended to increase her cultivable area by 2,000,000 acres. An estimated yield of 1.000,000 tons of food annually is hoped for from the land to be irrigated. . . . EL SALVADOR. helped by the U.S. Agriculture Department, has worked out a way of using the husk of the coffee bean as an efficient substitute for grain in the feeding of dairy cattle. This fodder has nutritional value like that of corn. . . . A "LOYALTY TEST" is being made by the U.S. military authorities in their zone in Germany among the American employees. A questionnaire, probing for a possible Communist background, goes back two generations in the family history of those interrogated.... AMERICAN FIRMS in Shanghai are buying up real estate as an investment. According to China's foreign exchange regulations, the profits of their companies in China can't be sent out of the land. . . . A CURRENT PLEASANTRY in Yugoslavia runs in this wise: -95 per cent of the people in Yugoslavia are for Marshall Tito-5 per cent for Tito and 90 per cent for Marshall.

-JULIUS F. SEEBACH

Dr. Charles A. Beard, one of the truly great teachers of history in America, spoke for the American Political Science Association during the Christmas holidays in the nation's capital and received a great ovation.

"We might contribute a little to advancement of learning and good will among peoples by trying to see ourselves as other nations see us, to think of them as far as possible in terms of their thought of themselves and to get rid of the insidious idea that the United States has been designated by God as a kind of cosmic committee for the Americanization of mankind and the final revision of universal history," said Dr. Beard.

"Again and again the White House and the State Department have made available to their approved writers secret information which, if safe to reveal at all in the public interest, should have been issued as official documents for the use of everybody concerned. Furthermore, high authorities in Washington have allowed journalists to make money out of publishing such information.

"Retiring officials, as private persons, have carried off official papers or digests of official papers containing vital secrets, and for their own satisfaction, if not glory, they have published such parts as they, in their own wisdom, have deemed it fitting for the public to buy and read."

Specialization

This brilliant political scientist went all out on specialization in education. "Many of our neglects, overstresses, and superficialities are due to the divorce of political science from history, and the most frantic specialization in university education, journalism, and other pursuits.

"Although this specialization, in which present interests and excitements are divorced from time, has increased knowledge respecting particular matters, its tendency is, in the nature of things, to restrict the vision, narrow thought, sever all branches of learning from their living sources.

"Yet powerful forces called practical serve to strengthen rather than diminish its drive in the direction of moral and intellectual disorder. Our faith in a commission of experts is among the wonders of the universe."

Moral theory

A mature scholar like Dr. Beard illustrates what men in the later years of life may contribute to this nation. Every time an outstanding person in the government retires I wonder what use this country could make of such a mature and experienced man. Often wisdom is supplanted by youthful brilliance. Undoubtedly political science must be tied up to history and the average youngster doesn't have that with any maturity.

Dr. Beard's lessons from his study of history flash to mind. Here they are in substance: The mills of God grind slowly but they grind exceedingly small; whom the gods would destroy they first make mad with power; when it is dark enough the stars will come out; the bee fertilizes the flower it robs. There still remains the moral determinism of history.

-OSCAR F. BLACKWELDER

Port in a Storm

By PAUL P. ANSPACH

In troubled China the city of Tsingtao is a place of refuge for thousands of homeless people. The Lutheran mission there is able to help these refugees

CITIES IN CHINA, almost without exception, are very old. There is an exception. Three hundred and fifty miles up the North China coast from Shanghai is a city that is newer than most American cities. It is located at the entrance of a large bay on the southern side of the Shantung peninsula. This city which figures prominently in the news these days is Tsingtao (pronounced Ching Dow). Here is how it came into being.

Just before the turn of the century, Western powers were seeking bases in the Orient. Germany was no different from the others. Before the U.S. took Manila the kaiser ordered an admiral to find an appropriate base in China waters. The discriminating naval officer selected what he considered the finest natural harbor on the China coast. An excuse was found for demanding from helpless China a 99-year lease on an area surrounding the coveted bay. This little but important colony was "Germany's Place in the Sun," as the kaiser termed it.

Thus began a new city in old China—looking not a little like a section of old Nuremberg. It was to become a busy port, an important rail-head, an industrial center, and a summer resort. Long curving beaches, broken with rocky cliffs and neighboring rugged mountains, gave charm to Tsingtao.

Dr. Anspach, a veteran missionary in China, is now a staff secretary of the ULC Board of Foreign Missions. FIFTY YEARS is a short time for cities, especially those in China. But Tsingtao has recorded a stormy history in its half-century's existence. In 1914 the Germans lost this "Pearl of the East" to the Japanese who joined the Allies in World War I primarily to win Tsingtao. Pressure from China caused. Japan reluctantly to yield the city in 1922

It was under Chinese war-lord rule until 1928 when the forces of Chiang Kai-shek and his Nationalist government took over. Japan returned in 1938 and ruled until the defeat in 1945. In the autumn of that year a division of American marines and scores of U.S. warships arrived at Tsingtao. They are still strongly entrenched there although the city is under Nationalist rule.

Almost as old as Tsingtao is the Lutheran mission there. This year marks the fiftieth anniversary of the beginning of that Lutheran work. German missionaries followed closely on the heels of the German navy. Beginnings in mission work are arduous and not heavily productive. Hardly had a good start been made when Tsingtao fell in 1914 to the Japanese. World War I and its tragic aftermath in Germany all but halted the work of the German missionaries. In 1925 we United Lutherans took over the field, paying for property and buildings. German missionaries were retained and augmented with newly commissioned American missionaries.



Refugees

Camped outside Chinese city of Tsingtao

For nearly half its 50 years' existence, the mission has been supported, directed, and developed by the United Lutheran Church in America. Undermanned, under-equipped, and with little Chinese leadership when the Americans arrived in 1925, it grew steadily in every phase of its life and work until the United States and Japan engaged in war. By 1941 our mission in Tsingtao alone maintained schools, two hospitals, assisted three congregations-two of which had beautiful new church buildings. Additional work extended out into the hinterland and included many congregations and schools in cities and villages.

The end of the war did not bring peace and prosperity to Tsingtao. It became a bastion of the Chinese government forces. Communist troops assumed control of most of the province.

A great portion of our mission field is in the area that has been held almost constantly, since the surrender of Japan, by the Communists. Other sections have been held intermittently by Government troops and Communist troops. Kiaohsien and Tsimo, where we have main stations, have changed hands several times. Tsingtao itself has been threatened.

Through it all Tsingtao has served as a haven for hordes of people who have fled from their homes in the interior when communist forces approached. In Tsingtao the Chinese government has a strong garrison. United States warships and marines are stationed there. While in theory the American forces are not there to protect the city from the Communists, in fact their presence has not been without significance.

January 14, 1948

Tsingtao has therefore offered security to thousands of distressed and suffering Chinese. It has provided food and some semblance of housing. It has furnished treatment for the sick and wounded.

IN ALL OF THIS our mission has played an important part. While our work in other sections has been hindered, unusual opportunities have been created by the emergency situation in Tsingtao. It is thronged with people. They need physical and spiritual help. Our missionaries and their Chinese colleagues have given invaluable service to refugees. They have been able to assist in relief work. Emergency schools have been opened. Under severest handicaps hospital work has been started again in temporary quarters with inadequate equipment. Young people, bewildered and discouraged, are given the opportunity to learn what our religion has to offer them

It is true we have only a beachhead at Tsingtao. Some outposts are precariously held. But in that greatly crowded city our work is going on. Our missionary force is now stronger than it ever has been before.

The political issue in China hangs in the balance. Meanwhile in Tsingtao, a modern "City of Refuge," the poor have the gospel preached to them, the hungry are fed, and the sick receive merciful ministration.

Certainly better days will come. Our mission is opening a new front in the great city of Shanghai. We shall build a new hospital in Tsingtao, by the grace of God, effected through the gifts of our church schools in America. The city of Tsingtao has experienced and survived many crises. Through them all the church has endured. In the wake of critical events in the past the church has sometimes experienced its most fruitful periods. It will happen again.

Foreign powers have come and gone in Tsingtao. Strange flags have been raised and lowered in that city but the church has survived. Although it has suffered a heavy blow in recent years it is recovering and is on the march again even though circumscribed and hindered for the present.

God has an eternal destiny for the church in China.



IS YOUR FACE "RIGHT"?

THE DEACONESS had undergone an operation. During her convalescence many of her Sisters came to visit. One of them was the only passenger in the slow-moving hospital elevator one afternoon. The operator, a short Negro probably in his early forties, leaned back against the wall of the small car and regarded her with an expression that made her smile. The smile broke his reserve and he said, "You people look different."

Thinking he meant the garb she replied, "That's because we're deaconesses."

He shook his head. "I mean your faces. They look 'right.' You don't have that look of tenseness and worry most people wear."

Is your face "right"?

BERTHA G. ZELLMANN

Lutherans Under Russian Rule

Churches adjust to changed conditions in eastern zone of Germany, reports "The Lutheran" correspondent in Brandenburg. There are difficulties— and courageous faith

When the National Socialist government collapsed in Germany the heavy pressure which rested upon the church was lifted overnight. The church was again free to proclaim its message and great tasks were awaiting it.

One of the most important was the Christian instruction of the young. The National Socialist state had obstructed this by declaring that teaching of religion was the business of the schools while at the same time forbidding the teachers in the schools to give religious instruction.

After the war religious instruction in the Russian Zone was declared to be the special concern of the church. In the state regulations for putting the new law for religious instruction into effect, issued by the individual provinces in the eastern zone, it was proposed—among other things—that the school buildings be regularly used for religious instruction. This, of course, has not yet been put into effect everywhere.

The question of the fitness of state tteachers to participate in religious instruction was not discussed to any great extent, mostly because the majority of teachers had already been dismissed because of their membership in the National Socialist Party. The so-called "new teachers" are not in a position, either in numbers or educational qualifications, to give religious instruction to any considerable extent. Thus religious instruction in the eastern zone seemed to be imperilled again.

AND A SECOND difficulty was added. When the Russian troops approached, a number of pastors moved west and other pastors from the western occupation zones did not return to the eastern zone. The pastors who remained, often the most active and valuable men, were thus so overburdened with preaching and pastoral work that any adequate instructional activity was out of the question.

There are still pastors in the eastern zone who have 16 and more congregations to care for. The number of theological students appears to be growing, but it will be years before they are ordained.

In this situation the old fact is again to be substantiated, that where doors are closed God opens new doors. Even in the church struggle during the years of the Hitler government we learned that in every situation God puts a blessing for his church, and that he actually uses difficult situations to keep the church vital and young and to preserve it from stagnation.

The blessing in our present situation with regard to religious instruction is a double one: religious education has been returned to the church and is being given by people who come from the congregation which it is to serve. This is highly significant for the German situation, since often in the past religious instruction was given by teachers who no longer thought in terms of the church and were nothing more than state employees. For the first time all

concerned are gradually beginning to recognize what a great boon the church has thus received.

The second blessing is that an entirely new office has arisen in the church in the eastern zone—that of Teacher of Religion, or Catechist as we call it. With this diaconal or catechetical office alongside the pastoral office, God has restored to us the variety of offices which existed in the ancient church. This could mean a liberation from a false "clerical church," if we rightly understand the call of the hour.

Besides a number of former teachers, a great number of church-affiliated laymen applied for positions as teachers of religion in the entire zone. They had to be accepted and installed at once, since instruction had to begin immediately and others were not available. Some had good experience gained from teaching in Sunday school, church youth programs, and church kindergartens.

In the case of most of them, however, good will and personal experience of religion had to take the place of knowledge of teaching methods. For the most part they are older and more experienced persons who have come out of the life of the Christian congregation. Among them, however, there soon appeared numerous younger persons who were ready to undertake the work of church catechists as a lifework. For these the church very soon established the first catechetical seminaries permitted by the Russian occupation authorities.

In these seminaries they are given a year and a half to two years of instruction by an ecclesiastically, theologically, and pedagogically competent staff of instructors, including a half-year of practical teaching experience in a congregation under the direction of an expe-

rienced pastor. Connected with this there is training for the work of serving as organists, congregational assistants, youth workers, and secretaries, in order that the new church position may in this way provide a more stable living for the incumbent.

THE FIRST CANDIDATES have completed this long course of instruction, have been examined, and already have gone out to assist the pastors. We hope that in the future this kind of instruction in much improved form will become the normal type of preparation for the position of catechist. An ecclesiastical examination and commissioning service will complete the training, so that we may then speak of a regular church position or office. Chief catechists will constantly supervise the further training of young catechists and a diocesan office of catechetics will give guidance in the eight churches of the eastern

For the many older assistants who had to be hastily engaged on account of the critical emergency, a large number of quarter-year courses are now being conducted throughout the whole eastern zone in the homes of church members under the direction of specially competent instructors. These instructors have been schooled in a special course of training in Berlin, where the central office of the whole catechetical project of the eastern zone is located.

At the same time in many larger cities in the zone, evening and weekend classes are being conducted for catechists who cannot leave their positions and must continue teaching. It is a large-scale, well-thought-out system which has been established here and which is put in effect with the assistance of large gifts of money and provisions

from the church charities (kirchlichen Hilfswerk).

RECENTLY A NEW course of religious instruction has been adopted in the whole eastern zone and already has made considerable advance. Soon the instructors in this course of instruction will again meet in Berlin and report the experience of the first quarter-year, which will then be used for the following course. With the approval of the occupation authorities a textbook of religion entitled Christian Teaching has been printed. This contains the most important parts of the Bible and the hymnbook in addition to Luther's Catechism, church history, prayers, and other indispensable material. This is of decisive value in view of the complete lack of Bibles, hymnals, and catechisms for instruction. We hope still in this year-with the help of paper provided by Hilfswerk-to provide up to 250,000 copies of this textbook.

This report may sound exceedingly meager and drab in a country where Christianity possesses everything possible. But those who know something of conditions in Germany will realize what a quantity of preliminary work, problems, and obstructions had to be overcome to set this plan in motion. Thousands of persons are now at work with us day after day in the zone in order that if possible every Protestant child (and they number in the hundred thousands) may be given instruction in the Christian faith from the beginning of their school days.

It is a great gift of God to his church that, during a time when the feeling of paralysis still lies like a cloud over most of our country after this horrible war, we have been able to begin such a fine and extensive work. May the prayers and serving love of Christendom advance this work still further.



THE KEYS

THEY SEEMED ALIKE as peas in a pod or more so, these two keys. Yet one would open the door and the other would not. Lay them one on the other and they still looked exactly the same. Yet there was a difference. The difference that counted was that one unlocked the door, the other didn't.

I took the key that would not work to a locksmith. He made me another. I still could see no difference between the good and the faulty key, but to cause myself no further inconvenience and annoyance, I discarded the one that did not work.

Sometimes it's a very small thing that prevents doors and hearts from opening to us. It's some little thing you cannot see, or name, that is often the key to the character of an individual.

We hear so often, "I have nothing against him—but it's the way he talks to his parents, or the way he shirks responsibility, or the way he gets sore over nothing, that gets me."

But it's these small traits that make the hearts of good folk open to us or stay closed.

WALTER COWEN

January 14, 1948

He Knows What He's Talking About

When Frank Brown speaks as director of the World Action appeal in the United Lutheran Church he has in mind the picture of life as he saw it being lived in postwar Europe

Whenever the Rev. Frank M. Brown sits down to eat a meal faces begin to appear before him. Some are old and some are young. But all are holloweved and wrinkled.

Mr. Brown returned in August from a year spent as CRALOC representative in the British zone of Germany. Walking down the gangplank into the U.S., however, could not rid him of bitter memories. People starving slowly on a diet of 800 calories a day still haunt him.

Sometime the face is that of a mother he saw. She froze to the floor of a boxcar after giving birth to a child. At other times faces appear in rapid succession. They may be those of 35 men and women who starved to death while being deported from Poland to Germany. While the snow swirled and the thermometer dropped below zero they were forced to remain on an unheated freight train for a week.

MR. BROWN has now begun telling Lutherans in America about these grayskinned, unsmiling faces. He is now full-time director of Lutheran World Action in the ULC.

"The most ghastly sight of all," he said recently in Philadelphia—and his voice possessed an urgent quality that it did not have before he went to his assignment in Germany—"the most ghastly sight of all was that of 600 expellees huddled into a railway station in mid-winter. They had just been shipped from Jamaica, where they had

lived for years in the warm tropical climate. Their coughing sounded like the clatter of machinery in a factory."

He never knew what happened to these people. When he saw them they had been waiting for three days at the station without a place to go.

These 600 were just a few in the vast sea of homeless wanderers. Americans have been told much in newspapers about the million displaced persons who languish in camps. These are the Lithuanians, Estonians, Poles who have fled their native lands for fear of the Russians. A bill asking the U.S. to admit its fair share of these people to America is still pending in Congress.

Almost nothing is reported, however, about the 14,000,000 Germans who have been deported from other countries.

"They have been crowded into the present British, French, and American zones of Germany and in Berlin," Mr. Brown said. "In these areas it is impossible to get enough food and clothing for the native German people. What is going to become of the 14,000,000 no one knows.

"Almost no one has shown sympathy for these expellees because they are Germans. Our government is doing nothing. The world YMCA is doing nothing. Even the German farmers, who have been forced to open their homes to them, do not want them."

ONLY THE VERY NEEDLEST of these expellees and those displaced persons who are not being helped by the Interna-



Col. Frank Brown gives Pastor Constantin Frick a jar of valuable medicine for the deaconess hospital in Bremen

> calories a day. This has failed. Last winter many died slowly on 800 calories a day.

> "Women would stand in line for hours," Mr. Brown said, "to buy bread, milk, meat, vegetables, only to be told when they reached the door of the store that all the food had been sold or

that the remaining supplies were for children only.

"Many stores in Heidelberg sold a food paste made of whatever they had on hand. People spread this on dry bread for breakfast, dinner, supper."

The almost universal hunger in the cities produced strange ways of thinking. Some people committed suicide because they felt that nothing could be worse than their present existence. Others ended their lives for the sake of their children.

"If I die," they maintained, "there will be one less mouth to feed. My children will be able to have what I would eat if I lived."

Again and again people have been stopped from this course of action by gifts from Lutheran World Relief. Receipt of a package labeled "A gift of love from Lutherans in America" gave them courage to face life.

"BY FAR THE BEST WAY to help the Germans is to send money to Lutheran

19

tional Refugee Organization can be assisted by the Lutheran church. With funds given by Americans, barracks, homes, and schools have been provided. Blankets, food, shoes, medicine have been shipped as long as the supply has lasted.

"These have been administered through the German Protestant relief organization, named Hilfswerk," Mr. Brown explained. "On the average in the British zone about 70 per cent went to expellees, 20 per cent to individual families in communities, and the balance to institutions. This would indicate that the German churchmen are not thinking only of the needs of their own parishioners but about the serious problems of these others who have come back to Germany."

Fate of the millions of Germans living in the cities is not so bad as that of the displaced persons and the expellees, but it is horrible enough. Some effort has been made to maintain among them a near-starvation diet of 1,500 food

January 14, 1948

World Action," Mr. Brown said, leaning forward in his chair to emphasize his point. "In turn, the church can buy raw materials—cotton, wool, hides—which the Germans themselves can turn into clothing. In this way they begin to help themselves. And the church makes sure that the people who are most in need receive the goods."

Some Americans have preferred to send clothing and food directly to persons in Europe. This has often resulted in some persons receiving more than a fair share of help.

"The hunger in Europe has brought out the worst in the people. Many have acted like the Philadelphians who, during the depression, sent their names to 20 different relief agencies for Christmas baskets."

Before the war Mr. Brown was director of the Luther Hospice and pastor of the Inner Mission Society in Philadelphia. He is well acquainted with the wiles of both Americans and Germans who wish to cheat their neighbors.

"In some manner," he continued, "the German black market has obtained the names and addresses of thousands of Americans. These names are sold at 10 marks each to people anxious to milk the generosity of people in the U.S. It is the Germans who can't afford to pay 10 marks for a name that really need help."

Even Germans themselves are often duped when they try to help others without the aid of a relief agency.

"While in Germany I met a disabled war veteran who quit his job to sell goods in the black market. After being arrested several times he decided to beg as an organ grinder. The hungry Germans who passed him on the street were so moved by pity that six out of every ten gave him something. Within two years he had enough money to buy a tobacco shop.

IN 1941 PASTOR BROWN was called to active duty as a chaplain. He served during the last year and a half of fighting as base section chaplain in Italy. Then followed nine months as chief chaplain in the Mediterranean theater of operations. He was appointed CRALOG commissioner by Lutheran World Relief for the British zone in Germany, August 1946. During his year abroad he had ample opportunity to observe the political scene.

"America's big job now is to act so that 200 years from now our descendants will not have to say, 'If such and such had been done Christian civilization would have survived.'

"Shortly before leaving Germany," he said, "I talked with a professor of economics at Heidelberg University. The Germans,' he told me, 'have become so desperate they will try anything. For instance, I myself have lived under the monarchy, the socialist republic, and Hitler's state. All of these have been found wanting. One thing we have not tried—communism. Many Germans feel this is the only hope left."

Pastor Brown, wrinkling his forehead and speaking with a quality of urgency in his voice, pictured Germany as a man beaten, robbed, and left half-dead. "The nation or group of nations," he said, "that offers Christian love and material aid will not only receive Germany's friendship, but will hold the peace and power in Europe for years to come.

"I want to thank everyone who has given to Lutheran World Relief or any other agency or who has sent a CARE package. The need is tremendous and our giving has been like a drop in a bucket. But it has given people courage to start helping themselves."

Building the Church

By W. ROBERT MILLER

Everyone gave something so the church might be built

IF YOU HAD WRITTEN a letter that day you would have dated it Aug. 2, 1810.

The Pennsylvania valley lay green and fertile under a blazing sun as Tod Hunter wiped the sweat from his swarthy face. This work of building a church was no child's play in midsummer. The oxen hitched to the stone-boat stood patiently enough in the shade of the old maple tree on the church plot but across the fields heat waves shimmered and danced in the endless glare of noon.

Again Tod stooped to his task of rolling the stones from the flat sled to the ground. He took a lot of stones to make the foundation for the church. But he had pledged to provide and haul them as his share toward the building. Every man in the settlement was helping.

Last winter Sam Gage had chopped down the trees in a corner of his woodlot to provide the lumber. Gary Malvin's mill by the creek had worked full-blast for days cutting the timber into boards. Old Ransome, the storekeeper, had provided the nails and locks and window glass.

Even now the ring of Joe Denny's hammer on the anvil in his crossroads smithy meant that the burly smith was fashioning the broad door hinges and other iron fittings. Andy McDonald, the Scotch cabinetmaker, was knee-deep in shavings making the wine-glass pulpit with its curved stairs and superbly carved communion table.

Some MEN WHO could give little in the way of materials were giving their services in construction. Charley Duncan,

the best carpenter in the settlement, had promised 20 full days of work in supervising and labor. In addition he was helping a group of men to turn out the gate-ended pews. Of course all of the men would help in the actual erection of the church.

The women of the community were working too. Aunt Sarah Bain, whose fine needlework was famous throughout the valley, had rallied them to make the hangings for communion table and pulpit. Everyone had a share in making the church. Everyone was proud and happy to be part of the work.

The sound of footsteps behind him roused Tod from his thoughts. Parson Ames was approaching. The minister was toting a heavy sack of flour on his shoulder. He had just come from the mill; its familiar white mist still clung to his worn, ill-fitting garments.

The tall man's eyes twinkled as he halted by the stone pile and lowered his sack to the ground. "Reckon my load's as heavy as yours, Tod," he said cheerfully. "The miller gave me some flour for baptizing his children last Lord's Day. 'Twill be welcome in our house! Mistress Ames was wondering where the next batch of loaves might come from."

Tod scowled thoughtfully. "Some day the valley will pay in good hard money," he said slowly. "'Tis the way it should be! But seems like we have little but goods and them in scant portion. But," he added more cheerfully, "we'll soon have a church for you, Parson!"

WELL, THEY had their church and worshiped God in it through the years because everyone gave his best in gift and service to make it possible. They followed St. Paul's command, "... Let every one of you lay by him in store, as God hath prospered him . . ." They were good stewards of what they had and what they could do.

Today the names of Tod Hunter and Pastor Ames are faint lines of letters on tilted gravestones in the old churchyard. The church Tod and his friends built has been replaced by one modern and complete. It was built not with a load of logs from one member, or foundation stones from another, but with contributions of money which represented every member's possessions and skills in his daily work.

Its expenses are not met with contributions of sacks of potatoes or bags of flour or an occasional load of squealing pigs, but with freewill offerings in weekly envelopes. Its pastor is paid

in what Tod Hunter called "good hard money." But this church too was built and is maintained because every member has done his own share in making it possible.

WE IN OUR CHURCH today give our gifts to carry on the work of Christ. It's terribly important that every one of us does his part. The old Pennsylvania valley church would never have been built if Tod Hunter had forgotten to bring the foundation stones, Charley Duncan had neglected to direct the construction, or Sam Gage had delayed cutting down the trees in a corner of his woodlot.

What you give and what I give—your faithful service and mine—make our church's great work possible. Let's remember St. Paul's command, "Upon the first day of the week let EVERY ONE OF YOU lay by him in store, as God hath prospered HIM." Together we build the church!

A Brave Norwegian Visits America

By S. O. THORLAKSSON

Bishop Arne Fjellbu—who defied Quisling's soldiers at the cathedral of Trondhjem—comes to the United States this month. One of his old friends tells about him

It was 31 YEARS until we met again. It was in Norway at the Cathedral of Trondhjem where he is now the bishop. When I met him there he was the dean. From the "Vita" that was presented at his consecration on Sunday, Jan. 13, 1946, the following story is drafted.

He was born in Decorah, Iowa, U.S.A., on Dec. 19, 1890. Only a few weeks old, he moved with his father and mother

to a rural parish a few miles from the town of Park River, N. D. His father was a clergyman of the United Norwegian Evangelical Lutheran Church of North America.

It was in this parish where his first boyhood and school days were spent. (The writer's father was pastor of the Norwegian Church in Park River until 1900.) In the summer of 1900, his father



BISHOP ARNE FJELLBU
... He preached without permission

accepted a call to a parish in Norway. They went to Norway in 1900, we to Canada. He says of himself that from the time he was 10 years of age until he became a theological candidate, there was no thought of a summer's vacation. There was always enough work to be done on the farm, managed for years by his father along with his many church responsibilities.

After confirmation, when 14 years old, he was sent to Trondhjem where he graduated from the high school in 1906. It was then that King Haakon was crowned in the cathedral with all the pageantry at the command of the Norwegian government.

When his father was transferred to a parish in southern Norway, Arne attended the *gymnasium* at Kristiansand. The urge to become a clergyman early entered his life and was strengthened by his experiences at the time of his confirmation. When he wrote to his father about his decision, his father

came at once to the city to spend a day with him in conference and prayer.

In his student days at the university he began at once to take an active part in the Christian activities of student life. He looks back at all his practical activities as the molding factor of his life. On graduation from the theological department of the university, he became the general secretary of the Christian Students' Movement of Norway. In this capacity, it was his privilege to become acquainted personally not only with Norway's leading churchmen and those of the other Scandinavian countries, but also with leaders of world student movements and missions.

The first world war broke the harmony of a well-regulated and optimistic life. War was the opposite of all the cultural progress he had envisioned for the world of his day. This was forcefully brought into his consciousness when in 1916 he was called to minister to a congregation of Norwegians in Berlin. He took postgraduate work at the universities of Berlin and Heidelberg. His war experiences at the eastern front in Germany—with all the attendant horrors thereof—have ever since kept him close to the problem of suffering and pain.

Since January 1921 he has been associated with the ministry of the Cathedral at Trondhjem, first as assistant pastor, then resident chaplain and dean until the Nazi invaders had him replaced by a Quislingite.

WHEN THE NAZIS CAME

What happened to Arne Fjellbu when the Nazis invaded Norway in April 1940 is told in his *Memoirs from the War Years*. An English translation was issued by Augsburg Publishing House last month (199 pages. \$2).

Dean Fjellbu stood with Bishop

Eivind Berggrav as a leader of the resistance of the church to the invaders. Eventually all the bishops and most of the pastors of Norway resigned their offices rather than take orders from the Quisling government. Their problem was rendered especially difficult because the Norwegian church is under state administration, and salaries are paid by the government.

Crisis of Fjellbu's resistance came on Feb. 1, 1942, when a Quisling pastor

was assigned to preach in the Trondhjem church in his place. The service was held with very few present. That afternoon Dean Fjellbu, who had hidden himself in the church, appeared in his pulpit at a special service before a large congregation. Thousands who could not get into the church stood outside singing "A Mighty Fortress." Afterward the dean was exiled to northern Norway, where he remained until the collapse of the Nazi occupation.

Our Difficulties are Greater Now

By ARNE FJELLBU

Postwar problems in Norway are not so dramatic as those of the war years, but they are harder to solve

IT WOULD be easier to describe the life and work of the Norwegian Church during the war than in the postwar period. While the war was still going on, the questions and problems which the Norwegian people had to deal with were the questions and problems of the church as well. Everything concerning the people also concerned the church. During the war years the church was persecuted by Nazis. The bishops and a great number of clergymen were deposed and imprisoned. The Gestapo listened to and reported every sermon which they might look upon as suspicious. The church constituted a last fortress of spiritual freedom, a pillar of cloud by day and fire by night.

The liberation was followed by questions and problems still more complicated and difficult. During the war the problems were few and everything rather simple. We had to decide between right and wrong, and it was not very hard to choose. After the libera-

tion we are beginning to discuss again. There were few problems during the war. After the war everything is a problem.

THERE REMAINED, after the liberation, an immense work to be done in setting the ecclesiastical administration going once more. For more than three years, the Norwegian Church was left without effective superintendence. Every diocese was without its real bishop. Nazi bishops who had no contact at all with either clergymen or community had replaced them. The community had been lacking its real clergymen for years. This fact, for a beginning, gave the church a very big work to do.

In many ways the years of war led to a religious awakening of the Norwegian people. Respect for the church increased among all classes of people. The people attending church became more numerous, in some places very numerous. We notice this even now after

the war. During my visitations, I always ask the congregation: "How many people attend church now and how many communicants are there in comparison to the time before the war?" Everywhere the answer is the same: "It is better now than before the war" We must however, face the fact that the congregations are smaller now than during the war. The reasons for this are: the only place where people could listen to an honest word spoken during the war was the church. The newspapers were nazified. Every good Norwegian man or woman was deprived of his radio. Everywhere you would hear nothing but Nazi propaganda, except at church. People began to attend church in larger numbers.

The strong attitude of the church also drew to it every loyal subject. Even more important was the fact that people began to appreciate spiritual values and hope for their victory. They preached these beliefs at church.

THE NEWSPAPERS are now free. We have broadcasts where Christian features are rather prominent. We have lectures, associations, and all kinds of meetings of Christian significance. So the church is no longer the only place of worship. We also must add that after five years of occupation and hard struggle many people are naturally very tired. There is, so to say, no reserve strength for further initiative. It will take a long time before these reserves begin once more to assert themselves in the life of the Norwegian Church.

At the same time we have to admit that the war has caused deep wounds to common morality. The church has to deal with one of its biggest tasks in re-establishing moral laws.

Even if our people fought the spiritual fight against Nazism in a laudable way, we had, all the same, a Nazi minority who have now been sentenced by the law. These Nazis and their families belong to the church. It will cause irreparable damage to our people if they sink and become outcasts in our society. The real problem is not what punishment to give them, but how to make good Norwegians and useful subjects of them, when they have atoned for their crimes. Here the church has to influence people's minds toward reconciliation and responsibility to their fellow-creatures.

The war also had a very bad influence on sexual morality. The marriage ties are now more easily broken. Absence from home and family for years has created difficulties. The sense of honesty in all one's dealings has declined as well. The war created difficulties even in this respect.

STILL MORE IMPORTANT than these evidences of looser morals is the tendency behind it, a tendency to reduce all absolute moral laws, to secularize life and its different aspects and as a natural result of the many disappointments of peace, a temptation to cynicism.

In this connection I call attention to the bad influence which the international state of affairs has, even on youth which showed such a strong moral and national attitude during the war, and sacrificed their lives for a peace which men like Roosevelt and Churchill knew so well how to describe. The war was looked upon as a difficult time of transition which had to be seen through and which was indeed overcome. Peace has become an entrance, but an entrance to something uncertain and undecided. It has left behind, in many people's minds, a vacuum. The question is: who is going to fill this vacuum and what is it going to be filled with? Our people's future depends on that.

In this respect the Norwegian Church now has to face as big problems as during the war. We cannot say it has yet been successful in solving any of them. But we are aware of them and this is not without importance. The postwar life and work of the Norwegian Church has to aim at filling this vacuum by the message which alone is able to save all people as well as individuals.

If the representatives of the Norwegian Church, even now, after the war, will be dutiful to the Lord and sufficiently humble to let themselves be filled by Christ's spirit, the church will become as indispensable for the Norwegians as it was during the war.

No people or church can any longer exist separately. These problems are world problems. We unite as never before. Our destinies are linked together. There is a great call from the Lord to every Christian church, all over the world, more than ever to discover together, and to give what the world is wanting: a Christian morality and an attitude of life which is true both at a peace conference in Paris and in the poorest cottage in the most remote part of Norway and for the most humble human being on our uncertain planet.

Tolerance or Indifference

By Mabel Kemp Gire

WHERE DOES tolerance end and indifference begin?

We church people have in recent years been led into a kind of thinking that is dangerous to evangelism if we carry it too far. In our attainment of a greater tolerance of other persons' beliefs—or even lack of belief—we come dangerously close to becoming indifferent to unbelievers.

Let me be specific. In a community, any community, there are people of many denominations, and many people of no denomination. Does our tolerance go so far that we respect the opinions of unbelievers to the extent that we never invite them to the services of the church, never speak to them about God, but instead are ever so careful not to intrude upon their unbelief with one mention of religion?

Many unchurched people wait for an invitation to go to church. That is a weakness, of course. Many others, if

asked, would refuse. But should we refrain from asking for that reason? If one in a hundred accepted the invitation and went to church, it would have been worth while asking the other ninety-nine.

I DO NOT MEAN that every Saturday night we should go all around the neighborhood, ring the doorbells of all unchurched persons we know, and ask them to Sunday services. But I do mean that sometime in the course of our acquaintanceship with them, we should invite them to our church . . . perhaps beginning with some social or semisocial affair.

Children in the Lord must be fed on milk before they can take meat. So we would not ask them to begin by going on a day of Holy Communion, for instance, or we should embarrass them and possibly scare them away entirely. But let us not fail to ask—SOMETIME.

First Steps Toward the Cross

By AMOS JOHN TRAVER

Read Mark 1:1-13. Parallel readings Matthew 3:1-4:11; Luke 3:1-22, 4:1-13.

IN THIS GOSPEL Jesus and his cousin, John the Baptist, come marching on the stage full-grown. It would seem a tragic loss to the Christian gospel if the other evangelists did not supply the details of their birth, nor would we want to do without the brief glimpse of the boy Jesus on his first visit to the temple. All this, we may believe, Mark took for granted.

His purpose confined him to a clear, brief witness to the Christ, mighty to save. The miracle and mystery that surround the birth of Jesus do not prove him to be the Christ, the Son of God. Rather our belief in them stems from our acceptance of him as our Lord and Saviour. Having felt the power of his Saviourhood in our lives, we turn to the precious accounts of his birth in Matthew and Luke with eager trust and find the Virgin birth to be no problem.

MARK BEGINS with the prophet Isaiah. Malachi might also have been cited, though he adds little that Isaiah had not said. John the Baptist had prophetic credentials when he introduced Jesus as Christ, the Son of God. If ever a messenger lost himself in his message it was John the Baptist. Isaiah called him a voice and he gloried in it. John was a popular preacher, so attractive that city folks of all classes would hurry far out into the country to hear him.

No flattery was in his words, but compelling frankness. The people thronged about him as sick folks throng to a great physician, knowing he would hurt them, but believing that he alone could help. Yet John made nothing out of all this for himself. His message, God given, was everything.

John used the ancient rite of baptism as a sign of the forgiveness of God for a truly repentant soul. Men do not wash unless they feel themselves unclean. When proud Pharisee or soldier, well-fed publican, or rich Galilean farmer, bowed his head before John to be cleansed with the water of Jordan, John could well be certain that repentance was sincere. But John knew the limits of his power.

THEN JESUS CAME among the repentant people. Was it the first time John had faced him? I think not. Whether John had made up his mind about Jesus before this moment is a matter of speculation. This we know, here at the bank of the Jordan, John knew Jesus for what he was. No real man can look into the eyes of Jesus without knowing that there was no need of repentance in him. Before the perfection of Jesus an honest man must cry, "I am not worthy even to stoop like a slave before him and untie his sandals"

As Jesus presented himself for baptism we can understand the confusion in the mind and heart of John. He knew Jesus as Master and Messiah and obeyed. All explanations of the baptism of Jesus fail unless we believe that here Jesus identified himself with the sinners who stood about him and with the sinners of all time.

The mystery of his baptism is one with the mystery of the cross, when he completed the atonement for our sin. Paul put it this way in II Corin-

thians 5:21: "For our sake he made him to be sin, who knew no sin, so that in him we might become the righteousness of God." It was no mock repentance, no mere rite of ordination, no acceptance of baptism as an example for others. It was real repentance, with all the agony involved, repentance for all the sins of all the world.

As Jesus accepted this complete identification with sinners, heaven could not contain the glory of it. God knew this act for what it was and spoke so his witness could be heard and the evidence of his blessing could be seen. God's words were clear, "Thou art my beloved Son, with thee I am well pleased." "Like a dove descending upon him" was the best description.

From this time forth the ancient rite of baptism, so long practiced by the Jews, was to have new meaning. Christian baptism does more than symbolize confession of sin and its cleansing. Baptism becomes the means through which the Holy Spirit takes possession of a soul. It confers rebirth into the Kingdom upon the child of this world.

Immediately following the baptism of Jesus come the 40 days of temptation. Matthew and Luke give the details. Mark tells us that Jesus was driven by the Spirit into the wilderness. Remember that Jesus had willingly accepted the purpose of God. It was not a force outside him that drove him to battle with Satan. The will of the Spirit was his will.

There is much confused thinking about the temptations. Perhaps the confusion begins when we fail to see the baptism as the acceptance by Jesus of identification with sinning humanity. It is most natural that his baptism should be followed by temptation. Jesus has flung the challenge against all hell.

Now, if ever, Satan must do his best (or worst) to conquer him.

THE TEMPTATIONS were a first battle in a war that Satan continued vainly till Jesus died and arose again. Probably the three temptations described by the other evangelists were types of continued assaults upon Jesus during the 40 days in the wilderness. They all suggest compromise with evil. If Jesus is hungry, why not use divine power to secure bread? If He had fallen, he would have been no longer one with the hungry who have no power to make bread from stones. If Jesus is to win the people why not make a spectacular leap from the temple towers into its crowded courts? If he had agreed, he would have used divine power to dazzle and astound men, and they would have followed him, for a time, for other reasons than faith and love.

If Jesus is to rule the world, why not make a deal with the ruler of this world? Just a nod of the head to Satan, a little bit of compromise, would do it. If he had yielded, he never would have dared to say, "He that is not for me is against me." He would have been one with the compromisers of all the ages. In these subtle ways Satan tried our Lord and found him incorruptible.

Mark adds a beautiful touch to the scene of the temptation. "He was with the wild beasts; and the angels ministered to him." As Adam and Eve walked in innocent confidence among the beasts of the Garden, so Jesus was unharmed by the beasts of the wilderness. It is human sin that has made nature an enemy. And beyond nature, heaven itself sought to serve our Lord, worn out with the battle with sin.

THE LATHROP FAMILY

Mrs. Lathrop Practices Swallowing

The AIR is clear and crisp after the snowstorm. From the windows I can see across the drifts to Central City Boulevard. The cars are practically crawling where the ice has formed over hard-packed snow. The snow plow opened the way for suburban traffic yesterday, but the brief thaw in the late afternoon really messed things up. That ice is there to stay a while.

Mark and Joan went off to school this morning. Perhaps their father and I might have hesitated to let them go if we had seen the swoops and flourishes of the skidding traffic.

Mrs. Ryan, next door, is hanging out another huge wash. I saw the little boys shoveling a path for her to travel before they left this morning. Why she doesn't hang things in the cellar on a day like this is beyond me. Indeed, she often seems to me to be doing her housework the hard way. I tried a couple of times soon after they moved into the house to give her a lift, but without much success.

Apparently she feels that between a good Roman Catholic and the wife of a Lutheran minister there is a great gulf fixed. It gives me a queer sort of feeling, because I've had Catholic neighbors before and have always been on the best possible terms with them.-Not that I'm on bad terms with Mrs. Rvan. It's just that I feel a sort of invisible barrier between us. Jerry says he's afraid the only barrier exists in my mind, that she probably doesn't want anyone telling her how to run her house and I've immediately jumped to the conclusion that it's because she belongs to a different branch of the church.

I HOPE HE'S right. On a silent, snowy day like this, I feel cut off a bit from the clamorous world of every day. I've been taking stock of myself and of the progress I've made in keeping resolutions. People may laugh at the practice all they please, but as I look back over the years, new year resolutions have brought radical changes in my habits.

Take the year Mark was a baby, for instance. I had my hands full running a house and looking after an infant, even without the constant interruptions of doorbell and telephone. What I'd have done without the kindness of some of the women who gave me a helping hand, I don't know.

At any rate, I got into the bad habit of leaving my evening dishes to wash next morning. I was too exhausted to do them at night.-or thought I wasthen I'd have to begin the day with a pile of food-coated plates and cold greasy pots and pans. By the time I finished them and did the baby's daily laundry, I was ready to crawl back in bed again. When New Year's Day came around, I resolved to do my supper dishes at night if it killed me. Well, it didn't kill me. Jerry got into the way of drying them for me. Sometimes we chattered and laughed. Sometimes we talked seriously. But the chore which I hated was done in no time.

This year r've resolved to be less "know-it-all." Perhaps it is seeing the pass to which the practice of benevolent despotism has brought Mrs. Hedges that has spurred me on to take stock of myself in that direction. She's not making the come-back from that heart condi-

tion she should be making because she cannot relax and leave things to the Lord—or to anyone else.

Her set-back after Francie's New Year's Eve party was no one's fault but her own. She didn't want Francie to go out anywhere that night so she gave a party. That seemed to me like a good idea until Mark and Joan came home and reported that there had been 34 guests and that Francie's mother hurried around and took full charge of serving the refreshments.

That "it-all-depends-on-me" feeling is easy to get. A home won't run smoothly without a guiding hand on the wheel. Someone has to adjust the family machinery. When Mark has basketball practice on the same afternoon I have a meeting and Jerry has to start out early in the evening, someone has to remind Joan to come home early enough to turn on the oven.

When I have to manufacture a costume for Joan to wear in a school play on a day that Joan has to stay at school to rehearse and Jerry has a full schedule, someone has to remind Mark to pick up a dessert at the baker's on his way home. From that sort of regulation to regulating every move the children and your husband make is such an easy step a lot of us make it without having the slightest idea we've stepped out of our own jurisdiction.

THEN I'VE ALL sorts of other incitements to bossiness. When members of church organizations want to do something at the church and do it quickly, they are likely, if they can't reach Jerry. to ask my advice. Often I know what Jerry would say and answer the query to save him the interruption. Now and then, I just answer because I know what ought to be done and am sure my opinion is just as good as his.

And now and then I volunteer advice because I want to see things done a certain way, whether it is my particular business or not. I certainly balled things up when one of the nominating committees gave me an opening and I suggested the names of several of the new members whom Jerry was counting on in the educational work.

But the worst temptation of all is yielding to requests people make for advice about personal affairs. Show me the woman who doesn't think she knows how her friends and neighbors should live better than they know themselves and I'll show you an example of humility! Add to this basic desire to "tell them a thing or two" a daily association with a man whose profession demands that he understand human nature and its problems, as well as God's plan for solving those problems, and it is a remarkable woman who won't feel herself gifted with more than a touch of omniscience.

In modern fiction officious members of Christian congregations often take an unnecessary interest in the life of the parsonage. In my experience, the tendency to be "nosey" is a two-way street. The minister's wife who never tells people what they ought to do deserves a special style in halos.

YES, I WOULD like to show Mrs. Ryan a simpler way to hang her wash. I would like to show Mrs. Hedges how to adjust her life to the new conditions demanded by her health. I would like to tell Mrs. Bach that I think young Stan is making quite a mistake if he is really engaged to the girl he had with him in church at Christmas. I'd like to tell so many people so many things that I know the thing for me to do is swallow my words and keep on swallowing them until I can do it without a gulp.

Personal Problem Clinic

Lady doctor?

I am a sophomore in college and have not made up my mind about a vocation. But I am very much interested in medicine. One of my professors, however, has discouraged me because a woman doctor doesn't get a fair break. Among my classmates there is difference of opinion. I get all kinds of advice.

Is it wise for a girl to enter medicine?

Medicine is no easy path. The course is long and hard. Many doctors have to work long hours. At least half the applications for entrance to medical schools are rejected—in some cases rejections run much higher. Then, American medical schools limit the enrollment of women to 5 per cent of the total number of students. Prior to the war seven schools refused to admit women, and five still keep them out.

There are about 175,000 physicians in the United States, but only 7,600—less than 5 per cent—are women. In England, however 17 per cent of the doctors are women, and the proportion will soon rise, for 21 per cent of the medical students are female. In Russia 85 per cent of the doctors are women, and during the war 75 per cent of the front-line doctors were women.

A study made in the United States a few years ago showed a decided prejudice against women physicians on the part of most classes of people—both male and female. The big reason seemed to be that the great majority of people associate medicine with men; to many of them a woman doctor is a strange, unacceptable phenomenon. Some of the old feeling against intellectuality in women still remains among the rank and file of people—long after it has disappeared in enlightened circles.

Certain observers say there is a short-

age of doctors in the United States—a lack which could be overcome if capable women were given a chance. But a sort of closed shop—an effort to limit the number of doctors—prevails within the medical fraternity even though many communities are without adequate medical service, many doctors are overworked, and women stand ready to help meet the need.

Against this sort of backdrop you'll have to decide whether or not to try for entrance to a medical school.

Go steady?

Is it all right for a girl of 15 or 16 to "go steady"?

This is a much-asked question. It makes one think of the lovelorn columns. But it is asked so persistently and so seriously that it deserves a serious answer.

For girls or boys of 15 or 16 to go steady is not all right. They are so young and immature that their "dates" ought to be occasional only—mostly in groups. Going steady is likely to lead to very early engagements and to premature marriages. People of such tender years have neither maturity of mind nor sufficient experience to make such an important decision as that of marriage.

Furthermore, it is common knowledge that very early and repeated child-bearing is both weakening and aging. People who marry after they are mature—say in the early or middle twenties—keep their youth much better. In countries where early marriage and child-bearing prevail young mothers of 25 to 30 years look like old woe-begone women.

Let's be sensible. Respect life as sacred. And make the most of it.

-EARL S. RUDISILL

The Bible Speaks Today

Letter to Corinth. By John Schmidt. Muhlenberg Press. 146 pages. \$1.50.

Here are offered 24 chapters (averaging about six pages) of clear, concise, and yet comprehensive material on St. Paul's first letter to the Corinthian Church. The text of I Corinthians (The Revised Standard Version of 1946) is printed and forms the basis of careful analysis and of very helpful treatment of timely topics.

Would you like the Mind of Christ or of Paul or both on "True Wisdom," "Jeal-

ousy," "Ministers," "Lawsuits," "Sex," "Divorce," "Marriage," "Liberty," "Women's Clothes," "The Lord's Supper" and other live subjects? Then read John Schmidt's small, readable, and informing volume. How can he pack so much in so little space? Underneath these absorbing chapters is sound scholarship but the "Professor" never becomes pedantic, tedious, or abstract.

The reason—he has been and is a pastor. He knows the needs and language of real people and speaks to them from the "deep, deep mine" of The Word of God. Some of you may have read these expositions as they appeared in The Lutheran. What a splendid gift this book would make to every teacher and officer of the church school.

Lay people are always saying to pastors. "The Bible is difficult to understand." Tell them to buy the Letter to Corinth for plain and good speaking. Many preachers may find the inspiration and incentive in these pages for a series of expository sermons. While the book does not answer all the questions some of us do ask of the text, nevertheless, it does answer well and to the point many that are in the minds of all.

Cobleskill, N. Y. MORRIS C. SKINNER

Great Writers Seek God

The Questing Spirit. Religion in the Literature of Our Time. Selected and Edited by Halford E. Luccock and Frances Bretano- Coward Mc-Cann. 717 pages. \$5.

Here is one of those rare books for the profitable enjoyment of the whole family, The editors have chosen from the literature of the contemporaries 700 pages of short stories, poems, plays and "affirmations."

"I predict," said Ernest Renan, writing about 80 years ago, "that the twentieth century will spend a good deal of its time picking out of the wastebasket things which the nineteenth century threw into it." Among things the writers of our time have picked out of the past century's wastebasket is its "faith in God" and the spiritual world which they discarded "as being of little use for a confident and expanding industrial civilization." Halford Luccock writes, "But even above the guns of the war, and the turmoil of the postwar world, there can be heard the noise of hands, groping in the wastebasket for faith"

The authors selected to represent "Religion in the Literature of Our Time" are for the most part among those whose "groping" seems to be a thing of the past. Most of them seem to have arrived if not at the highest conception of the Christian faith as we know it, at least at a deeply religious understanding of the faith that ought to be. The title of the book, The Questing Spirit, is well chosen.

An exciting feature of this anthology is its inclusion of literature from all three of the great faiths of our country, Roman. Protestant, and Jewish. The "Questing Spirit" is not a monopoly even of these three, but it is certainly common to those who profess these faiths.

Twenty-nine stories, most of which are definitely of a pointedly inspiring char-

The Lutheran

acter, lead off the list. Some are excerpts from novels like *The Robe* but which are complete in themselves. Others are entities in themselves and like Ben Hecht's *Little Candle*—of stature sufficient to inspire heroism and aspiration in the most calloused and cantankerous of us. These make for the best reading when presented to the whole family on a cold winter night.

Part Two is a collection of poems arranged in sections that include "The Search for God," "War and Peace," "The Cross" and everything between. There are 16 poems alone under the "Humor and Satire" heading, of which our favorite is Gamaliel Bradford's "Exit God."

The poems can in no case be read indiscriminately. Many of them will require a mature understanding. It is just possible that the "questing spirit" of a great poet may raise doubts in the minds of the unsteady that may shake rather than strengthen faith. We have heard of persons whose ire and doubt were roused at the same time by a perfectly honest bit of literature wherein one soul seeks what another one thought he had.

The drama of Part Three is to us the best part of the book. Gathered here are the stage stories of Maxwell Anderson, Thornton Wilder, Marc Connelly and at least 10 others. Here are the stories (or parts of them) of "Journey to Jerusalem," "The Angel That Troubled the Waters," "Green Pastures" and others. To have this collection alone would be worth the price of the book.

The last section of the book would be for the average reader the most useful, but probably the least interesting. It is a section called "Affirmations." Paragraphs under "Science and Religion" include such names as Sir James Jeans, A. S. Eddington, Michael Pupin, Albert Einstein, and William James. How these affirmations thrill the untried youth today who has to listen to the atheism of some of our schools! This is the remedy for many a doubter, for here the brains of the world meet, and voice their faith for all the world to hear. The lesser minds may have their skepticism

but against the better judgment of the thinkers.

Relative to the whole "Affirmations" Section of the book, it should be of great significance that the material here is from the pens of soldiers, teachers, explorers, scientists, poets, novelists, philosophers, as well as a few ministers.

Altogether the book raises the status of literature of this age in our minds. The loosely held opinion and frequently voiced criticism that books and writings are today contributing to a widespread contempt for religious things, is well driven undercover.

St. Paul, Minn. CLARENCE B. LUND

New Tool for Church Work

Projected Visual Aids in the Church. By William Hockman. Pilgrim Press. 214 pages. \$3.75.

It is a genuine pleasure as well as a stimulating challenge to read this newest book on a specialized area of "visual aids." You have a feeling of being carefully and firmly guided through a field of things at once tremendously effective and highly dangerous. Mr. Hockman's years of experience in a Lakewood, Ohio, Presbyterian church as director of religious education make him qualified to say some very frank things about projected visual materials, equipment, procedures, techniques, and principles.

The treatment is scholarly without being difficult. I like the logical and clear manner of his thinking in an area where much is still muddled. Boldly he sketches the areas in which thought, time, and money need to be given by the church in making its specifications for the future.

It is profitable reading for the beginner in the field and certainly a real contribution to the whole cause of the effective use of projected visual aids in the church. Although some will likely find the price of this book high, they will also find that between its covers is a wealth of shared experience, friendly counsel, and frank criticism.

George B. Ammon

Philadelphia

Across the Desk

Of the qualifications for prophecy that are implied in Peter's explanation of the phenomena of the day of Pentecost described in the second chapter of Acts, we do not have the complete list. But for possession of one of the attributes cited first from the prophecy of Joel by the apostle we have the testimony of the family Bible, though not of its inspired portion. We have in mind the declaration "Your old men shall dream dreams." Anyone whose birthyear corresponds with ours can be classified as an old man. It is largely on the basis of seniority, longevity, and the varied experiences of half a century in the ministry that we base our claim to prophecy that the year which began Jan. 1, has the factors that will make it among the most notable and fruitful in the 200 years of organized Lutheranism on the Western hemisphere. We base our prediction on four combined and contributing influences. These are:

- 1. The trend of social forces toward recognition of the divine power which is available and essential to any permanent betterment. This recognition is the recoil from the abject materialism of former decades
- 2. One notes the employment of organization and the use of many mechanical aids to the formation and distribution of high moral principles and ultimately the Gospel of Jesus Christ.
- 3. We expect the concurrence within the year of the bi-centennial and the centennial celebrations will cure Lutheranism of its "inferiority complex" thereby placing it in the position to put into action its admittedly great though often latent resources of spirit and in-

dividual training.

We shall consider these principles seriatim, beginning with Number 1.

There are negative and positive phases in the relationships of current social forces which the Church can indicate. On the negative side the permanent influences of materialism have brought it into disrepute. It has not made good in its promises of uplift. On the contrary its efforts have brought disillusionment, war, human displacements, crime, famine, disease. As often happens, the failure of the forces of evil has released the energies which we can denominate as good. The determined and to a considerable degree the successful efforts of the Christians of the world through a combination of nations to outlaw wars is one manifestation of the power of the Gospel of Christ as exercised by His followers on human relations. The power has been growing in volume and applications for more than a century. It shows no sign of again becoming latent.

Supply and demand of pastors

The late Henry Eyster Jacobs was of the opinion that the Head of the Church could be trusted to make the prayers addressed to Him concerning the supply of men for the ministry "efficacious." He did not become panic stricken when only a few sought admission to the seminaries for theological training. He was also cautious when the number was too large for the dormitory accommodations, and when the board of trustees favored setting a number of admissions and declaring a closed door to additional ap-

plicants. His long experience at the door to theological education gave him recognition as an authority; drastic limitations were not adopted against his opinion. To the extent that we were in position to test his opinion, we deem his attitude a correct one. There is such a balance between "supply and demand" as seems to be maintained by the Holy Spirit, provided the Church proclaims the Word of God and gives the invitation from the Head of the Church entire freedom of circulation.

Supply and equipment

What we suspect was one premise for the judgment of Dr. Jacobs came to mind when Sister Anna Ebert, Directing Sister of the Philadelphia Motherhouse, brought down to earth the provisions for diaconal training. Her query was interjected into a very enthusiastic description of the call of the diaconate to young women of this postwar period in the development of the Christian Church in North America and in the world. It is known that there was a period of several years in which the need of the Church for young women who would accept the arduous training and the consecration to lifetime service was proclaimed, but the plea did not receive response. But recently the power of the call seems to be convincing. The accommodations available, that is, the teachers, dormitories, service staffs in the Motherhouse are filled to capacity and the outlook for a continuance of applicants is such as to justify those in charge of our Motherhouses to plan for a series of applicants for training over several years.

But the efficient answer to this problem must be made in part by the churches. They must respond to prayers by means of generous financial support. The need of congregations, communities and synods for competent women workers is everywhere recognized. It can also be noted that young women who might otherwise choose preparation for business careers, that is for gainful occupations, are attracted to the Church's needs of trained, consecrated, full-time workers. But congregations and synods must co-operate.

The Motherhouse occupies a building erected by the late John D. Lankenau who also provided a sustaining endowment of over \$800,000. The building contains needed accommodations for the training of young women who are receptive to the work of the diaconate. a hospital for children, and a Home for Old People. The number of sisters recently reported was 118. Of these 18 are "retired" for age or disability, an average of 25 serve in the adjoining Lankenau Hospital, 12 are in the first year of training, and the remainder are serving in congregations and institutions of mercy. The total expense for the year 1947 was \$277,234.50. Receipts were \$206.308.50. The deficit is apparent. It cannot be continued as an annual draft.

We suggest that the churches must see to it that sufficient funds are made available whereby this work by women can be extended, and more than the present number of young women be trained for this ministry. The diaconate is one of the "causes" of the United Lutheran Church assigned for supervision and report to the ULCA in convention assembled. It is on the same level as is the support of colleges and theological seminaries where young men are trained for the ministry of the Word and Sacraments. It is on the program for 1948 as part of the budget announced for the year.

-NATHAN R. MELHORN

Luther League Sets Goal of 50,000 Members by 1951

A campaign to raise the membership of the Luther League of America from 31,000 to 50,000 in the next three years is being launched by the young people of the ULC. This goal was adopted by 75 youth leaders, representing the Luther

League and most of its 34 synodical societies, at a meeting in Springfield, Ohio, recently.

At the sessions Executive Secretary Joseph W. Frease pointed out that an increase of 20 per cent in membership must be reached in each of the next three years to attain the goal. The potential number of young people in the church on which the organization can draw is 184,000.

Highlighting the conference was a series of addresses by ULC leaders. President Franklin Clark Fry stressed the need for increased work in each sphere of the League program—education, missions, and life service.

The Rev. H. W. Falk, a German pastor now associated with the National Lutheran Council, explained the plight of the Lutheran church in the world. Leaguers responded by resolving to begin a house-tohouse solicitation for used clothing for Lutheran World Relief.

A report on the Lutheran World Federation and the opportunities facing world Lutheranism was given by Dr. Rees Edgar Tulloss, NLC president. Methods for increasing membership were given by the Rev. William S. Avery, associate secretary of the Parish and Church School Board. Henry Endress, associate executive secretary of the Lutheran Laymen's Movement, emphasized the stewardship of life.

Over \$10,000 was received through the "Faith in Youth" offering collected in September. For the first time in many years the Luther League will close the year with a surplus, it was announced.

Invitation of the Luther League of Virginia to hold the 1949 convention in Roanoke was formally accepted. An attendance



HIGH COMMAND of the Luther League of America met at Wittenberg College recently. Front row, left to right, are: Garfield Raymond, second vice president; Ruth Blackburn, recording secretary; Howard L. Logan, president; Roy Henrickson, first vice president; Howard Turkheimer, Jr., treasurer. Second row: The Rev. William Ducker, associate secretary; Clara Roitsch, chairman of intermediate committee; Mabel Seagle, Pocket Testament League chairman; Ruth Greve, member at large; the Rev. Joseph Frease, executive secretary. Back row: The Rev. William F. Most, member at large; Clarence L. Neun, chairman of special gifts committee; Robert Menges, chairman of missionary committee; the Rev. Carl A. Driscoll, member at large

36 The Lutheran

of 10 per cent of the synodical membership has been set as the goal. Provisions are being made to entertain 2,000 leaguers.

More field work will be possible in the future through an enlarged budget for travel, Luther League President Howard L. Logan announced. The personnel of the executive committee will be made available for youth rallies and workers' conferences. Conferences between young people and adult advisors and synodical committees on youth work will be encouraged

The holding of two regional conferences for synodical committees on youth work was approved for 1948. Intermediate rallies throughout the ULC were proposed for April 28. Rallies for all Leaguers were planned for November.

The purchase of a camera and slide projector were authorized to increase promotional activity. Provision to add a second associate secretary to the Luther League office was made contingent upon an adequate surplus in current funds. The new staff secretary would work mainly in the intermediate field.

The executive committee voted to study the possibility of an all-youth magazine that might serve the needs of all the youth of the church.

Halifax Church Burns Mortgage; Organ Dedicated at Bridgewater

By Douglas A. Conrad

Church of the Resurrection, Halifax, became self-supporting Dec. 7.

This congregation, organized by Dr. M. J. Bieber in 1915, has struggled for more than

Nova Scotia

30 years to pay its debts.

Now it has increased to 240 confirmed members.

Special speaker at the celebration was the Rev. A. W. Lotz, a member of the ULC American Missions Board. The Lord's Supper was administered in the morning and the last vestige of the debt was burned in the evening. Pastor Douglas A. Conrad See Mt. Rainier and Worship at

REDFEMER LUTHERAN CHURCH

in beautiful FIRCREST
329 Berkeley, Tacoma, Washington
Olin G Dasher, Pastor
WORSHIP SERVICES 11:00 A M

HOLY TRINITY CHURCH

MIAMI, FLORIDA

200 S. W. Eighth Avenue

Luther A. Thomas, D.D., Pastor
Downtown Miami

CHIEF SERVICE 11:00 A.M.
This Church Felcomes You

IN SEATTLE

A FRIENDLY WELCOME AWAITS YOU

al

Central Lutheran Church

Eleventh Avenue at East Olive Street (Near Downtown)

Welcome to DES MOINES, IOWA



ST. JOHN'S EV. LUTHERAN CHURCH

SIXTH AVE. and REOSAUQUA WAY In downtown Des Moines—where friends from all parts of America are at home in Christ

Rev Frederick J Weertz, D.D. Pastor Rev Frederick J Sager, B.D. Assistant Services at 9:15 A.M. and 11:00 A.M.

January 14, 1948

was in charge of the services.

Demonstrated at the services was a new \$5,000 organ. The guest organist gave a recital at the close of the vesper service.

St. John's Church, Mahone Bay, dedicated a new set of organ chimes recently. They were given in memory of Henry A. and Eleanor C. Hirtle by children of the couple. Dedication was conducted by Pastor James Dauphinee.

St. Paul's Church, Bridgewater, the Rev. C. H. Whitteker pastor, dedicated a new pipe organ Dec. 7. At the close of the vesper service the church organist, Miss Gladys Conrad, played a recital.



When in SAN FRANCISCO VISIT HISTORIC

ST. MARK'S EUTHERAN CHURCH

"Founded 1849"

1135 O'FARRELL STREET

CHURCH SCHOOL-9:45 A. M. CHIEF SERVICE-11:00 A. M. YOUTH VESPER-7:00 P. M.

J. George Dorn. D.D., Pastor



Programs

ST. MATTHEW'S CHURCH, Rose Bay, celebrated its 60th anniversary recently. Special speakers were the Rev. C. H. Whitteker, synodical president, and the Rev. A. G. Jacobi, a former pastor at St. Matthew's. The choir of Zion Church, Lunenburg, sang a program of sacred music at the afternoon service.

St. Mark's Church, Middle LaHave, marked its 60th anniversary recently. The Rev. A. L. Conrad, St. Mark's pastor, and the Rev. C. L. Monk, Midville, spoke.

SOUTHERN CONFERENCE held its fall conference in Resurrection Church, Halifax. The Rev. James Dauphinee was re-elected president, Martin Wentzell secretary-treasurer.

THE REV. C. L. MONK has resigned as pastor of the Midville parish to become secretary of Canadian Lutheran World Relief. His headquarters are in Winnipeg.

Publication House Investigates Possibility of Branch in Canada

By W. A. MEHLENBACHER

Top News of the month is the longawaited move to establish a branch store of the United Lutheran Publication House in Ontario. An informal meet-

Ontario ing of pastors with an official representative of the ULPH was scheduled for Dec. 29. Canada's austerity program has added the needed impetus. Plans are still in the talking stage.

IMMIGRATION INTO CANADA is increasing steadily. Recognizing the importance of meeting the newcomer at the nation's gates, the ULC Board of Social Missions, in co-operation with the Canada Synod, has called the Rev. S. Friedrichsen as immigrant chaplain at the port of Montreal. His duties will begin April 1.

Pastor Friedrichsen, who has heen serving the Philipsburg parish and teaching at Waterloo Seminary, has specialized in inner and social mission work. He is qualified in Danish, German, and English.

Brave hearts were rewarded for their

faith and venturesome darmg when the Canadian immigration authorities granted permission—on certain conditions—to 23 Estonians and one Latvian to enter Canada. These people landed in the U.S. after weeks at sea in a 43-foot boat. The Twin-City Lutheran ministerial association will try to find places for them in that area.

EXPANSION PROGRAM of Waterloo College and Seminary has reached one-tenth of the goal. A few congregations have oversubscribed.

HOME FOR THE AGED at Hespeler appealed to synodical churches for a special offering at Christmas. Proceeds will be used for liquidation of indebtedness and necessary renovations.

HERE AND THERE: The Rev. A. Little has resigned from the Normanby-Carrick parish in order to teach classics at Waterloo College. Pastor Little is a son of Dr. C. H. Little. . . . Early reports from various parishes reveal increases in pledges for current and benevolence funds in 1948. President J. H. Reble, in his monthly news letter, commends increased emphasis on the 1948 double apportionment as follows: "The budget after all is the life-line of the church. It's good to know that one of our churches has enough pledges for its 1948 double apportionment." . . . St. James' congregation, Hespeler, dedicated its new \$13,000 basement Dec. 14. . . . A new 16 mm sound movie projector was presented to St. Paul's Church, Hamilton, by Mrs. R. F. Flack in memory of her father.

CAMPUS

At the colleges

MAverage enrollment in ULC colleges has risen more sharply this year than has the average for other institutions of higher learning in the U.S. ULC institutions have reported a jump of more than 18 per cent. Average increase for all post-high school education is 12.6 per cent, according to the U.S. Office of Education. On ULC college campuses are 10,732 students. Total semi-

nary enrollment is 483.

¶ Dr. E. Edwin Sheldon, director of the Conservatory of Music at Susquehanna University, died Dec. 10. Prof. Percy M. Linebaugh, instructor in piano, organ, and

PALM FOR PALM SUNDAY

ORDER EARLY
PALM SUNDAY, MARCH 21

We guarantee Absolute Satisfaction.
100 Heads for \$15.00 25 Heads for \$6.00
50 Heads for 9.50 12 Heads for 3.25
All Good Lengths 36-48 in.

THE NIESSEN COMPANY

We are pioneers in the handling of Palm.
1201 Race St., Philadelphia 7 Pa.

When in Detroit, Michigan, Visit

CHRIST LUTHERAN CHURCH

Third at West Philadelphia

 Sunday School
 9:30

 The Service
 10:45

 Youth Fellowship
 5:00 P M

Richard W. Albert, Pastor

ST. MARK'S LUTHERAN CHURCH

CAMPBELL AVE. and THIRD ST. ROANOKE, VA.

Walking Distance of All Hotels SERVICES 11 A. M. and 8 P. M.

Rev. J. E. Stockman, Pastor

Emanuel's Spire Points You to the Skies



In Philadelphia attend
EMANUEL LUTHERAN
CHURCH
4th & Carpenter Sta

4th & Carpenter Sta Dr. Henry Hodel. Pastor Services

10 A. M., German 11 A. M., English 12 Noon, Sunday School & Bible Class

Emanuel—God With Us-Come and Bring a Friend

theory at Susquehanna for 26 years, has been appointed temporary chairman and general co-ordinator of the conservatory until a new director has been selected.

Dr. Sheldon came to Susquehanna in 1903. In 1910 he became head of the Conservatory of Music at Lebanon Valley College and remained there until 1921, when he returned to the ULC college.

SALE FOR

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. La-Salle Street, Chicago 10, Ill.

It's a Big Step!

From high school to a college education From life at home to living with others From supervision to responsibility

Marion College

'The only junior college in the United Lutheran Church"

Teaches how to study

Gives careful supervision of social growth

Provides opportunity for character development

IN DISTINCTIVELY CHRISTIAN **ATMOSPHERE**

Courses in-liberal arts, home economics, pre-nursing, pre-social work, pre-church work, merchandising, business, pre-technician, music, speech, church music.

For information write-

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

Lake Built at Lutherlyn Camp: Pittsburgh Ministers Hear Mayor

By GEORGE E. LITTLE

PITTSBURCH—Lutherlyn camp, near Butler, now has an artificial lake covering a

three-acre area. Part of

the lake is being shaped Pennsylvania to meet regulation re-

quirements for swimming. The remainder will be used for boating and water sports.

Lutherlyn is a leadership training project of the Pittsburgh Synod. Its development is under the supervision of Dr. R. F. Steininger, full-time director.

MAYOR OF PITTSBURCH, the Hon. David L. Lawrence, was speaker at the meeting of the Lutheran ministerial association. Dec. 29. His subject: "The Church and the City."

CHANGES OF PASTORATE: The Rev. Henry J. Behrens, who had retired from the active ministry, to Trinity Church, Verona, Dec. 15. The Rev. Edwin J. Nerthling to the chaplaincy of the U.S. Navy from the Avonmore parish, Jan. 1. The Rev. George M. Hershberger to St. Paul's Church, Du-Bois, from Bethesda Church, near New Kensington, Jan. 1. The Rev. Charles E. Stahlman to the Saltsburg parish from the Ambridge parish, Jan. 1. The Rev. Martin J. Roth to Christ Church, Mozart Park. Wheeling, W. Va., Jan. 15.

PITTSBURCH SYNOD Luther League will hold its convention at First Church. Apollo, the Rev. W. C. Hankey pastor. West Conference Luther League held its Christmas party at the Zelienople Orphans' Home.

A CHRISTMAS PACEANT prepared by Dr. C. W. Baker was presented in First Church, Duquesne. Title: "Symbols and Signs of Christmas."

A NATIVITY SCENE was placed in the churchvard of First Church, Warren, for the Christmas season. It contained lifesize figures made by James Keller. . . . Pastor E. K. Rogers baptized 50 children in 1947. The congregation has received a bequest of \$1,000 from the will of the late Miss Irene Spade.

AMONG CONGREGATIONS that have sent over a ton of clothing to LWR is Christ Church, West Newton, Dr. J. R. Nicholas pastor. The congregation also sent 350 pounds of clothing to Konnarock mountain mission in Virginia and 20 woolen blankets to Zelienople to supply the hospital beds at the orphans' home.

Members of Zion Church, Johnstown, sent a truckload of food for Germany to the LWR warehouse in Easton. . . . Dr. Theodore Buch is president of the board directing the development of Camp Sequanote, near Jennerstown. This new Lutheran leadership project will serve the Cambria-Somerset-Bedford area.

ST. PAUL'S CHURCH, Johnstown, the Rev. T. H. Althof pastor, rededicated the interior of the church in November. It had been redecorated at a cost of \$3,000. Also dedicated at this service was a pair of candelabra in tribute to the last living charter member, Mrs. Wilhelmine Wertz. Speaker at the special service was President W. F. Zimmerman of Thiel College.

PROPERTY adjacent to Luther Memorial Church, Erie, was recently bought for \$11,000. The brick dwelling will be converted into a parish house.... Dr. E. Maclay Gearhart reports that over 25 per cent of the congregational income in 1947 was for benevolence and Lutheran World Action.

AT MESSIAH CHURCH, Wesleyville, the Rev. D. R. Poole pastor, the new scout-master is Olin Stancliffe. Some years ago Mr. Stancliffe was one of the Eagle Scouts selected to accompany an Admiral Byrd expedition to the South Pole.

DONALD M. COOK, Rochester, was honored recently with the highest award that is given by a district scout council. He received the "Silver Beaver" for outstanding service. Hs is a member of Grace Church, Dr. E. A. Ortner pastor.

New CHOIR VESTMENTS were dedicated at Holy Trinity Church, Beaver, the Rev. C. E. Naugle pastor, Dec. 21. They had been purchased by the Junior Ladies' Guild. A new Brotherhood of 24 members has

been organized by this congregation.

A SET OF STOLES has been presented by C. C. Kohne to First Church, Pittsburgh, for the use of Pastor R. W. Stackel. Three other members have provided gifts for the new mission at Carmichaels. H. G. Samson has given an altar cross in memory

SEND YOUR ORDER NOW For THE 1948 LENTEN DEVOTIONAL

COME YE APART

BOOKI.F.T

BY WILLIAM R. SEAMAN

Attractive, stimulating, inspiring. For churches to supply to each home. For classes and groups to give to each member. Includes a daily devotional, Bible text, sentence and meditation. Colorful cover illustration. A Lenten help for every Lutheran home. UB645

\$2.50 a hundred

SEND COUPON BELOW TO

UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce St., Phila. 7, or, any of following branches: Chicago II, Pittsburgh 22, Columbia 3, S. C., Baltimore I, Los Angeles 5

PLEASE SEND	ME, POST	PAID, C	OPIES
OF COME	YE APART.	ENCLOSED	FIND
\$			
NAME		VE MINTAL	
ADDRESS		O SELECTION	WEB.
CITY	ZONE_	STATE_	DOM:

January 14, 1948

THRILL YOUR COMMUNITY AT

E H S C E R

WITH GLORIOUS

CARILLONIC BELLS

For us He rose from death again, For us He went on high to reign, For us He sent His Spirit here. To guide, to strengthen, and to cheer.

IN these beautiful words from an Easter hymn, there's radiant promise of hope. And though we must first pass through a season of sorrow, Easter, when it dawns, brings with it the gladness of that hope realized to the full.

Then will ring out the music of bells, happy, glorious, inspiring. Through all the Christian centuries, no finer medium has ever been found for proclaiming the joyfulness of Easter.

Today, however, the massive carillons so loved in medieval times are giving place to a modern instrument — "Carillonic Bells." For "Carillonic Bells" are easily installed (no tower is necessary); and offer, at a price that any church can afford, the sweetest bell music ever heard.

Your installation can be completed in time for Easter if you wish, but inquiry should be made immediately. Write Dept. LU-81.

Schulmerich

ELECTRONICS, INC.
SELLERSVILLE, PA.

"CARILLONIC BELLS"

TOWER MUSIC SYSTEMS . ACQUSTIC CORRECTION UNITS

of Elizabeth Seager Samson. Mr. Samson and Mr. and Mrs. L. F. Raup have given 75 new hymnals.

A FUND of \$15,000 is being accumulated for a renovation project at Christ Church, Charleroi. Pastor M. A. Rugh is secretary of the Monongahela Valley ministerium, which is composed of 60 Protestant and Orthodox clergymen.

MEN of St. John's Church, Glassport, are doing most of the work in renovating the church basement. A new furnace is being installed. New doors for the main entrance of the church are being given by the May and Thompson families as a memorial to J. M. May.

Mrs. Charles Baker Named Member Of Gettysburg College Board

By PAUL LEVI FOULK

YORK—First woman to be elected to the board of Gettysburg College is Mrs. Charles

Baker, Duquesne. She was named at a recent

Pennsylvania was named at a recent meeting of the trustees which was held in Philadelphia.

Mrs. Baker, wife of Dr. Charles Baker, is a past president of the Gettysburg College Women's League. She is president of the ULC Women's Missionary Society.

THE 1948 CONVENTION of the Central Pennsylvania Synod will be held in First Church, Johnstown, May 17-19. This will be the

SALES REPRESENTATIVE

for Schulmerich Electronics

United Lutheran Publication House 1228 Spruce St., Phila. 7, Pa.

Chicago II Pittsburgh 22 Columbia 3 Baltimore I

second time synod has met in Johnstown.

Two LUTHERANS from this area recently gave memorial rooms in the proposed Central Pennsylvania Building at the National Lutheran Home for the Aged, Washington, D. C. They were Miss Sara J. Dusman. Hanover, and Prof. W. W. Eisenhart. Abbottstown.

YORK DISTRICT LUTHER LEAGUE has proclaimed Jan. 25 as missionary Sunday for all societies in the area. . . . The Central Pennsylvania Luther League convention will be held in Johnstown July 14-16.

NEW GETTYSBURG SEMINARY library is now open. For two days students passed books across Seminary Avenue from the old library. A total of 55,000 volumes were thus transferred under the direction of the Rev. Herbert Schmidt, librarian.

HERE AND THERE: ULC President Franklin Clark Fry spoke at stewardship meetings in York, Hanover, Gettysburg, and Chambersburg recently. . . . At the WMS thankoffering services in the New Freedom parish, the Rev. M. E. Smith pastor, a total of \$569 was received. Messiah Sunday school, Railroad, contributed \$50 to the Friendship Train. . . . St. Paul's Church, Hanover, has purchased a property on which to erect a Sunday school building.

Santa Claus, Nebraska Style

It wasn't Christmas. But Dr. M. A. Ritzen, pastor of Salem Church, Fontanelle, Nebr., was sure Santa Claus had arrived.

Two members of his church council invited him to go to Fremont, Nebr., with them. While there, they went to the display floor of an automobile agency and inspected a new, green, two-door sedan. Dr. Ritzen agreed with the others that the car was "mighty nice."

"It's yours," they told the astonished minister. "It is a gift from the congregation."

Dr. Ritzen has been pastor of Salem Church for six years.

S. C. Synod Churches Win 225 From World in 1946, Lose 202

A TOTAL of 225 people were won from the world and 202 were lost to the world in the South Carolina Synod in 1946, the

> Rev. W. H. Lefstead, synodical statistician.

South Carolina

revealed recently. He

based his report on a survey in which 114 of the 120 congregations in the state participated.

CHURCH POLITY BOOKS WIN WIDE ACCLAIM



Vol. I, 268 pp., \$3.00

Vol. II, 336 pp., \$3.50

The set \$6.00

Hailed by prominent denomina-tional leaders as "containing vast amounts of material of great value", "a very worth-while contribution to church litera-ture", and "in-dispensable" to church members who would well-informed.

The Polity of the Churches

BY: Reverend J. L. Schaver, A.B., Th.B. Vol. I. Concerns all the Churches of Christendom. Vol. II, concerns particularly one Reformed denomination.

> Write for Descriptive Circular

WHAT PROMINENT CHURCH LEADERS SAY WHAT PROMINENT CHURCH LEADERS SAY
Dr. W. Gordon Maclean, Moderator (president)
of Presbyterian Church in Canada, "The work
is exceptionally well done." "Deserves to be
commended to all the Churches."
Dr. L. W. Goebel, President of the Evangelical
and Reformed Church. "They give evidence of
careful research." Presented in a scholarly and
vet popular way."
Dr. Em. Pannen, President of the American Lu-

Dr. Em. Poppen, President of the American Lutheran Church, "An immense amount of valuable information that one looks for in vain elsewhere. Review in The Lutheran; issue of Nov. 12, 1947

Order your books today from:

CHURCH POLITY PRESS

Chicago 21, III. 350 W. 69th St. (Enclose name of your denomination and congregation)

Of new members in congregations, 759 came from ULC congregations, 82 from other Lutheran bodies, 111 from the Baptist church, 17 from the Episcopal, 132 from the Methodist, 38 from the Presbyterian, four from the Reformed, 14 from the Roman Catholic, and 25 from others.

Churches reported that they had lost 629 to other ULC congregations, 35 to other Lutheran bodies, 24 to the Baptist church, two to the Episcopal, 93 to the Methodist, 31 to the Presbyterian, one to the Reformed, four to the Roman Catholic, and 26 to others.

"Seventeen marriages were performed during the year by our pastors in which

weddings - Portrait - Commercial Photography

Fred W. Kochelle
1547 E. PASTORIUS STREET

Philadelphia 38, Penna.

Livingston 9-3324

Livingston 9-4825

WESTERN THEOLOGICAL SEMINARY

Offers a Standard Three-Year seminary course under an experienced faculty.

For information address: Thomas D. Rinde, Dean Fremont, Nebraska one party was a member of the Roman Catholic church," Pastor Lefstead said. "Twelve marriages were performed by Roman Catholic priests in which one party was a Lutheran. In the case of 71 congregations the membership of the church increased through mixed marriages."

It was revealed that 7,465 confirmed members did not commune at all during 1946. The methods used to reclaim these members were: Pastoral calls, 107; pastoral letters, 66; calling committees, 57; and other methods, six.

Eleven pastors wore no vestments at their services; 47 wore a black gown; 41 wore black gown and stole; and 19 wore cassock, surplice, and stole. Forty-nine choirs were vested and 61 were not.

To prepare persons for confirmation 51 churches give one year of catechetical instruction, 45 give two years, 11 give three years, and one gives four years. Eightyone confirmation services were held on Palm Sunday, 21 on Easter, six on Pentecost, and four on other dates. Thirty-four churches gave a post-confirmation course, 64 offered courses in adult education.

Students enrolled in Sunday school were: Five years old and under, 1,246; primary, 1,591; junior, 1,366; intermediate, 1,315; senior, 1,312; young people and adults, 7,205. Attendance was increasing in

Now Available . . . POPULAR SOUND FILM



CHRISTIAN YOUTH

Powerful, timely—and good entertainment for the church school groups. Produced by the Lutheran Laymen's League in the interest of Christian youth. Thrilling story... professional cast and production... a film to delight young and old alike. 16 MM. For early booking of "Youth for the Kingdom" write

Lutheran Laymen's League

3558-8 South Jefferson Ave., St. Louis 18, Mo.

70 Sunday schools, stationary in 38, and decreasing in three.

Plans used to secure contributions to the budget were: Visitation to every home, 34; mail solicitation, 21; loyalty Sunday distribution of pledge cards and envelopes, 33; combination of above, 33; other methods, 23. Thirty churches used the single pocket envelope system, 75 used the duplex, and one used the triplex.

Total value of church property, not including land, was \$2,599,095. Only \$1,038,950 of this was covered by insurance.

Total seating capacity of the churches of the synod was 29,595. Churches ranged in capacity as follows: Under 100, four churches; 100-199, 23; 200-299, 40; 300-399, 13; 400-499, 15; 500-599, six; 700-799, one; 800-899, one; 900-1,000, one.

Pastors listed their problems as follows: Lack of leadership, eight; lack of educational facilities, eight; indifference to church work, six; new church buildings needed, six; parish too large, six; people moving out of community, five; large number of non-residents, four; need for better stewardship, four; and evangelism, three.

Public Address Systems Installed By Two Milwaukee Congregations

By Charles A. Puls

PREFERRING TO MEET a need of St. Peter's congregation, Milwaukee, instead of taking a winter vacation in a warm climate, Mr.

Wisconsin and Mrs. Delmar Lied have presented a public address system to the church. It will

bring the service to the overflow crowd in the Sunday school basement. A sound amplifier attachment makes possible the playing of chime records from the church tower. . . . Passers-by will be attracted also to this mission by the newly installed outdoor bulletin board.

PENTECOST CHURCH, Milwaukee, has installed a public address system for inside use and a series of outside loud speakers for the amplification of chimes. This gift

BOOKS FOR LENT

[1] THIS HOLY VENTURE \$2.50

Edited by H. Torrey Walker. 1948 Edition of Lenten preaching pooled by twenty-two outstanding United Lutheran pulpiteers. Sermons for entire Lenten season. Includes, for first time, sermons for Wednesday evenings in

[2] WITH HIM ALL THE WAY\$2.00

By O. A. Anderson. Fifteen sermons with penetrating, searching and convicting messages.
Leads reader to Easter morn.

By E. A. Wall, For pre-Easter and Easter use. Deals with meaning of Crucifixion and its significance.

[5] GOD GOES TO GOLGOTHA \$1.75

By W. A. Roehler & W. F. Bruening. New insights into the sacred passion story in these

By E. M. Poteat. An omnibus of three gems of Lenten reading in one volume. Depicts lives and key figures of the holy days.

ORDER NOW!

PLEASE SEND COUPON BELOW TO

UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Phila. 7, Pa. or, any of following branches: Chicago II, Pittsburgh 22, Columbia 3, S. C., Baltimore I, Los Angeles 5

PLEASE WHOSE					
LOW.	ENCLOS	ED FINE	\$		
Ţ	2	3	4	5	
NAME _	10.00				
ADDRESS					
CITY		ZONE	\$1		-14

was a memorial given by Mrs. C. W. Hirth.

ALL VACANT PULPITS in Wisconsin have been filled. The Rev. Frank O. Vavrin, former missionary to Puerto Rico, has accepted a call to Advent Church, Cedarburg, and the Rev. Wylock J. E. Scott has begun work at Calvary Church, Two Rivers.

Members of Incarnation Church, Milwaukee, who doubled the congregation's benevolence quota in 1947, plan to do it again in 1948. Funds for the insulation of the church, a new tile roof, and the purchase of a sound projector were provided by the church's 30th anniversary offering Nov. 21. The Rev. E. L. Moerke is pastor.

More than 800 attended a series of congregational supper-meetings at Trinity Church, Appleton. At these \$13,000 was pledged for local expenses, \$11,000 for



MENEELY
BELL CO.
22 RIVER ST.,
BELLS
TROY, N. Y.

LLOYD A. POTTEIGER

PAINTER and INTERIOR FINISHER
222 S. Carol Boulevard
Highland Park Upper Darby, Pa.
Sunset 3224
Estimates and color schemes

submitted on request.

CHOIR VESTMENTS

CLERICAL SUITS
CASSOCKS . . . SURPLICES
STOLES
RABATS - RABAT VESTS
COLLARS
BLACK CLERICAL SHIRTS

CHURCH HANGINGS

ALTAR LINENS

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

benevolence, and \$4,500 for alterations to the building. The Rev. Clemens H. Zeidler uses the every member canvass only to pick up the delinquent pledgers.

PEACE CHURCH, Belmont, has organized a Luther League. . . Organ chimes have been added at Our Saviour's Church, Fond du Lac, the Rev. Barney Stecker pastor.

BAY SHORE, Milwaukee, with \$130,000 in the bank, expects to start construction on the new building March 15. For the second year, Kurtis R. Froedert, a member, has given a check for \$20,000 to swell the fund. The Rev. Paul Bishop is the pastor.

St. Luke's, Waukesha, has set a goal of \$150,000 for the first unit of a new church which it will finance through the purchase of life insurance. A combined choir of 100 voices presented the annual musicale Dec. 21. Memorial chimes were installed.

CASH AND PLEDCES are being received from churches of Wisconsin for the proposed Lutheran Student Center on the campus of the University in Madison. St. Paul's, Waterloo, was the first to meet its full quota. The Student Service Commission of the National Lutheran Council has assured the project an initial gift of \$75,000.

WISCONSIN PASTORS and councils joined with other brethren in the synod to present a purse to the Rev. H. T. Rasmussen, former synodical stewardship secretary, who has returned to the pastorate. Pastor Rasmussen was in charge of the anniversary appeal in the synod. He sparked LWA until it went over the top.

FOLK at Redeemer, Milwaukee, know how to lay it on the line. Just before Christmas a donor handed Pastor A. A. Zinck \$500 for World Action; another \$300 for equipment in the Sunday school. One couple, celebrating their 25th wedding anniversary gave \$125 for a chancel chair and scholarship fund at Konnarock. A spinet piano was also given by a member.

St. James', Marinette, after 25 years, is free of debt. Synod's mortgage-burning president, Dr. R. H. Gerberding, was on hand to start the memorable fire. Not only has this congregation managed well its indebtedness program, but has succeeded

in establishing a neighbor mission, across the state line at Menominee, Mich. The Rev. Garrett Genszler is pastor.

THE HOUSING PROBLEM for the minister of Calvary, Antigo, has been solved. A new parsonage has been purchased for the Rev. Rodney V. Hansen and his family.

HERE AND THERE: Luther Memorial, Madison, has raised \$11,000 toward its debt-reduction program. It expects to lift the mortgage in 1948. This church went bank-rupt in 1937. . . . Mrs. Florence Dallman Clasen was given recognition by Reformation Church, Milwaukee, for having

served as organist for 25 years—with hardly an absence. . . . Stephen H. Stein, superintendent of Jackson Park Sunday school, Milwaukee, has donated a new electric organ to the church. His wife is the choir director and organist.

The Rev. Paul A. Feustel, Horicon, was the recipient of a purse from one of the organizations of his church. . . . Pastor George Gerberding, Emanuel Church, Menominee, Mich., is cultivating within his membership what other pastors are trying to weed out. He wants church-wreckers. He needs them to tear down an old



Leaten

Envelope

LC310

OFFERING ENVELOPES FOR LENT and EASTER

- The Stock is Sturdy
- The Size is Generous $(3\frac{1}{8} \times 5\frac{1}{2} \text{ inches})$
- The Design is Artful and Colorful
- The Price is—

Easter Envelope LC308

90c a hundred; \$8.00 a thousand Ideal for Congregations or Schools
Order Now!

PLEASE ORDER FROM OUR BRANCH STORE NEAREST YOU

United Lutheran Publication House

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago II, Pittsburgh 22, Columbia 3, S. C.

Baltimore 1. Los Angeles 5



January 14, 1948 47

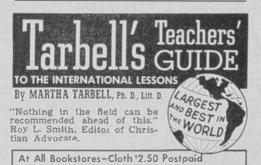
property on a location where the proposed new parsonage will be built.

DECEASED

Howard Elmer Dunmire

Dr. H. E. Dunmire, who has been connected with the public relations department of Wittenberg College since 1942, died at Yellow Springs, Ohio, Dec. 25. He was born Jan. 27, 1893, in Kittanning, Pa.

Graduated from Wittenberg College and Hamma Divinity School, Dr. Dunmire spent his entire ministerial life in Ohio. His parishes were in Vanatta, East Canton, and Warren. He received his doctorate of divinity from Wittenberg College.



F. H. REVELL CO., 158 5th Ave., New York 10

Besides Mrs. Dunmire, he is survived by one daughter and three sons. Two funeral services were held Dec. 27—one in Springfield, the other in St. Luke's Church, Vanatta. The Rev. Carl W. Shanor conducted the first. Pastor Albert C. Burger and Dr. George W. Miley, synodical president, officiated at the second.

Charles G. Heffner

The Rev. Charles G. Heffner, 67, died in the Mohnton, Pa., Community Hospital Dec. 25. He had been pastor of congregations in Mohnton, Gouglersville, and Alleghenyville, Pa., for 37 years.

Pastor Heffner was graduated by Keystone State Normal School in 1898, Muhlenberg College in 1905, and Philadelphia Seminary in 1908. His first pastorate was at Washingtonville, Pa., where he served two years. He moved to Mohnton in 1910.

Surviving him are his widow, Mrs. Bernice Courson Heffner, and a son, Emerson C. Heffner. Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, and the Rev. Victor A. Kroninger, president of the Reading Conference, officiated at services in the Mohnton, Gouglersville, and Alleghenyville churches. The Rev. Luther Linn, president of the Danville Conference, conducted a service in the Washingtonville church.



JANUARY

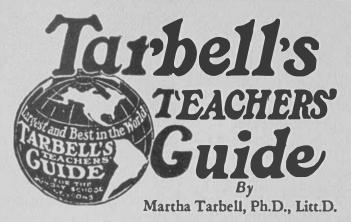
- 19-21. Board of Foreign Missions. St. Peter's Church, New York City
 - 20. ULC Allocation Commission. New York City
 - 20. Board of Publication. Philadelphia
- 21-22. Executive Board. New York City
 - 22. Board of Deaconess Work. Philadelphia
- 26-28. Synod of California. First Church, San Diego
- 27-29. South Carolina Synod. St. Paul's Church, Columbia

FEBRUARY

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



AN INDISPENSABLE HELP TO THOUSANDS



The forty-third annual issue of Tarbell's Teachers' Guide needs no new tribute from those who use it. Teachers, preachers, students, and reviewers have long joined hands in recommending it for its scholarship and inspiration, its systematic presentation, its clear explanation of the lesson texts, and appropriate comment drawn from the masters of exposition, all of which combine to make it unequalled as a yearly help.

The 1948 issue appears in its familiar format, and follows the same clear language and easy style, which have made it so readily adaptable for use in all grades of Church School Work. In the words of many authorities, "No teacher is best equipped without its yearly help."

With Illustrations, Maps, Etc. Substantial Cloth Binding, \$2.50 Postpaid

AT ALL BOOKSTORES
FLEMING H. REVELL COMPANY

158 Fifth Avenue, New York 10, N. Y.

in conclusion ...

LAST SUMMER in Europe I was startled at the response everywhere to the speech Secretary Marshall had made at Harvard in June, when he proposed his plan for U.S. assistance in European recovery.

People in Paris seemed to think the plan could be put in effect almost immediately. Newspapers were full of Le Plan Marshall. I was in Prague when the Czechs were stunned to learn the Russians were not going to let them benefit from the wonderful plan.

To a few Europeans I mentioned that the Secretary's speech didn't settle things. It is an old American custom that the Congress must debate such a matter, I tried to explain. They seemed to think such a trifling detail could be completed quickly. For the first time since the war they had reason to see a little light of hope ahead. They would not listen to a warning that it might be a mirage.

Now the LICHTS are on again each night in the U.S. Capitol as the Congress is in session. Hearings on the Marshall plan begin. We shall have to spend a lot of time with the newspapers this month reading about it. We ought to pray that men like Vandenberg will decide the U.S. policy, rather than the Tabers and Tafts.

For this is a decision to be made without thought of personal ambition or party advantage. It should not be made by people who think America can pull out of the stream of world history and tie up somewhere in a quiet corner.

A wise, generous, unselfish decision may make an enormous difference in the history of the next 50 years. No nation has ever before faced such a great opportunity. It seems to me that America has been in training for centuries for such an hour as this.

Suppose we say we are going to give a heavy share of our own wealth during the next five years to restore the countries overseas. We are not going to bend other peoples to dependence on us as a result, and are not even going to expect gratitude. It will be like a man helping his brother. That would be a peace policy on the highest level.

But one can't predict. This is election year in the U.S., and statesmen are not taking chances. The Marshall plan will be adopted in some form. The question is whether it will be limited in such a manner as to make it ineffective.

Some of us remember a previous debate of this sort in the Congress, when a handful of men blocked U.S. entrance into the League of Nations. There was a chance then for America to take its due place in international affairs. Now problems are more complex, pressure heavier, the outlook darker.

HISTORY IS in God's hands. He already knows the whole story from beginning to end, everything from the earliest dawn to the last darkness. He is aware that certain nations will rise up in pride against him, and that others in some hours will walk humbly in his sight. He cares tremendously. "For God so loved the world . . ."

One of his spokesmen said a very peculiar thing: "Bear ye one another's burdens, and so fulfill the law of Christ. . . . For every man shall bear his own burden." That's great advice, and a terrible truth, and much worth thinking about this month.

-ELSON RUFF



CHINA MISSION

Golden Jubilee

\$60,000 NEEDED

to rebuild and equip

TSINGTAO LUTHERAN HOSPITAL



Miss Sung graduate of the Nursus' Training School, is head Chines m nurse in the hospital.

The Ministry of Healing Helps Both Body and Soul



Each Church School is urged to observe the annual Foreign Mission Season during January with a special service and offering for Tsingtao Hospital. Order supplies at once from the Board of Foreign Missions.

THE BOARD OF FOREIGN MISSIONS

The United Lutheran Church in America
231 MADISON AVENUE
NEW YORK 16, N. Y.