

# *The* LUTHERAN



## WINTER IN WARSAW

People line up gladly for a bowl of soup at noon.

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5 CENTS



## Lesson in Leadership

THERE IS MORE to leadership than just standing back and giving orders.

That lesson was brought home to me recently when the men of the church got together to put a new roof on our parsonage.

Herb Guest, a local carpenter, was already at work that Saturday morning when the rest of us arrived. He had been asked to oversee the job since none of us knew much about laying shingles.

Bill Walsh is one of our most active members, but he loves to organize. He immediately began to plan our work as if the new parsonage roof was the total program of the church. The result was that we were creating an elaborate roofing organization, but we weren't putting any shingles on the parsonage.

Herb worked steadily all the while we stood around on the ground plan-

ning. At one point his hammer slipped and fell to the ground at Bill's feet. Bill carried it back up the ladder but Herb didn't need it. He was using another one.

I guess Bill realized how useless he looked up there not doing any work. He called down for one of us to bring some nails, another to carry shingles, and another to handle the ladders. Soon all were working and the roof was completed before supper.

Afterward I thanked Herb for his effective leadership.

"Me, a leader?" he scoffed. "I didn't direct anybody all day. All I did was nail on shingles. It was Bill who started the ball rolling."

But I knew differently. I had seen Herb work before and never knew him to drop his hammer. . . . at least not while he was reaching in his belt for another one.

# The LUTHERAN

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# THIS WEEK in *The* LUTHERAN

The Church in the News	Page	4
World News Notes		9
Washington		11
IT HAPPENED TO US FIRST	By Helmut Thielicke	13
The fate of Germany might fall on other countries too		
I REMEMBER GERMANY	By Doris Jacoby	16
Miss Jacoby compares her homeland with the new world she has found		
Parents Need Common Sense	By Harold Gluck	20
Children can be deeply hurt by thoughtlessness		
THESE ARE THE PEOPLE	By Mae L. Rohlf	22
They help sick Chinese get well at the Lutheran hospital		
DON'T CALL THE DOCTOR!	By Lydia Frances Reich	25
Description of the health situation in China		
"FIDDLESTICKS," said Janie	By Viola Zumault	28
At 94 years of age, Mrs. Dolan is doing well		
The Evening Angelus		30
Prayer topics for February		
More Than a Physician	By Amos John Traver	31
"Know the Bible" study in the Gospel of St. Mark		
The Lathrop Family: Discord in the Brownies	By Margaret A. J. Irvin	33
Personal Problem Clinic	By Earl S. Rudisill	35
Books		36
Reviews of Current Films		37
News of the States:		
Colorado—39; Georgia—40; New York: Albany—41; Buffalo—43;		
Ohio: Dayton—44; Pennsylvania: Pittsburgh—46; Texas—47		
Campus		40
In Conclusion		50

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Next Week: RETURN TRIP - - - - - By Maud Powlas

# THE CHURCH IN THE NEWS

## Missionaries in trouble

This month American missionaries in China were traveling as fast as they could to escape from Communists. Three had been killed northwest of Hankow on Jan. 7. They were from the Evangelical Covenant mission at Sianyang.

A hundred missionaries were in Lao-hokow, which Communists had surrounded. Dr. Daniel Nelson, commissioner in China for the Lutheran World Federation, was trying to rescue them by airplane. The "St. Paul," the plane provided by Lutheran World Action, brought 25 missionaries out of Hankow on Jan. 14.

There were about 70 Lutherans among the mission personnel trapped by the Communist advance in the Yangtze river valley, 20 of them Americans and the rest Norwegian. U.S. consulates had warned all missionaries living north of the Yangtze in central China that they risked being captured if they stayed at their post. Some refused to leave.

"Chinese Communists have become increasingly hostile toward Americans during the past months," a missionary explained. "Every time Congress appears ready to give Chiang Kai-shek a loan, the Communist takes it out on us."

Plans to evacuate Lutheran missionaries from the Communist-dominated areas of Honan Province in Central China were reported to headquarters of the National Lutheran Council in a cable from Dr. Daniel Nelson, who is stationed in Shanghai as China relief director of the U.S. National Committee for the Lutheran World Federation.

Dr. Nelson stated that the situation in Central China is getting worse, and that action must be taken to "temporarily reallocate Honan missionaries to other fields in urban centers where doors are still open."

## Not satisfied with Palestine

Splitting Palestine into Arab and Jewish states is a severe blow to Christianity in the Near East, reports Dr. Edwin Moll, who has been in Jerusalem as a commissioner for the Lutheran World Federation.

Arabs consider the Christian democracies responsible for the plan to give Jews political independence in Palestine, he says, "It will surprise me very much if certain Arab states do not place further severe restrictions on the propagation of the gospel, and even ban the teaching of it altogether."

American missionaries were formerly popular, and could go where they wished, said Dr. Moll. Hostility is now so great they must remain secluded.

Anglican bishop of Jerusalem, the Rt. Rev. Weston Henry Stewart, said the partition of Palestine is "wrong in principal and unworkable in practice." Opposition to a Jewish state was also expressed by the Samaritans, ancient sect separated from Judaism centuries before the time of Jesus. Samaritans pledged "complete solidarity with our Arab brethren in defending their homeland."

The U.S. was tricked into backing the plan for cutting up Palestine, claims Miss Mary Jane Campbell, United Presbyterian missionary who returned recently to Pittsburgh after eight years

in the Near East. American and Russian troops will be needed to enforce the United Nations decision. "Russia will seek to control," she predicts.

### The four hundred

Some day there will be 1,000 laymen who will pay the full annual bill for educating United Lutherans in the reasons for giving generously to their church. The ULC stewardship education program can be fully financed by the Lutheran Laymen's Movement when its membership reaches 1,000.

Enrollment will reach that level in October 1950 predicts Dr. Clarence C. Stoughton, LLM executive. He is the man who believed Laymen's Movement

membership would reach 400 by Jan. 1, 1948. The number enrolled by that date was 405. In September 1945 enrollment was 88.

Men joining the Laymen's Movement pay minimum dues of \$100 a year. The money is used to produce tracts, film strips, and movie films explaining the benevolence program of the church. Last fall 4,155,889 tracts, financed by the Laymen's Movement were distributed.

Half-price membership (\$50 annual dues) was open to men 25 to 35 years of age, beginning Jan. 1. Those under 25 may pay \$25 a year. At least 100 members are expected in the Junior Lutheran Laymen's Movement in the first year, Dr. Stoughton states.



Seven tons of cotton, bought by Lutheran World Relief, had reached Germany this month. It was bought in Rotterdam for \$5,000. Hilfswerk, German Protestant relief organization, would use it to make 15,000 undergarments and 3,000 pairs of stockings.

Lutheran News Bureau Photo

## Home at last

The refugees who crossed the Atlantic in a fishing boat last summer had found a home this month. A three-story house in Kitchener, Ontario, had been turned over to 24 people who had fled from their Baltic homeland. They can stay there until they find work and permanent residences.

Early this month the men and women of St. Peter's Lutheran Church, Kitchener, were busy cleaning up the house. It is owned by C. N. Weber, a member of the Lutheran committee in charge of resettlement of Baltic peoples in Canada. When the refugees arrived on Jan. 16 there was a good dinner waiting for them at St. Peter's Church. Then they went to the house which is to be theirs as long as they need it.

The refugees, excluded from the U.S. by decision of the Immigration office, had been paroled in keeping of the displaced persons bureau of the National Lutheran Council. This parole was arranged after word had come that the Canadian government would permit them to find homes in the Dominion.

## They will find work

There would be no difficulty in getting employment for the refugees. "More positions have been offered than we are able to fill," said Sister Florence Weicker, deaconess of St. Matthew's Lutheran Church in Kitchener.

"These people will not be under contract with their respective employers," she added. "Should working conditions or employment not be satisfactory, changes can be made. Most of the positions which we hope our new friends will fill are in Kitchener."

Sister Florence said that many offers of furniture, linens, groceries, and so forth have been received to furnish the home which the refugees will occupy

until they find permanent quarters. She said that some will have living accommodations at their place of employment, so it will not be necessary to overcrowd the house.

"We have not planned for anything elaborate, nor do we want to say that everything will be perfect," Sister Florence said. "Yet we will do our best to show them Christian friendship and co-operate to the best of our ability."

The refugees (23 Estonians and one Latvian) have been homeless since 1944. They left their land at the time of the Russian invasion. In a small boat they crossed the Atlantic in 75 days, landing at Savannah, Ga., in September. Miss Mary Winston, director of the Lutheran bureau for displaced persons, took charge of their affairs when they were interned at Ellis Island.

Dr. John Schmieder, pastor of St. Matthew's Church, Kitchener, arranged for their entrance into Canada. Lutherans guaranteed the refugees would be supported for at least five years. Most of the men in the group have trades, among them being mechanics, carpenters, electricians, and one goldsmith.

## Will help Lutherans in England

An American has been assigned to study needs of Baltic and Polish refugees in England, and also of the Germans being permitted to settle there.

The Rev. David L. Ostergren of the Augustana Synod will conduct the study of the Lutheran situation. He is expected to begin full-time service about the middle of April. He has been appointed by the U.S. National Committee of the Lutheran World Federation. Pastor Ostergren is to determine the best strategy to pursue in providing an adequate ministry to Lutherans in England.

He is now engaged in research work

in Uppsala, Sweden. He visited England early this month to make a preliminary survey, met pastors of the displaced persons in the London area.

A former home missionary in New York City, Pastor Ostergren served the Augustana Synod church at East Orange, N. J., before entering military service as a chaplain.

### **Moslem missionary to Pittsburgh**

Forty Pittsburghers have been converted to Mohammedanism, says the Moslem missionary, Mizra M. Ahmad. The missionary arrived from India in October 1946. Among the converts are men, women, and a few children. Their mosque is at 2522 Webster avenue in Pittsburgh.

Four other Moslem missionaries have been sent to America to convert "infidel" Christians, stated Mr. Ahmad. They represent one of the 73 Moslem sects. Pittsburghers learn their Mohammedanism in English, but will be expected eventually to memorize the Koran in Arabic. They must depend on Jewish stores to buy their kosher meats until they are able to establish a store of their own.

The Islamic religion will appeal to Christians who "seek peace and brotherhood," thinks Mr. Ahmad.

Pittsburgh was having a little Mohammedan trouble last month, involving the children of Mr. and Mrs. Stevenson Bey. The Beys are from Morocco. Friday is their holy day, when their children stay at home to study the Koran, the Questionnaire, and Moorish-American prayers. Since staying out of school is illegal, the Beys have filed suit against the Pittsburgh School District, attacking the constitutionality of the Pennsylvania school code. Freedom of worship is denied a Mohammedan family under the code, claim the Beys.

### **Knights of Columbus insulted**

To say that "a powerful church" is trying to undermine the constitution of the United States "is an insult to millions of loyal American citizens," John E. Swift told New York newspapers this month. He is supreme knight of the Knights of Columbus, laymen's organization of the Roman Catholic Church.

Catholics are trying to break a hole in the wall which separates church and state in the U.S., a handful of prominent Protestants had said this month. Wide publicity had been given to the manifesto, published in mid-January by "Protestants and Other Americans United for the Separation of Church and State."

"The manifesto brazenly charges," says Mr. Swift, "that any American who holds the common-sense political opinion that a parochial school child, like any other American school child, has a right to ride in a public school bus is disloyal to the American tradition of separation of church and state. . .

"It seems to us that what this group apparently desires is not a nation in which religious groups exist together in friendly tolerance but a nation dominated by a few persons who wish to impose their biased political opinions upon all American citizens."

### **Roman Catholic students leave**

For 100 years students at Baldwin-Wallace College have been required to attend chapel. They must also take a course in "philosophy of religion." This month 163 Roman Catholic students at the Methodist school in Berea, Ohio, were told by their priests they "must withdraw as long as the religion courses and the religious chapel programs are compulsory."

Within a week 60 of the Roman Cath-

olic students had left Baldwin-Wallace. More would follow, predicted the college president, Dr. Louis C. Wright. The near-by St. John College of the Roman Catholic Church was willing to receive the students by transfer.

A Catholic student at the Methodist college had shown a copy of the textbook, *A Philosophy of Religion* (Brightman), to Father Joseph T. Moriarity of St. John College. The book "denies or makes light of the fundamental doctrines of the faith," Roman Catholic officials stated.

"It teaches positive error. It tends toward agnosticism and destroys all objective standards of belief and conduct. Regardless, therefore, of the motive or mental reservation of the Catholic student who attends this class, he cannot be justified in so doing."

### No change at Baldwin-Wallace

There would be no change in the requirements at Baldwin-Wallace, stated President Wright. "If the authorities of the Catholic Church feel obliged to dictate to students who are members of that church, the college raises no objection. Its trustees, administration, and faculty will continue to encourage the free search for truth, genuine scholarship, and personal religion."

By unanimous vote the National Association of Schools of the Methodist Church, meeting in Cincinnati this month, endorsed the Baldwin-Wallace attitude. Each school has a right "to set up its own educational program in conformity with its own philosophy and objectives," the association agreed.

Colleges of the United Lutheran Church have nearly twice as many Roman Catholic students in 1948 as 10 years ago, reports Dr. Gould Wickey, executive secretary of the ULC Board of Education. Several months ago the

number was 995, almost 10 per cent of the total enrollment.

Muhlenberg College at Allentown, Pa., had 242 Roman Catholics and 337 Lutherans in a total enrollment of 1,355. Wagner College on Staten Island, New York City, had 235 Roman Catholics, 320 Lutherans, in a total of 875. Hartwick College in Oneonta, N. Y., reported 125 Roman Catholics and 85 Lutherans among 594 enrolled.

### Colleges must teach religion

"Since the war there has been a marked growth in the interest of students in religious courses," Dr. Rees Edgar Tulloss, Wittenberg College president, told educators gathered in Cincinnati this month for sessions of the Association of American Colleges.

"A greater proportion of our students are choosing elective courses in religion," he said. "The students themselves are suggesting that additional courses in religion be offered."

Colleges should not be on the defensive on the question of religion, said Dr. Kenneth Brown of Denison College, who was elected president of the Association this month. "I cannot see how any student can be properly educated unless he takes some work in the field of religion."

"If America is to play an effective role in world affairs," said Dr. Gould Wickey, "and if our American leaders are to guide these affairs aright, then our colleges and universities, in all departments, must re-emphasize the place of religious values in all human relations."

College presidents at the Cincinnati meeting voted 219 to 69 against any form of compulsory military training in the U.S. Dr. Harold W. Dodds, president of Princeton University, was the chief spokesman in favor of UMT.

# WORLD NEWS NOTES

## Barter

HOLLAND IS FINDING ways of doing business without money and bothersome credit exchange. Recently she extended for another year an agreement with Spain by which Holland receives fertilizers, fruits, hides, iron and machinery. In return she sends Dutch cattle (doubtless for milk and breeding purposes), chemicals, electrical apparatus and seeds to Spain.

A similar barter arrangement has been made with Argentina. Over a period of years, Holland will send 30 ships to Argentina (six each year), for which she will receive their equivalent in grain, hides, linseed products and wool. Barter also has its attractions for Czechoslovakia. She is sending automobiles, chemicals, glass, machinery, textiles and wood to Holland in exchange for copra, fish, linen, meat, rubber and vegetables.

To Romania the Czechs are sending coke, plows, steel pipes, textiles and tractors, and receive cattle, corn, oil seeds, petroleum products and wines in return. France and Denmark likewise have a trade agreement for a year. To the amount of \$28 million Denmark will build ships for France and send butter, cheese, fish, horses, meat, and potatoes in exchange for brushed wool, fertilizers, machinery, trucks, wines, yarn goods and yarn. All this means a great deal of business without the bother of teetering currencies.

## Irrigation

MEXICO AND INDIA are both seeking the water cure for sparse crops and recurrent famines. Mexico has launched an irrigation program by which she expects to increase her fertile farmlands

by 35 million acres before the end of 1952. The program will be extended; Mexican experts are informing their government that at present only 7 per cent of Mexico's land gets enough rain for cultivation.

India's government is putting up \$100 million to build a dam on the Mahanadi River to extend irrigation in Orissa Province over 100 million acres. The plan contemplates also making the river navigable, and the erection of an industrial center near the dam.

Irrigation will likewise be a part of a more ambitious project of the United Nations Food and Agriculture Organization for the Near East. Six experts have been sent there to study soil conditions and other agricultural problems. Their recommendations will be reported to a conference of Near East governments to be held in Cairo in February. Perhaps these governments will remember and acknowledge that the Jews in Palestine have already showed them the way.

## Collecting dollars

THE U.S. STATE Department is trying to find a way of helping the film-news-paper-magazine industries collect for their shipments to Europe. This is one phase of the dollar problem. For the American firms it totals hundreds of millions a year. They can sell all of their products they send, but the countries which welcome the products have so carefully controlled conversion of their currency into dollars that the dollars the American firms have earned can't get out to come home.

The State Department is especially concerned because the film-newspaper-magazine industries involved are the

type regarded as super-important, inasmuch as their chief value is in spreading information which the Department wants continued. A way out of the difficulty must be found, if the American industries are to continue their sales to these nations, and at the same time serve the U.S. interests.

Either by some form of international currency agreement, or by diplomatic pressure, or of U.S. subsidy to the industries for continuing operations, it will be up to the State Department to solve the problem.

### Melt the ice

AFTER ITS RECENT experience with snow and snarled traffic, New York City may want to install a device being put to use on a treacherous hill-grade near Klamath Falls, Ore. This is the application of water from a near-by hot spring, piped under the treacherous grade.

Last year near Boston a similar scheme of heat radiation was successfully applied to overcome the same kind of traffic trouble. In this case the heat radiation for the pavements had to come from artificially heated water.

### Delayed shipment

GREAT BRITAIN has unearthed a "joker" in her recent trade agreement with Russia. This stipulated that Britain was to receive timber from Russia in exchange for various kinds of machinery. It must have been the "small print" sections which fooled the Britons, for now they are realizing the timber will be very slow in coming, likely not before 1949.

For now the Britons have had pointed out to them that no start will be made on deliveries of timber until Britain has first forwarded the necessary saw-mills and transportation equipment by

which the timber can be cut, worked and transported to shipping points.

Czechoslovakia has already learned how such agreements work. She has a similar arrangement for the supplying of machinery to Russia in exchange for a promised 300,000 tons of wheat. The machinery has been delivered to Russia; so far Czechoslovakia has received only 13,000 tons of the promised wheat.

### No bread

GERMANS IN THE U.S.-British bizonal area have been promised full rations of bread during this winter. The military authorities of both countries will administer the project, but the grain needed to complement the domestic supply will be provided from America.

Several things, however, threaten to make the fulfillment of this promise difficult. The world is faced with the worst bread shortage this spring that it has ever experienced. Expert estimates point out that a gap of more than 10 million tons of bread grains stretches between the minimum needs of the world and the actual supplies. This gap has increased at least a million tons since September.

Since the U.S., the chief supplier of the world's needs, is itself threatened with a considerable decrease of grain over the previous year, the outlook is not bright for any of the nations.

### This and that

THE U.S. AGRICULTURE DEPARTMENT is buying up 150,000 sacks of seed potatoes for shipment to Austria in time for spring planting. . . . GREECE's production of olive oil has increased so rapidly during the past year that she will be able to export 50,000 tons. Export licenses are no longer required.

—JULIUS F. SEEBACH

CONGRESSMAN ALFRED LEE BULWINKLE of North Carolina, member of the Executive Board of the United Lutheran Church, and for 26 years a member of the Congress, attended the International Civil Aviation Organization in Geneva, Switzerland, recently and used the opportunity to observe conditions on the Continent and to inspect the work of the Church.

While in Geneva he visited Dr. S. C. Michelfelder. He was much impressed with his over-all grasp of the Continental situation and his performance of the duties the church has committed to his charge. General Lucius D. Clay, American military governor of our American zone of occupation with headquarters in Berlin, is also highly appreciative of the work of Dr. Michelfelder.

Major Bulwinkle used his visit to find out what part the United States is playing in the zone of occupation allotted to the U.S. and what sort of job we are doing; to find out what more is needed.

"I tried," he said, "to get as full and complete knowledge as I could about conditions and aid necessary in western Europe, including England, knowing the Marshall plan and interim relief would be up in Congress. Based upon the conditions I wanted to make up my mind as to what the United States government should do and also the Lutherans of America.

"THERE IS NO QUESTION about the shortage of food in England. But the English still have their dogged determination to carry on. Her people of all classes tell you that they will come out of it. France has trouble both be-

cause of shortage of crops as well as with the communists. In Switzerland there is no depreciation of currency but food is so high priced that I don't see how the poorer people can get it. However, Germany is Europe's most difficult problem.

"Any American visiting Germany realizes the necessity for bombing German cities during the war but he comes away depressed on account of the destruction of those cities. Berlin was about 60 per cent destroyed, Frankfurt about 50 per cent and others from 40 to 50 per cent.

"While in Berlin I was guest of the American Army and was with General Clay several times. The policy of the American government in our zone of Germany and in our sector of Berlin is one of destruction and reconstruction: destruction of all things Nazi and military; construction of German civilian industry and agriculture and the creation of a democratic spirit.

"Three difficulties confront General Clay: failure of the Soviet government to agree on policy, lack of a stabilized currency, and lack of sufficient freight transportation facilities.

"How long America will be called on to remain in Germany neither General Clay nor anyone else can answer but at the present time the German people are fearing that we will leave too soon and that the Soviet government will take over what we have left.

"IN THE COURSE of one of my conversations with the General he regretted that Bishop Dibelius was not in Berlin (he was in the U.S. at the time) and so he suggested that I see Dr. Martin Niemöller when I went to Frankfurt.



**BLACKWELDER, BULWINKLE**  
*Pastor hears Congressman's report*

This I did. I asked Dr. Niemoeller about the condition of the German people, especially in the American zone and in Berlin. He replied that the people you don't see on city streets, who are living in cold, damp basements, are the ones who are suffering most from the lack of the necessities of life.

"Dr. Niemoeller told me that on very many occasions in many churches he reminded his congregation that no nation in history had ever done as much for a defeated enemy as the United States is doing for the German people. General Clay sent Dr. Niemoeller to his next appointment in his own car.

"From my observation, even though the United States government is doing a great work well, much is still needed. For example, there is a total lack of fats and edible oils in the American zone. Many of the children you see look fairly well but one must remember that the parents often give their own food to these children. The drought went through Germany and also down to Switzerland and France this past year, the worst drought in 100 years. The crops failed.

"I was convinced by what I saw in France, Germany, and Switzerland that the interim aid which was passed by

Congress in December was desperately needed in Western Europe. It is pitiful to see women in fields on cold, bleak, snowy days plowing milk cows. There were no hogs or pigs anywhere at any of the farms where I stopped. I was told there are none. They are still operating under an old regulation of Hitler's regime which permitted only one chicken for each member of the family. Even if they had more chickens per family there would not be any grain to feed them.

"WHILE IN BERLIN I had the opportunity to renew my acquaintance with United States Ambassador Murphy. He was very helpful in several propositions connected with Dr. Michelfelder's office.

"I am firmly convinced that there must be in Europe a progressive democratic nation in the territory now known as Germany. There cannot be a stabilized Europe if there remain 80 million people who have nothing to live on. This nation, whether it be known as Germany or something else, will be a bar to communistic aggression in western Europe. We in the Congress now have under consideration what is known as the Marshall plan. The passage of this bill, if done quickly and if the amount asked is not reduced too much, will mean the rebuilding and reconstruction of western Europe. This will serve not only a humanitarian purpose but also means the national security of our own country.

"We as Lutherans have before us the privilege of making our contributions to Lutheran World Action. If there is anything that will reconstruct or create the democratic spirit in Germany, it is the Christian religion. Heavy moral responsibility rests upon us as Americans and as members of a great church."

—OSCAR F. BLACKWELDER

# It Happened to Us First

By HELMUT THIELICKE

The disaster which has befallen Germany is not something which cannot happen to other nations also. It resulted from loss of Christian faith among the nation's leaders

WHAT HAS BEEN HAPPENING in the world is that men have been wriggling their way out of the hand of God, and consequently have fallen into the dreadful hands of men. That is secularization. It is the mysterious process by which men are deprived of divinity.

Germany, running ahead of time, was destined to live and suffer such a mysterious process in advance of other nations and to undergo this awful trial for the sake of all. That might be called her tragic mission. For anyone who is acquainted with the spiritual situation of the world knows that this separation from God, which with destructive violence has broken out in our country, is liable to break out any time among other nations also.

One need not have specially trained senses to perceive the subterranean rumbling and the volcanic promptitude of secularism even among the victorious nations. The Church in Germany implores the Lord of the nations that the victors may not be deprived of the blessing of this knowledge by making a distinction between judges and accused ones, that they may not—fortified by a false sentiment of security—set up a lightning rod in order to neu-

tralize the warning aimed at their own conscience.

IN THE PRESENT CATASTROPHIC situation in Europe it is in the end not a question, at any rate *not only* a question, of the existence of ideal democratic constitutions on the one hand and wicked systems of dictatorship on the other hand. It is the question of a common disease spread over the whole world, which in some nations is still latent. In others, as for instance Germany, it has broken out under symptoms of an exasperating convulsive delirium.

A patient, liable to cancer, can only learn in this manner: In case of a bursting out of a tumor on the body of another, by examining it, he may draw the necessary conclusions for his own benefit. He may not turn away in loathing aversion but apply it to himself, and be conscious that he himself is in great need of a physician also.

The Church in Germany has a message to proclaim to the whole world. We Christians in Germany have seen "the beast out of the bottomless pit." We have lived close to the demons. And even today we do not imagine we have cast out the devils. (What politician or what regime could claim to be able to cast out devils?) Therefore we are not surprised but are full of grief to see that prominent representatives of other nations still do not see them. Acting in their precarious and pathetic role of judge they deprive

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Dr. Thielicke is a professor of theology at Tübingen University in Germany. He was a leader of the Confessing group within the church during the war years. Part of the article here published appeared in "Die Neue Zeitung" in Munich. It is translated by the Rev. R. Buechner.

themselves of the blessings of all this blood and all these tears.

ACCORDING TO OUR opinion all these things that happened in Germany can only be understood as having originated in religious motives. To illustrate this I present a few examples to show that this assertion is not a "clerical commonplace."

If the communication of man with God is broken off, the foundation on which he stands and which alone enables him to live, is taken away from him. Then he is like "a reed shaken with the wind." At the Diet of Worms a man like Luther could say: "I can not do otherwise; here I stand, God help me. Amen," for the very reason that he felt responsible to God and possessed a stable and solid foundation.

Who, however, does no more acknowledge the state of being responsible to the Highest Authority would express himself differently, on suddenly being confronted with the dictators and defenders of the absolute State and their view of the world: "I can do otherwise. Here I am sitting. Just place me on a different chair, that is, give me another mode of viewing the world, and I will say: 'Wess Brot ich ess, dess Lied ich sing'": "I will sing the song that speaks in favor of my employer."

In physics they speak of a "horror vacui," that is, nature suffers no vacuum to exist and it accordingly makes every effort to fill the vacuum with air in an instant. The same thing occurs in man's life. The internal hollowness of inconsistent human creatures, being destitute of defense, is at the mercy of all obscure powers which strive to enter into them, provided of course that this is done with subtle and hypnotic suggestion of modern propaganda.

Hitler had discovered this vacuum and assaulted it by means of all forms of public influence. He who has lost the contact with the living God is apt to succumb to dictatorship easily. With diabolical sharp-sightedness and shrewd sagacity Nazism discovered this. This was the reason it staked all in this one venture, spellbound by its mode of viewing the world. When souls had become a vacuum, drifting towards nihilism, everything else was bound to follow by itself. And, indeed, so it did happen. The soul being without a standard by which it could judge facts and opinions and having forsaken divine institutions, had put up with organized massacres of Jews, murder of insane persons, and concentration camps with a certain air of nonchalance. It had forgotten to discern between right and wrong, because it had disregarded the commandments of God. As a result, a wicked and different kind of standard of worth could be crammed into the vacuum of the soul without any trouble.

THERE WERE COUNTLESS persons in Germany who suffered terribly, because of this. But the peculiar amoral law of the atheistic regime leads "to a night coming when no man can work." It had the possibility to rely upon a strongly fortified bridgehead in the soul of our people, which had become submissive to every kind of influence.

I feel that I have a right to speak as one who had tried to work in spite of all this and who lost his position and the right to move about freely. What caused the most grief and suffering was not that we were shut out bodily or even tormented, but the fact that we were condemned to stand aloof from the progress of this demonic process without power to change its course.



*In makeshift houses millions of Germans who have lost all their property are trying to get through the winter. Destruction of property comes inevitably after the destruction of faith, warns Professor Thielicke* (Photograph from Hilfswerk)

Thus we could only do one thing: to help to render our congregations immune from the ideological poisons from which this process of decomposition had originated, by the preaching of the Gospel and the commandments of God. And we are grateful that we may ascertain that a "holy remnant" of the Congregation of Christ could endure all this and that the Church of today may be like a mother in Germany who can nurse and dress and take care of the afflicted souls, the oppressed consciences and the injured bodies.

I am going to repeat this sentence of decisive importance: He who has given up the communication with God is apt to fall an easy prey to unscrupulous dictators. Would that the Anglo-Saxon nations will be attentive to the

warnings of the German Church. They are standing in the sheltering protection of a windbreak of well-established and sacred traditions, which seem to prevent the open outbreak of a latent secularism or rather stave it off for the time being.

The circumstances that those traditions, originating in the spirit of Christianity, and in case of their original sources ceasing to flow, must not mislead them, influenced by certain delusions, to think that these traditions will not be in the same manner subjected to the internal process of being hollowed out. They may lose their protecting power accordingly, with the relentless and logic process of history.

GERMANY IS NOW turning her thoughts attentively to Anglo-Saxon countries as

she never did before. The simple reference to the democratic traditions alone—as venerable and ideal as they may be—cannot be the watchword of salvation for the deepest distress of the German people. It would mean “to put the cart before the horse” if one would undertake to cure the German people of its mania for dictators with the aid of a political system. The cure could only be accomplished by means of a system that can be considered genuine and legitimate in case its representatives should be characters who, feeling responsible to God, have grown to be free men and responsible personalities.

At this point the healing process must set in and only then the patient is in a position to digest the “heavy food” of democracy. It is the same way with the Americans and Englishmen who can

only stand this food so long as they have not abandoned their ultimate religious foundation. In case they would abandon it and become more and more subjected to the disease of secularism, then the end of democracy would be liable to come quickly.

The critical point is that the ultimate basis of social life and especially of democratic life is either of religious nature or does not exist at all. Would that the world would give credit to the Church in Germany as having special experience in these things. Would that the discussions as to the ultimate problems of mankind could be set going. For there are different forms of dictatorship still lying in wait only to dash forth at an instant and to rush into that dangerous vacuum of the soul wherever it shows itself.

## I Remember Germany

By DORIS JACOBY

At this time last winter Miss Jacoby was a student at Heidelberg. Now in America, she describes the hardships of life overseas

LIVING IN THIS COUNTRY is like living on another planet for me. It is hard to believe that in a single day an airplane can carry people to another continent across the Atlantic, where people live in greatest misery and hopelessness—in Germany.

Although all European countries were deeply touched by the war, and need and distress are everywhere, there is at least some hope of recovery for the “victorious” states. Their geographical boundaries did not change unfavorably. Natural resources are available for use again. Their prisoners of war have been released and have been

working for more than two years. Gradually the necessary exchange of goods will bring balance again.

But in Germany all these factors are missing. The only relief the end of the war brought to the German people was that the continuous air raids stopped, and that the nightmare of Hitler's terrorism had come to an end.

Two and a half years elapsed since then—but how is life in Germany now? I know all about it, as I shared all the misery until I was granted an immigration visa for the United States in the summer of 1946. Let me tell about the everyday life of some of my friends,



*Miss Jacoby is now a teacher at Wagner College, Staten Island, New York. The National Lutheran Council helped her to get to America. She is well on her way to becoming an American. Not long ago on a New York City subway train she had her book open, preparing a lesson for her beginners' class in German. A woman noticed, smiled, and told her, "You'll have an awful hard time learning that German."*

who are still living in the same way, a way that may now be worse.

WHEN I WENT to my classes at the University of Heidelberg last winter, I usually was there a few minutes ahead of time. I guess none of my fellow students was younger than 22 years of age, and the oldest were about 35. The life of almost each one of these students would fill a book, and many people who would read it would doubt the truth of it.

I often sat next to a girl who laughed quite frequently. This probably doesn't sound astonishing to the American

reader. But after all that has overshadowed the youth of these boys and girls, there is not much happiness left.

One day I walked with her from store to store, as we tried in vain to get our monthly herring on ration cards. I asked her about her home. "Oh," she said, "I have nobody in this world." And Helga told me about her high school days, about her beautiful home near Berlin, and the happy family life she had enjoyed. Then came the war, and in 1945 the battle of Berlin. Her parents, all her brothers and sisters were killed. She was the only one who escaped.

When she had ended her story, she asked me whether I could understand that she always tried to appear happy, as she could not bear the idea that anybody would know with what awful memories her mind was occupied.

Now she is living in a tiny room in the attic of an old house in Heidelberg. The house was slightly damaged during the war, and the roof is still unrepaired. When it rained, water leaked through the ceiling into Helga's room, which could not be heated. If you happened to meet her, you probably would say: "She looks all right." That would be the point in so many cases—that appearance does not tell the truth.

IT WAS DIFFERENT with the student who sat in front of me. Some fellow student had to lead him to his chair where he sat down quietly. His eyes were covered by dark glasses and his face was full of scars. And while the others were chatting, he was reading—with his fingers. But not with his 10 fingers, as he only had one left on the right hand and three on the left hand. He never was idle for a moment, he read in every spare minute.

He lived in a world of his own, this

young man without light. I never saw him moving his head, and when the professor said something amusing, he never smiled. But he was always ready to give a correct answer, and he was one of the most attentive students. You will probably think that he had a family which took care of him. But when this young man came back from the east, he discovered that all his relatives were killed by bombs, and he was left alone—blind and crippled.

He never complained, when we others were shivering with cold in unheated rooms. He lacked a warm coat, owning only a thin one carefully mended by a friendly hand, as did many of his fellow students (many of whom even lacked socks during the winter).

He must have been as hungry as the rest of us, with less chance of getting extra food. Though spare time was very rare for us students, we used to go to the woods in the fall in order to collect beechnuts. For approximately 10 pounds of beechnuts one would get about one quart of oil, which represents something of a small fortune in postwar Germany. But do you know how tiring it is to collect beechnuts on damp soil? It is no fun with an empty stomach and with no possibility of getting warm again.

THERE WERE SOME warm places in the city last winter: the post-offices for example. But the clerks knew that people tried to find shelter from the bitter cold in there, and chased them right out after they bought their stamps.

There was only dim light in the streets at night because of the enormous scarcity of electric current. Often there was no light for many hours, and one was forced to go to bed in the dark, as candles were not available.

In many houses the water pipes burst,



*A difficult day for Miss Jacoby was when she said goodbye to her parents in Stuttgart. They had to stay behind, although they hope eventually to be able to emigrate to America also.*

as there was no heat to protect the tubes. That often meant no water for many weeks at a time. You might think people could get such damages fixed. And they could if they had anything to offer the plumber, such as cigarettes, fat, coffee, or similar items. "Money, oh no," thought the plumber, who did not know what to do with money.

ONE DAY SHORTLY before Christmas I had to make a trip to the Rhineland, and it showed me so clearly the gloomy situation of the present-day Germany. There were only a few trains because of the lack of coal. And 80 per cent of these could be used only with special permission. This could be obtained only

for very important business trips. Personal or family reasons were in no case considered "important."

I waited patiently on the platform for the train which was supposed to leave at 11 P.M. I had to be at the station many hours ahead of time in order to secure a standing place on the platform. My legs were frostbitten and the icy wind nipped my face. When the train finally arrived, it was 6 A.M.

As I had expected, it was overcrowded. People were even hanging on the carriage steps. I saw no possibility of getting into that train. But I just had to. I was desperate. Finally I caught sight of an American officer and begged him to help me in through the window. He lifted me up. I fell on something, as it was completely dark, and I heard people cursing and grumbling.

It was bitterly cold in there, no windows, and no light. I stood in the most impossible position in that icy gangway for many hours, unable to move a hand. Often the train stopped suddenly, where no station was in sight, and remained there for hours before it continued its way. Nobody knew whether the engine had broken down or whether it had run out of coal.

Children began to scream from cold and hunger: no toy to divert them, and no chocolate to comfort them. They would not have known what chocolate was like, these youngsters who were born when the bombs fell.

The train had to go through French territory without stopping anywhere, as the French and Russian zones mean "no entry" for everybody who does not live there. Before the train entered the French zone, it stopped abruptly and policemen shouted that everybody had to get out at once. People stumbled

and fell one over another, and the policemen started to check all luggage. They did not hesitate to throw things on the dirty ground, and then took away anything they considered "*Hamsterware*" (food not obtained on ration cards).

The poor woman, who had been standing next to me, had made a long, tiresome, and expensive trip, and after she had begged for potatoes at various farms she had finally secured 10 pounds for her family—consisting of her husband who was a disabled veteran, and four small children. She was crying and protesting, but it did her no good.

FINALLY PEOPLE could get in again, and we went through the Rhine valley. I had not been there for quite a number of years. I still remembered the gay trips on the Rhine steamers, where life had seemed happy because people were so merry in this part of the country. But all the bright colors were gone. There was no merry laughing. What had been one of the loveliest parts of Germany seemed dead, grey, and hopeless. Nothing but ruins remained. All the places which had been so tidy and cheerful now looked dirty and bleak. There were hardly any signs of reconstruction. When I listened to the people I mostly discovered an attitude of complete fatalism.

But there are still people who would be willing to start anew, if their hands were not tied and they were given a *chance*. Well-meant promises do not result in anything but mistrust unless they are fulfilled. One thing is sure: people cannot create anything from debris, hunger, and cold—even with the strongest faith in God—a faith which is the only factor in the lives of many people who have been deprived of all that was dear to them.

# Parents Need Common Sense

By HAROLD GLUCK

It takes more than good intentions to bring up children. Parents must pay attention to psychological needs of their youngsters

THE ARRIVAL of the second child creates a very important change in the life of the first-born. Up to that minute he has been sort of a little family dictator, getting all the attention from parents as well as relatives and fond friends. He has been the center of attention, the little fellow around whom the world has been revolving.

Now comes a competitor, who may not only claim part of that attention but actually may force the first-born into a corner, into a sort of psychological eclipse. The basic problem is to prevent the first-born from being jealous of the new arrival.

It is only natural that the older child should become conscious of his new competitor for the affection and time that were once his own private domain. A new boss has appeared in the household. The older child quickly becomes aware that the new member of the family is holding the spotlight. The old attitude was to condemn the child and talk about "his selfishness," "resentfulness," or "meanness." Yet every action in such a situation is perfectly normal and sound!

IN ORDER TO understand the older child's reactions, just answer this question: "How would you feel if you were



*Photo by Frank H. Kershner*

a wife who had been married for several years, and then your husband brought into his house another wife and shared his affections with her?" It's not hard to visualize the howls of protest, smashed dishes, telephone calls to the district attorney, and a search for the family shotgun.

If a mature woman feels this way, it should be easy for a parent to understand the feeling of an immature child trying to make sense out of a puzzling situation. The child is unable to find any sensible explanation in regard to any of his actions that caused this unpleasant situation to arise.

Protesting against this apparent unfairness, the older child may refuse to eat, become boisterous in the house, start fighting with his friends in the neighborhood, destroy his toys, and begin to wet his bed. One peculiar form of this protest is known as "Regressive Imitation" by which is meant that the

older child starts to imitate the actions of the new arrival. The definite purpose of this type of action is to get the parents to see that he, the older child, is equal to the newcomer and wants the share of attention that formerly belonged to him.

The manifestations of this type of behavior are varied. The older child may creep into the baby's play-pen and start acting like a baby. Or he may start crawling on the floor and very cooly remark, "See, mommy, I am a baby." He may start sucking his thumb and make gurgling sounds. And if some day you can't find the older child, don't be surprised if you eventually locate him in the baby's carriage. Don't be a bit shocked if you find the older child trying on baby's clothes.

THIS SITUATION requires very careful handling on the part of both parents. Under no condition is the older child to be punished because this would cause him to begin to hate the younger child, whom at first he merely resents. The older child is logical in trying to find out what it is that makes the new arrival such a successful competitor for the time and affection of the parents. Seeing what the baby does, he infers that the secret lies in the actions of the baby, and hence tries to imitate his baby brother or sister.

The job is to create situations which

will occupy the older child's time or will make him feel that the young child is "his" and thus a bond of deep affection will arise between the two children. Before the arrival of the second child, the first born should be made to feel he is going to have a companion because he has been good. Depending upon the age of the child, he should be permitted to help in matters relating to preparing things for the new arrival. When the baby does come, let the older child help get some of the things for the new friend of his, such as the diapers, cold cream, safety pins. You can play a game in which both of you take care of the baby. The older child can help with such important items as the carriage, play-pen, and bathinette.

Remember that when you make a fuss over baby, to do the same with the older child. There is nothing so tragic as those two words, "Me, too," in which the older child pleads for a bit of the attention that was formerly his. If necessary "tip off" friends and relatives who visit you, so that they too share part of their time and their remarks with the older child.

To have a harmonious relationship between the two children will require much effort, understanding, and planning. But it is worth it, for love should reign among children of a household instead of bickering and jealousy.



"What is this modern era except a glorious burst of self-confidence, in which man notifies the powers above that he now proposes to take charge of his own destiny by the aid of science and has lasted well over three centuries and, after falling into shallows, is now going out in a pall of tragedy."

—WILLIAM ERNEST HOCKING

# THESE ARE THE PEOPLE . . .

who help sick Chinese to get well in the Lutheran mission hospital in Tsingtao

## MISS MEI EN SUNG . . .

was pale, thin, and suffering from trachoma when she came to the mission school at 16 years of age. Now she is superintendent of the training school for nurses, a competent Christian eager to help others.



MISS MEI-EN SUNG was in the first class of nurses graduated after the opening of our Lutheran Nurses' Training School in 1932. She graduated with honors in examinations given by the Nurses' Association of China. Today she is superintendent of the Nurses' Training School. The new regulations require a Chinese for that position.

When Miss Sung appeared at the hospital as an applicant, her appearance lacked everything one would look for in a student nurse. She was short, thin, suffering from malnutrition, and extremely shy. Her eyes were sore due to a severe case of trachoma.

After a year of treatment and nourishing food her eyes cleared up. She has now developed into one of the tallest and strongest nurses we have. Her endurance is unmatched among the other nurses.

In all of the years she has been in our school she has always been willing to go the "second mile" for others. She was baptized and confirmed as a student nurse and is the only Christian in her family. Being a Christian nurse she has a great and good influence with the student body.

WHEN WE HAD to close the hospital and training school in 1941, she still wanted to serve her God and country.

One day Dr. Yen came to Mei-En. He was a qualified Chinese doctor and had been a member of the Social Welfare Bureau before the Japanese took control. They "froze" him in the job. He was trying to help his own people in any way that the Japanese permitted him to do.

The puppet government officials told Dr. Yen that they would establish a 12-bed maternity hospital in one of the slum sections of Tsingtao if he could find a good nurse to administer it. Mei-En agreed to take the position and everything went according to scheduled plans. There was a grand opening. The mayor and several city officials made long speeches. Hundreds of people friendly to the puppet government (and hated by most Chinese) went through the rooms of the small hospital. They expressed admiration for the cleanliness of the place and the neatly made white beds. Tea and cakes were served.

Then Mei-En was told just what was expected of her. She was to go into the homes and deliver babies. Under no circumstances was she to bring any patients into the hospital.

"Why?" she innocently asked.

"Because it would be impossible to get rid of such patients. They and perhaps their families would have to be fed."

Mei-En tried to do her best. She went through the tenement courtyards and talked to every pregnant woman she saw, offering to help her when she needed help. She lived at a hospital

which was part of an orphanage.

The Social Welfare Bureau promised Mei-En \$50 a month and \$5 extra for each delivery. Of course her salary was always in arrears, but despite her many difficulties she was soon delivering an average of 20 babies a month.

These people loved her dearly. They couldn't understand why she was so concerned about their welfare. They recalled that the nurse who had come before had not treated them so carefully. Thus, she said, she was allowed to tell them of the love of Christ, which was for them too.

When we returned in 1946 to reopen medical work in Tsingtao, the question arose, "Where shall we find nurses?" Miss Sung was the first to come to us. "I'll come back and help reopen my school, for this is my home," she said. She could have secured an attractive position with CNRRA but she felt it her duty to return to our school and hospital.

Together we scrubbed and cleaned (Coolie work, she often said with a big laugh) and salvaged supplies and equipment under great difficulties.

We thank God for Miss Sung and for her return to help our work in Tsingtao.

## DR. T. H. CHANG . . .

Side by side with an American missionary, Miss Lydia Reich, Dr. Chang worked to establish a Lutheran hospital at Tsingtao. He has returned, following the enforced closing of the hospital during the war.



DR. T. H. CHANG was the pioneer physician in the China Mission's med-

ical program while Miss Lydia Reich was the pioneer nurse. This all came about in Tsingtao, the center of the United Lutheran mission work in China. Dr. Chang was no novice in mission hospital work, having worked for 11 years at the Presbyterian Mission Hospital in Weih sien. A born organizer, Dr. Chang was the man of God—a true Christian—and prepared to help Miss Reich lay the foundation for the Lutheran Hospital in Tsingtao.

At first Dr. Chang treated dispensary patients at Tai Tung Chen (east suburb of Tsingtao) six days a week. The seventh day he traveled 30 miles by bus to Tsimo to see patients in the small dispensary there. This was in 1929. The next year a dispensary was opened in the heart of Tsingtao, in a small room connected with the Lutheran Church then located on Kiaochow Road.

A good dispensary soon yields patients needing hospitalization. It wasn't very long until five rooms on the north side of the Tsining Road property were equipped with 15 beds. The Tsingtao Lutheran Hospital thus became a fact though later it was moved to 5 Cheng Yang Road, the official mission compound.

DR. CHANG was the industrious doctor who gave half his time to our work and at the same time maintained a city practice. Dr. Chang's experience at Weih sien was invaluable for he knew how the young hospital should grow and develop. He rendered unstinted and unselfish service in the spirit of a missionary doctor.

On Jan. 10, 1931, after two years of groundwork, Dr. Chang and Miss Reich and their co-workers saw their dream come true. The Lutheran Hospital of Tsingtao was established and three years later Dr. Chang became its

superintendent. He continued his devotion as doctor and superintendent until the middle of the year 1936.

Dr. Chang's sincerity was proven again in 1946 when his presence in Tsingtao coincided with the return of Dr. Paul P. Anspach, special commissioner, and Miss Mae L. Rohlf, in April of that year. The hospital had been closed at the outbreak of the war and almost simultaneously all equipment had been removed. The old mission-house hospital remained standing but in a broken-down condition. Not one medicine bottle or even a chair could be found in the hospital which had cared for as many as 115 patients previous to Pearl Harbor. A beginning had to be made somewhere.

FOR THE SECOND TIME Dr. Chang, the faithful, came to the rescue of our medical mission program. "Yes, of course, I'll lend a hand. Yes, I will be the superintendent of the hospital." At this critical time Dr. Chang, although not now a practicing physician, used his knowledge of the current municipal situation, which only a Chinese could comprehend. What Bureau must be interviewed? Dr. Chang knew. Moreover he had personal friends working in that Bureau. Which building should be restored first, and which building is suitable at this time for the hospital? Dr. Chang gave his excellent mind and full interest to all of these problems. What remuneration? He would have none of it. Does a father ask return for his service to his son? No.

After 19 years Dr. Chang is still an important man in the life of the Lutheran Hospital in Tsingtao. His ear is always open to any call from our hospital which is temporarily located in the Nurses' Training School. He is now working for a new modern hospital.

## DR. C. H. CHANG . . .

A brother of Dr. T. H. Chang, is a part-time doctor at the Tsingtao hospital. It is not possible to secure an adequate full-time staff. A physician from America is especially needed.



DR. C. H. CHANG was our medical physician before the Japanese occupation and the closing of the hospital in Tsingtao.

When our temporary hospital was opened in 1946, Dr. Chang offered to give us three hours every afternoon. He had been forced to find a livelihood for his family of six children after the hospital closed in 1941. Together with three other doctors he opened a hospital which continues to serve an important place in another section of the city.

Although we would like to have Dr. Chang on our staff full-time, we could hardly afford to pay him sufficient salary to educate his six children.

Dr. Chang, a Christian, is well trained in surgery and general practice. Men of his type are essential in a mission hospital like ours.

He gives us three hours each afternoon. But if necessary he is on call at night for his patients. He is extremely conscientious—all one looks for in a competent family physician.

Dr. Chang divides his three hours as follows: two in clinical work, and the other in teaching in the Nurses' Training School. Very patient at all times, he makes as good a teacher as a doctor. He teaches Anatomy and Surgical Nursing.

# Don't Call the Doctor!

By LYDIA FRANCES REICH

It wouldn't do much good to call a doctor—if you happen to live in China. There are only 12,000 for 450 million people. China needs help in developing a health program

THE VAST MAJORITY of China's millions, still under the mysticism of the Orient with its dead yesterdays and unborn tomorrows, are much too poor to afford any kind of medicine or medical treatment.

The large size of China's population is a handicap to public health and magnifies the health problems. China, a land of famines and droughts, lacks transportation throughout the country. This complicates matters. And the war contributed to a high incidence of epidemics and diseases of malnutrition.

Modern medicine in China, although of recent growth, was gradually coming to be accepted in some parts of the country, especially in the large cities, at the outbreak of the war. However, the few hospitals and doctors had scarcely scratched the surface of the health problems when war broke loose, and since the end of the war the unsettled political conditions have aggravated the situation.

According to Chinese experts China should begin at once a program designed to provide one bed per 5,000 population. This would require 50,000 more beds than exist at present.

Prewar China had less than 400 hos-

pitals which provided about 38,000 beds, or one bed for 12,000 people. In the United States the ratio is about one bed per 100 persons.

Out of the total of prewar hospitals the overwhelming majority of 310 were non-governmental, most of them mission hospitals. Government hospitals in China are comparatively new, mainly since 1933.

The non-governmental and mission hospital facilities have always been overtaxed, handling acutely ill patients. Little time, money or personnel could be spared for preventive work or health education. However, non-governmental hospitals can play an important role in China's health services because in a country where hospital facilities are so much below requirement there is little room at present for wasteful competition or duplication of services.

AS COMPARED TO the United States with 266,000 doctors for 130 million people, China has 12,000 doctors for 450 million, or one doctor per 37,500 Chinese. The United States has one doctor for every 1,000 Americans.

Of the 12,000 doctors in China about 7,000 are qualified physicians with medical educations and the rest are apprentice-trained practitioners, and 92 per cent are under 50 years of age. This shows the relatively recent development of medical schools.

The Chinese Medical Association, which claims a membership of 3,000 qualified physicians, co-operates closely

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Miss Reich went as a missionary to China in 1927. She established the Tsingtao hospital of the United Lutheran mission. After the war began she was interned by the Japanese, and permitted to come to America in 1944. She has been engaged in graduate study at Johns Hopkins Hospital, Baltimore.

with all government and mission hospitals and issues a professional journal. The membership is 60 per cent Chinese and in the remaining 40 per cent almost every other nationality is represented.

There are about 100,000 old-style medical practitioners or herb doctors in whom many Chinese still put their faith. In fact, probably more than one-half of the Chinese still believe implicitly in native or herb medicine, and not until health education is developed will the demand for native medicine decrease.

Unfortunately, the native herb doctors have introduced a political element into the problem of public health. They are numerically stronger than the western-style doctors and have political influence in certain government circles. As a result, official recognition has been granted the status of native medicine by the establishment of a college of native medicine under government auspices and by local registration of native practitioners.

While there is at present considerable acrimony between the two opposing schools of thought, it would be the part of wisdom to tolerate the existence of such strong vested interests so long as the public demand for them is as strong as at present.

The Medical Practitioners Federation is a federation of numerous local unions which are required by law to open their membership to all registered practitioners irrespective of qualifications. Their emphasis is political as well as professional and their loose organization permits relations with drug concerns and other practices which would be considered unethical by the Chinese Medical Association code.

THE NURSES' ASSOCIATION of China includes in its membership many nurses

from other countries. In 1915 it assumed responsibility for registration of schools of nursing and supervision of examinations for the prospective graduates. There are about 7,000 Chinese nurses holding diplomas issued by the Association. A bi-lingual journal is also published.

The difficulties of the National Central School of Nursing are so typical of what has happened to most of the medical institutions of China during the war that part of the report of its principal, Miss Yun-Hua Sia, to the American Bureau of Medical Aid to China in August 1945, is quoted:

The National Central School of Nursing was founded in 1932. Until 1937 it was located in Nanking, the capital of China. In that year, in consequence of the raging of the Sino-Japanese war and withal the sack of Nanking by the enemy, the school, like so many educational organizations, was forced to embark upon a long, hazardous, refuge-seeking journey. For a time it was settled at Changsha, Hunan. Later it migrated to Kweiyang, Kweichow. Then it was moved to Chungking, China's war-time capital, where it has since remained.

Like most other nursing schools in China, the Central School draws its students from among graduates of junior high schools. Their curriculum, prescribed by the Ministry of Education, closely follows the American curriculum guide. Up to date the school has graduated a total of 253 students. The present body numbers 120.

Uncertainties of war and the limitation of financial resources have necessitated the building of all school buildings in the form of flimsy houses of bamboo and mud, with paper windows and straw or light-tiled roofs which give way readily to wind and rain. Oftener than not, the students sleep beneath umbrellas and find themselves soaked wet inside their dormitories on a rainy night.

The presence of rats and insects of dif-

ferent descriptions adds further to their discomfiture. Eight years of war and destruction have deprived them of most of their earthly belongings. They live under conditions undreamed of before the war and beyond the comprehension of those who are used to the American conception of food, clothing and housing.

THE NATIONAL HEALTH Administration is also of recent origin and has had a stormy career, as witness this paragraph from the China Hand Book of 1937-1943:

The National Health Administration has been alternately attached to the Ministry of the Interior and the Executive Yuan. It was under the Ministry of the Interior from April to October 1927. On November 1, 1927, a Ministry of Health was inaugurated. In 1931 the Ministry was abolished and its work was taken over by the Ministry of the Interior. In 1935 the Health Administration was placed directly under the Executive Yuan.

An official agency, the National Health Administration, administers China's program of State medicine, which provides a large proportion of the medical care available in China today, except that most of the hospitals are administered by foreign missions.

THE IMMEDIATE PROBLEM of the Administration is twofold: to control the excess mortality of four million people every year and to provide daily treatment for 16 million sick persons.

The solution of these problems depends on several things, the most important of which is the raising of the standard of living for 84 per cent of the population who are poor, backward, and incapable of paying for any health services. Betterment of social and economic conditions, improvement of communications and transportation will also have a bearing on the development of health education so vitally needed.

The present plan of the Administration will make no attempt to force a policy of state medicine in cities where there is a demand for and an ability to pay private practitioners.

The plan for each county (20 or more villages, 200,000 people) includes hospitals, dispensaries and health stations, also one health worker for each 100 families.

For each province it is planned to have 20 general hospitals and a first-class medical center with facilities and personnel for teaching medical and technical personnel.

Health education will necessarily be designed to reach various groups. The literate can be reached by journals, press articles, pamphlets, posters. The illiterate can learn from radio broadcasts, lectures, theatricals, and storytellers. Storytellers are a class which wields a unique influence over the masses in China.

Students in schools will be organized and workers in factories will be formed into groups for distribution of health information. There is increasing recognition by employers of the need for providing health facilities for their employees and this is a hopeful sign.

EVEN THIS GOAL will fail of attainment without help from abroad in money and personnel over a long period of years. In its report to UNRRA in 1944 China reported food as the basic medical requirement and medical personnel as the major need. Thousands of tons of medical supplies and equipment will be needed, as well as the services of several hundred foreign technicians who are willing to pass on their knowledge and skills to hundreds of thousands of Chinese who want to become qualified doctors, nurses and technicians, in order to help China help herself.

# "Fiddlesticks," Said Janie

By VIOLA ZUMAULT

Some people make a great success of growing old. Janie is one of them, chiefly because she has depended much on help from her Bible and her church

JANIE HAD REACHED that milestone along the pathway of life where one looks forward wistfully to the final destination. For Janie was celebrating her ninety-fourth birthday.

She was christened "Elizabeth Jane" but to William she had always been "Janie." A dainty, little, bird-like creature, she was no larger than an average 12-year-old child. Her eyes were bright with the light of three generations of wisdom. Her sweet face was etched with a near-century of laugh lines.

On a bed of snowy linens, her head held high to receive the fond greetings of family and friends, she was a living portrait of an aristocrat, "every inch a lady." The wrinkled, finely boned face was softened by the frame of snow white hair, waved loosely from a center part. The sensitive mouth smiled as though at peace with all the world. Although it was a summer day, she wore a feathery hand-knitted shoulderette of palest lavender.

HOLDING OUT her hand, blue veins embroidered on skin as thin and fragile as aged parchment, she greeted each guest cordially.

With her sons, grandsons, and great grandsons, gathered lovingly about her, she discussed the coming harvest.

"Don't you think the rain came in time to save the corn crop, boys?" At the doubtful look on their faces she smiled. "Well, don't worry. When you get home, read Matthew 6:19-34. We've had lots of droughts in my time and

none of us ever starved. Never lose faith. Anyway, we'll probably have a bumper wheat crop."

To a nervous and harassed young mother who had given birth to five children in as many years, she spoke softly while giving especial attention to each youngster.

"You have been richly blessed, my dear. You may well be proud of your little family for you have obeyed the first command of God to man." And she quoted Genesis 1:28, "Be fruitful and multiply." "You know I reared seven of my own and three orphans. Now I am reaping the golden harvest of their love and affection."

Her birthday dinner was wheeled in on a teacart and placed lovingly beside her bed from which she had been unable to rise for seven years.

In spite of her invalidism, her room was always the center of activities, not only for the household but for the neighborhood. She had a great capacity for loving people and possessed that rare gift of complete understanding of all ages. Whether it was a neighbor who had lost a loved one by death or a small child who had broken a favorite toy, Janie knew exactly how to comfort the aching heart. And many were the lives that had been enriched by close contact with her.

She had worked untiringly in the church as long as she was physically able to attend. In later years she had found contentment in reading and re-



GRANDMOTHER . . .

*"I'm ready, but the Lord knows best"*

reading her worn Bible. In the beautiful passages of scripture she found a solution for all problems. Advice was never given unsolicited, but whenever it was given it was tempered with a fitting quotation from the holy book.

THE HOUSE was pleasantly astir with people, chatting happily together. Left alone while the guests enjoyed their meal, Janie let her mind wander back through the years and her life passed in review.

She had been 18 when she ran away and married William. She had not been taught to be a housewife. At home there had always been servants. Her brown eyes twinkled and her wrinkled face broke into a smile.

"But I learned," she thought. "Yes, indeed. With a baby coming every two or three years and very little money,

I learned fast!" And she chuckled softly to herself.

Life had never been dull with William. He was always doing the most ridiculous things. Like the winter when they had been so short of money. The children had had an epidemic of colds and William had been out of work part of the time and it had taken all they could rake and scrape to pay the doctor and the grocer. With the first pay check he received when he found steady work again, William had decided to surprise the two small girls with material for new dresses. He selected an atrocious pattern in bright red and yellow calico!

He had no idea how much material was required. Angered by the rudeness of a fresh young clerk, he had bought the whole bolt! The very thought of those endless yards of horrible red calico was revolting. Janie hated red to this day. But she never let him know.

When, in 1891, they came from West Virginia to make their home in Missouri, their train was stopped at a little out-of-the-way place called Beverley. It had been raining for days and the rails were under water. They were five miles from their destination and the only way they could reach their new home was by hack and finally by boat. The children were hungry, train-weary and homesick.

Strangers, gathered at the station to watch the rising flood waters, yelled excitedly, "Don't go. You'll never make it! You'll all be drowned!"

"Fiddlesticks!" said Janie. "They probably said the same thing to Noah!"

OF COURSE they made it all right. They had always made it all right—except when they lost the boys.

Charlie was 17, a fine, handsome lad. He had typhoid fever. Janie had stayed beside him day and night, doing every-

## WEEKLY PRAYER TOPICS FOR FEBRUARY

### LET US PRAY

February 4-11

FOR THOSE WHO ARE SUFFERING FOR THEIR FAITHFULNESS to conviction and duty, That renunciation may bring them strength.

February 11-18

(Ash Wednesday)

FOR A GODLY LENT, That looking lovingly to the cross of Christ we may know afresh the saving and sanctifying power.

February 18-25

FOR MEMBERS OF OUR NEWLY ESTABLISHED CONGREGATIONS, That God would unite their hearts in faith and love and zeal for the progress of the Gospel among men.

February 25-March 3

FOR THE SICK IN BODY AND MIND, That they may find both health of body and the healing of Christ's saving grace.

thing humanly possible. They had a trained nurse, too. One night, from sheer exhaustion, Janie fell asleep. The nurse aroused her to tell her he was sinking. She lived the whole tragic incident again, in her mind.

Years later, her first-born son died. He had gone to Washington to make his home and she had missed him terribly. She had longed to see his face and hear his voice again. Year after year he promised to come home on a visit. When the message came that he had died unexpectedly in the night, she thought she couldn't bear it.

"It took a heap o' prayin' to carry us through," she sighed. Still she hadn't known what it would be like to give up William. The strong, steady light of his love had buoyed her up through the long, hard years. A big, awkward, out-doors man, he had been amazingly gentle in his tender devotion to her.

He called her his "most cherished possession" and treated her as such.

When she buried William, she buried her heart also. She hadn't wanted to go on after that. Only her indomitable will and her trustful faith in the Lord kept her from utter despair.

HER GRANDDAUGHTER'S voice came to her as from a great distance. "Grandmother, you haven't touched your dinner, and this is your birthday, darling!"

Janie started guiltily. Scarcely above a whisper, she said, "I must have been dreaming, dear. Run back to your guests. I'll eat now. The dinner looks wonderful."

Gazing thoughtfully into space, eyes dim with tears, she said slowly, "I'm ready, William, but the Lord knows best. I'm just bidin' my time; when HE's ready, so am I."

With trembling hand, she reached for the silver.

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Doubt of any sort cannot be removed except by action.

—THOMAS CARLYLE, *Sartor Resartus*

# More Than A Physician

KNOW YOUR BIBLE

By Amos John Traver

JESUS WAS on the move. Two incidents of our lesson throw light on Jesus' reasons for moving from village to village.

First there was a leper who came and knelt before him. If we understand the deadly, hopeless nature of leprosy we may know why so many lepers were healed by Jesus. It was a living death, death by inches. Until the awful disease reached some vital spot, men lived, more helpless each day. No hospital to receive them, no nurses to care for them, no physician to bring them relief. Barred from their homes, not permitted to touch their loved ones, driven out of the cities at night to sleep among the tombs and compelled to cry out "Unclean! Unclean!" when anyone came near them, they were doomed to be miserable beggars. No wonder that leprosy became the symbol of sin.

This leper had one precious possession, faith in Jesus. Who knows how it came to him? He looked into the eyes of Jesus and believed that he could heal. "I will, be clean," was the glorious answer to his prayer.

Then came the strange command to silence. He was to fulfill the provisions of the law and allow a priest to test the reality of his cure, and then tell no one. This last seems an impossible condition. Perhaps Jesus wanted to test his obedience. Certainly Jesus did not want more publicity when the crowds were already hindering his work. We may learn that good intentions are not enough. The healed leper meant well, but implicit, unquestioning obedience is the only way we can show our gratitude to Jesus.

Read Mark 1:39—2:17. For more light on this lesson read Matthew 4:23, 8:1-4, 9:1-13, Luke 4:44, 5:12-32.

BACK JESUS CAME to his adopted city, Capernaum. In no time at all everybody knew of his return. They crowded into the house and they packed the street about his door. Among them were strangers from Judea, scribes and Pharisees, there to spy on Jesus. Some were there because they thought he might be the Messiah for whom their nation had been waiting for long centuries, a king to lead them to freedom from Rome. Others brought their sick with them in hope of healing. Most of them, I fear, were just curious, pressing as near as possible to him so they would not miss any wonderful deed or strange saying.

In a house near by was a paralyzed neighbor. He knew of Jesus' miracles of healing. If he could see this Good Physician perhaps he might be healed. Four neighbors came to visit him. They too had thought of the hope of healing for their friend and had agreed on a plan to make it possible. Grasping the four corners of his mattress they carried him into the street and toward the door of the house where Jesus was. The crowd was so packed in the street that they could not force their way through. Up the outside stairway they climbed to the roof. Then they removed a few tiles and, tying ropes to the corners of the mattress, they let the paralyzed man down at the very feet of Jesus.

WHAT HOPE there was in the heart of the paralyzed man! It had seemed impossible that he could get to Jesus, but here he was, thanks to his good neigh-

bors. Listen, Jesus is speaking, "My son, thy sins are forgiven thee." But he had come to be healed! Was he disappointed? Did he share something of the cynicism of the scribes who said, "It is easy to say, but that is God's business"?

I believe his heart was so full of the joy of forgiveness that he would have been willing to lie helpless on that bed for the rest of his life. Nothing we could ever want in life can compare with the gift of God's forgiving grace and the peace it brings to the believer. The Africans say, "To be better off is not always to be better." Health, wealth, fame—all that the world calls success, have no power to bring contentment to a troubled soul. Jesus can do that.

He did not have to lie abed. It did not need to be a choice between health of body and health of soul. Jesus knew the quality of his faith and the faith of his four friends and spoke the word that released him from the bondage of disease. Strong again, this man could go back to his family and once more earn them a living. At peace with God he would place all of his new-found energies at the disposal of the Lord he loved and trusted.

What of the spying scribes? They had made the challenge to Jesus. They had agreed that it was more difficult to say "Arise, take up thy bed and walk," than to say "Son, thy sins are forgiven thee." At least the former was subject to proof. Well, Jesus had proved his power over disease. They should have admitted his power over sin. Their hearts were too hard for conversion, but the multitude knew that a greater than the scribes and Pharisees had come.

Now MARK introduces his fellow-evangelist Matthew, using his other name, Levi. He pictures Jesus teaching

by the sea. Then direct from his teaching Jesus walked to the booth of a despised tax-collector. With these publicans the good Jew had no dealings. They were working for the enemies of their nation, their Roman masters. They were taking an outrageous percentage of the people's hard-earned incomes as taxes. Nobody from that day to this has enjoyed paying taxes! Most of the publicans were also dishonest and greedy. To Levi Jesus said, "Follow me."

Just as quickly as the honest fishermen, Levi arose, left his profitable business, and joined the disciples of Jesus. The world had looked on Levi and seen a greedy, traitorous, crooked Jew. Jesus saw him, not as he was, but as he could become under his direction. Jesus saw a faithful disciple and the inspired writer of his life. If only we could get close enough to Jesus so we too would see men, not as they are, but as they might become through faith in him!

Then followed a feast by the new convert. Most of the guests were from the same despised class. Jesus was the honored guest. No wonder the "good" folk murmured. But Jesus had the answer. It is the sick who are the physician's first responsibility, he said. And the physician of men's souls has no time for those who know no need of him. Over every Christian church could well be written, "FOR SINNERS ONLY." Rightly does the Common Service begin with a confession of sin by all who worship. In the measure that confession is sincere, peace of mind and heart will come to the worshiper. The moment we yield to the temptation to be proud of our goodness, and to look with superiority upon our neighbors, that moment we shut the door of our hearts against Jesus.

# THE LATHROP FAMILY

## *Discord in the Brownies*

I HADN'T PAID MUCH attention to Jerry's telephone conversation until I heard anger in his voice. He hadn't raised it but icicles must have dripped from the wire.

The call was something about the Brownies and I supposed it was one of the thousand and one routine calls that come to the house about such groups until I heard him turn down the vocal thermostat to somewhere below zero.

"No," he was saying, "I didn't know it, but I can't see what difference it makes." . . . Frosty silence. . . .

"I'm afraid you don't understand. The group is not just a social organization. It is sponsored by this congregation—and this is a Christian church." . . . Still frostier silence. . . .

"The point I am trying to make is that this is a Christian church and anyone is welcome to come into it. The fact that the child is a Jew does not matter in the least. We have some very fine Christians of Jewish ancestry in this neighborhood." . . . He broke off as though interrupted. I looked at him over my magazine and smiled but he continued to glare into the telephone.

"Oh, NOW SERIOUSLY, can you think either child knew exactly what she was talking about? Suppose she did laugh at the picture of Jesus which your little girl showed her. So much might depend on the way in which it was shown. And I doubt very much whether any child would reverence a picture without any instruction in Christianity.

After another long silence, Jerry went on (a bit more patiently), "It would certainly be a calamity if one little girl

could come into the group and undermine the faith of all the eight- and nine-year-olds in the parish. But if that could happen it would certainly show that the teaching in our homes and church schools has been very inadequate. However I don't think it has been. I think it is far more likely that we may be able to teach the child something of the Christian way of life." . . . More long silence. Jerry sighed once and looked at his watch twice.

"Of course, I'll speak to the leader, but I'm sure she will feel just as I do. Moreover, scouting headquarters would back her up. No scout group is supposed to be used as an evangelical agency, but a good deal of emphasis is laid on the spiritual values in life and naturally the sponsoring church is the means of fostering them. And while we try to keep room for our own girls and boys in our troops we are expected to admit any child who wants to come. If you want to withdraw your child, that is your privilege, but we have no choice in the matter of admitting the other youngster."

THE CONVERSATION ended abruptly. Jerry came away from the phone shaking his head. "I'll bet she could hold that sweet smile of hers while they burned witches. How people can double-talk themselves into thinking that intolerance and discrimination are an evidence of Christian faith certainly beats me."

"What was that about the picture?"

"She's been trying to keep her little girl away from the other one but little Cleo wanted to show her a picture of

Jesus and the mother thought that would be quite sweet. But Judy only laughed at it."

"Can't you just see condescending little Cleo showing her picture and Judy refusing to be patronized. I'm prepared to like young Judy before I even see her."

"You can hardly blame Cleo. Older and wiser people than she have made Jesus' picture or his cross a symbol of hate instead of love."

"And her poor mother is so fenced in with prejudices of one sort or another that she has no idea how much more beautiful the world would be if she could see over them."

"The thing that gets me about this whole anti-Semitism thing," said Jerry, slapping his leg with the newspaper he had picked up, "is the blind unreasoning prejudice back of most of it. Very few of the people who dislike Jews ever see the situation as it is. They criticize them for characteristics which Gentiles share or for clannishness or any of a dozen inconsequentials, when to my way of thinking they have one great big fault for which they ought to account—namely, their inability to decide whether they are a religion, a race, a nationality, or all three. Try to discuss the matter with any four Jews and you'll like as not come up with four different answers."

WHEN JERRY went back to the phone to call the Brownie leader I gathered that she was telling him that some of her best friends were Jews. As I thought about the matter, I couldn't help feeling a bit uneasy. How does one draw the line between prejudice and conviction? As Jerry had said, Is Judaism a race, a religion, or a nationality? If it is a religion, can too much tolerance be a denial of Christ?

Jerry hung up and opened the closet door to get his hat and coat. "If I don't get out of here, I'll get no calling done."

"That's right," I complained. "Get me thinking around in circles and then go off and leave me."

"In circles?"

"Yes. Suppose you get an adult version of the same thing Cleo did with childish clumsiness. How far can you compromise?"

"Don't compromise at all. We believe that Jesus is the Christ, the Son of God. But we follow his example and don't go around hating and ostracizing those who don't believe it. We don't hate Hindus or Buddhists, do we? We send them missionaries."

"In other words, accentuate the positive?"

"Exactly. You don't make Christians by keeping little girls out of Brownie packs or their mothers out of women's groups."



The Gospel of St. John and his First Epistle, the epistles of St. Paul, especially those to the Romans, Galatians, and Ephesians, and the First Epistle of St. Peter, are the books that instruct us concerning Christ and teach us all that is necessary and salutary for us to know, even though you should never see or hear another book. In comparison with these, the Epistle of St. James is actually nothing but an epistle of straw, for it has in it nothing whatever of the Gospel.

—MARTIN LUTHER

# Personal Problem Clinic

## Where to live

We have been married 11 years, and we have been living in — where my father and mother live—where I was reared. My husband and I have both been working. We have been making a good living, saving some money, and having a life which I considered all right.

Nevertheless, a short time ago Jack decided to go to — and get a job. His parents live there and he still has a lot of old friends there. I tried to dissuade him from leaving, but he was set on getting back to his old community. He never did like this town, whereas I have very little fondness for his home town.

Jack wants me to join him and get a position. But there was no good reason for his leaving here, and I see none for pulling up stakes.

Is this the whole story? It doesn't seem so. It could hardly be so simple and yet prompt such decided action. What conflicts have taken place, and how much unpleasantness has there been?

It appears that both of you are still too closely tied up with your own parents and with old cronies. And has the absence of children also been a source of conflict? Neither of you seems to have grown up emotionally. Successful marriage demands the cutting of apron-strings. Much as your parents, or your husband's, may appreciate having you near, they'd appreciate even more seeing you have a harmonious married life.

Decisions of this sort ought to be democratic rather than autocratic. But you have had your way for 11 years. And inasmuch as a husband is usually the main bread-winner, you ought to be willing to go with him where he is better satisfied, especially if he can make out better. For the sake of having

your marriage work out happily accept his invitation and join him. You can still visit with your parents freely since the two towns aren't far apart.

You are at an important crossroads in your life. Any decision ought to take into consideration all pertinent factors and the entirety of life. In the light of the whole picture compromise is needed. Your husband could give up his desire to live amid old associates, but in this case sacrifice on your part seems to be in order.

## Length of courtship

How long should a couple go together before getting married?

There is no single answer to this question. The length of a courtship is determined by the total situation, both circumstances and the persons involved.

A certain couple, now happily married for 10 years, went together for 15 years and were engaged for 10 years. Each had aged parents to care for, and they considered that each could better discharge the responsibility separately. Unfortunately, the delay doomed them to a childless marriage. Another serious-minded stable couple have been engaged for five years, and for educational reasons they will not be married until another year elapses.

For many couples long engagements are undesirable, especially if they are together a lot. While most engagements ought not to last much more than a year, various conditions may make delay advantageous.

Education, employment, home obligations, actual devotion, degree of compatibility, number of common interests, and other factors will play a part in ending, shortening, or prolonging a courtship.

—EARL S. RUDISILL

## New Road to Christian Faith

On the Meaning of Christ. By John Knox. Scribner. 177 pages. \$2.50.

Readers of the Interseminary Series will recognize this stimulating little volume as the one which Dr. Knox promised in expansion of his article, "The Revelation of God in Christ," in Volume III of that series. It is the third in a trilogy, the two earlier works being, *The Man Christ Jesus* and *Christ the Lord*.

Dr. Knox follows the lead of Brunner (divine-human encounter) and of Kierkegaard before that (existential communication) in making the category of "event" primary. The revelation of God in Christ is not the imparting of certain ideas about Jesus but it is an act of God in which he actually makes himself known to man, enters into his life, changes him, re-establishes him in true community. The event, therefore, is to include "the personality, the life and teachings of Jesus, the response of loyalty he awakened, his death, his resurrection, the coming of the Spirit, the faith with which the Spirit was received, the creation of the community."

It is this totality in its inseparable wholeness which constitutes the revelation. Dr. Knox is particularly concerned that the emphasis upon event should not be regarded as "a disparagement of the importance of the person of Christ. (May God forbid.)" He says with reference to the creeds of Nicaea and Chalcedon that "if Christians are ever to be united creedally it will be upon the basis of these ancient creeds."

Unquestionably many who have departed from the specifically Biblical categories may be helped to a return to the Christian witness by this fresh approach. Many unnecessary stumbling blocks are avoided. On the other hand many who are used to a less esoteric statement of the stumbling block and foolishness of the cross may feel that they are once more being presented with an argument instead of a clear call to repentance and faith. Yet the book does represent a real contribution to the present-day restatement of theology which avoids some of the extremes.

This reviewer would like to see a much clearer distinction between the witness God has left of himself in creation and the special revelation as it focuses in Christ. It also seems to him that the denial of all miracles except that of the resurrection is out of line with the author's general position. The miracles of Jesus as eschatological tokens or signs certainly seem as much an integral part of the total event as the resurrection itself. The answer of Jesus to John the Baptist in prison makes quite obvious the fact that the possibility of offense in Jesus was not removed by the display of miraculous powers. Faith in the hidden God was as necessary then as now.

Philadelphia      MARTIN J. HEINECKEN

## Aid in Bible Study

Oxford Cyclopedic Concordance. Oxford Press. 370 pages. \$2.50.

A number of attempts have been made to combine dictionaries and cyclopedias in a variety of fields, but practically all of them have ended in hodge-podge compilations neither readable nor dependable.

In the *Oxford Cyclopedic Concordance* the emphasis is on words. At the same time a wise selection of articles, illustrations, maps and charts has been included and arranged alphabetically. For ease in reference, authenticity of material and mechanical readability, this cyclopedic concordance is "tops" in its field and a distinct achievement.

Philadelphia

ROBERT D. HERSHEY

## REVIEWS AND RATINGS OF CURRENT FILMS

By the PROTESTANT MOTION PICTURE COUNCIL

**BUSH CHRISTMAS** (*Prestige Pictures*). This charming story of a Christmas vacation spent by five children in the Australian bush is, in our opinion, the best of the month's crop of current motion pictures.

It has to do with five lively and resourceful youngsters who get lost in the wilds while tracking down some horse-thieves. The adventures and dangers they encounter are related as believably and entertainingly as though they happened to your own children. The children's initiative, self-reliance, good sportsmanship and courage—as well as their fears—are portrayed with a naturalness that is delightful.

**MOURNING BECOMES ELECTRA** (*RKO*). In this modern adaptation by Eugene O'Neill of the ancient Greek tragedy, the secret motives which actuate people's lives reach to the very depth of human character. In this case "hate destroys everything and everyone it touches." Its complete portrayal is given in all its relentlessness and horror. The play's delicate theme is excellently handled. Characterizations are perfect. Both music and photography are excellent.

**CAPTAIN BOYCOTT** (*Universal-International*). This British-made picture tells the origin of the word "boycott." In County Mayo, Ireland, in 1880 there was a captain by that name who abused his tenant farmers and, when they resisted, resorted to mass evictions and cruel treatments. How this difficulty is resolved makes a picture with social importance and historical values. The plot is well integrated, the direction excellent and the photography of the rolling country of West Ireland is outstanding.

**TO LIVE IN PEACE** (*Times-Film Corp.*). An Italian war drama, beautifully done and highly entertaining. The spoken word

(in Italian, with English titles) is quite outshone by characterization, facial expression and emotional reactions which anyone can understand. It is the portrayal of what happens to an Italian mountain village when the forces of war take it over.

**NIGHT SONG** (*RKO*). The tragedy of a talented composer-pianist whose life is shattered by blindness is deftly portrayed. The love and help given by faithful friends, devoid of either patronizing or pity, are skillfully played by Merle Oberon, Hoagy Carmichael and Ethel Barrymore. Music is by Artur Rubinstein and the New York Philharmonic Orchestra.

**IF WINTER COMES** (*MGM*). The well-remembered novel by A. S. M. Hutchinson finds a new interpretation in this picture which, while it has a fine cast, does not come up to expectations.

**BEAUTY AND THE BEAST** (*Lopert Films, Inc.*) This enchanted tale, dear to our childhood, lives again in this beautifully executed film. Transposed to adult level, but retaining the charm of phantasy, it satisfies through its artistic conception, descriptive music and excellent acting. In French, with Good English sub-titles.

**THE EXILE** (*Universal-International*). A dashing story of adventure, written and produced by Douglas Fairbanks, Jr., reminiscent in action and treatment of those made in the past by his famous father.

**ROAD TO RIO** (*Paramount*). The Bing Crosby-Bob Hope-Dorothy Lamour trio in a typically hilarious comedy with musical embellishments. The action depicts the escapades of two musicians who have gone broke, stow away on a Rio-bound boat, and rescue the rich heiress in distress.

**CAPTAIN FROM CASTILE** (*20th Century-Fox*). An episodic story of Spain and Mexico in the 16th century, drawn on a grand

scale with the help of technicolor, and taking great liberties with historical facts (especially in relieving the official ecclesiastical authorities of any blame in connection with the Inquisition). Much of the dramatic power of the novel has been sacrificed. Disappointing.

**SUMMER HOLIDAY (MGM).** Based on the play "Ah! Wilderness," this comedy-drama is, on the whole, good entertainment. It has excellent acting (Mickey Rooney, Gloria DeHaven, Walter Huston, Frank Morgan, fine music, wholesome family relations in a typical American community, and a happy ending. On the debit side, we would cite an unnecessary drinking contest and the depiction of a boy's inflamed emotions when he meets "life" in its most sordid aspects.

**ESCAPE ME NEVER (Warner).** The loyalty of an emotionally driven woman to a no-good music composer is the compelling force of this story with continental and English backgrounds. Unconvincing, and unsuited to family audiences.

**SONG OF MY HEART (Allied Artists).** A sentimental and somewhat juvenile conception of the life of Peter Tchaikowsky. The film is poor in comparison to the magnificent music which carries it, but even that is not always well recorded.

**GOOD NEWS (MGM).** Good-humored college life in the "flapper" era—in which football players are heroes, no serious studying is done, everyone breaks into raucous singing at the least provocation and general bedlam prevails most of the time.

**PIRATES OF MONTEREY (Universal-International).** A story of Southern California when it was part of Mexico, with a slight tinge of history, a touch of romantic rivalry, some duelling, colorful and interesting settings, fiesta atmosphere, adventure and pirates.

**DRIFTWOOD (Republic).** Clean and wholesome story showing a young doctor's devotion to humanity, a child's faith in God's care, and the lessons she has learned from her minister great-grandfather.

**TYCOON (RKO).** An overdrawn "action"

picture in a South American locale where bridge building and tunnel digging are in progress under the hard driving of a "tycoon" whose beautiful daughter falls in love with the engineer directing these enterprises.

**WILD HORSE MES.A (RKO).** A rip-roaring Zane Grey Western in which right triumphs after much fighting and hard riding. Rapid action, wild horses, good scenery.

## FILMS FOR CHURCHES

**JOURNEY INTO FAITH (34 min.; sound).** A film dramatizing the Easter story and making realistic the meaning of the Resurrection. Main character is Cleopas, a provider of sheep for the Temple at Jerusalem, who becomes a follower of Jesus. The climax is the Emmaus Road experience and the recognition of Christ at the breaking of bread. Rental: during Lent and Easter, \$14; other times, \$8.

**BLIND BEGGAR OF JERUSALEM (30 min.; sound).** Episodes in the last week of Jesus' earthly ministry are suited to Lenten showings. This one deals with the man whom Jesus healed, continuing his story from the brief account given in John 9. Rental: \$8.

**MAN OF FAITH (20 min.; sound).** The story of the sick man who was let down through the roof by friends so that Jesus could heal him. Main character well portrayed, as are the others who in this film are drawn to the Master. Rental: \$6.

**NO GREATER POWER (24 min.; sound).** The dramatized account of Zaccheus as told in Luke's gospel. The subtle changes in Zaccheus, as well as the more dramatic episodes in the film are well done. Rental: \$6.

**A CERTAIN NOBLEMAN (20 min.; sound).** Based on the story told in John 4, this film is useful for teaching lessons relating to Jesus' divine authority and power. The customs and habits of the time are also depicted. Rental: \$6.

**WHO IS MY NEIGHBOR? (20 min.; sound).** Pointedly stressing the attitude of Jesus toward racial minorities. It is based on the parable of The Good Samaritan, as related in Luke's gospel. Rental: \$8.

## Gallmeyer Urges Lutheran Unity

"THE CLERGYMEN, not the laymen, have made the Christian church's contribution to society in America," stated

**Colorado** E. J. Gallmeyer, director of the Federation of Lutheran Clubs, recently. He was speaking before a mass meeting of Lutheran men at the Denver YWCA.

Urging unification of all church branches through laymen's groups, he said, "There has not been a major statement by any Lutheran group in the last hundred years that could not be accepted by all the groups by a simple emphasis on similarities rather than differences."

He maintained that real unification can come only through lay action and the help it can give the preachers. "We, the laymen," he said, "have the job to maintain the healthful environment in which the church can grow as a unified force in America. The last hundred years belonged to the preachers. The next hundred years belong to us, the laymen."

Mr. Gallmeyer spoke before Lutheran Men of Denver, intersynodical laymen's organization affiliated with the Federation of Lutheran Clubs. A former postmaster at Ft. Wayne, Ind., he is now vice president of the Wayne Pump Company there.

Headed by Herman J. Feucht, Denver banker, the group adopted its constitution



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and set as objectives the joint sponsorship of concerts, charities, a Lutheran hospital, and church athletic leagues. In addition to Mr. Feucht, other officers are O. J. Jorgenson, vice president; Vincent Lorimer, secretary; and Ray Berger, treasurer.

## Ga. Churches Add Parish Workers

NEW PARISH WORKER at Redeemer Church, Atlanta, is Miss Hazel M. Anderson. She assumed her duties Dec. 1, after 15 years at Luther Place Memorial Church, Washington, D. C.



In 1930 Miss Anderson came to Washington and for four years took courses at the Columbia Bible Training School. At Luther Place she first served as parish

secretary, then as parish worker.

Under the direction of Pastor John R. Brokhoff, she will work within the field of religious education, which includes the Sunday school, Children of the Church, and vacation Bible school. She will also lead youth activities of the congregation and do Lutheran college student work in Atlanta.

Within the last year baptized membership at Redeemer Church has increased 142, confirmed membership 121, and communing membership 127.

FIRST FULL-TIME Lutheran parish worker in Savannah is Miss Rachel Park, who has joined the staff of St. Paul's Church. She is a graduate of Newberry College and has taken additional commercial work at a business college. She is the daughter of the Rev. G. H. C. Park, Chapin, S. C.

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## CAMPUS

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### Thiel to pay debt

¶ A debt of \$42,000 will be wiped out at Thiel College at the founder's day cele-

bration Feb. 2. This money was raised among friends of the college in December and January. Remainder of Thiel's debt, \$70,500, has been amortized by the Pittsburgh Synod and will be paid in 1958. Speaker on the founder's day program will be Dr. Paul H. Roth, president of Northwestern Seminary.

### Scholarships for Lutherans

¶ Eight \$1,000 scholarships for training in medical social work are being offered by Wheat Ridge Foundation for the academic year 1948-49. Applications, to be secured from the Committee on Scholarships, Valparaiso University, Valparaiso, Ind., must be submitted before April 1.

Included in the requirements: The applicant must be a member in good standing of a Lutheran congregation. The applicant must hold a bachelor's degree from an accredited college or present evidence that he will have such a degree by June 30.

Recipients will be eligible for further scholarships if they establish a satisfactory record in their first year.

¶ Five three-year scholarships to the Lutheran Memorial Hospital School of Nursing at Newark, N. J., have been given by Holy Trinity Church, East Orange, N. J. They are open to properly qualified girls of any Lutheran synod.

One of the scholarships is a memorial to John Joseph Herbert, former president of the Lutheran Hospital of Brooklyn and father of the Rev. Arthur Herbert, pastor of Holy Trinity Church. Another is named in honor of Louise Lindemann, former superintendent of Brooklyn Lutheran Hospital and sister of Pastors Paul and Fred Lindemann.

### At the seminaries

¶ Philadelphia Seminary will graduate 13 students at its commencement, Jan. 29, in St. Michael's Church, Philadelphia. Speaker will be Dr. William F. Zimmerman, president of Thiel College. At the same service Dr. John Walter Doberstein will be installed to the Ministerium of Pennsylvania professorship.

## Average Church Attendance Falls Far Below Communing Membership

ALBANY—Average Sunday attendance in 28 churches of the Eastern Conference was only 53 per cent of the communing membership in 1946. This is the report of Statistician Herbert N. Gibney, who recently made a survey of churches in the area. Communing membership was 5,181. Average Sunday attendance was 2,744.

"The attendance figures include many who are not church members but visitors,"

Pastor Gibney stated. "Hence the percentage of members attending is actually much lower than 53."

Answers concerning interdenominational relationships indicated a strong trend toward Lutheran exclusiveness. No churches united with other denominations in communion services. Only 35 per cent united in weekday schools; 34 per cent in vacation Bible schools; 23 per cent in Lenten services. Fifty-six per cent of the churches invited other pastors to preach in their church.

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were under the minimum suggested by the conference; \$2,500 plus parsonage. One pastor received \$1,400; two received \$1,500. . . . Average age of 40 pastors in the territory was 43 years.

Of the 22 pastors who kept a record of pastoral calls, one made more than 1,100 calls in 1946. One made between 1,000 and 1,099; one between 900 and 999; and one between 800 and 899. Lowest record was that of one pastor who made between 200 and 299 calls.

Forty-seven per cent of the pastors usually offered prayer on calls.

Black robe alone was worn by 32 per cent of the pastors. Cassock, surplice, and stole were worn by 30 per cent; black robe

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and stole by 28 per cent; cassock and surplice by 5 per cent; and no vestments by 5



SEVEN-YEAR-OLD Christ Church, Johnstown, Pa., burned its six-year-old mortgage recently. In 1947 the 144 communing members of this congregation raised over \$3,500 for debt elimination and paid 250 per cent of their LWA quota. Participants in the ceremony were Ira J. Williams, left, debt reduction chairman; Pastor Francis B. Myers; Wilbur C. Bell, president; Mrs. Cora Picking, oldest charter member



LAST OF A \$69,300 INDEBTEDNESS was burned at Zion Church, Olney, Philadelphia, Dec. 14. Clergy taking part in the service were Dr. G. H. Bechtold, left, executive secretary of inner missions for the Ministerium of Pennsylvania; Dr. Bela Shetlock, pastor; and Dr. Paul J. Hoh, president of Philadelphia Seminary. Zion Church was dedicated in 1928

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per cent. One clergyman wore the alb and chasuble at communion services.

All pastors held confirmation classes for young people. One pastor required 60-69 hours of instruction; two required 20-29 hours; six required 40-49 hours; 11 required 30-39 hours; 13 required 20-29 hours; one required 13 hours; and one required 10 hours. All pastors indicated that they give instruction to adults before allowing them to join the church.

Seventy-seven per cent of the pastors baptized infants in the church except in case of emergency. Seventy-nine per cent baptized adults in church.

Thirty-six pastors reported a total of 286 weddings in 1946. Sixty-five per cent of these were solemnized in church; 25 per cent in the parsonage; and 10 per cent in the bride's home. Seventy-six per cent of the funerals were conducted in a funeral parlor; 15 per cent at home; and 9 per cent in church.

The questionnaire also sought suggestions for improving the work of the church. Among the recommendations, three stood out: 1) More visiting of parishes by officers of synod and conference. 2) Change in the method of administering affairs of synod through conferences and a realignment of congregations in Eastern Conference. 3) An established church order regarding certain practices such as union services and the type of elements used in communion.

## Bitgood Joins Holy Trinity Staff; Weyl Supplies Atonement Pulpit

**BUFFALO**—New organist and choir director at Holy Trinity Church, Buffalo, is Dr. Roberta Bitgood. Formerly she was organist and director of music at Westminster Presbyterian Church, Bloomfield, N. J., and director of music at Bloomfield College and Seminary.

In 1945 she received the doctor of sacred music degree from Union Seminary, New York City. For this she wrote a cantata

based on the book of Job. This is being published.

At Bloomfield Dr. Bitgood also directed other choral groups: YMCA glee club, YWCA glee club, the Schering Corporation choral club, and the vocal ensemble of the State Federation of Women's Clubs. For two years she was dean of the Metropolitan

New Jersey chapter of the American Guild of Organists and for three years was state chairman of choir festivals for the New Jersey Federation of Music Clubs.

Her compositions have been used in the U.S., Australia, and the Hawaiian Islands.

Among pieces of sacred music are "The Christmas Candle," "The Greatest of These is Love," and "A Good Thing it is to Give Thanks."



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Since coming to Holy Trinity, Dr. Bitgood has begun a series of Sunday afternoon musical services. She has started the use of a "Hymn of the Month," the story of which appears in the monthly church paper. At present she directs three choirs at Holy Trinity.

A LUTHERAN LEADERSHIP training school is being conducted on Monday evenings at Holy Trinity Church. Courses offered are: "What the Lutheran Church Believes," "For Choir Directors and Organists," "How

to Teach Social Hygiene to Children," "The Church and Today's Problems," and "The Non-Christian Religions of the World."

DR. JOHN A. WEYL, 77-year-old retired pastor, has been supplying the pulpit of Atonement Church, Buffalo. Dr. Weyl was formerly pastor of Grace Church, New York City. Since his retirement he has supplied many congregations in the metropolitan area of New York and in the Western Conference. He was graduated from Philadelphia Seminary in 1893.

Former pastor of Atonement Church was the Rev. Hugo L. Dressler. He is now serving Holy Trinity Church, Hickory, N. C. Here he succeeded Dr. Voigt R. Cromer, new president of the North Carolina Synod.

A RECOMMENDATION that greater interest be taken in interdenominational work was adopted by the Western Conference WMS at the fall convention. Over 380 women attended the sessions in Zion Church, Niagara Falls, Dr. Arthur H. Schmoyer pastor.

Officers elected were: Mrs. Eugene Stowell, president; Mrs. Charles Davis and Mrs. Carlton Schramm, vice presidents; Mrs. Frederick Wells, recording secretary; Mrs. Clifford Butterer, corresponding secretary; Miss Florence Resler, statistical secretary; and Mrs. Carl Koeberle, treasurer.

## Ohio Church Leaders Drop Speech By Wallace From Council Program

By WRAY C. SMITH

DAYTON—Henry A. Wallace has canceled an engagement to speak at the convention of the Ohio Council of Churches, Jan. 28, officials reported recently.

Arrangements for the speech were made two years ago when the presidential candidate was still secretary of commerce.

Both he and the Council authorities agreed that his speech best be dropped in view of his recent political move. Clergymen throughout Ohio reacted with both

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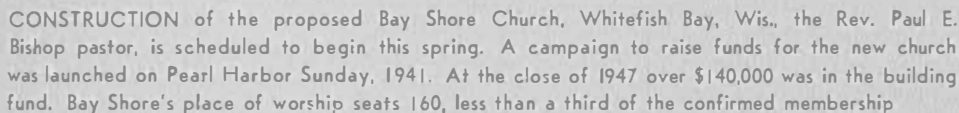
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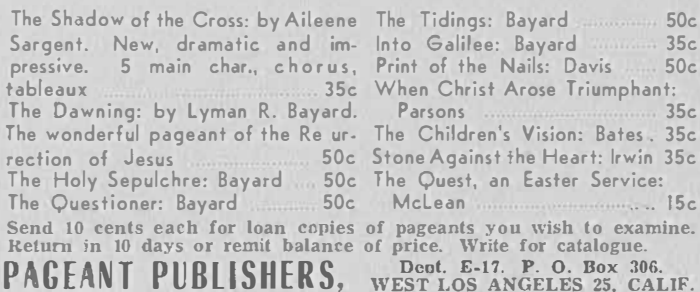
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INSTALLATION of the Rev. Charles O. Thompson as new institutional worker and adoption of a \$30,000 budget were scheduled highlights of the meeting of the Inner Mission League of Dayton and the Miami Valley. Sessions were held Jan. 18 with the Rev. Calvin Risch presiding.

CHAIRMAN of the \$47,200 campaign for the Church Federation of Dayton and Montgomery County is Carl Eberhart, member of First Lutheran Church. He is

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a member of the stewardship committee of the Ohio Synod.

PASTOR H. C. CASTOR resigned from the pulpit of Second Church, Springfield, Jan. 15. . . . Resignation of Pastor Wray C. Smith from Second-Trinity Church, Dayton, will become effective April 1. He will begin a mission in South Mansfield.

HERE AND THERE: Evangelism campaigns in the Lutheran churches of Dayton and Springfield will begin Feb. 8. . . . ULC pastors of Columbus and vicinity recently organized a ministerial association. Dr. E. Clyde Xander was elected president. . . . Southern Conference pastors will meet for a pre-Lenten retreat Feb. 3. It will be held in Trinity Church, Lewisburg, Dr. H. C. Getter pastor.

A survey that will "cover the organization and the assignment of functions and responsibilities in all areas of the college" has been authorized by the Wittenberg College board of directors. . . . Remodeling of the present college chapel is nearly complete. This work has been made possible through the generosity of the late Prof. Robert H. Hiller and his widow, Mrs. Florence Hiller. . . . Work on a new student health center is nearing completion. . . . Speaker at Hamma Divinity School Jan. 5-6 was Dr. Hans Asmussen, chancellor of the Evangelical Church in Germany.

## Christ Has No Office Hours,'

### Schaediger Tells Luther Leaguers

PITTSBURGH—"If the world's young people today were to kneel at the feet of

Christ, seeking the Master's command, that command would be 'About face!'" Alvin Schaediger, former president of the Luther League of America was speaking to Western Conference leaguers at Christ Church, Beaver Falls.

"We can get nowhere standing still," he continued. "Christianity isn't something you can bring out, dust off, and let shine every Sunday. If it's going to mean something, it has to be used all the time. Christ has no office hours, and neither must your Christianity."

Mr. Schaediger, who also spoke to the young people of the Central Conference at St. John's Church, McKeesport, stressed the importance of thinking right thoughts. He said that most high school students have lost the art of thinking.

MEMBERS of Calvary Church, Wilkinsburg, have adopted a building improvement program. First project is the church basement. . . . Recent speakers at Calvary were Dr. Paul Empie, LWA director, and Missionary Andrew Mazak from Argentina. . . . Pastor A. E. Steinfurth has organized a new class of 36 young adults.

HERE AND THERE: St. Paul's Church, Glenfield parish, has received a new lectern Bible. . . . Total contributions for 1947 reached a new high record at St. James' Church, Emsworth, the Rev. B. F. Wise pastor.

Communing membership at Aspinwall Church, Pittsburgh, has reached the 300 mark. A special committee is at work on preliminary plans for an addition to the church building. The congregation has received a \$500 bequest from the estate of the late E. L. Bayler. An altar desk and altar service book have been given by A. L. Artzberger in memory of his wife. He has also presented a new baptismal font. The Rev. George E. Little is pastor.



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LONG-SUFFERING Japanese-Americans in Berkeley, Calif., recently marked 25 years of Christian activity. When the group returned from World War II internment camps they found that their church equipment had been used for firewood and the building abused. They renovated the auditorium and converted the upstairs into temporary living quarters for Japanese-Americans. The Rev. S. O. Thorlaksson, a former missionary to Japan, has been serving the congregation

## Three Lots Given Austin Church; Missouri Laymen Join Brotherhood

FIRST ENGLISH CHURCH, Austin, has received three lots on the north of its property as a gift from a small group of laymen.

One man in the congregation, after consulting with two or three others, concluded that there was danger of the church's being "fenced in." He investigated the situation until he discovered that nothing less than three lots could be purchased at a cost of \$6,000.

**TEXAS**

Four men immediately pledged \$4,000. In order to raise the additional \$2,000 they called on a few additional men and without difficulty raised the entire amount. The deed for the three lots was presented to the church free of encumbrance by Dr. P. E. Suehs in behalf of the laymen.

A second project has been tackled by the laymen of First Church through the Brotherhood. They have constructed a 30 x 38-foot Boy Scout hut. Because of the donation of much material and labor the cost ran around \$1,500 instead of about \$5,000.

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Men of the church are financing the entire project.

SINCE PASTOR THOMAS J. DALY has been serving St. Mark's Church, Corpus Christi, Sunday school enrollment has jumped from 27 to 45, church membership from 37 to 84, and church attendance from 19 to 66.

... The Rev. Richard Schuetze, retired pastor, has been voted the honorary title of pastor emeritus of this congregation.

THE VALLEY LUTHERAN LAYMEN'S LEAGUE, an intersynodical brotherhood of men in the Texas Rio Grande Valley, has been organized. Lay leaders from ULC, Augustana Synod, ALC, and eight Missouri Synod congregations are co-operating. Conrad E. Broden, president of the Texas Synod Brotherhood and member of Grace Church, Harlingen, was elected temporary secretary.

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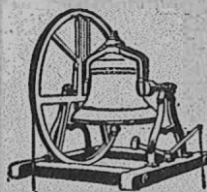
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## DECEASED

**William S. Dysinger**

Dr. William S. Dysinger, who was for almost 30 years pastor of English Lutheran Church, Los Angeles, Calif., died Nov. 13. He was born in Juniata County, Pa., Oct. 1, 1862.

Dr. Dysinger taught at Carthage College for six years. In 1894 he accepted a call to Lena, Ill. Other pastorates followed: Freeport, Ill.; Camden, Ind.; Logansport, Ind.; Sioux City, Ia.; Vandergrift, Pa.; Wheeling, W. Va.; Los Angeles, Calif. In 1919 he received a divinity degree from Midland College.

While at Los Angeles Dr. Dysinger helped organize the California Lutheran Hospital. He served as superintendent for two years and was president of its executive board for several years. He was president of the Los Angeles Church Federation for over three years and served on its executive board for 20 years.

In August 1945 he retired and was made pastor emeritus of English Church. Since February 1947 he had lived with a daughter in Washington, D. C.

Funeral service was conducted Nov. 15 by Pastor L. Ralph Tabor of Luther Place Church, Washington. Pallbearers were young Lutheran pastors.

A memorial service was held in Advent Church, Los Angeles, Calif. Participating were the Rev. Henry Scherer, pastor of Advent; Dr. James P. Beasom, president of the California Synod; Dr. Albert B. Schwartz, pastor of First English Church; the Rev. Edward N. Spirer, who had been baptized by Dr. Dysinger; and the Rev. Orval Awerkamp, who had been confirmed by Dr. Dysinger.

**John Henry Graf**

Dr. John Henry Graf, former professor at Thiel College, died Jan. 12 in Kenosha, Wis. He was born June 7, 1874, in Speicher, Canton of Appenzell, Switzerland.

In 1894 he came to the U.S. and worked for two years in a department store in

Johnstown, Pa. He was graduated by Thiel College in 1902 and by Chicago Seminary in 1905. He served parishes in Leetonia, Ohio; Benwood, W. Va.; and Mahoning County, Ohio. In 1923 he was elected professor of German at Thiel College and remained there until his retirement in 1944. The school honored him with the doctor of divinity degree in 1942.

Dr. Graf served on the Thiel board of trustees for nine years. For four years he was secretary. He was for many years secretary of the now West Conference of the Pittsburgh Synod. From 1914 to 1918 he was German secretary and member of the executive committee of the Pittsburgh Synod.

Besides his wife, Dr. Graf is survived by a daughter, Mrs. Ruth Obenauf, East Liverpool, Ohio; and four sons: the Rev. Paul L. Graf, Hugo Graf, and Theodore Graf, all of Kenosha; and Carl Graf, Corpus Christi, Texas.

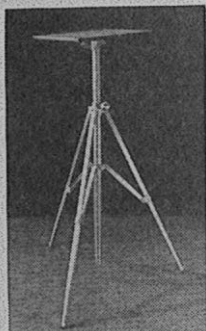
Funeral service was conducted by Dr. Richard Gerberding, president of the Northwest Synod, in Trinity Church, Kenosha, Jan. 16.

## ULC CALENDAR

### FEBRUARY

2. Special meeting of Ministerium of Pennsylvania at 10.30 A. M. at Muhlenberg College in Allentown to consider restoration of the administration building at Muhlenberg College.
- 3- 5. Georgia-Alabama Synod. Christ Church, Birmingham, Ala.
- 3- 6. Virginia Synod. St. Mark's Church, Roanoke, Va.
9. Pacific Synod. A special meeting will be held at Trinity Church, Longview, Wash., 1:30 P.M., to consider purchase of a hospital at Longview. Walter I. Eck, Secretary

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# in conclusion . . . . .

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WHAT I WANT to say on this page is that I hope every ULC Sunday school has given a generous offering this month for rebuilding the hospital in Tsingtao, China. If no offering was received in January, there is still time for it in February.

I hadn't expected to state my main point so bluntly and abruptly. Perhaps I should have started with a description of the low standards of health in China today. But Miss Reich has done that in her article in *THE LUTHERAN* this week.

I might mention the strategic importance of Tsingtao, a seaport city which will not be seized by Communists unless the U.S. Marines are withdrawn. It is the place where Chinese refugees are coming for safety, and where a good hospital is especially needed. It isn't necessary to explain that, because Dr. Anspach did it very thoroughly in this paper two weeks ago.

Dr. Grady Cooper, who came home from Tsingtao only a month ago, gave us in *THE LUTHERAN* last week a good report of the present situation in the Shantung area. Instead of advising that we close our mission and run away, he wrote, "This is not a time for retreat in China, but a time to take advantage of opportunities that lie before us."

IT SEEMS THERE isn't much left for me to write, except that the offering for the Tsingtao hospital should be received!

Under the circumstances, why go into a lengthy explanation? China is in the middle of a dark and doubtful civil war. Missionaries have been killed this month in the Yangtze valley. The Lutheran mission plane rescued 25 mis-

sionaries at Hankow on Jan. 14. Perhaps by this time it has managed to bring out 100 more from Laohokow.

At the first opportunity, these missionaries will go back into Hupeh province, or any other danger zone. They take the risk because they know the Chinese need them, need the Gospel they preach, need the medicines and surgery they supply. They are willing to be killed, if necessary, in doing the work of their Lord.

Then why should we need further argument to convince us we should give at least \$60,000 this month to rebuild the hospital in Tsingtao? The faith and courage of these missionaries is the one argument that counts. You couldn't write to a missionary and say, "Dear Sir: I don't feel like risking my five-dollar bill in China under the present circumstances" . . . when you know he is willing to risk his life.

MISSIONS ARE ALWAYS the church's great investment for the future, not like buying 4 per cent guaranteed bonds but like buying a bushel of seed for the next harvest. There will be crop failure in some of the fields, but not total failure, unless we fail to plant.

If you ever feel pessimistic about the future, fold up a five-dollar bill and put it in an envelope for missions. That ought to improve your morale. For that's a sure and safe way of guaranteeing that in some future day there will be men on earth who will trust God as you do, and live according to His will as you try to live. You may lose as much as \$3.75 of your investment, but the remaining \$1.25 will produce at least 100 per cent return.

—ELSON RUFF

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