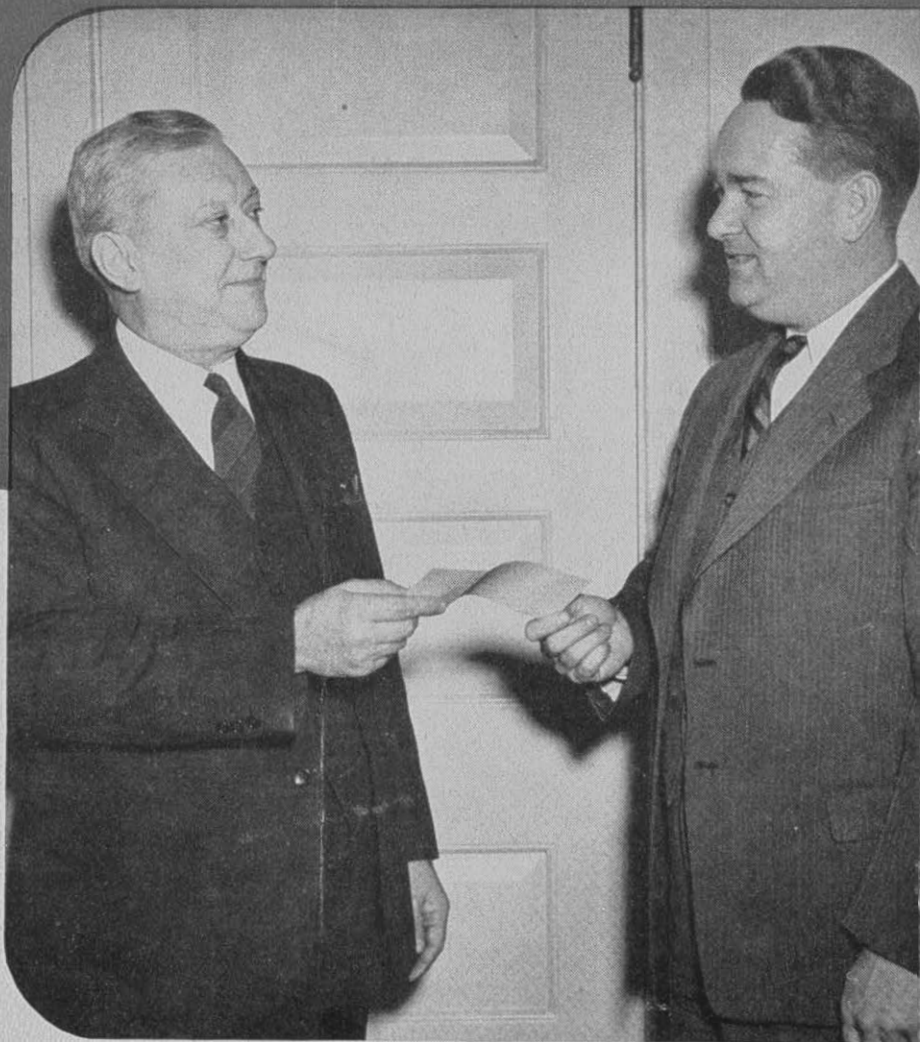


The LUTHERAN



TEN MILLION FOR LUTHERAN WORLD ACTION

Dr. Ralph H. Long gets check completing \$10,000,000 fund from Dr. Paul C. Empie

Vol. 30, No. 17

JANUARY 21, 1948

5 CENTS



Solomon on the Police Force

THINGS had not gone too well at the office. By 5 o'clock I was in an unpleasant frame of mind. My mood was reflected in my driving on the way home. I cut in and out of traffic, raced the motor impatiently at crossings and, if the car ahead didn't get away as soon as the light changed, my hand came down on the horn button.

A policeman, his back toward me, was directing foot traffic at one corner. I grew tired of waiting and inched my car forward. Several people had to jump out of the way. A police whistle blew as I crossed the intersection. "Oh, oh," I said, pulling to the curb, "here it comes!"

Deliberately the patrolman came over to my car, removed his cap and handed it to me. "Here, take it," he said. Then he began to unbutton his coat. "You might as well take this too. No use in

me wearing it if you fellows are going to ignore it."

His routine was so comical—so different from what I had expected—that I had to smile. Surprisingly, he grinned back. "See what I mean?" he asked.

"Yes sir," I said meekly.

"Okay," he gestured, "get out of here."

His pleasant scolding had been more effective than if I had received a ticket. What is more, I was smiling as I walked into my house.

"What makes you so happy?" my wife asked.

"Oh," I said, "I was bawled out by a cop."

She didn't understand so I explained. We both laughed when I finished. "Chalk up another one for Solomon," she said. "Verily, 'a soft answer turneth away wrath.'"

The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: IT HAPPENED TO US FIRST - - By Helmuth Thielecke

THE CHURCH IN THE NEWS

ULC exceeds World Action quota

Toward the last no one had been very hopeful. The United Lutheran Church would probably fall 2 or 3 per cent short of its World Action goal. During December contributions merely trickled in. On Dec. 20 \$275,000 was still needed to complete the \$4,972,482 quota.

It was certain that other National Lutheran Council churches would be able to make up the difference, so that the total \$10 million fund would be raised. But United Lutherans would not be in the 100 per cent column.

National Council officers agreed to keep the books open until Jan. 8 when special Christmas offerings for World Action would have reached New York City. After New Year big checks began arriving from ULC synods. On Jan. 7 the goal had been reached. When the books closed Jan. 8 the report said: \$5,007,565.95 from the United Lutheran Church for World Action in 1946-47. That was 100.7 per cent. It was the largest sum the ULC had given for a special benevolence objective in its history.

Total is \$500,000 over goal

On Jan. 8 the World Action total was \$10,502,356.42. That was 105 per cent of the two-year goal in the eight churches comprising the National Lutheran Council. All sums received after that date will apply on the \$4 million quota for 1948.

All but one of the NLC churches, the small Suomi Synod (membership 22,235), had exceeded the total assigned to them in the 1946-47 appeal. Final figures were:

	Received	Per Cent
Augustana Synod	\$1,358,380	116.6
United Evan. Luth.	109,797	105
Free Church	153,811	104
Evangelical Luth	1,855,276	103.5
Danish Lutheran	57,262	101.4
United Lutheran	5,007,565	100.7
American Lutheran	1,660,961	100.1
Suomi Synod	87,487	92.6
Others	211,817	



ANDERS NYGREN

... no speeches until March

Nygren to America

To America in mid-January came Prof. Anders Nygren, president of the Lutheran World Federation. He expects to remain about four months. Until March he plans to make no public appearances and will spend his time studying Americans and their church life.

Professor Nygren, 57 years of age, is a member of the theological faculty at the University of Lund, Sweden.

His writings, especially *Agape and Eros*, are known throughout the Christian world. His *Commentary on Romans*, published in 1944, is being translated for publication in English by the Muhlenberg Press.

Union in India

Last month India was another country on the rather long list of those in which Lutherans are seeking to establish united churches. A United Lutheran Church should be formed from the federation of churches which has existed since 1926, agreed 32 out of 40 voting delegates at a meeting in Ranchi.

A majority of the Lutherans of India are in the southern area, especially Madras Presidency, which is part of the territory of the new United Church of South India. Eight votes out of 40 at the Ranchi meeting which were cast against organizing a united Lutheran church reflected a minority opinion that such a step would postpone union with other Christian groups.

President of the Andhra Church of India, the Rev. E. Prakasam, was elected president of the Lutheran Federation for a three-year term. The Andhra Church is an associate synod of the United Lutheran Church in America. Pastor Prakasam plans to be a representative from India at the ULC convention in Philadelphia this year.

"Plain people" stand firm

Along country roads of eastern U.S. the Amish farmers travel by horse and buggy. These descendants of 18th-century German immigrants classify modern inventions as hostile to their quiet way of life. They will not buy automobiles, radios, or even have their pictures taken.

This month an Amish bishop, John W. Helmuth of Millersburg, Ohio, was

paying a high price for his way of life. A \$5,000 judgment had been decreed against him in an Ohio court.

The award was to go to Andrew Yoder who had broken a law of the Amish sect. Yoder had been "mited"—shut out of the life of the Amish community—for buying an automobile. To compensate Yoder for damage which the court decided had been done him, Bishop Helmuth's personal belongings went on the auction block this month. His livestock, hay, grain, and farming equipment were worth only \$2,400, estimated Sheriff Wayne D. Starnes.

In Wooster, Ohio, there was an Amish complication. A local newspaper, *The Record*, had arranged gifts for the mother of the first baby born in the city in 1948. Free photographs of mother and baby, beauty parlor treatments, and various electrical equipment were to be given.

The first baby came to Mrs. Joseph Hershberger, reported *Religious News Service*. She lives in Apple Creek, near Wooster, and is Amish. She told representatives of the newspaper that she considers photographs a sin, frowns on beauty parlors, and would have nothing to do with electrical devices.

Counter-attack

It had been nearly a year since the U.S. Supreme Court ruled that it's all right for buses provided by a New Jersey public school district to convey children to Roman Catholic parochial schools. This month a group of Protestants were organizing to resist future Roman Catholic efforts to move over the line separating church and state.

"Protestants and Other Americans United for Separation of Church and State" was the name of the new organization. In a 4,000-word machine-gun attack, the "United" spokesmen ex-

plained what they will try to do.

They are not going "to criticize or oppose the teaching or internal practices of the Roman Catholic Church," they said. They will direct their efforts toward government agencies "which weakly yield" to Roman Catholic demands.

"Congress and all state legislatures, and all executive and judiciary agencies of government must be warned that they are playing with fire when they play into the hands of any church which seeks, at any point however marginal, to breach the wall that sharply separated church and state in this country."

Signers of the statement are officers of the new organization: Dr. Edwin M. Poteat (Baptist), president of Colgate-Rochester Divinity School; Dr. John A. Mackay (Presbyterian), president of Princeton Theological Seminary; Dr. Charles C. Morrison (Disciples of Christ), former editor of the *Christian Century*; Dr. Louie D. Newton, president of the Southern Baptist Convention; Dr. G. Bromley Oxnam, Methodist bishop of New York.

Among those named to the executive committee of the new organization is Elmer E. Rogers, who is associated with the Supreme Council of Scottish Rite Masons. He is associate editor of the *Scottish Rite Bulletin*.

Also on the committee is Miss Charl Williams, director of field service of the National Education Association. The NEA has an enrollment of about 400,000 schoolteachers, more than a third of all those in the U.S.

Speaking of the Roman Catholic Church

The blistering manifesto on separation of church and state was released in Washington on Jan. 12. Plans for its preparation had been made at a meet-

ing in Chicago in November.

There is "a powerful church," say the "Protestants and Other Americans United," which is "unaccustomed in its own history and tradition to the American ideal of separation of church and state." This church flourishes "under the religious liberty provided by our form of government."

"Emboldened by the wide diffusion of a false conception of tolerance," this church "makes no secret of its intention to secure for itself, if possible, a privileged position in the body politic. . .

"One of the long-range purposes of this church is to secure total support for its extensive system of parochial schools from the public treasury. . . . It has begun by demanding that certain marginal services such as bus transportation, free lunches, free textbooks, etc., for its parochial school pupils be financed by public funds raised by taxation for the public schools."

State legislatures have yielded to the political pressure of this church, say the "Protestants and Others." The U.S. Supreme Court in two decisions has upheld state legislation permitting use of public school funds for parochial-school textbooks (1930) and school-bus transportation (1947).

The new organization will work to prevent any further breaks in the wall between church and state, and will try to repair those already made. It will oppose legislation granting federal aid to school districts if parochial schools are to share in grants of public money. It comes out against the Myron Taylor mission to the Vatican.

Want support

The "Protestants and Others United" want \$100,000 immediately to begin operation. They plan to choose a full-time executive secretary. The group

"plans to cover the nation by extending its organization into every state." It believes that the Protestant churches will give it moral support from the beginning and "that their official support will be forthcoming when their conventions or judicatories are in position to take action."

Jews, members of fraternal orders, educators, and all citizens generally are welcome so long as they "believe in the American system of separation of church and state."

Russians will hold a trial

A court of bishops of the Russian Orthodox Church will put Metropolitan Theophilus on trial, reports Tass, the official Soviet news agency. Theophilus is leader of the Russian Orthodox Church in America. He lives in San Francisco. He will not go to Russia where the trial is scheduled.

Theophilus is accused of "stubborn attempts to split the church." Since 1924 most of the Russian Orthodox churches in America (membership about a million in 250 parishes) have not recognized the authority of the Moscow leadership. The Metropolitan Gregory came to America from Russia in 1947 to win allegiance of the Russian-Americans to the Moscow leader, Patriarch Alexei.

"We consider that spiritually we are part of the Russian Church," American spokesmen declare. "Administratively, we are independent."

The Russian Orthodox Church in Russia, "through the Communist Party," has repeatedly attempted to regain control of the church in North America "to use it as an instrumentality for Communist propaganda and espionage," the American Metropolitan is reported as saying. He was quoted in the San Francisco *Examiner*.

"The word of members of the church in Russia cannot be trusted," the Metropolitan declared, "so completely are they dominated by the party. . . . How Americans could trust anything these Communists would have us believe—even the church prelates they send over cannot be trusted—is more than can be understood."



DESIDER KUTHY

. . . the bishop resigns

New bishops

Desider Kuthy, Lutheran bishop of Balassagyarmat in Hungary, resigned his office recently. He is now somewhat older than he appears in the above prewar photograph. The Rev. Joseph Szabo, 46-year-old pastor of Komorom, West Hungary, has been elected as his successor. The bishop-elect is well known as a writer.

The Schleswig-Holstein bishopric of

the Lutheran Church in Germany has been divided. Dr. Reinhard Wester, who had been a prisoner of war in Egypt, becomes the bishop of Schleswig. He is 45 years old. Bishop Wilhelm Halbmann, formerly leader of the entire synod, will hereafter be bishop only of Holstein.

Dr. Moritz Mitzenheim was recently installed as bishop of the Lutheran Church of Thuringia. Dr. Hugo Hahn became bishop of Saxony. Both of these German territorial churches are in the Russian zone of occupation.

Dulles is hopeful

"I am not discouraged about the United Nations. Things have gone much better than one could expect." Achievements of the UN are infinitely superior to anything that happened in the League of Nations.

The cheerful words were from John Foster Dulles, who had been a U.S. advisor in writing the UN charter and a representative at all sessions of the UN Assembly so far. He spoke this month in Philadelphia at a meeting of the Federal Council department of international justice and good will. This department has now taken over the work of the "Commission on a Just and Durable Peace" of which Mr. Dulles was chairman.

People are troubled about the failure of the Security Council to settle international questions, Mr. Dulles admitted. Unless we were willing to put these questions in the hands of a dictatorship of a very few powerful nations, which would have to be closely allied in interest, the Security Council could not accomplish what many people seem to expect of it.

No right and wrong

Slow progress in settling interna-

tional problems is because "there is no world-wide agreement as to what is right and what is wrong in national conduct," Mr. Dulles stated.

"For example, Soviet leaders think that we are doing wrong in Greece, in western Germany, in Europe, in Korea and elsewhere where our nation is exerting an influence abroad.

"Americans generally think the Soviet Union is doing wrong in the Balkans, in eastern Germany, in Greece, in Manchuria and elsewhere abroad where it exerts an influence.

"There is also much difference of opinion about the rightness and wrongness of the political and social ideals of different nations.

"The United Nations and its various bodies, particularly the Assembly, provide places where representative men and women from all over the world discuss national conduct and national ideals and try to agree on what is right and wrong. Out of that discussion will come gradually common moral standards.

"At the present time," said Mr. Dulles, "leaders of the Soviet Union do not want war. Their immediate ambitions are not of a kind which can be satisfied by military effort.

"They are seeking first," he explained, "to overthrow free institutions by undermining them and taking advantage of their weaknesses. If they succeed and get control over much of the world, then the United States will be isolated and in a dangerous position."

Defense against that, he insisted, is not military, but economic and social. "We must help to maintain free institutions by invigorating them with fresh ideas and with the economic aid needed to get these ideas to take root and to grow strong."

WORLD NEWS NOTES

Still free

PEOPLE WHO fear the American system of private enterprise is nearing extinction may gain some assurance from a statement in the January *U.N. World*. This asserts that "1,100,000,000 inhabitants of this earth still live under systems of full private enterprise."

Another 712,000,000 inhabitants of the globe live "in countries most of whose economic functions are still privately controlled. Only 302,000,000 live in countries whose economies are nationalized." Of these 200,000,000 are completely nationalized; the other "104,000,000 live under a mostly nationalized economy." Those "mostly nationalized" are all under Russian control.

Get ready to run

ONE RESULT of much talk about "Cold War" between Russia and the U.S. is that several nations have begun to consider the possibilities of exile governments. In the past such governments-in-exile have been set up in London. Impending changes in global warfare have impressed nations with the advisability of finding a seat of government farther off.

Following the present planning of Belgium, some of these countries are canvassing the possible security offered by Africa. Others are looking toward the U.S. and Canada.

Disappointing

ITALY'S WILLING attitude toward the migration of her laboring classes to other lands has been conditioned by two welcome results. (1) She has so many fewer mouths to feed during the present and chronic scarcity of food.

(2) She profits by the money the migrants send back to support their families.

But the system does not always work out happily. In Czechoslovakia, as earlier in Brazil, France, and elsewhere, there have recently been bitter protests from Italian workers who had been brought in under a labor-recruiting pact. The protesters say the conditions of labor and living are so intolerable, the promises made so badly broken, that they want to return home. Italy's Government has protested, but all sorts of difficulties have risen to hinder the repatriation of the laborers.

In one case, where six Italians refused to labor under conditions imposed, they were arrested and jailed under the terms of the "forced labor" law. Under that they can be shipped anywhere and made to do anything. Their case is now before the local court.

No house paint

TRAVANCORE, A LITTLE Hindu state on the southern tip of India, has miles of black sand along her shores that are rich in ilmenite, the mother-ore of titanium. In an oxidized form this is a necessary base for white house paint. Travancore's *Dewan* (prime minister) sensed the special value of titanium and skied the price. Then he demanded that the ore be oxidized in Travancore, so the state could collect more for the finished product.

He demanded chemical plants to help India industrialize. This was refused and the market was closed. Later a small plant was promised and the *Dewan* seemed satisfied. Soon the *Dewan* wanted to keep the profits for Travancore alone. Nationalist agitation

in India drove him out, and he has come to the U.S. to see what can be done for him. In the meantime the traffic in titanium is at a standstill, and U.S. houses will have to carry on in their war-induced tattle-tale gray.

Well dressed

THE FUTURE OF Emperor Hirohito in Japan seems assured. Though he made a public disavowal of divinity two years ago, it has not affected that status among the common people, a condition that W. K. Bunce, adviser on religion to the Occupation Headquarters, fully acknowledges.

The new Japanese Constitution divests the emperor of all political power, and he is not entitled to special protection from public attack. Yet there is at present a case before Japan's Supreme Court, whose aim is to make mere criticism of the emperor a grave offense.

In the meantime the emperor is well cared for, even if 90 per cent of his wealth was swallowed up by a capital tax. In clothing alone, the imperial family is well provided—114 complete outfits for the Emperor, 130 for the empress, and 40 for the crown prince.

Finance

WAYS OF U.S. government financing of its projects seem devious at times, if not shocking, to the layman with his unsophisticated code of morals. Recently, when the program of meatless, wheatless, eggless days was being promoted as a service to the desperately needy nations of Europe, money was needed to carry on the campaign. It took \$500,000; at least that was handed over to the promoters of the scheme. By authorization of the White House, it was taken out of the funds provided some time before by Congress for the Greeks.

Gasoline by the box

GASOLINE IS TO BE introduced into the "packaged goods" market. Pathus-Labour, a French chemist, is the inventor of a means to meet a widespread fuel-storage problem. Gasoline in portable packages is made possible by his discovery of a cellulose called "carburo-lithe," which hardens into a thin, light, transparent, but durable film around any moderate quantity of the fuel. The cellulose container has the advantage of being 100 per cent non-flammable.

This new package process still retains some "bugs" which interfere with its large commercial application. Because the French Government, now in control of the invention, feels financially unable to provide for further research, it has asked U.S. authorities to perfect the invention.

Safety

PROTECTION AGAINST fire hazards in any kind of building is being offered by laboratories, in which fire-resistant paneling has been developed. This paneling, ¼-in. thick, made of specially treated cellular cellulose acetate plastic sandwiched between sheets of 0.006-in.-thin carbon steel, will protect human flesh when held within an inch of a 2,200-degree fire. The panels are so light a child can lift a large section, but so strong they will support the weight of a heavy man.

In official tests the paneling withstood more than 2,200 degrees of heat for more than 30 minutes, and at the end of the test a hand could still be held less than an inch from the panel with comfort. When to these panels can be added the flame-proof paints promised for the near future, houses should be reasonably safe.

—JULIUS F. SEEBACH

MUCH HAS already appeared in THE LUTHERAN about Mrs. Vashti McCollum and her son, Terry, of Champaign, Ill. The local and state courts of Illinois have gone against them and sustained the school board of Champaign. Now the case is before the United States Supreme Court.

Obviously, she and her son are only a front for a collection of folks who are opposed to any kind of religious education in the public schools. The most formidable of these opponents are those sincere Americans who fear the encroachment of any religious group into public education and who believe that the holding of religious classes in the school buildings during school hours in Champaign violates the constitution because of the co-mingling of the institutions of church and state.

Whose freedom?

Some Washington observers believe the Court will decide with Mrs. McCollum. However, should she lose again, I am reliably informed that other cases will be brought up, next time likely of Roman Catholic "encroachment" as the Champaign case is largely Protestant.

Clearly the overwhelming sentiment in Champaign is in favor of these religious classes being held in the school property and the essence of democracy is in local communities. Whose freedom, then, will be curtailed or infringed should the Court decide with Mrs. McCollum? It seems to me, the majority of the taxpayers, parents and children of Champaign. *That is un-American.*

Rights protected

Every liberty-loving and constitu-

tionally minded American is opposed to penalizing any minority. But, equally important, why should a militant minority hamstring a majority? Why should communities in 45 states be compelled to change an increasingly acceptable method of introducing religion into education? Whose freedom is curtailed or whose constitutional rights abridged, so long as parents are required to give written consent for their children to take these courses?

Parochial schools

Many Americans believe that no educational system is complete without religious instruction and are providing and supporting parochial schools. This is an expensive adventure but many of the most reliable citizens are ready to shoulder the expense to meet this basic need. Public schools will be the losers. As Mrs. McCollum desires her son to remain religiously illiterate, many of us are equally determined to provide religious education.

Home and church

It is impossible to do the job on Sundays alone. At the end of a long school-day religious classes are not feasible. Release time for classes in churches is the co-mingling of church and state as much as the Champaign method. Obviously, religious instruction must be worked out in conjunction with the school system, guarding the rights of everybody. Home and church cannot do the job alone. They might if all parents were capable teachers and all churches could provide trained teaching staffs.

—OSCAR F. BLACKWELDER

Communists are Coming

By L. GRADY COOPER

Missionary just back from China says Communist advances do not put an end to Christian opportunities. Mission fields are wide open

WE ARE DISAPPOINTED in the things that have happened in China since the war. Perhaps we expected too much. We hoped there would be a return to days such as those from 1930 to 1938 when China was making great progress. Then the Japanese came throwing a monkey wrench in the wheels of progress, perhaps fearing China would become too strong. Conditions have been seriously disturbed for nine years. Now the country is torn apart by civil war.

About 20 years ago, when I first came to China, I overheard two old missionaries who had served 40 or more years in the Orient, talking about the unsettled condition of the country and the way it was still divided up by the war lords. One said to the other, "Do you see any bright hope for China?" and the other old gentleman shook his head.

Perhaps many feel like that today. I know there are those who are saying the situation looks hopeless. "If the Chinese insist on fighting among themselves, then let's not bother with them." I believe that is not the proper Christian attitude to take. All will agree that China needs something. Do we as Christians believe that we have what China needs? If so, are we willing to share it with her?

Perhaps some will say that it doesn't look as if China wants what we have to give. Did Jesus Christ have what the world needed? Did the world want Him? It seems the comparison is appropriate. China needs our loving sym-

pathy and help. She needs to know the love of God as manifested in Jesus Christ. We still have an open door in many parts of China while the door seems to be closed in other parts. If Communism should get permanent control of any part of China it seems that certainly the door to that section would be most difficult to keep open. The only answer to Communism is a stronger Christian stand and to make such a stand the stronger Christian churches must back up weaker ones.

OUR FIELD IN THE Shantung Province is still largely in the jurisdiction of the Communists. A few months ago we were greatly encouraged by the successful campaign against the Communists in the northern part of our field. Cheefoo, the only port of any consequence held by them for the past two years—and the port of entry of many of their supplies—was taken by the Nationalist government troops, as well as Lai Yang County which is just north of Tsimo. Many of our outstations are located in that area. We were happy with anticipation of going out immediately and contacting our people whom we had been unable to reach during the two years.

Our plans were made to make a tour of Lai Yang County just after our conference of all our church workers. Preaching teams were set up both for Tsimo County and Lai Yang. On the day we were scheduled to go, the Communists became active again and seri-

ous fighting took place just along the road where we had to go. Many people were killed. Many were taken prisoners and suffered atrocities as bad and even worse than those attributed to the Japanese.

Kiaochow and Kaomi in our southwestern area have changed hands four or five times with like results. Each time there is a turnover the people suffer untold hardships. Our church property, schools, and congregations take another beating. Bombs, shells, and mines continue to demolish what still remains in these sections. Buildings which have no one to care for them are taken down piece by piece.

The wooden parts are used for fuel, the brick and stone are carried away for building defense works. People who are caught are oftentimes killed or imprisoned under terrible conditions.

One of the young men who had been an evangelist and school teacher in our mission was captured along with a hundred others and made prisoner for several weeks. Later he escaped when the city was retaken. He told me that of the hundred prisoners, he had seen 40 beaten to death. He himself had had a real experience of God's saving grace and now wished to serve Him better.

OUTSIDE OF THE Tsingtao area, all of our work has suffered greater destruction during the past two years than it did all during the Japanese occupation. Whenever conditions warrant our renewed help to the outstations, we shall find that rehabilitation needs shall far exceed anything we had calculated on.

With regard to Tsingtao, and even Tsimo, there is quite a different picture. Here is our real opportunity at the present time. Here we have made steady progress and the future looks bright. The churches in Tsingtao and

its vicinity are continuing to do good work. There is much room here for improvement and greater help from the missionaries. With more missionaries on the field and so many young missionaries in Language School preparing for work, we anticipate a bright future.

There is a good opportunity to work with young people in Tsingtao and Tsimo. The Middle Schools and Shantung University are full and running over with students. There are not sufficient facilities to take care of the great demand for education. The Chinese are begging for missionaries to help in this great field. They welcome us in their classrooms. If we could furnish the personnel, we could place a large number of young people in the institutions established to work with young people. They are anxious for teachers of English. Here is a place where we could become acquainted with and work with the future leaders of China. Our churches are in need of such leadership. If we can get into the University and Middle Schools and make friends of these young people for the church, our future leadership has great possibilities.

On the ship coming with me from China to America were 50 or more students from all parts of China going to many different universities in America. Our church people at home should make as many contacts with these young people as possible. There is mission work at our own doors. These young people are friendly to mission work and they say, "We hope you will soon go back to China. China needs many missionaries now." Missionaries are welcome.

OUR TSINGTAO hospital is struggling along in its temporary quarters in the Nurses' Training School building. The

old mission house hospital was so badly wrecked during the Japanese occupation that it was impossible to relocate the hospital here after the war. It will take a lot of money and equipment to replace all that was looted. Thanks to our many friends in China, the Red Cross, UNRRA, the U.S. Marines and others, the Lutheran hospital is gradually assuming its prewar status among the people. The first need is a new hospital building with modern equipment. The second need is the right kind of American Christian doctor to augment the medical staff.

Opportunity also knocks at the door of the Lutheran Mission in the form of evangelism among the working classes. The suburbs of Tsingtao are full of industries employing thousands of factory workers. The managers of these factories are not averse to Christian preaching to these workers and even encourage it. They say it helps the morale. We should have a greater force working among these people. Some little work is being done by the evangelists and the woman workers. With the doors closed out in the country, God seems to be inviting us to enter these open doors right around Tsingtao. There is now more work than we have workers for.

SHANTUNG IS THE most densely populated area in China. Thousands of people are fleeing from the country into Tsingtao to get away from the Com-

munists. They come from all sections. Perhaps the time is over when we can go out very far to the people, but the people come to us. Our church has the opportunity of contacting these peoples from many places and I believe God will use them to go where we can't go.

Kindergarten work in and around Tsingtao flourishes. We have opened several new kindergartens which are very popular. Children learn about Jesus, and also their parents. This is not the time of retreat in China but a time for taking advantage of opportunities that lie before us.

Besides many opportunities in Tsingtao and the surrounding areas, Shanghai offers an unlimited field for work by the Lutheran Mission. Here is the center of China where all classes meet. Millions of people are not even exposed to the Gospel. Members of Lutheran missions from all over China come to Shanghai. Many educational institutions are located there and there is much needed work among these young people.

The people of the Lutheran congregation who have stuck together all during the war live in different sections and there is the opportunity of doing work in each of these sections and probably of opening some home mission work by the people themselves. Such work needs oversight. Whenever our mission has the missionaries available and the funds to expand, here is a great field.



IN OUR DAY AND GENERATION the Church has the specific mission to get beyond the sterile alternative of a social gospel which is not really a gospel but a system of moral laws and an individualistic orthodoxy which is not really orthodox, since it does not have the cosmic, world-embracing outlook of the Bible.

—W. A. VISSER 'T HOOFT in *The Kingship of Christ*. Harper, 1948.

The West Needs Churches

By STEWART W. HERMAN

Population trend toward the Pacific Coast creates a major field for Lutheran church work. Prompt action is necessary

ENOUGH LUTHERANS have crossed the Rocky Mountains in the last century to populate half-a-dozen strong synods in the three states along the Pacific Coast. Most of them are lost to the Lutheran church. In some cases they found another denominational home and in other cases they have become religious orphans.

Part of the fault rests with the careless emigrants themselves who forgot to take their Bibles with them in their household luggage. But part of the fault remains with the Mother Church which just as carelessly forgot to follow so many of her wandering children.

Today the whole Pacific Coast is comprised in two extensive ULC synods. The state of California—which needs two capitals for governmental efficiency—requires only one synod for approximately 10,000 communing members, including the whole of Arizona. Oregon and Washington are grouped in the Pacific Synod which has less than 4,000 communicants.

It is obvious that the United Lutheran Church—which is one of America's big denominations—is not very strong in the far West, even though its arm may be long. Little consolation can be drawn from the fact that the Pacific Synod stretches to Alaska and the California Synod to Hawaii, when it is recalled that there are only two small congregations in "Seward's Icebox" and only one in the lovely islands.

OF COURSE, this does not represent

the total strength of Lutheranism in the West.* We are talking now about our church, whose main strength still resides in the northeastern quarter of the United States. But all Lutheran bodies have been slow to move west with the trend of population, thus permitting great flocks to pass the western plains unshepherded. There is hardly a single city on the Pacific seaboard with a truly representative Lutheran church.

This state of affairs is not primarily a fault of the local pastors, who can point out that the United Lutheran Church of America is not even found in seven of our 48 states and in 10 others has a total membership of less than 1,000 communicants each. I am picking on the far West not for purposes of unfavorable comparison, but because I have just had the privilege of spending two weeks there and meeting many of the ministers. Most of them have gained perspective and now grasp the essentials of national church strategy to an extent which we of the East rarely appreciate. When they ask for more support in their work, they are not simply begging for themselves but for the whole church.

* In the Pacific Coast states the ULC has 78 congregations, 20,396 confirmed members. Other Lutheran churches have 600 congregations, about 100,000 confirmed members. Strongest of these churches is the Missouri Synod. EDITOR.

THE TWO SYNODS on the Pacific are fortunate in having presidents of unusual ability and tireless energy. President James Beasom of California and President L. H. Steinhoff of the Pacific Northwest are unremittingly intent on planting the church. It has been only a few years ago that Lutheran churches out there were dying away or even being sold. These men stopped that. They breathed new life into the synods. Wilted congregations began to revive. They transfused blood by bringing young pastors fresh from seminary into the mission fields and, with the help of the American Board, new congregations took root.

James Beasom, for example, knows that the church—in order to be a church—needs not only pulpits but strong institutions. He has set out to establish them as quickly but as firmly as possible.

Today the institutions of our far western synods can easily be counted on the fingers of one hand. Whereas we have many important colleges, seminaries, orphanages, and homes for the aged in the East, almost nothing of that sort exists beyond the Rockies. Ministerial students must travel hundreds of miles for their training. The Roman Catholic Church knows the value of founding its institutions early, even where the Catholic constituency looks small. It is done by great self-sacrifice rather than by large endowments.

Recently the California Synod exercised its faith in its Lord by purchasing a large property in Alhambra on the edge of Los Angeles for \$75,000. In November the first "old people" had moved in. When I saw them in this lovely new home on the hill I could not think of them as "aged." The same

breath of eternal youth which pervades our National Home in Washington, D. C., blows through the converted mansion whose very walls have responded to the touch of Christian love. It is the church—not these dear members—which has thus come of age.

AT THE UPPER END of the coast, all the Lutheran bodies of the Northwest have assumed responsibility for a home for unwed mothers on Mercer Island near Seattle. A pastor of the Missouri Synod is in charge. Fifteen young women may be received here and enabled to bear their babies with the blessing of the church. This, too, is a venture in faith for a slim group of Lutherans. Returning from a visit to this home, as President Steinhoff drove me back to town over a remarkable concrete pontoon bridge, I was as proud of the evidence of Lutheran concord as I was of the engineering genius which threw a floating bridge of concrete across Puget Sound.

All in all there are 40 Lutheran churches in Seattle but most of them are small and inconspicuous. Titanic Christian work is being done out there. I was amazed to hear that the Seattle Council of Churches has 22 full-time workers on its staff. But the general impression of a casual visitor is that Christianity as yet has made no appreciable impact on this New York of the Pacific. The only institution of higher education to which we can lay even a remote claim is Pacific Lutheran College at Tacoma, which has 600 students but does not "belong" to us.

THE LITTLE LUTHERAN congregations are straining their resources to raise funds for more adequate places of worship. This does not mean that they are in any way neglecting their obligations

to the whole church or falling down in their contributions to Lutheran World Action. In Portland, Ore., I was told that practically every parish in the area had a building program. This is typical of the West which is repeating the history of the East a century ago when so many "historic" edifices, which our generation now enjoys, grew under the hands of devoted pastors and laymen.

In Portland, too, there is a significant Lutheran Welfare Center located in a transformed storeroom. Here is one of the few places where our church is actively at work among the Negroes. Pastor Leikoff told me about his Sunday school in which 52 children are enrolled and the two confirmation classes now being prepared for full church membership.

One opportunity which we do not appear to be seizing is the chance to work among the Americans of Japanese origin, although Pastor S. O. Thorlaksson on his own initiative is ministering to a tiny, independent congregation in Berkeley. I visited the house which they use for a church and heard how they lost it to a Negro group when all "Japanese" were carted off to the internment camps.

American churches cannot do too much to try to erase the ugly memories of those bitter months.

Incidentally, the Lutheran church has often profited by the absorption of independent congregations and our denominational history is scarred with the loss of isolated parishes which we never bothered to draw into our fellowship. Our strongest church in San Francisco—St. Mark's—is an outstanding example of a fine congregation coming into our family after a long history (nearly 100 years) of autonomy.

Another splendid piece of work is

being done at the Lutheran Student Center in Berkeley where I was invited to lead an informal discussion during a brief buffet-luncheon period. It was grand to find 40 or 50 young men and women attracted into this homelike atmosphere at the center of a university town, and it is reassuring to know that the gasoline age has not completely routed the vehicles of the spirit, because the campus literally crawls with cars. Of 500 Lutheran students, the center is in close touch now with about 150.

WHEN I HAVE tabulated these activities, which may be described as institutional, the catalog is almost complete. The strongest thing about our church in the far West is its faith, which even now is not adequately backed up by an expression of our faith in it. Many of the West Coast ministers speak wistfully of the strong, closely knit church bodies in states such as New York and Pennsylvania where you do not have to travel 50 or 100 miles to reach the next parish of your own denomination. Only recently has an attractive book room of the Publication House been opened in Los Angeles.

The West has not yet been conquered! By concentrating all our missionary efforts entirely within our country, we would have much work for many years. There are people, of course, who advocate this. They say, "Why send money abroad when there is so much to do here at home?" Strangely enough, Christianity has never grown by limiting its objectives to the immediate vicinity. It is not a case of foreign missions or home missions or postwar reconstruction. There is no choice between Asia or Europe or the United States. It is all a part of one big global job, and it is all ours . . . every bit of it.

THE MISER

By W. ROBERT MILLER

THE JANITOR of the shabby tenement and the policeman he had summoned looked at each other across the huddled body of the old man. His pinched waxy face was cold and still. His claw-like hands were yellow and shrunken. There wasn't a crust of bread or a spoonful of milk or anything at all to eat in the barren dusty cupboard.

"Poor fellow," said the policeman, who was young and warmhearted, "I guess he must have starved to death."

The janitor was young and tough. But the bitter poverty and lonely death in the room had gotten through to him.

"It's rugged for everybody down here. But if he'd needed something to eat I coulda managed it somehow! I didn't think anything was wrong until I hadn't seen him for a week. I opened the door with my master key, and here he was."

"WHO WAS HE?" asked the policeman.

"Tim Hamblin," replied the janitor. "That's what he called himself anyway. But down here you can't be sure. Nobody knows you and nobody cares."

The policeman turned to the room with distaste. "Maybe we can find the name of his folks in his things," he said. "Let's take a look."

The two men examined the odds and ends of ragged clothing and pulled out the drawers of the stained and sagging bureau. There was no letter, no bill, nothing to give a clue regarding the old scarecrow on the floor with the strangely defiant look on his withered features. It was the policeman, poking his night-stick into the lumpy mattress, who found it.

"Glory be," he breathed, "look at this, wud ye!"

The janitor gasped as the policeman opened a cunningly hidden slit in the mattress to reveal a hoard of money tied in neat bundles with pieces of string. Pile on pile it lay there, a small fortune in large bills.

The policeman looked with contempt on the still figure.

"He could have bought a store full of food, but he was so mean he wouldn't spend enough to keep himself alive."

YES, IT'S A TRUE story, of the miser who starved to death with \$22,000 hidden in his mattress in a poverty-pinched room. A slave to his money, he was reluctant to spend enough to buy sufficient food. Such stinginess deserves contempt.

Jesus had something to say about people who were slaves of possessions. He said ". . . Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

A person doesn't have to be rich to be a miser. Anyone who considers possessions the most important part of life is a potential Scrooge. It isn't the size of your fortune but your attitude toward it which determines whether you are the possessor or the possessed.

We Christians must realize that all we have comes from God and is to be used not as our own but as a trust for him. Some misers, like Tim Hamblin, starve themselves physically. Every miser starves himself spiritually. When we start loving things *more* we start loving God and men *less*.

India is Shocking

By ROBERT PAUL ROTH

A missionary describes a street scene during the Festival of Lights

MANY YEARS AGO, out of the never-never land of heroes and giants and gods and goddesses, there arose a beautiful myth which to this day captivates the minds of about 300 million Hindus all over India.

On the day of the new moon in the eleventh month all India is lighted with countless tiny oil lamps with cloth wicks which make them look like the magic lamp of Aladdin. In this way the Hindus celebrate *Dipavali*, the festival of lights, a day consecrated to the memory of the triumph over Narakasura by the great god Krishna.

Narakasura was a monstrous giant who came from the desert lands. Like a marauding tiger he seized and devoured the helpless people of the villages. His appetite could not be satisfied. With increasing brutality the terrible ogre of the western desert invaded one village after another, claiming his prize and eating the victim before the eyes of the terrified villagers.

Soon his brutish debaucheries raised such a loud wail of lament from the people that the gods on top of the Himalaya mountains were aroused from their slumber. And Krishna was moved to take unto himself a human form and do battle with the evil giant for the sake of the people. Krishna was a Beowulf, a Prometheus, and a Saint George all rolled into one gigantic hero.

THE DIMENSIONS of this colossus may be measured by the fact that he had 16,000 wives, which was no small feat

in itself for one man. But when he went into the desert to fight with Narakasura, he took with him only one of his wives, the shy and demure little Satyabhama, whose eyes were full and round like the petals of the lotus blossom. On the desert plain, where the silence spoke loudly of death, Krishna met Narakasura, and for 14 days they fought with fire from their eyes and fury from their hearts.

The anger of Narakasura was like the thunder that plays over the black monsoon cloud. With relentless cruelty he lashed at Krishna with his sword until the great god fell in a swoon on the hot sands. But Satyabhama quickly took up her husband's sword and worried the surprised giant until Krishna regained strength and was able to string his bow and send an arrow straight to the heart of Narakasura.

The light of the moon had waned and the sun did not shine all during the battle. The darkness filled the hearts of the people with fear. But Krishna built a great funeral pyre and the light of the flames brightened the heavens and the earth. And to this day the thankful people brighten their homes and their shops with tiny lamps to burn away the darkness and brutality of evil.

IT IS A BEAUTIFUL MYTH when it is told like that. But let me tell you what I saw in Rajahmundry on this Day of Light. I walked from my bungalow along the river bank past the Temple of Rama, where people were coming and

going with baskets of fruit and grain which they offered to their gods. Nobody brought rice because that is too scarce. In the shallows of the river, men, women, and children were bathing with their sanchis and saris wound about their bodies.

The women would bow with reverently clasped hands and the men would toss copper coins into the sacred water. In front of the temple were hundreds of beggars, each with a dirty tin cup, a staff, and a small bundle of clothes. There are from six to eight million of these holy beggars in India, most of them crippled and tortured with leprosy and syphilis.

Before I came to India I felt very sorry for these unfortunates who can do nothing but beg on the streets. Now that I have seen what they do, my emotions have strangely changed. I do not feel a bit sorry for them. I feel sorry for the healthy people they contaminate. They could be adequately cared for by mission and government hospitals. But they refuse because of the benighted teaching of Hinduism which makes them more holy when they beg than the man who works.

I saw one man whose feet were completely eaten away and his arms were like bloody beefsteaks covered with flies and crawling white maggots. He groveled at my feet with unearthly groans and moans entreating my help. The stench of his disease was more than my stomach could bear. Yet he would not take the help that I have to give. Like the lame man at the Temple which was called Beautiful, this leper wanted my silver and gold, but of the cleansing power of the mission hospital he would have nothing.

I SAW ANOTHER MAN whose tongue was pierced with a seven-inch knife so that

it was stretched out of his mouth with agonizing contortion. He squatted on the dung-polluted dust and joyously received the *annas* of the devout Hindus who sincerely believed they would gain merit in heaven by tossing an ugly pittance to an ugly beggar.

As I approached the bazaar I was awakened from my sadness by the sound of noisy gongs and clanging cymbals. Three holy men were dashing madly from one open shop to another brandishing iron clubs and ringing bells. One of them had his arm gashed with six chevrons and the black blood was flowing freely over his hand. He would thrust his lacerated arm into the face of a shopkeeper and shake his bell, grimacing and growling like a dwarf from the Wagnerian underworld.

The second fellow followed with a brass plate on which were several coppers. The third waved his club high over his head if the shopkeeper hesitated to reach into his pocket for a contribution. These were not children clamoring for Halloween handouts. These were holy men seriously practicing the sacred rites of a religion of a nation.

WHILE I WAS recovering from the shock of this display of perverted holiness, I heard a plaintive, melodious but tragic chorus. Straight down the middle of the narrow bazaar road I saw a whole family singing and begging. The father crawled on his haunches so that his long yellow beard dragged in the dust of the road. The mother carried a tiny baby in a sling over her arm, and as the woman threw herself into the ecstasies of her high religion, the child bounced soundly on the hard pavement.

Two boys, eight and nine years or so, were rolling on the ground before the tin plate which their father kept push-

ing in front of him. They wore only a small loin cloth and their bodies, covered with the dung and offal of the street, were scratched by the sharp stones and bruised by the roughness of their tumbling. Beside the father was a four-year-old girl without a stitch of clothing. She was crying bitterly while her father kept knocking her down

and forcing her to roll like her brothers. Somehow her little mind was too small to understand the great religious implications of such action. Or perhaps her heart was still too big to be confined by such darkening superstition.

This was the festival of lights in a land which is shrouded by the darkness of Old Night!

ABOUT WAR'S VICTIMS—AND GOD

By PAUL C. EMPIE

I'VE BEEN THINKING about those people who always like to find God in Nature. You know—the ones who never need to worship in church, but who tell about being brought close to Him by walking in the woods, or beholding the beauty of moonlight on new-fallen snow.

One fallacy in that kind of testimony is revealed when under other circumstances that same Nature seems an instrument of the devil to torture mankind! There's nothing beautiful about snow to one with no shoes or shelter to protect him from its bitter cold. The landscape doesn't seem very friendly when a drought has made it barren. Majestic mountain scenery is thin diet for a child's gnawing pangs of hunger.

Only a soul already well-grounded in faith can continue to worship God in the midst of a Nature that inflicts cruel suffering. When inhabitants in an area of eastern Germany were subjected to war's horrors and subsequent harsh ill-treatment at the hands of their conquerors, they endured it with fortitude. The evil of men they could understand! But when the floods came last spring, bringing untold misery, and wiping out

much of their hope for better months ahead, people cursed God or else abandoned belief in Him. Only the constancy and sacrifice of a pastor who shared their griefs with faith unshaken, stemmed the tide of atheism.

AGAIN, WHEN THE SUMMER droughts continued mercilessly, making certain that the coming winter would bring extended hunger and privation, it was not the non-church goer who found God in Nature. It was rather one whose faith was deep. Here's his analysis, contrasting current complaints with his own Christian outlook:

"The old saying, 'Be of good cheer; God will help you,' has no longer any effect. . . . The man of today stands before God as one who says openly to His face, that *He* is guilty for everything. The revolt against God is rising! Misery when it comes teaches men only to curse. Nihilism has become the viewpoint of ever-broadening circles. . .

"I recognize in this summer's drought a special intervention of God. If we did not want to admit it during the hard winter, now we see it. In winter we had the possibility of pushing the blame on someone else. It was so easy

for us to say: 'The others steal our coal from the Ruhr, therefore this winter is so hard.' But then came this summer's merciless drought. . . . Now there is no possibility of evading or escaping it. No man can be held guilty for the lack of rain. God wants to have something from us. There is something between Him and us to settle. . . .

"It is a matter of the hunger and love of the poverty and wealth of Christ. God is waiting for the help of the brothers and sisters. It is not the needy congregation in Jerusalem which is waiting for help. It is God himself who is waiting—this God who has made us rich through Christ."

THE TRUTH IS, it seems, that one must already have God in his heart if he is to find Him in Nature. Conversely,

God's truest dwelling place is in the souls of men created in His own image and redeemed by His Son. His love is best mirrored in the sacrificial living of those who belong to the Church because they are His.

Nature is going to be very hard on the faith of thousands of hungry, cold and discouraged brethren of ours this winter and spring. Somehow I don't believe they will retain faith in God very long if their only inspiration is to be the icy stars, the bleak mountainsides or frozen lakes. Rather must God find them through you and me. Thank Him for the opportunity of witness-bearing we have through Lutheran World Action and Lutheran World Relief. Many a soul can be snatched from death by this visible evidence of God speaking and reaching through us.

THE PRICE TAG

By ALBERT P. STAUDERMAN

"YOU CAN'T GET something for nothing" is a popular proverb whose truth is generally accepted. Most people by the time they become adults have experienced the sadness of trying to buy something at "cut rate" only to find it inferior and useless. Others have lost time and money trying to discover an easy way of getting things, only to learn in time that you get what you pay for.

Since everyone has to learn by his own trial-and-error method, people are constantly trying to disprove the proverb and get something for nothing. We see it in the gambling craze, with millions of dollars spent annually at race tracks, on numbers games, and in other forms of risk. We see it in the devil-may-care attitude of taking a chance,

perhaps in throwing up a steady job to try some get-rich-quick scheme. We see it in the fiendish criminal tendency that lives in our subconscious and that tempts us and others to steal or cheat. All of these vices are merely varied forms of the attempt to get something for nothing.

"You learn to live only by living," said a sage philosopher, and when people become adult morally they realize that everything worth while has a price tag attached to it. The cost is usually high.

THE IDEALISM OF FAITH, for example, costs a great deal. The early Christian martyrs were generally given a choice. They could recant of their faith and

deny Christ, or be thrown to the lions. By denial they would be given freedom. To be true to their faith would cost their lives. What a price they were forced to pay for loyalty.

Among the leaders of the American revolution were wealthy men, owners of property with comfortable incomes. When they chose to separate from England they were compelled to depend on the future of their own country. Their currency became worthless. Their lands were dissipated. Their social and financial connections overseas were broken. The cost was high, but they paid it because they knew that the ideals of liberty and self-government were worth the price.

Think of the cost to Martin Luther when he determined to oppose openly the corruption he found in the church. Excommunication, constant danger to his life, and alienation from all that he had once considered the highest and best, were the price demanded of him. Abraham Lincoln was considered the loneliest man in the country at one point in his career, for his determination to do what was right according to his own idealism had split the country, turned away many of his friends, and disrupted his whole life to the point where he felt it necessary to bear the burden alone. The cost of his idealism was high.

Duty is another thing that always has a high cost. During the recent war, duty to country cost years out of the lives of the millions who willingly went to serve in the armed forces. It cost much more to those who went forth bravely but never came back. It cost pain and embarrassment to those whose faith compelled them to refuse to bear arms. To do one's duty always costs something.

Duty to God is never without cost. It costs time, money, humility, and service. And yet if there is a cost to doing one's duty toward God, consider the cost of failure! What seems cheap and easy can often prove the most expensive!

LOVE IS A FACTOR in life that carries a high price. God's love for the world cost the life of His Son. "God so loved that He gave." That's not strange, however, for love must always give itself. The mother bird in her nest willingly deprives herself of her freedom for a while so that her young may be born. No human child is born, either, without the mother giving something of herself in the process. To love means to give. There is no love in taking selfishly from others. Love always has a high cost.

Sacrifice has a price tag. Many people dislike the idea of sacrifice. They prefer to go out of their way to avoid pain or trouble. They never lift a finger unless it becomes unavoidable. They never bestir themselves to help others if it means exertion. They make material security the chief aim of life, eventually gaining money, land, property and stomach ulcers.

Jesus took the way of sacrifice willingly, knowing it to be the only way worthy of his message. He lived a life of idealism, of duty and of sacrificial love. He knew there was a price tag on that kind of living. For him the cost was very high. . . . Calvary, and the Cross!

Each person sooner or later is compelled to make a choice. Life can be lived selfishly, by constantly trying to get something for nothing. Or it can be lived gloriously, in idealism, duty, love and service. The price of the latter is high. But experience proves that you get only what you pay for.

Give Us This Day

By EUGENIA GERLACH STEIN

MARTIN WAS COUGHING again. Erika crossed the draughty room in the Koenigstrasse apartment and laid a hand on his forehead, then on Rose Helene's. They had fever. How much she couldn't tell with no thermometer. But what use to know degrees of fever with no medicine to be had?

She tucked the ragged military blanket tighter about Martin. He said drowsily, "Soon the package will come from America, Mama. Don't you think?"

She squeezed his thin little hand—a dirty hand, but who could keep children clean without soap? "Today perhaps it comes," she answered with pretended cheerfulness. "Two months we wait already."

"The letter. Read it again," urged Rose Helene.

Erika moved cautiously between the beds. They seemed to crowd the tiny room that had been allotted them. The letter, soiled from much handling, was propped on the shelf. The rosy airmail stamp glowed brightly. Imagine, only six days to travel all that distance!

"Chicago, Illinois," she began.

"No, no. The part about the food," Martin cried.

Erika turned the page, though each word was as familiar as her daily prayers. "Today I am sending you a 22-pound gift package of food and a little warm clothing. Other packages will follow, so do not despair. You must par-

don my many mistakes in this letter. It is so long since that summer I spent with you and your family that I have almost forgotten the language. You were 14, Erika, and such an adorable *backfish*. Imagine my remembering that queer word after all these years. Though is our "adolescent" any less queer?"

"The food, Mama," Martin urged. "Let the rest be. It goes like this: 'So you will be sure nothing has been stolen from the package, here is a list of its contents: soups, puddings, cocoa, rice, shortening. . . .'" He began chanting "shortening, shortening" as though intrigued by the rhythm of the syllables.

Erika smiled. *Ein goldiges Kind*, she thought for the thousandth time. Life would be unbearable nowadays without his merry ways.

Rose Helene began to chuckle hoarsely, and took up the chant. "Shortening, shortening. What is it yet, the shortening, Mama?"

"A thick white *creme*, *liebchen*."

"Like butter?"

"Butter is yellow." Martin spoke with the superiority of 10 years.

"She is too small to remember."

"I'm big enough to remember, Mama," the boy boasted. He turned to his sister. "Once before they took Papa away we had potato pancakes for supper. I ate nine. With cherry sauce on top. And that night," he dropped his voice, "I was sick."

"Nine pancakes." Rose Helene spoke in awe as though unable to believe one could overeat.

How THEY ALWAYS dated events from that time, Erika thought. It was "before they took Papa away" and "after they took Papa away." Despair swept over her as she thought of her husband. How desperately she needed his calm courage and strength to face the future that was no future. It had always sustained her in the trying years when as a man of God he had refused to compromise with his conviction. We were the losers, she thought. From the very beginning. We never knew victory except of the spirit.

Rose Helene began to cry fretfully. "I'm hungry."

Erika took the shawl from the bed and drew it around her head and shoulders. "Lie closely together until I come back," she ordered. "It is warmer that way."

SHE SHIVERED with cold as the east wind whistled about her bare legs. The wooden clogs were little better than going barefoot. She had hoped that perhaps once more the shoemaker could work miracles with her only pair of shoes. But alas! "There are no nails to be had," he had said in apology. "Even if I found leather somewhere. Without nails. . . . Shoe laces I haven't seen for so long they are but a memory. Like coffee. Do you know, *gnaedige Frau*, nights I dream of steaming cups of coffee. It can be had on the black market they tell me. One pound for three months' wages." He shrugged his shoulders and smiled. "So . . . I drink tea made of the blossoms of the linden tree. It warms too."

The postman picking his way carefully through the rubble looked up and

waved happily. "Ach, I was looking forward," he exclaimed searching his bag. "At last the notice. Package from America."

Erika seized the precious piece of paper from hands that were cracked and blue with cold. She wanted to thank him for the months of patience and the words of encouragement that had eased the repeated "not today." But tears were too near the surface.

"*Gruess Gott*," she murmured.

"*Gruess Gott, Frau Pastorin*."

SHE SIGNED her name to another form in the post office with an unsteady hand. Would they demand seeing the contents of the box? It wasn't that she minded. But the children. . . . What delight the simple opening of a package could give them. And they had so few pleasures nowadays.

The inspector examined the box importantly. She held her breath. Then he pushed it through the window. "No cigarettes," he said in explanation. She clutched it to her. It was all hers! All the life-giving soups, puddings, rice.

The box dragged at her arms. Twenty-two pounds! She remembered tossing the children in the air without her heart skipping a single beat when they were young and weighed as much. But then she had been eating regularly. Now there were too many meals waved aside with a laughing "Mama isn't hungry." The children must be fed! How could they grow up with healthy minds if their bodies were stunted? If someone must do without, let it be the old ones. For if ever her country was to redeem itself in the eyes of the world, it must be through the children!

She paused to rest on a heap of rubble. With what care the package had been wrapped, she marveled, turning it over and over. It warmed her heart

and again the tears gathered behind her eyelids. Love had prompted the sending and had carefully knotted the cords so that it might reach her in safety. Or if not love, at least compassion for one less fortunate.

WHAT WAS THIS? she wondered, inspecting the yellow paper pasted beneath the printed words "Gift Package." She spelled out the letters in her rusty schoolgirl English. "Instructions Given by Sender. If undeliverable as addressed, deliver to . . ." The words "Red Cross" had been written in. It must mean that packages arrived sometimes for those who had vanished without trace.

Erika arose and hurried on. Already she had been too long gone. Her heart pounded from the haste and unaccustomed burden. She stumbled and almost fell. *Ach*, there it was. The dizziness again. *Du lieber Gott*. She must not faint now. Someone might come along and steal the precious box!

She sank to the ground, struggling to remain conscious. *Help me Johann, my husband*, she prayed. *Alone I cannot*. . . The darkness gradually lifted. And then she heard echoing footsteps coming nearer, the noise of clogs on the cobblestones. It was a deserted part of the town laid waste by the bombs. Anyone could wrench the box from her. And there were those who were desperate enough. *They shan't have it*, she thought. *No one is going to take it away from me*.

SHE PULLED THE SHAWL from her head and tried to hide the box, digging her nails into its surface. The footsteps were almost upon her. She prayed for strength. A hand touched her shoulder. "*Nein*," she shouted. "I won't give it up."

"Mama." A pair of thin boyish arms hugged her. "Tell me, Mama, are you hurt? I didn't know till I saw your hair that it was you."

She began to laugh and cry with the awful relief. "Christian, *mein liebchen*." He must not know how great had been her fear. Already she leaned too much upon him and he was so young. "Home from school so soon?"

"Soon?" he repeated. "Two hours in the unheated classroom, Mama. It is no pleasure. But what are you doing sitting in the street? Have you been gathering wood?"

She struggled up, laughing. "I was just resting, Christian. Look! The package from America. It came today. So heavy it was . . ."

He held out his hands. "'Soups, puddings, cocoa, rice, shortening,'" he chanted. "I will carry it, Mama. Only hurry. Hurry!"

THEY UNPACKED the box on the children's bed. It took so long because each knot must be untied and the string carefully hoarded. Even at such a time one had to be practical.

"Hurry, Mama," the children urged impatiently.

"*Ach*. Such lovely wrapping paper for starting fires," she gloated. "And such a nice stout box." She untied the last knot.

The children held their breaths. Martin began coughing from suppressed excitement. She opened the cardboard flaps. They stared with awe and unbelief at the gaily colored packages, their slowly expelled breaths showing frostily in the room.

"Children," said Erika. "Before we unpack the box let us fold our hands for just a moment as Papa taught us to do. Remember we have so much, so very much, to be thankful for."

Preaching...Healing...Praying

By AMOS JOHN TRAVER

Read Mark 1:14-38. For the story of Jesus from the temptation to the beginning of our lesson, read John 1-4.

THE FIRST YEAR of Jesus' ministry would remain unrecorded were it not for John. Mark begins with the second year. Jesus had been in Judea and his popularity had aroused such violent opposition on the part of the Jewish leaders that he returned to the country of his boyhood.

John the Baptist, herald of his kingdom, was in prison. Jesus continues the ministry of John, accepting his claims for his messiahship. Two words that must always be in the center of Christian preaching are in Mark's summary of Jesus' message. They are "repent and believe in the gospel." Repentance without faith means despair. Faith without true repentance leads to groundless hope.

The time had also come for the call and training of assistants in his mission. It was not the first call to these Galilean fishermen, but he had sent them back to their occupations after they had been commended to him by John the Baptist. Now he was ready for their full-time employment.

He did not leave their families unprovided for. Zebedee with his hired men would continue their fishing business. Yet for these two pairs of brothers, three of whom were to be his most intimate friends, it was a call to "leave all and follow him." Home, home folks, business, the pleasant comforts to which

they were accustomed, all became secondary to Jesus in their lives. This choice each Christian must make. "Christ will be all in all, or not at all, in the hearts of men." Straightway (Mark's favorite word), he called and straightway they left all and followed.

ON THEY WENT together to Capernaum. This was his second home in Galilee, for Nazareth had rejected him. He was no stranger in the synagogue, but he was entering this time as a famous rabbi, the most talked of person in Palestine. What was it about his teaching that made it so different from the usual rabbinic discourses? It was life-centered. It was not a dull rehash of the history and ethical teachings of ancient Israel. His teaching had authority not only in the assurance with which he spoke. It compelled men to apply truth to their daily lives.

More than this, his message was backed by revelations of his power. No wonder they were amazed. We might almost say they were "flabbergasted." Here was a prophet with the power of a prophet. A poor devil-possessed man faced him one day in the synagogue. Not the man, but the devil within him, cried out in recognition of the deity of Jesus. Jesus wanted no witness from such a source and commanded silence. Then he freed the poor victim from his evil master with a word. No wonder his fame spread.

THERE IS STILL much speculation as to devil-possession. It does seem that the ancient interpreters of the gospel

were right in saying that just as God's grace was most active in the world in Christ, so there was greater and more open activity on the part of the dark forces of evil. Yet there are men now so beastly, so devilish in their attitudes and actions, that one may believe that devil-possession was not confined to Bible times.

From the synagogue and the astounded populace, Jesus turned to meet a personal need in the home of Peter. Evidently Peter had not heard the doctrine of the celibacy of the clergy. He was a family man and—in spite of much misplaced humor to the contrary—his mother-in-law was a welcome member of his family. Who but Peter would have told the Lord of the sickness in his home and of the mother he had learned to think of as his own? He did not ask in vain. With the same authority that Jesus spoke, he healed. Tradition tells us that years later Peter's wife's mother became a martyr for her Lord. Mark tells us that as soon as she was well again "she served them." To serve her guests was the one thing she could do.

THERE WERE no newspapers, no radio to spread the news of this mighty healer, yet the word spread like fire through prairie grass. They came from far and near with their sick and afflicted. With them came the curious who, then as now, gather to see or hear any new thing. There is no more universal trouble than illness. The eagerness to "get well" was no different then than in the twentieth century. Jesus came to win the world to his banner.

What mystery is this that Mark records? "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed." The compassion of Jesus led

him to heal and help, but he did not depend on miracle-working to win him a kingdom. He knew how temporary and tenuous was any tie but love.

It was too much for Peter to understand. How his eyes had glistened as he saw the crowds. In the morning, how surprised and disappointed he must have been to find that Jesus had slipped away. Perhaps he and the rest of the apostles suspected where he could be found. At last they found him and there was more than a suggestion of remonstrance in their voices as they told him "Everyone is searching for you." They did not go back to the crowds, but on to new centers of human need. Some day Peter would know how little crowds meant to the kingdom of Christ unless they had learned to "repent and believe in the gospel."

IT WAS FOR prayer that Jesus went at early dawn that day. The prayers of Jesus present their problems when we think of him in his perfect Sonship. Again we must go back to his baptism and temptation to recall how perfectly he identified himself with weak, sinning humanity. He prayed because he needed constant communion with the Father. He prayed because this communion was his greatest joy. We cannot take all the mystery out of his praying, but we know that through prayer he found strength and courage for his mighty tasks. His constant contacts with the thronging crowds, his daily contests with the opposition, his outpouring of self in compassion for the sick, the devil-possessed, and the conscience-stricken, his patience with the dullness and ignorance of his disciples—all these called for rest of body and renewing of spirit. In prayer he found them.

Personal Problem Clinic

Demon dowager

My husband's mother overshadows him. To a large extent she rules him as though he were a little boy. She also tries to rule me, and often enough I've had to go her way. To her the family is a closed circle, and I'm on the outside. She has several times suggested that I just "go away."

She insists that "money follows blood," and she has influenced my husband to put various members of the family into his will. She is eager to steer all of his resources away from me and into the pockets of her family. And she is insisting that he make certain members of the family the beneficiaries of his life insurance policies.

To some of these propositions my husband has agreed—and I have unwillingly gone along. We have both felt that we could put up with a lot as long as we have one another. I know Nelson has been between the devil and the deep blue sea—loyal to me and eager to please me, but afraid to turn against his mother. I can sympathize with him, and I have agreed to some injustices in order to relieve the pressure on him.

Since he's out of the army we have been living with his family because he seemed to be needed. But she's harried us all the way, just as she did her late husband. I'm wondering where this will end.

What a plight! Why did you two allow such a situation to develop? You're both to be blamed and to be pitied for letting such outrages continue. After one or two invasions of your marriage you should have the sense and the courage to have called a halt.

Your husband's mother is a domineering person without a sense of personal values or of marital rights and privileges. She is oppressing both of you as she wouldn't want to be bullied. Before much else can be done your hus-

band will have to study his situation, his loyalties, and his obligations. He dreads to have any unpleasantness, but there can be no solution of such a dilemma without some unpleasantness, for a stand must be taken and wrongs made right.

Of course, any son owes a lot to his parents and ought to be sensitive to their need and to his responsibility. But to allow any parent so to lord it over a son and his wife is beyond reason. Right is right, but neither arrogance nor servility is right.

You and your husband ought to get away long enough to talk matters over calmly and privately. Then be generously fair with the elder lady, but confront her with your decision and stand by it. Don't live in the same house with her unless you and Nelson are in charge. Outline the conditions to her pleasantly, but firmly. Do everything possible for her, as far as her needs go, but don't let her tie you up in knots.

Married students

What do you think of married students coming to high school?

Practically any marriage at high school age is a mistake. Chances are against it, though it may turn out all right in the end, if the persons are better than their decision.

If a couple have means of support, such as funds from parents, they ought to continue in school as long as possible. Let not the first mistake be aggravated by a second—dropping out of school. They'll need all the education they can get. Once marriage is a reality they should be encouraged to make the most of it.

—EARL S. RUDISILL

How to Organize a Congregation

A Church Is Born. By DWIGHT H. SHELHART. Muhlenberg Press, 176 pages. \$2.

People, people, people, they are always the primary concern of the missionary, according to Synodical Missionary Dwight H. Shelhart, of the Northwest Synod of the United Lutheran Church. They determine the field. They are the purpose of the missionary effort. They become the congregation.

Every act revolves around them. The unchurched must be brought to Christ. To do this, they must be discovered, understood, invited into the fellowship of the saints, given the Gospel, encouraged to serve in the church, led to worship in offerings, as well as in prayer, praise and thanksgiving, and made members of the local church.

It is in following such a program in a very practical way, as outlined in 20 chapters and 178 pages, that this successful missionary-organizer of congregations explains the methods and procedure of bringing a congregation of the Lutheran faith into existence.

This volume was primarily designed for the mission pastor, but should be a must in the reading of every Lutheran pastor, and will be exceedingly helpful to those of other communions. Here in straightforward and non-technical language is given the methods that have been found to be valuable in bringing the unchurched into the congregation and the unbeliever into the faith of Christ Jesus.

To those who will be given the opportunity and the call of God to survey and to occupy a new field for the purpose of bringing into existence a Lutheran church, this volume will be a useful manual to be read and studied as each step is taken in the development of the new congregation.

The book is dedicated to the 11 congregations organized under the pastoral leadership of the author since 1928. The material used is that which has gone through the processes of the practical experience in the organizing of these churches. Truly here is the story of the birth of churches.

Los Angeles

JAMES P. BEASON

Origins of Tolerance

The Political Theory of the Huguenots of the Dispersion. By GUY HOWARD DODGE. Columbia Press. 289 pages. \$3.50.

The author of this work has rendered a valuable service by his exhaustive study of religious and political literature produced in France and Holland during the last three decades of the 17th century. His immediate task is to show that Pierre Jurieu (1637-1713), a professor of theology and Hebrew at the Protestant University of Sedan, is the last great Calvinistic thinker in France, if not in the world.

By placing Jurieu into the literary arena with Roman Catholic thinkers of the type of Arnauld, Nicole and the celebrated Bossuet, with Protestant divines like DeMoulin and Claude Payon, and especially with his colleague Pierre Bayle, Professor Dodge draws a remarkable picture of the controversy that raged over the Revocation of the Edict of Nantes in 1685.

Out of this welter of political speculation the Professor of Political Science at Brown University has lifted two problems for special attention, political sovereignty and religious tolerance. Jurieu finds the basis for the former in the ancient Roman maxim, *Salus populi suprema lex est* (The welfare of the people shall be the supreme law). Jurieu's ideas on tolerance are revealed in this statement from him, *Examen du livre de la Reunion du Christianisme*—"tolerate everything which does not destroy the glory of God, when it cannot be suppressed without destroying the

peace of the Church."

Besides producing the first competent study of the political ideas of Jurieu and their impetus upon the English Revolution of 1688, the author has performed a second service in disclosing how practical necessity compels religious societies and civil states to employ for their own welfare measures which later become keystones of noble culture.

R. L. WINTERS

Philadelphia

Do You Know Bible People?

Who Am I? By John B. Walthour. Macmillan. 115 pages. \$2.

This 115-page book contains 20 studies of Bible personalities preached in the West Point Chapel. They are uniquely presented. In each study the preacher assumes the identity of some Bible character, such as Daniel, Jeremiah, Thomas, Haman, Amos, Ahab, Joab, and Cornelius. He speaks for two or three minutes, concluding with "Who am I?" If someone in the congregation correctly guesses the character being portrayed, the preacher is bound to bring the sermon to a quick close. If the identity of the character is not disclosed, the preacher is free to continue with the next set of clues.

Maybe our patient people should be given the chance to play this game; it might shock some of us preachers into serving up something new or less obvious.

The book's worth the price if used as a help in providing preaching material for minor services. And why not?

Tucson, Ariz.

TITUS R. SCHOLL

Religious Liberty in America

American Overture: Jewish Rights in Colonial Times. By Abram Vossen Goodman. Jewish Publication Society of America. 281 pages. \$3.

How did the United States achieve religious liberty and equality for men of all faiths? The separation of church and state, which the United States achieved, and

which was so widely copied in 19th century Europe, was not something that came to sudden birth in the days of Jefferson and the Constitutional Convention. It was the final step in a struggle that had been waged in colony after colony for more than a century before the revolution.

Goodman's *American Overture* reviews the colonial period, from New England to Georgia, by assaying the attitude of each colony toward its Jews. It tells an absorbing story that is based not on conjecture but on facts drawn from records and other scattered, little known, and rarely used sources.

The results are often surprising. Without exception the Jew served as a test case in the struggle for religious and civil liberties in the different colonies. It was Peter Stuyvesant, in New Amsterdam, who, almost three centuries ago, presciently declared: "To give liberties to the Jews will be very detrimental. . . . Giving them liberty, we cannot refuse the Lutherans and the Baptists."

The cause of human rights, religious freedom and equal democratic citizenship everywhere is well served by the publication of Abram V. Goodman's *American Overture*.

HENRY EINSPRUCH

Baltimore, Md.

Under Nippon's New Order. By H. M. Nesse. Board of Foreign Missions, Evangelical Lutheran Church. 119 pages. 75 cents.

This is the story of a veteran China missionary who spent eight years in the Sinyang district under the rule of the Japanese invaders. At any time previous to 1942 Mr. Nesse could have escaped to the U.S. by way of free China. He preferred to stay at his work, and suffered no serious difficulty until the summer after Pearl Harbor. Then he was interned near Hankow. Two women colleagues from the Lutheran mission died as a result of the deprivations of the years of imprisonment. At no time did the Japanese torture the missionaries, and often they were courteous and sympathetic.

Across the Desk

A recent letter has reached our desk from a veteran Lutheran. His contacts as an army chaplain extend over more than a score of years and their variety is such as only the ever-changing constituencies of army assignments can provide. Commenting on a recent paragraph of which emphasis on ecumenicity was the subject, he has written, "Down here materialism seems to grow. I confess that I still think of Lutheran faith as having a contribution to make to the kingdom of God and cannot view with complacency the idea that we are to be swallowed up by the ecumenicity which some of our leaders tell us is the only hope of Christianity."

This year may well stress thought on current philosophies, so-called.

We recall a colleague

Among the pleasant and profitable associations of the writer of this department was one with the late Dr. D. Burt Smith. It began with the organization of the editorial staff of *THE LUTHERAN* following the merger convention in 1918. When the publication work of the ULCA was moved to its present location in the Muhlenberg Building in Philadelphia, our desks were on the same floor and our conferences and conversations were frequent. Both of us had had pastoral experiences that included the erection of churches. We deemed ourselves to have some talent for leadership because the congregations of which we were the pastors emerged from the successful prosecution of erecting a house of worship without having to contend with factionalism which sometimes exists within the "Household" of the faith.

The comment exists in some cynical stories that preachers erect churches, saddle their congregations with heavy indebtedness and then accept calls to less arduous jobs than paying off a mortgage.

But such had not been the experience of Dr. Smith and the groups of Lutherans who replaced an old with a new and attractive edifice. The mutual esteem of pastor and people was increased and deepened in the process of construction and financing. Our colleague was regularly invited to visit his former charge, and he accepted such invitations with assurance of satisfaction. He had just pride in the achievements of his people and in one of our conversations he explained their unity in effort by quoting a sentence from the fourth chapter of the Old Testament book of Nehemiah, "For the people had a mind to work."

Dr. Smith was frequently invited to be the visiting preacher at special occasions such as dedications, anniversaries, mortgage burnings and the like, and we suspect that he often used the sentence above quoted as the text of his discourses. In our opinion it presents not only the necessary relationship among the people who plan for the worship of our God as His Only Begotten Son has revealed Him, but it explains the successful conclusion of constructive projects for which the prospects appear to be poor. Incidentally, when the people have not the mind to work, it explains failures and following periods of strife.

Anniversary celebrations yield zeal

We are writing a second chapter, so

to speak, to express the reasons on account of which we expect the year 1948 to be memorable in the annals of the ULCA. The revival of knowledge of the achievements of the patriarch Henry Melchior Muhlenberg cannot fail to stimulate the just pride in and loyalty to the institutions that have grown out of his establishment two centuries ago, so that what is sometimes called "the Muhlenberg succession" of America's Lutheranism will be stirred to action. One evidence of the emphasis which will be placed on the beginnings of organization, as they occurred 200 years ago, is the distinguishing contents of the Year Book for 1948, which has been distributed among the churches. Practically every member in every congregation of the ULCA will be drawn into participation in the memorial programs and a definite wave of progress will result.

Decadal years invite emphasis

Passing over for the time being, the centennials of one of our institutions of learning and one of our 32 synods, we cite our general body, which will have its thirtieth birthday next November. The precedent for decadal celebrations has already been established. The pension fund campaign in 1928 and the American mission activities in 1938 did not fail to arouse the interest of all concerned. Money was given, but beyond their financial results were great and continuing influences on unity of mind.

Already committees have met, accommodations have been engaged and letters of invitation have been sent to the leaders and dignitaries of our church in America and elsewhere. Even the terrible and utterly anti-Christian deeds of the bloodiest war in all the annals of man's inhumanity to man have

been drawn upon to supply the evidence for the love of brethren in the name and faith of Christ.

During the coming months of 1948 we expect to read of local and synodical celebrations at times convenient to congregations and the constituent units of the ecclesiastical body which came into corporate being in November 30 years ago. These will be the contributing factors whose total product will be realized in the great meeting in Philadelphia, the city in which gathered the little group of pastors and invited laymen assembled at Muhlenberg's invitation in 1748. At that historic gathering, the radius of visible fellowship was less than 100 miles; Lancaster and York, Pa., approximately 60 miles from Philadelphia, were in common horseback and stagecoach contacts. The ULCA's delegations to its sixteenth convention will travel by ship, train and plane over distances extending to half the earth's circumference.

But what will capture the imagination of the Church's millions of members and hundreds of delegates is the vision of this generation as it takes over the work to which divine guidance directs them and for whose performance divine grace gives them assurance. The personal contacts of the writer of this department span half a century and his reference library and that of the Publication House carry him to the trials and triumphs of the first Lutherans on the Western continent. We forecast a bounteous harvest of benefits to be in the making of the greatest year of the two centuries since Henry Melchior Muhlenberg arriving at Philadelphia in 1742 borrowed a horse and rode to the Trappe where a congregation was in the making.

—NATHAN R. MELHORN

LETTERS to the editor

Self Defense

SIR:

THE LUTHERAN, Dec. 17, "In Conclusion," says, concerning the Military Training Bill, *"It would be a mistake because it would be frankly intended to turn every young American into a trained killer."*

Why go so far? Would it not be fairer to say that it would be frankly intended to turn every young American into a trained expert able to defend himself against possible killers? Every trained athlete, every trained policeman, and every physically trained citizen, each, severally, has more ability to kill than any soft person. Their training is given them, not so much for the ability to kill as for the ability to defend themselves in a contest.

The real sin in killing is not in the ability but the desire to kill. From my observation, I would believe that a person's desire to kill wanes as his ability to kill increases.

Again, *"Without any inevitable occasion for such instruction, we would accustom our youth to harden their hearts for a future day of colossal murder."* Why should physical, mental and mechanical training harden their hearts when it is done for their own defense and the defense of their loved ones? Don't you think this military training could be administered without violation or conflict of the Christian principles? God will not perform miracles to get us out of trouble until we have done our share according to our ability to keep from getting into trouble.

W. N. HAINES

Hard on Pacifists

SIR:

I want to commend you for your stand against this threatening national menace of universal military training. However, don't you think you were a little hard on the pacifists? Two world wars and the

chaos in the world today have made me more of a confirmed pacifist than ever.

Does this group who demands in some future war, "Provision for dependency, compensation-insurance coverage for injuries sustained, pay for assignees, and full freedom of administration," include all pacifists? I haven't heard about it from the group to which I belong. I'm afraid your condemnation of pacifists savors somewhat of the attitude of the man who condemns the entire church just because there are some hypocrites in it.

GEORGE J. BAISLER

The list of things wanted by conscientious objectors was compiled by Paul Comly French while he was executive secretary of the National Service Board for Religious Objectors, and published in the monthly paper of this organization, The Reporter, on Sept. 1, 1946.

Earlier Christmas Tree

SIR:

The story of the Christmas tree at Wooster, Ohio, in 1847, was interesting, but the evidence is all against the statement that it was the first Christmas tree in America. Rudolf P. Hommel, librarian, Montgomery County Historical Society, Norristown, Pa., states that the Rev. George Lochman (born in Philadelphia, Dec. 2, 1773) was the pastor of Zion Lutheran Church, Harrisburg, Pa., from 1815 to 1826. He quotes from a sketch of the life of the Rev. Lochman, by Dr. William R. Dewitt, in Sprague's *Annals of the American Pulpit*. This sketch goes into detail of processions through the streets on Whitsuntide and Easter, as well as on Christmas Day, of the children of Pastor Lochman's church, referring to the Christmas trees laden with presents, which became an institution of those days for the youth of the town. So this evidently places the Christmas tree in Harrisburg quite some time prior to 1826.

MALCOLM H. GANSER

THE LATHROP FAMILY

Brief Storm

WHAT A SATURDAY! Mark and Joan and I cleaned the basement playroom this morning.

Mark mounted a step-ladder to reach all the high spots that were out of the question for me.

"Boy!" he exclaimed, as his cloth brought forth a cloud of dust. "I never knew there could be so much dirt in a place that didn't look dirty."

"It looked dirty enough to me," I assured him.

"That's what you said—SNEEZE—excuse me—but I thought you were just making noises like a good housekeeper."

"Oh, you did, did you? That's right, Joan, take those magazines out to the garage till the cub scouts come to get them."

"THIS JOB is taking much longer than I figured on," she remarked, sorting the magazines into piles of a size she could handle. "Bet we won't get around to washing up the kitchen floor before lunch and I promised to go to the movies this after."

"Oh, well, the kitchen doesn't look too bad. We'll skip it this time. When you come back from the garage you might get out the makings for a pick-up lunch. We can eat on the wing.—For goodness sake wash your hands well before you get near the food."

"What's going on here?" called Jerry from the head of the stairs. "Looks like a major upheaval."

"You don't know the half of it!" Mark snorted. "I've inhaled enough dust to give me asthma for years."

"All of which," I declared, "shows that we ought to do this more often,

whether the younger generation think it is absolutely necessary or not."

"You are quite right, general," Mark agreed. "You give the order and we'll fall to. What comes next? Scrubbing the floor?"

"All right, then, let's step along," I urged. "Does that suit you, Jerry? You didn't care about having lunch early, did you?"

"Not a bit. I have a wedding at three, that's all."

"Mercy! We won't be that late."

WE DID STEP ALONG and the playroom was positively gleaming when we finished. Joan had brought forth all the scraps in the refrigerator and we demolished them systematically as we gloated over the fruit of our morning's labors.

"Do we know the people who are getting married this afternoon?" Joan wanted to know. •

"No. This is a young fellow who has been away in the navy for some time. He's a member of the congregation, but I gather from his communion record that he was not very active. It's one of those cases where I wonder whether I ought to marry them or let them go to a justice of the peace. As usual, I've turned soft-hearted."

"One of those 'It-can't-hurt-the-church-and-may-help-them' cases?" inquired Mark wisely.

"I guess you could call it that," Jerry laughed. "I can't prevent the marriage and there's always the possibility that a proper service may help add stability."

After the dishes were done and the family had scattered, I got to looking

at that kitchen floor. It wouldn't take long to go over it with a wet mop and I'd feel a whole lot better about it. Impulsively, I got out the pail and started to work.

I HAD FINISHED one corner when the doorbell rang. Two-thirty Saturday afternoon and what a sight I looked! I straightened my hair as best I could and took off my dirty apron.

At the door stood a very meek and disturbed looking couple. "Is Pastor Lathrop here?" asked the young man, shaking a lock of black hair out of his eyes. The little girl clinging to his arm looked too scared to say a word.

"He's over at the church," I explained brightly. "He has a wedding."

"Yes, I know. It's our wedding. We seem to have run into a little trouble and I wanted to talk to Pastor Lathrop."

"Would you like to go over to the church or talk to him on the phone?"

"I'd rather talk to him on the phone, I think. People are coming to the church and I don't want to run into a lot of them and have to explain."

I SHOWED HIM the phone and made polite conversation with the bride though neither of us missed a word of this end of the conversation.

"Pastor Lathrop? Well, we've run into a little trouble. My family just called and they've just left in the car and it will take them about an hour to get here so the wedding will have to be a little late if that's O.K. with you? Oh, that's swell of you! You see, my sister's going to stand with us and she's coming with them.—It looks as though there are going to be lots more people than we counted on. We just asked a few friends but they must have told a lot of other friends 'cause they sure are pouring in over there. We'll stay here

at your house till my folks come, if you don't mind."

My heart sank. But I set myself to the task of playing the gracious hostess. Gradually, however, I realized that my efforts were not eliciting much response. Perhaps they wanted to be alone. I excused myself and returned to the other corner of my kitchen floor.

"Would you help me with this?" inquired a small voice. The bride was holding out a corsage of gardenias and roses, plus two gleaming pins.

"I'd consider it an honor," I assured her, washing my hands vigorously. As I finished attaching the flowers without stabbing the poor girl there was a knock at the side door. Mrs. Bach stood there. "Have you a stray bride and groom in here? The bride's father is all but tearing his hair out by the roots."

"They're here, sure enough."

"Then I'll send him over."

"I'M RIGHT HERE." A broad-shouldered, heavy-set man towered behind her. Kitty threw up her hands with an expressive gesture. She vanished silently.

"We've kept people waiting long enough!" the new arrival was storming. "If your sister can't get here, one of the other girls will have to stand. I'm going over to the church and get Thelma."

"Well, I don't know—" The bride looked helplessly from one man to another.

"I do!" her father declared. "Come along to the church and wait downstairs till I get Thelma."

He marched out the side door with a much subdued boy and girl following. Suddenly the groom gave a shout. "Whoops! There they are now!"

I closed the door, feeling a bit blown about by the storm that had passed through the house. Three-thirty and two-thirds of the floor to go!



WRAPPING FOOD, clothing, bedding, toys, and candy for needy families of Anna, Ill., are members of the Young People's Service Club of Mt. Moriah Church. Although a clothing drive for Lutheran World Relief—fifth in 30 months—had been made two weeks earlier, members of the congregation dug deep into their possessions to help the destitute of their own community. Members of the Service Club went as a group to deliver the gifts, sing Christmas carols, and leave Christmas messages. The Rev. W. H. Swarbrick is pastor of Mt. Moriah Church

Missionary Assemblies Scheduled;

Miami Church Adds 101 to Roll

By W. E. PUGH

THE FLORIDA CHAIN of Missionary Assemblies is being held Jan. 19-Feb. 20 in 18 cities. This year's slogan is "Christ for a Chaotic World."

Sixteen "ambassadors" from different denominations are on the list of speakers.

These represent fields of interest in China, Japan, Korea, the Philippines, Siam, India, Africa, Greece, Great Britain, Puerto Rico, and the U.S. Each assembly is sponsored by the local women's missionary societies.

HOLY TRINITY CHURCH, Miami, Dr. Luther A. Thomas pastor, added 101 confirmed members to its roll in 1947. An addition to the church for use by the Sunday school has been completed. The local Brotherhood has been reorganized.

MEMBERS of Resurrection Church, Daytona Beach, the Rev. O. W. Houtp pastor, were awarded first place in the Civic Division of Christmas Displays. Competing with 21 other entries, their Nativity scene took first prize.

SPECIAL SPEAKER at the congregational dinner in Trinity Church, St. Petersburg, was Dr. A. J. Holl of Grace Church, Lakeland. A second Sunday service has been inaugurated at Trinity to accommodate the large congregations.

MORE THAN ONE-THIRD of the total contributions at Trinity Church, Jacksonville, Dr. W. E. Pugh pastor, went for benevolence in 1947. A set of chimes is being installed in the church. It is a gift by Robert Kloeppel, Sr., and his son, Robert, in memory of wife and mother.

Married

The Rev. William C. Leopold, assistant pastor of the Schwenksville-Limerick, Pa., parish, and Miss Virginia Ann Baureithel

of Wyomissing, Pa., at Trinity Church, Reading, Pa., Jan. 3. Officiating were the Rev. Gunnar Knudsen, Trinity Church pastor, and the Rev. W. Russell Zimmerman, Trappe, Pa. Pastor Leopold is a graduate of Philadelphia Seminary, Mrs. Leopold of William and Mary College.

Service Center in D.C. to Close; Building to House Church Offices

By LLOYD M. KELLER

BALTIMORE—The Lutheran Service Center in Washington, D. C., will discontinue its present program for personnel of the armed forces on March 1, according to "The Washington Lutheran." Date was set by the Service Commission of the National Lutheran Council.

Tentative plans call for the building, owned by the NLC, to be used after that as a center for offices of Lutheran agencies. It may be used for the headquarters of city-wide activities of the Lutheran Student Association. First floor facilities will probably still be available for meetings of local Lutheran groups.

BETHANY CHURCH, Baltimore, the Rev. Richard C. Rife pastor, dedicated new organ chimes Dec. 7 in memory of members who had made the supreme sacrifice in World War II: Robert Beatty, August Grund, Carl Renner, and Frank Zelinka.

For more than five years pupils of Bethany Sunday school have brought special offerings for this memorial.

REFORMATION CHURCH, Baltimore, the Rev. Howard F. Reisz pastor, held a rededication service on Thanksgiving Day. Improvements on the building, including a total war on termites, involved an expense of \$15,000. Plans call for the installation of a \$15,000 organ at Reformation in 1948.

ANNIVERSARIES: Dr. Charles J. Hines, president of Eastern Conference, was guest preacher at the 20th anniversary celebration at St. Stephen's Church, Washington, Nov. 15. The service also marked the first anniversary of the pastorate of the Rev. Luther M. Schulze.

Men of Holy Comforter Church council, Baltimore, arranged special services Nov. 30 in honor of the 10th anniversary of the Rev. J. Frank Fife's leadership. Dr. Harvey D. Hoover was guest preacher. Gifts were presented to both Pastor and Mrs. Fife. . . . A building fund campaign was launched at Holy Comforter Oct. 6. A total of \$100,000 has been pledged for the new church. . . . The 35th anniversary of the Sunday school of Holy Comforter Church was marked recently.

THE REV. HOWARD H. RITTERPUSCH has resigned as pastor of St. John's Church, Sparrows Point, to accept a call to the Church of Our Saviour, Lansdowne. He will begin his new work Feb. 1.



FACES IN THE NEWS. Dr. Hans Asmussen, fourth from left, head of the Evangelical Church in Germany, was guest of honor at a breakfast in Washington, D. C., recently. Also receiving recognition were Dr. and Mrs. Frederick E. Reissig, left, and Dr. and Mrs. Bernard J. Holm, right. Dr. Reissig leaves this month for Geneva, Switzerland, where he will do public relations work for the World Council of Churches. Dr. Holm left Washington, Jan. 1, to become president of Wartburg Seminary. Third from left is Dr. Carl Simon, head of the local Lutheran ministerial group



Mt. Calvary Church, Richland Township, Geistown, Pa.

Geistown Congregation Dedicates Building on Third Anniversary

By RALPH W. BIRK

ALTOONA—When the 89 charter members of Mt. Calvary congregation, Geistown, began services three years ago their place of worship was a tavern with a curtain hung in front of the bar. Later they moved to a fire hall, then to a public school building. On Dec. 14 the 266 members of Mt. Calvary celebrated their anniversary and dedicated a new building.

Pennsylvania

In 1944 the congregation, under the leadership of Pastor Robert G. Sander, adopted plans for a building only to find that the cost was prohibitive. A more simple design was drawn and men of the congregation began supervision of construction. Next setback came when a severe windstorm blew down the gables.

Dr. C. P. Swank, superintendent of missions for the Central Pennsylvania Synod, preached the dedicatory sermon at the morning service. Other speakers at anniversary services were the Rev. W. M. Holl, Johnstown, and Dr. M. R. Hamsher, president of the Central Pennsylvania Synod.

IN THE LAST news letter from this area

the name of the Rev. Walden M. Holl, conference president, was omitted from the list of ULC convention nominees from the Alleghany Conference. The conference president is always such a nominee.

CONGREGATIONS of Somerset County have launched a campaign to raise \$30,000 for the construction of buildings at Camp Sequa-Nota, new leadership training camp at Jennerstown. Some former government barracks have been ordered so as to enable the camp to open for the 1948 season.

BENSREEK CHURCH of the Davidsville parish, Somerset County, marked its 50th anniversary recently. During the last five years, 53 per cent of the total contributions of this congregation has gone for benevolence. The church more than doubled its two-year LWA quota. The Rev. Russell T. Shilling is pastor.

BETHANY CHURCH, Altoona, the Rev. George K. Bowers pastor, recently approved a plan to raise funds for a \$75,000 youth building.

THE REV. ELLWOOD L. HAUSER is new pastor of St. Andrew's Church, East Carnegie. He will also have charge of the Overbrook Acres Community Church, now in process of organization.

THE REV. ELWOOD I. STAHL became pastor of St. Paul's Church, Burnham, Jan. 15. He

has been serving the Sinking Valley charge.

THE REV. GEORGE I. UHLER, pastor of South Fork-Portage parish since 1925, celebrated the completion of 50 years in the ministry during the Christmas season. Pastor Uhler began his pastoral work at Oakland, Md. He has also served parishes at Sparrows Point, Md., and Lionville, Pa.

Michelfelder to Report at Rally;

L. E. Woodward to Lecture, Jan. 27

By WILLIAM ELBERT, III

PHILADELPHIA—A rally for all Lutheran churches in the Philadelphia area will be held Feb. 8 at 3.30 p. m. at the Church of the Holy Communion.

Pennsylvania

Dr. S. C. Michelfelder, executive secretary of

the Lutheran World Federation, will give an eyewitness report on what is being done with money raised through Lutheran World Action. The Rev. Bela Shetlock, Philadelphia, is general chairman in charge of arrangements for this meeting.

DR. LUTHER E. WOODWARD, field consultant of the National Committee of Mental Hygiene, will deliver the first of a series of five lectures at Holy Communion Church, Jan. 27, at 8.00 p. m. The remainder of the series, to follow on consecutive Tuesday evenings, will be made by Dr. Morris S. Greth, professor of social studies at Muhlenberg College.

Dr. Woodward's lecture will be on "The Church and Healthy-mindedness." Others will be on "Church and Society," "Church and Marriage," "Church and the Family," and "Church and Industrial Relations."

A TOTAL of \$639,475.13 was contributed by Ministerium congregations for apportioned benevolences in 1947, the Rev. Earl S. Erb, stewardship secretary, has announced. This is 97.2 per cent of the goal. The five conferences which met their quotas are, in the order of their giving: Norristown, Philadelphia, Pottsville, Lancaster, and New Jersey.

For Lutheran World Action, the Ministerium gave \$858,892.03, or 92 per cent of its goal. The five conferences that met their quotas are, in the order of their giving: German, Philadelphia, Norristown, Lancaster, and Pottsville.

SCHEDULE OF SCHOOLS to be held at the Ministerium summer camp, Shawnee-on-the-Delaware, in 1948 have been announced. The ULC Board of Social Missions will sponsor a school June 28-July 1. A school of missions, sponsored by the Ministerium WMS will be held July 3-10. ULC Board of American Missions will hold a school for home mission pastors July 10-17.

The Ministerium summer school will be held in three sessions--July 17-24, July 24-31, and Aug. 14-21. The Rev. Earl F. Rahn will be dean. The ULC Parish and Church School Board has assigned the Rev. William S. Avery and the Rev. Mar-

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cus F. Otterbein as members of the teaching staff. The church music school will meet Aug. 2-13.

A YOUNG PEOPLE'S RALLY will be held at Incarnation Church, West Philadelphia, Jan. 28, at 8:00 P. M. This meeting is designed not only for Luther Leaguers but for all young people of the Philadelphia Conference.

A TOTAL of 780 children were cared for by the Children's Bureau in 1946, Dr. Gustavus H. Bechtold, executive secretary of the Ministerium Board of Inner Missions, has reported. Foster homes gave 110,394 days of care to children as over against 57,036 days of care given in institutions. One hundred and ten unmarried mothers were cared for.

HERE AND THERE The Rev. Sterling F. Bashore marked his 15th anniversary as pastor of Zion Church, Wilmington, Del., Jan. 4. Guest speaker was Dr. Luther A. Gotwald, executive secretary of the ULC Board of Foreign Missions. . . . Salem Church, Frankford, the Rev. William E. Nye pastor, announces the completion of its first year of supporting its program by free-will offerings. Receipts were 33 per cent higher than the previous year.

Inner Mission Group Distributes

1,500 Pounds of Christmas Candy

By LUTHER SCHLENKER

READING—More than 1,500 pounds of candy were wrapped and distributed this Christmas by the Reading Inner Mission Society. The gayly colored boxes of sweets went to all local residents who had to be in a hospital or a county or state institution on Christmas.

The candy was donated by the Gerber D. Schafer Charities. Although a patient for years in a Reading hospital, Mr. Schafer raises funds for this charity by the sale of greeting and Christmas cards.

Other friends also responded to the mission society's Christmas appeal. They con-

tributed calendars, handkerchiefs, toys and books for children, religious booklets, and other items to be given away.

RELIGIOUS GROUPS must seriously consider the foundation of junior colleges to take care of youth's quest for higher education, according to Dr. Gould Wickey, executive secretary of the ULC Board of Education.

"If the present rate of college enrollment continues, there will be 3,000,000 students in colleges and universities by 1960," he told leaders attending the Eastern Pennsylvania Conference of the Central Pennsylvania Synod. Dr. Wickey was quoted in the Philadelphia Inquirer as deploring "secularism" of the larger universities and declared that liberal arts colleges are here to stay.

"THE ONLY THING that counts is the life in Christ." Dr. Hans Asmussen, chancellor of the Evangelical Church in Germany, said that this is the one thing all the experiences of the recent years had taught him. He was speaking in St. John's Church,

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Reading, Dec. 21.

MEMBERS of the Bowers-Longswamp parish, the Rev. Wilson Hartzell pastor, have decided to buy a parsonage. The parish consists of four churches: Huff's, Longswamp, Bowers, and New Jerusalem.

SIX FORMER MAYORS, the incumbent mayor, and the mayor-elect of Reading attended a service at St. Matthew's Church. Tribute was paid to Peter Filbert, Reading's first mayor. He was also a Lutheran clergyman and one of the founders of St. Matthew's Church. . . . Daniel K. Hoch, former Congressman and member of St. Matthew's Church, spoke on the 100th anniversary of Reading's incorporation.

DR. ARCHIBALD C. SCHENCK has announced that he will retire Oct. 3. He has served

Grace Church, Reading, for 15 years. Born at South Bethlehem, he received his education at Muhlenberg College and Philadelphia Seminary.

Dr. Schenck has served congregations in Topton, North Wales, Bethlehem, and Reading, Pa. At



one time he was associate superintendent



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of home missions for the Ministerium of Pennsylvania. Muhlenberg College awarded him a doctor of divinity degree in 1935.

THE REV. LAWRENCE R. MILLER, pastor of Centreport parish for the last 35 years, re-

tired from the active ministry Jan. 1. He has been elected pastor emeritus of the four churches in the charge.



In October Pastor Miller became seriously ill with pneumonia. Although he has recovered, his health will not permit him to continue

his duties in this widely scattered parish. Before coming to Bernville to head the Centreport parish, he served the Rohrsertown-Chestnut Hill pastorate in Lancaster County.

HERE AND THERE: Thirty-nine new members received in 1947 at St. Daniel's Church, Robesonia, were entertained at a congregational reception. . . . Dr. A. C. Schenck addressed the Berks Federation of Men's Bible Classes in December. The meeting was held in Grace Church, Reading. . . . Dr. J. Russell Fink, Lyons, former missionary to India, spoke at the thank-offering service at Grace Church, Shillington. . . . The Rev. Ernest Weber, pastor of Advent Church, West Lawn, spoke on Christmas traditions to the West Reading-Wyomissing Rotary Club.

CAMPUS

Der schulbu larnd en lesson

To encourage study of the dialect of Pennsylvania's early settlers, Muhlenberg College has established a professorship of the Pennsylvania German language and literature. Courses will be offered, beginning next September.

Included will be a study of the dialect with its sources and variations and its scat-

tered prose and poetic writings. Dr. Preston A. Barba, who will teach the courses, is chairman of the Pennsylvania German Folklore Society.

Victory through air power

Heads shook last year when Susquehanna University added 84-year-old Amos Alonzo Stagg, Sr., to its coaching staff. Dire predictions were made about the "Grand Old Man of Football" being too old for the harness. Things have changed now. Susquehanna has had the third best season

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in its history, winning four games, tying two, and losing one.

The Old Man, long a devotee of victory through air power, turned out, with his son, "Lonnie, Jr.," a team that probably threw more forward passes than any in the country. It tossed 171 and completed 100 of them for an average of .584. Against Wagner, it completed 23 of 33 passes, and against Allegheny it racked up 20 com-

pletions in 30 attempts.

Around Selinsgrove, Zlock and O'Gara are as well known as Lujack and Tripucka. Their passes gained 1,292 yards during the season, more than twice the yardage Susquehanna rolled up on running plays.

At the seminaries

Seminary enrollment has jumped from 275 in November 1946 to 332 in 1947. It is anticipated that 400 students will be registered in ULC seminaries by 1950, according to the Board of Education.

Of the 332 students, 8 per cent are not Lutheran. At one school with an enrollment of 47, a total of 12 are from other denominations.

¶ Western Seminary is in the process of separation from Midland College. Supporting synods have asked the ULC Board of Education to exercise a closer direction over the school. Plans call for a special curriculum for the rural pastor.

¶ Projected at Chicago Seminary is a school for Christian Service on the graduate level, according to Board of Education reports. This will be in harmony with the responsibility assigned that institution by the ULC in 1932.

Man in the kitchen

Four former GIs at Carthage College do not plan to drive the woman out of her traditional place in the kitchen. But they do want to prepare a place there for themselves. They have enrolled in the school's beginning "Foods" classes.

Of the four—all of whom have seen their share of World War II and varsity gridiron battles—at least one plans to major in home economics. Only one has had no cooking experience in either the army or navy.

Dubious smiles and a little snickering passed among the girls on the first day when the serious-faced men began critically studying the cooking equipment in the home economics laboratory. Now the male chefs are baking cakes that draw approving glances—and an occasional jealous quip—from the women.

Miss Eileen Watt, instructor, has taken

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APPROVING the efforts of two of her male students is Miss Eileen Watt, professor of home economics at Carthage College. Bill Bradley, center, is quarterback for the football squad. He whetted a keen appetite for foods during 11 months in a Nazi prison camp. Holding the pie plate is Paul Cooper who was a navy chow chief for three years

them through the various processes of baking biscuits and muffins and finally has advanced them to sponge cakes. According to the teacher, the men ask more questions than the women.

At the colleges

¶ The 50 members of the Midland College a cappella choir have started on a three-week, 4,400-mile concert tour. They will visit the Pacific Coast and sing in eight states. In the past 19 years the choir has traveled in 28 states, the District of Columbia, and Canada. It has covered approximately 38,000 miles.

¶ A campaign to raise \$500,000 among alumni and church constituency of Gettysburg College is under way. . . . Construction on the Student Christian Association building, destroyed by fire in 1946, is progressing. New wings have been added.

¶ Reconstruction of the main building on the Muhlenberg campus is in process. It

was partially destroyed by fire last May. The reconstructed building will be completely fireproof.

¶ The drawing of a master plan for the development of Wagner College has been approved by trustees. The survey will probably lead to the construction of a chapel, a field house, a science building, a social hall, and new dormitories, according to *The Wagnerian*. Also approved was immediate construction and renovation work costing \$30,000.

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51 Lutheran Displaced Persons Arrive in Canada; Reception Held

By E. G. Goos

FIFTY-ONE DISPLACED PERSONS of Lutheran faith arrived from overseas recently. Twenty remained in eastern Canada, 31 have moved to the western provinces.

A reception was given the 31 at Union Station, Winnipeg, Dec. 23. Pastor G. A.

Western Canada

Heimann, city missionary, spoke words of welcome. Tears of

joy expressed appreciation for the opportunity to settle in Canada.

Twenty-five Estonians and Latvians recently went to British Columbia as construction workers. Canadian Lutheran

World Relief, Inc., expects to receive 50 Lutheran immigrants every two weeks and place them in Lutheran homes here. Plans are under way for a continued program of child feeding in the British zone of Germany.

PARISH EDUCATION COMMITTEE of the Synod of Western Canada met with Dr. S. White Rhyne, executive secretary of the ULC Parish and Church School Board, on New Year's Day to plan two enlistment demonstration meetings. One is scheduled for Edmonton, Alta., Sept. 12. The other will be held for a number of rural parishes in the Regina, Sask., area Sept. 19. In Winnipeg the Synod of Western Canada will join the Icelandic Synod and the Northwest Synod in a demonstration meeting for all five ULC congregations.

SUNDAY SCHOOL by mail, conducted from Saskatoon, Sask., by Miss Eleanore Gillstrom, educational missionary for Western Canada, has doubled its enrollment. It faces the need of more office help. Gifts from many parts of the church have helped this missionary venture.

NEW EXECUTIVE SECRETARY of Canadian Lutheran World Relief, Inc., is the Rev. Clifton Monk. He began his work Jan. 2, with headquarters in Winnipeg.

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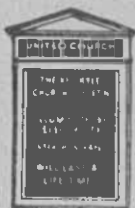
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Four Congregations Lead Synod Toward Double Benevolence Goal

By HAROLD L. HANN

"Early and incomplete reports from four congregations—Trinity, Charleston; St. Mark's, Clarksburg; Grace, Fairmont; Trinity, Wheeling—indicate that their budgets provide for doubling the ULC budget in 1948 and that the pledges have already exceeded, or else nearly reached, their goal."

This report from synodical stewardship chairman Oscar H. Lindow appeared in the last issue of *Brotherhood*

West Virginia Breezes, a monthly publication of Trinity Brotherhood, Charleston. The four congre-

gations named have a combined benevolence budge of \$8,150. This is more than one-fourth of the quota for the West Virginia Synod.

THE REV. LUTHER L. HARE is new pastor of St. Mark's Church, Oakland. He was installed Jan. 11 by the Rev. W. Roy Hashinger, synodical president. For 10 years Pastor Hare has served the Clear Spring parish of the Maryland Synod.

DR. VICTOR McCauley, retired missionary, spoke at the district thankoffering meeting in Grace Church, Fairmont, late in November. His subject: "People I Have Seen Changed by the Gospel in India."

MORE THAN 50 TEAMS made over 100 calls in a recent parish visitation program at Trinity Church, Charleston. It was under the direction of the congregation's evangelism and benevolence committee. A large class of adults has been received into the church. This congregation continues to conduct a Sunday school for underprivileged children at Coal Branch.

MRS. LULA BAYHA LYNCH, 81, wife of the late John C. Lynch, of Wheeling, died Nov. 1. She had taught Sunday school at First English Church for 50 years. Ninety per cent of her estate went to religious and charitable organizations. Among beneficiaries were the Pension Board, the American Missions Board, the Foreign Missions Board, the ULC Women's Missionary Society, Oesterlen and Tressler homes, and the Baltimore Motherhouse.

HERE AND THERE: The Rev. Simon Snyder recently completed 28 years as pastor of Trinity Church, Wheeling. . . . In his four years at Edgewood Church, Wheeling, Pastor Roy J. Meyer has received 211 members. The church was recently insulated and rewired. Six lantern lights have been presented the congregation by a member. Another member has given a set of chimes as a memorial to his wife.

Sunday school enlistment demonstrations will be held at Fairmont and Wheeling in April. . . . The West Virginia Synod and the synodical WMS will meet concurrently May 16-18 at the state 4-H hall, Jackson's Mill. . . . The state Luther League news-

January 21, 1948

22 Sermons For Lenten Preaching



This Holy Venture

Edited by H. Torrey Walker

Breaking away from the sidelines and becoming actively engaged with Christ in a holy venture is the theme of this stimulating collection of Lenten sermons.

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paper has been revived under the editorship of Miss Helen Nortemann. Plans are being made for a rally of all ALC and ULC young people in Wheeling.

Dr. Stewart H. Smith, a member of the synodical committee on ministerial education, has been elected president of Marshall College in Huntington. He is a member of St. Paul's Church, Huntington. . . . Men of St. Paul's Church, Morgantown, have decided to reorganize their Brotherhood. They were addressed recently by Dr. W. P. Cline, St. Mark's Church, Clarksburg.

The Rev. J. Bruce Kaufman has resigned as pastor of St. John's congregation, Davis. . . . Chaplain David E. Kinsler, assigned to duty with American forces in Japan, has sailed from San Francisco.

Meetings for Councilmen Spark 1948 LWA Drive in Wisconsin

By CHARLES A. PULS

CONFERENCES FOR COUNCILMEN are being held throughout Wisconsin in January. Purpose is to emphasize the necessity of an early start in raising the 1948 Lutheran World Action funds. Members of Northwest Synod's stewardship committee are presiding at the meetings. This synod was one of the ULC bodies that over-subscribed its minimum goal in 1946-47.

THE STATE OF WISCONSIN will celebrate its centennial throughout 1948. The Badger State's Lutheran governor, Oscar A. Rennebohm, opened the ceremonies with an address in the capitol Jan. 5. Oldest church now affiliated with the ULC in Wisconsin is Redeemer, Milwaukee, founded in 1890.

THE REV. DWIGHT SHELHART, who organizes missions with the speed and effectiveness of a Michigan team at the Rose Bowl, has authored a book telling how he has brought to life 11 congregations and how congregations rise from the ground up. The title of the book is "A Church is Born." Pastor Shelhart is dean of Northwest Synod's battery of four full-time missionary pastors. He is now at work organizing a church in the Milwaukee area.

HERE AND THERE: The Rev. and Mrs. Donald Mosling, missionaries to India, have returned to Oshkosh, because of required emergency treatment for their son. . . . Dr. Charles A. Puls has been appointed to the ULC Allocation Committee. He was scheduled to attend a meeting in New York Jan. 20. . . . The Rev. George C. Koehler, Superior, has been preparing the liturgical copy and scripture passages for a large calendar concern for 20 years. . . . The Rev. George B. McCreary, Sheboygan, has begun publication of a weekly parish paper, *The Good News*. His people are going to get church news for his is one of those congregations where THE LUTHERAN and *The Foreign Missionary* go to every home.

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DECEASED

Mary Burch Repass

Mrs. E. A. Repass, 81, wife of Dr. E. A. Repass, Columbia, Pa., died Dec. 28 after a short illness. She was born in Salem, Va.

Besides her husband, the former pastor of First English Church, Columbia, she is survived by one son, John Howard Repass, St. Davids, Pa. Funeral services were held Dec. 30. Officiating were Dr. M. R. Hamsher, president of the Central Pennsylvania Synod; Dr. J. F. Knittle, Manheim, Pa.;

the Rev. Frank F. Adler and the Rev. Bradley T. Gaver, both of Columbia.

ULC CALENDAR

JANUARY

- 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.
- 3- 6. Virginia Synod. St. Mark's Church, Roanoke, Va.

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IN CONCLUSION

ABOUT 4 P.M. on Jan. 7, Dr. Fry's secretary brought him a note saying that the New York Synod check for \$39,000 for Lutheran World Action had been received.

He added this sum to a list which he had on his desk. It brought the total to 100 per cent of the two-year ULC quota (see page 4). Earlier in the day \$61,000 had come from the Central Pennsylvania Synod, \$45,000 from the Ministerium of Pennsylvania, \$12,000 from the Iowa Synod.

Seldom have I seen the president of the United Lutheran Church so thoroughly happy as he was then. It was he who had made the first speech in this World Action appeal, at the Chicago rally two years ago. He had then recently returned from Europe, where he had seen the homeless and starving refugees arriving in Germany from the east. He knew the desperate postwar situation overseas.

In the months after that he told the story to the church, traveling from Brooklyn to San Francisco, in the North and the South. He made his strongest address at the ULC convention in Cleveland in October of 1946. He wrote letters of appeal to pastors and laymen. No one could have worked more tirelessly than he.

ALL THROUGH 1947 it seemed as though the church would fail to respond fully.

The hardest task for any man is to seek to awaken people to some deed he knows *must* be done, and to find them unwilling to do what they can if they will. Often it seemed as though that was the situation in the church as Dr. Fry, Dr. Empie, Dr. Long, and others continued to plead for World Action.

Then to discover in the final hour that the church has understood, and it has done the thing that is needed, is cause for genuine rejoicing. It proves that the church is fully supporting its leaders, giving them resources for the work they must do. It strengthens them greatly for the future.



FRANKLIN CLARK FRY
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United Lutherans gave more for World Action in 1947 than we have ever given in one year for any fund which would strengthen our own church work at home. In a great year of testing, we gave more for others than we have ever given for ourselves. That's splendid, just as it ought to be.

Now that we have reached our goal for 1946 and '47, there is no doubt about 1948. We shall surely succeed again, over and above the amount asked of us. It must be done. It can be done. Therefore it shall be done.

—ELSON RUFF



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