

The LUTHERAN



BAPTISM

This is the 412th baptism in Faith Church, St. Paul, Minnesota, in 1947

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5 CENTS



The Broken Record

THE SOUND of church bells came faintly. I punched my pillow in disgust and rolled over in bed. *Fine place, I thought, for a Sunday school teacher at 9.30 on Sunday morning.*

What's more, I had not missed a Sunday in 27 years. Now my perfect attendance record was shattered.

Dr. Mueller, my physician, had felt sure I would be out of the hospital in less than a week, but complications extended my stay.

I picked up my teacher's book, scanned the lesson I had prepared, then hurled it to the foot of the bed as Dr. Mueller walked in.

"Feel better?" he asked.

"No," I replied petulantly. He knew very well how I felt. I had argued at great length about the importance of keeping my attendance record.

"You know," he said, pulling up a chair, "some of my patients die. My record is not 100 per cent perfect, but

that doesn't change my desire to cure people."

I started to interrupt, but he held up his hand. "Your desire for 100 per cent attendance is a symbol of your attitude toward God. It means you believe He should receive your best effort. Missing a Sunday hasn't changed your attitude has it? You still believe that He deserves your best?"

"Yes," I agreed.

"Then," he concluded, "the really important element of your religion hasn't been harmed by a break in your record."

I thought about that a while. "Say," I blurted out, "that's it!"

"What?" he asked.

"The illustration for next Sunday's lesson," I exclaimed. "It's on the danger of making good works more important than faith."

He assured me I would be in Sunday school to teach it.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. The baby baptized on Dec. 28, 1947, is Susan Katherine Elizabeth Koenig. She was the 412th infant baptized last year by Dr. Charles L. Grant, pastor of Faith Lutheran Church, St. Paul, Minn. Pastor Grant's baptism record is phenomenal: he has baptized 7,242 infants since he organized Faith Church in 1914, an average of 219 a year for 33 years.

Next Week: CAN COMMUNISTS BE CHRISTIANS? - By J. Igor Bella

THE CHURCH IN THE NEWS

THANKSGIVING

ULC Executive Board at its January meeting expressed the gratitude of the church for the successful outcome of appeals for offerings in 1947.

The United Lutheran Church in America for the calendar year 1947 has gathered for its regular annual budget, in addition to large sums for special causes, the sum of \$2,387,390.25, largest amount ever raised in the thirty-year history of this body. It represents 96 per cent of the benevolent goal and a 7 per cent increase over the amount received in 1946.

The National Lutheran Council has just announced the over-subscription of its \$10,000,000 goal toward which the ULCA gave a little more than its quota, contributing \$5,007,565.95 toward the total receipts of \$10,502,356.42.

This double achievement would be cause for gratitude to God in normal times, but in this period of history, when our benevolent offerings lie so directly in channel of the curative and rebuilding activity of mankind, we are doubly grateful.

Therefore, we offer our praise and unfeigned thanks to God for the granting of His Holy Spirit in the lives of our people, Who has enabled the Church to enjoy in the period of its greatest challenge its greatest happiness. We pray God's continued blessing upon the United Lutheran Church in America and upon Christian people everywhere as they cheerfully look to new goals and with great faith carry forward the healing and constructive ministry of the Church until the kingdom of this world shall become the Kingdom of our Lord and Saviour, Jesus Christ.

Within sight

The United Lutheran Church had climbed so near the summit of its 1947 apportionment hopes that it could see the flag flying on the peak. When the last dollar had been credited in the treasurer's books, the ULC was just 4.6 per cent short of its \$2,500,000 benevolence objective.

The church had never before come so near reaching its benevolence apportionment goal. In 1946 the amount received had been \$2,153,056—which was 86.1 per cent of the \$2.5 million-mark. In 1947 the amount received was \$2,387,390. This was 95.4 per cent.

Executive Board hears story

Figures for 1947 were reported to the ULC Executive Board on Jan. 21. Accounts for the preceding year had closed Jan. 20. Church executives were told that more than half of the 32 ULC synods reached or exceeded 100 per cent in apportioned benevolence payments to the United Lutheran Church.

Kansas, Nova Scotia, Texas, and Virginia synods fulfilled the ULC quotas, along with 12 others which had also reached this goal in 1946. The South Carolina Synod was another moving into the 100 per cent bracket. In 1944 it attained 64 per cent; in 1945, 77; in 1946, 89; and last year, 100.

The Ministerium of Pennsylvania—contributing \$469,135 to the ULC treasury—fell only 3 per cent short in an all-out effort to reach 100 per cent in celebration of its 200th birthday. Highest on the percentage list was the Rocky Mountain Synod, 159.6. It led the list in 1946 also, with 116.5 per cent.

The Virginia Synod advanced from 79.8 per cent in 1946 to 101.4 last year, and Texas Synod from 71.1 to 100 in 1947. The Midwest Synod rose from 52.5 in 1946 to 80.2, and the New York Synod from 66 per cent to 77. Pittsburgh Synod progress was from 83.8 per cent to 94. The Canada Synod almost doubled its offering: \$19,472 (35.6 per cent) in 1946; \$32,061 (59.4 per cent) in 1947. The Wartburg Synod advanced from 43.6 per cent to 62.7. (*Full report on page 35.*)

Where the money goes

Fifteen men sharpened their pencils and sat down to figure. They were the "Allocation Commission," pastors and laymen from all areas of the United Lutheran Church. They met on Jan. 20 with 13 members of the ULC Executive Board. They had \$710,284 to spend.

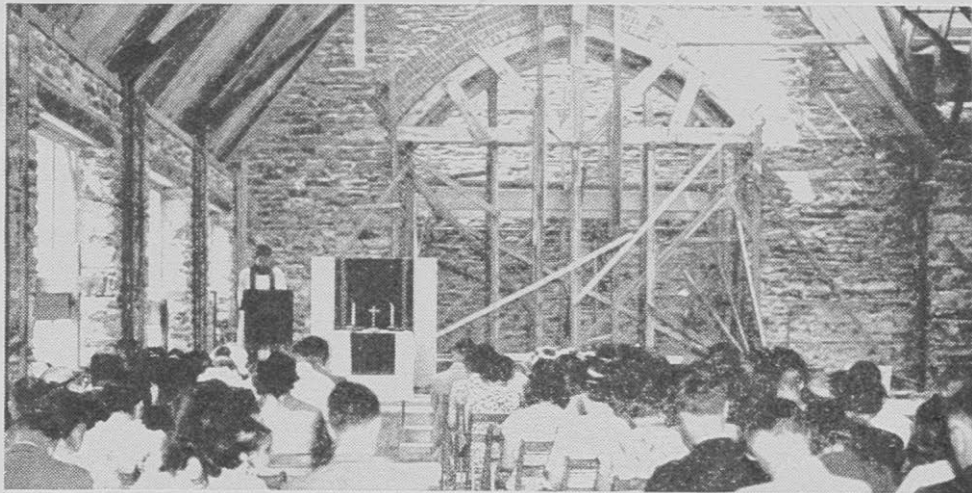
This was the amount of ULC appor-

tionment receipts for 1947 which remained unspent after the church's boards and agencies had received their budgeted allotments. Representatives of each board and agency appeared before the commission to describe special needs for which the remaining money might be given.

Altogether the needs described would require expenditure of \$1,383,963. And there was only \$710,284 in the bank. The commission was obliged to decide which requests to grant.

Difficult decisions

To the Board of American Missions the Commission allotted \$198,500. It was explained by Dr. Z. M. Corbe that 40 home mission congregations had been organized in ULC synods in 1947, twice the annual average of recent years. Another 40 could be established in 1948.



ONE MISSION CONGREGATION GETS NEW CHURCH

Most congregations recently organized have been prevented by high costs from constructing church buildings. In the U.S. it now costs \$48,000 to build a simple church which would have cost \$21,000 in 1941. Reformation Church, Philadelphia, held its first service in a partly finished building on Christmas Eve, and dedicated the completed building on Feb. 1.

A mission congregation must have at least \$14,000 from the American Board in its first year of existence. Along with other initial expenses, a parsonage must be purchased in most new mission fields, as rental housing is almost unobtainable. Dr. Corbe presented detailed figures showing need for \$690,000 to finance 1947 and 1948 missions.

After whittling away at the \$690,000 estimate—since the total to be divided among all boards and agencies was only \$710,284—the commission settled on \$198,500 as the best it could do under the circumstances. This was the largest sum allotted to any of the boards.

Money spent quickly

Second highest allotment made by the ULC Allocation Commission from funds received by the church in 1947 was \$141,390 to the Board of Foreign Missions.

In a 5,000-word explanation, the Foreign Board outlined its plans for restoring the badly shattered mission work in Japan, meeting the unusual expenses resulting from inflation in Asia and Africa, and replacing buildings and equipment on the mission fields. Dr. Luther Gotwald, executive secretary of the Foreign Board, stated that \$212,090 was the amount urgently needed.

Inflation in U.S. living costs was the major factor influencing the commission to grant \$140,750 to the Board of Pensions. To 414 retired ministers a grant of \$200 apiece was made, supplementing their annual pension of \$300 each. Much smaller grants were made to 659 widows of pastors.

Remainder

With almost 70 per cent of its \$710,284 spent in giving minimum assistance for home and foreign missions and for pen-

sions, the allocation commission was obliged to cut requests from other boards and agencies drastically.

The Board of Education received \$4,500 toward the \$90,000 it requested. The Board of Social Missions got \$10,000 for expansion of its program of evangelism, and \$2,700 for work among immigrants arriving in Canada. The Board of Deaconess Work was granted \$33,474 to meet deficits at the Philadelphia Motherhouse and to further its program of training women for full-time church work.

For its effort to raise ULC Sunday school enrollment to a million, and to establish a department of visual aids, the Parish and Church School Board received \$10,600. An additional \$22,658 was granted to the National Lutheran Council and \$15,000 to the American Bible Society. The Federal Council of Churches will get an added \$2,000, and another \$2,000 will go to the World Council of Churches. For 1947 and 1948 motion pictures intended to inspire the church in more generous giving, \$70,000 was allotted. Expenses of the 1948 ULC convention and a half-dozen other miscellaneous items took the remainder of the fund.

Church to organize in Argentina

A United Lutheran Church of Argentina will come into existence next month, according to action taken by the ULC Board of Foreign Missions and Executive Board.

The 40-year-old mission of the United Lutheran Church in America will organize as an independent church. A proposed constitution was ratified by ULC executives in January.

Headquarters of the new church will be Buenos Aires. Doctrinal basis will be the same as that of the ULCA. In many respects the organizational struc-



NO MORE U.S. DINNERS

Dr. Hans Asmussen, photographed with Sister Anna Ebert at dinner meeting in Philadelphia, returned to Germany Jan. 21 after two months of lecturing in the U.S.

ture of the new church will be like that of the ULCA. Administration will be under the direction of a president and executive council. Conventions will be held annually. It is likely that the new church will apply for acceptance as an associate synod of the ULCA.

Aid to Lutherans in preparing a constitution for a national church in Argentina was given during the past year by the Rev. Robert Oberly. He went to Buenos Aires as a representative of the ULC Board of Foreign Missions. United Lutheran policy is to aid missions in all parts of the world to become self-governing churches as soon as they are ready. Of six fields where ULC missionaries are at work, Argentina is the fourth to organize a self-governing church. Others are India, Japan, and British Guiana. A church

in Liberia is in process of formation.

The church in Argentina will advance as rapidly as possible toward self-support. Ten per cent of the amount now supplied from North America will be assumed this year, with an understanding that a further 10 per cent will be managed annually thereafter.

Asmussen goes home

Rough days were ahead for Dr. Hans Asmussen, chancellor of the Evangelical Church in Germany. As he left the U.S. on Jan. 21, he had received word of an attack launched against him by German churchmen. His removal from the top position in the Evangelical Church—Protestant federation formed soon after the war—has been demanded by opponents.

Dr. Asmussen has been a sharp critic

of the theological and political opinions of Dr. Karl Barth, noted Swiss scholar. The Barth disciples include a large number of the Reformed clergymen in Germany, and also Dr. Martin Niemöller among the Lutherans.

The move to oust Dr. Asmussen from office originated in the Theological Society of Württemberg-Baden, and was explained on Dec. 15 in the church newspaper, *Für Arbeit und Besinnung*.

There will be a Lutheran church of the world some day, Dr. Asmussen said just before leaving New York. Such unity will be achieved first in the United States, he predicted. He said the badly shattered churches throughout the world are now depending on American churches for a sense of stability as they meet their difficult problems.

Christian Education year

To the ULC Executive Board last month came a proposal for gathering \$6 million for colleges and seminaries in 1950. All other special appeals would be sidetracked during that year. Synods would raise the money in a united effort, but offerings in each synod would be largely earmarked for the colleges and seminaries that synod regularly supports.

Plans for the special appeal have been formulated by the ULC Board of Education. They will be presented to the church convention in October.

A detailed schedule of synodical quotas has been prepared by the Board of Education. Total amount asked in the Ministerium of Pennsylvania—for example—would be \$1,152,000. Of this amount \$145,000 would be given to the Philadelphia Seminary and \$880,000 to Muhlenberg College. The remaining \$127,000 would go into a special aid fund administered by the Board of Education for institutions in small synods.

Next largest quota would be for the Synod of Central Pennsylvania, \$902,000. Gettysburg Seminary would receive \$93,000 of Central Synod offerings, Gettysburg College would get \$417,000, Susquehanna University \$300,000, and the special aid fund \$92,000.

Totals for all ULC seminaries would be \$895,750; for colleges, \$4,504,250, and for the special aid fund, \$600,000. All campaign results for colleges and seminaries conducted between October 1946 and December 1949 could be counted toward the total assignments of synods in the Christian Education Year appeal.

Change in delegation

Dr. Clarence C. Stoughton was chosen by the ULC Executive Board on Jan. 21 as a delegate to the first assembly of the World Council of Churches. He takes the place of Dr. Henry Beisler who resigned from the delegation. Dr. Stoughton, a layman, is secretary of the stewardship department of the ULC.

Four alternate delegates to the Amsterdam gathering in August were named: Dr. O. Frederick Nolde, chairman of one of the four study commissions scheduled to report to the World Council; Dr. Stewart W. Herman, formerly a World Council staff member; J. Lindsay Almond, U.S. Congressman from Virginia; Miss A. Barbara Wiegand, formerly treasurer of the Women's Missionary Society.

Deaconesses are coming

A few of the churches that have been waiting five or six years to secure a parish deaconess may receive one within two years. But the names of many other congregations will remain on the "no deaconess available" list, members of the Board of Deaconess Work heard at their January meeting.

Six girls were approved to become candidates for the diaconate at the meeting. This will bring the total number in training to 37. In addition, 26 are studying to become non-garbed parish workers.

A deaconess student from every ULC synod is the goal of the Board for the 1946-48 biennium. At least one girl has enrolled from 15 synods. Largest number—11—are from the Ministerium of Pennsylvania. Other synods represented are: California, Canada, Central Pennsylvania, Indiana, Kansas, Nebraska, New York, Nova Scotia, Ohio, Pittsburgh, Maryland, Pacific, Texas, and West Virginia. In training is one girl from the Virgin Islands.

China is demoralized

Two German deaconesses—whose hospital in China has been confiscated—arrived recently at the Philadelphia Motherhouse. Seven of their former fellow workers in Peiping have been sent back to Germany. Eight others have been assigned to other missions in China.

The forces of anti-Christian Communists "are very strong and the Nationalists cannot be trusted," Sister Anna Schoenleber reported. "China is completely demoralized. Almost no one is trustworthy. Bribery is common everywhere."

Only force that can bring China out of "its sickness" is Christianity, she said, but there is no sign of Christianity's becoming powerful enough to do so. One bright spot in the dismal picture is the work of the native Chinese pastors. They are able to appeal to their fellow citizens more effectively than foreign missionaries.

"How long the war will last depends on the outside world," she said. "There are too many Chinese on both sides who

are making money out of the revolution to stop it."

While in America, Sister Anna will lecture for the cause of the diaconate. Sister Helena Bayha, who accompanied her to the U.S., will work in the children's hospital at the Philadelphia Motherhouse.



NEW USE for a hidden microphone and recording machine have been found by an Atlanta, Ga., pastor. Every Sunday he records his sermon so that in the following week he may criticize its effectiveness. He hopes in this way to avoid "pulpit mannerisms" which may distract his listeners

Begin at Jerusalem

New York City is the biggest mission field in any land, Dr. Mark A. Dawber told the Home Missions Council of North America last month. There are at least 3.5 million New Yorkers over 14 years old who are without active membership in any Protestant, Roman Catholic, or Jewish congregation.

Protestant church membership is only 7.1 per cent of the city's total population. There are a million Jews outside any synagogue or church.

WORLD NEWS NOTES

More coal

COAL PRODUCTION in Europe is increasing. Poland is doing better than ever, and seriously plans to enlarge her western markets. Incidentally that will increase her chances to get loans from the U.S. Holland expects to produce 12,000,000 tons in 1948, which is over 90 per cent of her prewar output. This will make her almost self-sufficient.

Encouragement is found in the 100 American locomotives recently sent to Poland to speed delivery of coal to western Europe; also in the project to gather together 15,000 former German freight cars now scattered throughout Europe. They had been distributed among various countries to replace rolling stock taken from them or destroyed by the Nazis.

These are being assembled in the British-American zone of Germany, and will be used to move coal from the Ruhr to meet Continental needs.

One thing more should be done to save time and eliminate lost motion. It has been disclosed that at present American coal is being unloaded at Italian ports and shipped across Europe to Austria. At the same time Poland is shipping coal across Austria to Italy. Co-ordination is needed in distribution.

Investment opportunity

THE WAY is opening for the participation of private American capital in the eventual recovery of Europe. Weakness of the Marshall Plan, with its outpouring billions, is that it dissipates much of the sense of personal responsibility on the part of those administering the funds as well as of those nations receiving it. Much of this would be removed if private capital were encour-

aged to enter into realistic dealings with the executives of industries in the needy lands, whose own sense of responsibility would be quickened.

There would be needed an adequate measure of protection on both sides in such transactions, and there the powers of government could be mutually exercised for the respective nationals. Such a process of private enterprise would quicken the interest of the people at large, as well as that of the providers of the capital.

Oil shortage

GRUMBLERS ABOUT the oil shortage in America may be interested in knowing about the still more serious plight of Russia. In the U.S. the difficulty results from an overstrained transportation system and the demands of generosity toward Europe. With Russia it is the dwindling of her oil requisitions from satellite countries.

Though Russia's domestic production has begun lately to increase, it has come from new fields recently opened in the Caucasus and the Kama River regions, and from new areas between the Volga River and the Ural Mountains. Her richest field, old Baku, is losing steadily, and the great Maikop-Grozny area in the Caucasus is far from recovering from Nazi destruction.

Once furnishing 16 per cent of Russia's total prewar production, it turns out less than 7 per cent at present. The drop in satellite production is due to the process of overstraining the present equipment and the failure to open new wells. Iran's "veto" on oil concessions to Russia and the U.S. embargo on oil shipments to Russia have increased Russia's plight.

Incidentally it may be well to compare some production figures. While Russia produced 182,000,000 barrels of oil last year, the U.S. produced more than 10 times as much in the same period, or 1,969,000,000 barrels.

Feeding cattle

LIVESTOCK feed producers are advocating improved menus for livestock on the farms. They assert the new processes will save many billions of pounds of food for man and fodder for cattle, if they are intelligently followed.

1) Pigs should have prenatal care by way of varied foods furnished the prospective mothers. The result will be more piglets (10 per mother instead of the present average of 6), and they will be healthier, grow faster and bigger. 2) Calves should be weaned in six weeks instead of six months, the mother's milk replaced with a special dry food. 3) Beef cattle "should be served an appetizer" before dinner. This social gesture is a "dry cocktail" of nutrient not appearing in hay and grain, but which will give the cattle a hunger for them.

4) Dairy cows are afflicted with dandruff, just like humans. Since this makes them amenable to skin diseases, and they are not as contented as dandruff-free cows, farmers are urged to vacuum-clean their cows at least twice a week. They will repay the courtesy with more milk.

5) Hogs and hens should be taught better manners by means of improved feeding-trough construction. The best device for keeping chickens from scattering grain on the ground is a piece of wire netting in the poultry feed-trough. This higher life on the farm can be tabulated in dollars and cents. Feed-producers will take their share of it in the sale of the special materials.

No sardines

SARDINE EATERS who have been depending on the California hauls will have to look elsewhere, or choose another fish to replace their favorite. For the third year in succession the former vast schools of this slender, silvery fish have withdrawn from the waters of California's coast, each year laying a heavier burden on the processing plants.

The crisis for both processors and consumers has grown so serious that scientists are joining the fishermen in investigating the problem, so far without success or definite conclusions. Oceanography experts, state and federal agencies, and business groups are launching larger-scale expeditions to find a solution of this mystery.

Odds and ends

THE INTERNATIONAL Children's Emergency Fund is busy distributing aid to the children of war-devastated nations. It began recently with a shipment of 3,000,000 pounds of powdered milk to Albania, Austria, Greece, Poland and Yugoslavia, but supplies will soon be sent to seven other European lands and to China. . . . A GERMAN INVENTOR in Cologne has developed a material that has all the physical properties of plywood. The material, made by adding cement under pressure at high temperatures to sheets of peat, can be used for furniture. . . . JAPANESE SCIENTISTS have developed an X-ray process which they claim will increase rice yields by 43 per cent. They expose sprouting seeds to X-rays for three hours before planting. . . . THE UNITED Nations Food and Agriculture Organization is experimenting with the possibilities of increasing the world's resources of vegetable oil by exploiting oil-yielding plants that grow wild in Venezuela.

—JULIUS F. SEEBACH

A PICTURE in Washington newspapers recently showed a homeless family, a fine looking mother with four of her eight children. They had been evicted from their home, not for failure to pay the rent in advance, but because the house had been sold. The father is a painter who earns good wages. The children look bright and healthy, good future citizens. They spend the nights at the Salvation Army headquarters. Neighbors feed the children each day. Where to find a house for the family is a very serious problem.

On another page a headline said, "Crying Baby a Nuisance in Eviction Case." A court order in Memphis, Tenn., had evicted the family because the baby's crying annoyed the landlord who lived in the same apartment house. The judge said "property owners have a right to live peaceably and undisturbed in their homes."

The judge ignored the fact that although the landlord chose to live in the same house, it was not his private home but a business, since he was offering for rent other dwellings in the same building.

Crusaders lose enthusiasm

About the same time an off-the-record meeting was held by some housing officials. They were weary of the real estate lobby's unjust criticisms based on opposition to public housing for families of low income. One of the long-time leaders reminded his colleagues that when they started to do something about getting rid of slums, and doing something for families who can do little for themselves, the fight for decent housing became a great cru-

sade. Since they felt secure in their jobs, maybe they had lost the crusading spirit, he suggested.

Social betterment

Congressman Ralph A. Gamble, chairman of the Joint Committee on Housing which has been holding hearings in cities around the country, says in his report, "Speaking for myself only, it would not appear to me that there is any inclination to reject the proposition that some sort of housing assistance should be given in urban communities to the indigent and to the lower income groups. And if this is true of urban populations it is logically true of rural populations. The question is not so much one of a housing shortage as it is one of social betterment."

The hearings (see *Congressional Record*, Dec. 10, 1947) disclose that:

1. "There is an abundance of private capital.
 2. "Large amounts are going into speculative building for sale to owner-occupants.
 3. "Much smaller amounts are going into rental housing.
 4. "Virtually none is going into rental housing for the lower income groups.
 5. "Private capital could be induced, under certain conditions, to finance emergency low-rent housing as well as housing for the lower income classes."
- There is no indication of what the inducements must be, or what kind of housing would be produced, or whether self-supporting families, like those who are not indigents would be permitted to live in what is provided.

—OSCAR F. BLACKWELDER

PRICE CEILINGS are going back on meat and butter in Canada—but no one is too happy about it.

The government itself was not anxious to reimpose restraints. A general policy of decontrol had been in effect since the end of the war, but rising prices—and rising complaints—made some action necessary. Accordingly, an eight-point program to halt spiraling costs of living was announced. Included were plans to continue present controls over sugar and molasses, oils and fats, and certain canned fruits and vegetables, and extend them to include butter and meat; and to limit mark-ups on imported fruits and vegetables.

"The government," said Finance Minister Abbott, "does not propose to return to any general system of overall ceilings. I hope that as a result of this action the people of Canada will not believe one can control the cost of living by the imposition of ceilings." The controls were instituted only "as a means of preventing excessive price increases." Steps would be taken to prosecute persons selling at prices higher than "reasonable and just."

Of course, the farmers and dairymen don't like the new edict. "If there's to be a ceiling for butter," said one spokesman, "there ought to be a floor to protect the farmer from seasonal price fluctuations."

THE HOUSEWIFE, supposedly the chief beneficiary of ceilings, was not too happy either, once the limited extent of the control was made known. The ceilings, it developed, were not intended to "roll back" prices, but simply to hold them back. That would not be much relief. Consider butter. During

the war it sold (with the aid of a subsidy) for about 40 cents a pound. Half a year ago it was 65 cents. The ceiling will be around 70 cents. Not much consolation in that, especially when you realize that you can't buy margarine.

IN MEAT it is the same story. When contract prices for bacon to Britain went up recently local prices went up a like amount, and more. Back bacon at 69 cents a pound was over 80 cents. The new ceiling will not cause much reduction for it will be slightly higher than the British contract price.

It goes much the same way with vegetables. With import of lettuce banned, cabbage was king—at from 50 cents to \$1 a head. When cabbage supplies ran low, the price on carrots doubled. One is not surprised at the report that production of baked beans has soared in recent months!

In sober statistics the situation looks like this for a representative Canadian city, Toronto. The cost of living index was set at 100 for August 1939. Through all the war years it rose to and stood at only 125 in December 1946. By November 1947 it had climbed to 141.5; and in one month it jumped to 144 for December.

ONE ECONOMIST SAYS that rising prices in Canada are a reflection of a similar condition in the U.S., though in a less advanced stage. Evidence of the "less advanced stage" is found in the fact that housewives in Detroit, Buffalo, and other border points still find it profitable to do their week-end shopping on the Canadian side.

—NORMAN BERNER

Signs of Spring

• By STEWART W. HERMAN

Glimmers of sunshine are showing through the clouds on the European horizon

AS THE NEW YEAR progresses the noise of pessimistic croaks is deafening and the sight of crocuses is rare. While rambling through the news of Europe recently, I found a few 1948 crocuses and I'd like to point them out to you. They are random reasons for hope, blossoming under the dead leaves of our daily press.

1. At Duerrenzimmern in Germany a small congregation of 600 farmers raised 120,000 marks and rebuilt their destroyed church, which was rededicated in the presence of Bishop Wurm and the provincial governor.

2. In Berlin 280,000 children are receiving regular Christian training on a released-time basis and the total cost of more than one and one-half million marks has been raised in the city, largely from voluntary contributions.

3. More than 45,000 deaconesses are in the service of the Inner Mission (social work) of the church, plus 4,000 deacons (full-time men workers), 5,500 social workers, and thousands of other auxiliaries. They run 450 hospitals and sanatoria, plus 130 institutions for the feeble-minded, epileptics, cripples. Also 1,100 homes for the aged, 300 convalescent homes, and 70 homes for mothers and children!

4. In Thuringia, which was the worst Nazi-Christian province in Germany, the reorganized church has girded itself to give religious training to 300,000 children. Permission has been obtained from the Russian authorities to open a Christian Normal School at Hainstein

for the training of teachers.

5. The Protestant *Hilfswerk* of Bavaria states that it has raised a total of two and one-half million marks for relief work, not for its own province, but for the Eastern zone. Also 1,600,000 marks for the Church of Silesia (now completely evacuated by the Poles), 1,300,000 marks for help to refugees, 125,000 marks for war-invalids. These sums signify sacrifice!

6. The national *Hilfswerk* organization, after experimenting with the establishment of new colonies for homeless refugees, has issued a call for a major resettlement program in Schleswig-Holstein where the population has doubled since the end of the war and where people are living even in caves and earthen holes. The call for total co-operation of the whole church begins with a declaration of guilt and ends with total reliance upon God (not military government).

7. In Saxony the Lutheran Church decided to reintroduce the Lord's Supper into the main worship service instead of treating it as an afterthought and appendage for a few who stayed after morning congregation had been dismissed.

8. At Assenheim in Hessen there was a meeting between leaders of the new, big Evangelical Church Federation (including Lutherans) and the representatives of the smaller denominations, which are usually known as free churches. They decided, for the first time in history, to draw up a formal

plan of co-operation.

9. When the Old Catholics of Germany received \$3,000 from American Episcopalians for new suits for pastors, it was agreed that the money should be used to buy raw wool. The raw wool was manufactured into 500 suits inside Germany by *Hilfswerk*, using German money and labor. Thus, the American gift helped not only 60 Old Catholic pastors at a cost which was originally estimated at \$50 each (making \$3,000), but clothed almost 10 times as many pastors in other denominations. That is co-operation!

How ABOUT the rest of Europe?

10. The Protestant population of Austria has increased by 20 per cent owing to the influx of refugees, but the old church is manfully trying to assimilate the bankrupt newcomers and has incorporated the heavy cost of caring for them in the regular church budget. In response, the refugees are now contributing almost 50 per cent of the required amount themselves!

11. In central Vienna a large hotel has been taken over to house 150 roofless orphans and homeless university students.

12. The Hungarian Lutheran Church has presented a formal protest to the government regarding the ruthless expulsion of citizens of German origin and has called a major conference of Lutherans from Austria, Czechoslovakia, Poland, Romania and Yugoslavia to discuss common Christian tasks, followed by a tour of Lutheran centers in Hungary.

13. In several Hungarian communities even the Communist Party has helped in the reconstruction of destroyed churches by gifts from official funds and in one devastated area 28 churches out of 29 have now been fully

restored. The membership lists of congregations are being "purged" by requiring all adult members over 24 years of age to renew their confession of faith. Parents who have permitted their children to grow up outside the church will not be automatically retained.

14. Reformed pastors in Yugoslavia have launched a scheme for checking on the content of their preaching. Summaries of sermons are gathered regularly and sent to a neighboring synod for objective examination.

15. Slovakia and Hungary have new foreign mission candidates who are eager to get out into the field in Africa and Asia.

16. Finnish parishes have contributed ten million Finnish marks (about \$79,000) for rebuilding of churches, despite the back-breaking reparations payments to Russia. Finnish Lutherans hope soon to export offerings for world Christian reconstruction and relief!

17. French Lutherans are proceeding with a plan to meet the prospective influx of Protestant DPs coming from Germany. There may be 200,000 of them, which would nearly double the number of Lutherans now in France. This does not include the increasing fellowship of French Protestants with 100,000 German war-prisoners employed in farms and factories.

18. The close of 1947 saw a conference of 20 seminary professors from 13 European countries gathered at Chateau de Bossey near Geneva to discuss the whole problem of revising ministerial education to meet the needs of the postwar period. Even Yugoslavia was represented by Vice-Dean Glumac of Novi Sad.

There are signs of spring amidst the winter's ice and snow, and they are well worth noticing.

The Church is Not Defeated

By THE BERLIN CORRESPONDENT

After 15 hard years, the churches in the eastern part of Germany are determined to continue their ministry to people who need it desperately

AT PRESENT there are in the Russian Zone of Germany about 5,800 ministers working for the Evangelical churches, to which the majority of the population belongs. More than 600 ministers are needed very urgently and in addition to these nearly the same number is required to take care of the refugees and evacuees of the former German territory now living in the eastern part of Germany.

Of the ministers who are now at work about 15 per cent are over-aged, who have been fulfilling their duties in spite of their age and bad health since the beginning of the war. So for the next years about 2,000 evangelical ministers are needed in the eastern zone of Germany.

Besides the above-mentioned reasons of over-aging and bad health, there are some other reasons for this lack of ministers. During the National-Socialist times the number of students of theology decreased. Part of the pastors were killed by the war or died in concentration camps. In addition, ministers have gone to the western zones because conditions of life and work seemed to be easier over there.

AS A RESULT of this the ministers remaining in the eastern zone are over-worked. A minister sometimes has 10 villages to serve and does not have a bicycle or even adequate shoes to get around. It may be stated that there are no difficulties from the Russian military government or the German authorities

for those pastors in doing their work. But the conditions of life are hindering this work very seriously.

It is really admirable how these pastors, of whom the greater part were suffering since the beginning of the National Socialist regime—that means for 15 years—are doing their work with an unbroken spirit. They are aware of the great responsibility they have as leading men of the Christian communities in this part of Germany. Though food, clothing and shoes are greatly needed for them, these pastors and their families cannot go to the “black market” as others do.

The churches in the zone are very active in changing this situation. The number of students of theology has increased and will increase in the future. A non-church newspaper recently wrote: “We believe that only the Christian faith can help us in the present crisis of mankind. Only we just did not find our way back to it.”

This is the opinion of many young people over here and many of them have already decided to study theology. In addition to this, many of the churches are arranging courses for laymen to prepare them for ministry, which must be done carefully. These new seminaries not only bring new persons into the ministry—partially very learned and experienced ones—but also bring new life into a church which formerly so often has been in danger to become sterile as a mere “pastors’ church.”

IT MAY FURTHER be mentioned that a special solution has been found for the problem of religious instruction where women and men have been engaged as teachers by the churches. In 1947 about 2,500 people may have gone through seminaries and courses for this purpose. They will not only be able to replace ministers in this special work, but help them in many other respects such as visiting the people and bringing them into close contact with the church.

In this time of great economic distress the churches have a Self-aid Program. Country ministers try to support their colleagues in the cities with vegetables, etc. Regarding the economic

conditions, the situation of the ministers in the Eastern Zone might be regarded as very serious. We hope that the same faith which helped them through the last 15 years will be a strong help in the future to these pastors to stay on their job, like that minister who walks barefooted from one village to the other to save his last pair of shoes for the service itself, or that other minister in the Oder-flood-catastrophe-area who lives in an earthen dug-out.

We cannot give up and will continue to serve our Lord, who indeed has bestowed so many great blessings upon us in this time of need and distress. Brethren, pray for us.



WHILE OTHERS ARE HUNGRY

We had come to the time when the church council was discussing whether to have the annual banquet. A committee had been appointed and they were making a report. Places and prices were named, \$1.50, \$2, \$2.50, up to \$3.50 a plate. There didn't seem to be much enthusiasm this year.

One of the men who had been at the meeting of synod said, "I heard Bishop Ordass say there were children in his country who never tasted milk until Lutheran World Action sent them some powdered milk."

Someone moved that we have a banquet. It was seconded and a vote was taken. It passed by a slight majority. Then silence for a space which had the ominous sense of a heavy pall.

It was broken by one of the men saying, "I won't enjoy that dinner. All the time I am eating it I will be thinking of the people in the world who are hungry. I would rather give that money to Lutheran World Action."

Another silence, broken by the man who made the motion to have the banquet, "I voted 'yes' on that motion, so I can move to reconsider. I move we reconsider having a banquet." Duly seconded it was passed. The motion was reconsidered and rejected.

"I wouldn't feel good either, paying money like that for a banquet. Let's give some money to Lutheran World Action and help these people to have food and homes and churches like we do."

And that's what happened at our church council meeting.

—W. R. SIEGART

I Learned Something on a Street Car

By KAREN ANDERSEN

If you happen to get into conversation with a Negro, you may discover he is a normal human being—perhaps way above average

SEVERAL MEMBERS of my church had attended interracial dinners sponsored by the Church Federation of Greater Chicago. Their enthusiasm made me eager to accept when an invitation was extended to me.

About as many whites as Negroes were present at the Negro church where the dinner was held. People were friendly and talkative and introductions were frequent. For the most part it was like any church dinner, even down to the familiar carrots and peas.

The most interesting part of the somewhat lengthy program was the time given to telling actual experiences in interracial relations. One woman told of her efforts to talk to Negroes in public places. I made a mental note of the suggestion and decided that that at least was something I could do.

THE WEEK OF THE DINNER was an extremely cold one, so cold that I was unable to start my old car the next morning. That afternoon I boarded a streetcar on my way home from work. I glanced down the aisle and spotted an unoccupied seat next to a woman. As I approached the seat, I realized, on seeing the dark curve of the woman's cheek, that she was a Negro. This is it, I thought, here's my chance.

I sat down with enough of a bounce to cause my seat companion to turn her face from the window to me.

"Cold, isn't it?" was my opening remark.

On that day, only an Eskimo could deny the truth of those words. The woman smiled, said yes, and added, "But this car is warm."

"That's much to be thankful for."

"Especially when one has far to go."

"Is your trip long?" I ventured.

"Yes, it will be almost an hour and a half before I get home."

"Oh!" Of course, Negroes in Chicago live in a restricted area on the south side of the city, and we were then quite far northwest. "Do you make this trip often?"

"Every day. My work is at the Chicago State Hospital. I'm a nurse."

"A nurse at the State Hospital! Isn't that hard work? I should think it would be very depressing to work with insane people."

"Depressing? No," she said thoughtfully, "our patients are very grateful for every bit of care we give them. And there aren't too many people helping the mentally ill."

"Strange, I never thought of it in that way."

"They are such helpless people," she continued in her quiet voice. "It's a work that is—well, I'm needed and I like my work."

"I believe you. Anyone who spends three hours a day traveling back and forth must believe in what she is doing." Our conversation continued as she told me more about her work and I told her what I did.

THE CAR SLOWED DOWN to a stop which I suddenly realized was my corner. I was sorry and said so. If it hadn't been so cold I might have been tempted to ride farther.

My companion smiled and said that our conversation had shortened the ride for her.

Sometime later the newspapers carried a report of the shortage of nurses at the State Hospital. The number which would be required to give the kind of services the medical and psychiatric authorities recommended would

be 210. The total number of nurses employed was 24. The discrepancy seemed incredible. This low number, in the explanation given, is due to the shortage of funds and to the shortage of nurses in general.

I thought of my seat companion of the streetcar. She had said she was needed. Why, she was doing the work of many people. The services she was giving to the community were of inestimable value, and yet the community penalizes her every day because her skin is dark.

Return Trip

By MAUD POWLAS

A missionary goes back to Japan

ON OCT. 1, 1941—as our little boat pulled away from the shores of a once friendly but now strangely antagonistic Japan—our minds were filled with question marks. If there was to be a war between America and Japan, why? why? Had our work in Japan been a failure? Why would God call us missionaries to give long years of service to a cause and then permit our work to be trodden under the heel of ruthless militarists who were despised even by their own people.

Out of the bitter maze of my thoughts there came a strangely comforting Bible quotation: "Behold, I have set before thee an open door, and no man can shut it."

All during the war, when the overwrought propaganda machine threatened to grind the missionary along with the Japanese enemy, the assurance of

God's promise to me on that dark day served as a ray of hope for the future.

However, I was not quite prepared for the wide-flung doors of opportunity which have awaited all of us missionaries as we returned to the places from which we were asked to leave six years ago. St. Mark's very descriptive words, "There were many coming and going and they had no leisure so much as to eat," seemed applicable to our situation today. There seems to be no place in all Japan where one can get away from the crowd.

COUNTRY VILLAGERS, who have never seen a missionary nor had the Gospel preached to them, are writing in, or coming in to ask that a teacher be sent to them. Regardless of language handicaps, the missionary is always given the preference. People pack every

available space in the rooms in which we speak and listen breathlessly to every word we utter. Mr. Sinatra has nothing on me when it comes to entertaining the bobby-soxers—one little extra wrinkle on my furrowed brow sends them wailing into convulsive laughter.

Too timid to ask me questions in order to prolong the meeting, they seem content just to sit and look at me, and every suggestion from their teachers of closing the meeting is sure to bring forth a typical bobby-soxer groan of disapproval.

Armed with my two valiant speeches "Women in Rehabilitation and Peace" and "The American Christian Home" into which I have tried to pack the answers to all the questions which seem to be troubling the minds of the people today, I spent most of my time last fall going from village to village wherever I was invited. After each speech I give the people time to ask questions until they are satisfied and I am exhausted.

Several times I have been invited to villages by men who attended my English Bible classes while they were in Kumamoto schools. They themselves have made no profession of Christ as their Saviour yet they feel that their village would be better off with a knowledge of His teachings. One of these was a village of several thousand people where if one Christian sermon had ever been preached or a missionary had ever walked its streets, no one in the village could remember it. I was invited to come to a neighboring village and "make the same talk," in a Buddhist shrine. A recommendation to make Christ the center of the home as a cure for all ills may sound a little bold to those Buddhist priests but they asked for it.

ANOTHER VERY interesting meeting was where the chief of the county was the only Christian. Having been practically exiled from his home and village for 20 years because he became a Christian, he came back last year and in a free election went into the county office by an overwhelming majority.

The chief himself came and begged me to come help him evangelize his district. He and his wife went up and down those mountain roads urging people to leave their work and come to the meeting until the big school auditorium was so packed I could scarcely change my position without tramping upon someone. It was packed even on the rostrum around me. The village headman, his wife and one graduate from a mission school sang a hymn for the opening of the meeting while the Buddhist priest along with the station-master and all the others gaped in amazed wonder to hear their first Christian music.

After the meeting the priest came and sat by me and when I jested him about making our religions one he acknowledged before all the village officials and school teachers that he had had one Bible for 20 years and had recently bought another.

And so are the wide open doors set before each one of us missionaries today. Our one problem is to know which door to enter. Over and over I am asked, "Couldn't we have a missionary at Yatsushiro?" or "at Minamata?" or "Omuta?" or "Teacher, you have too much work to do. Couldn't we have another missionary for the Jiai En?"

My reply is always, "That question must be asked the young people of America." So, to any and all who will hear the call, I would sound a call to "Come over and help us."

Looking for Mission Fields

By ROBERT S. OBERLY

The Lutheran mission in Argentina, soon to be organized as a self-governing church, is looking for new territory where it can begin work

TWO IMPORTANT CHANGES are occurring at the same time in the United Lutheran Church in Argentina. It would be much better and easier for all concerned if these two changes did not come together. There are enough problems connected with either one to tax the wisdom and grace of the leaders of the church.

These two changes or major problems are those of reorganization and expansion. It is partly because these are such important factors in the life of the church that the Board of Foreign Missions of the ULCA has sent me to spend a year in Argentina as a commissioner, to provide direct representation of the board's viewpoint and to advise and assist the younger church.

There is nothing remarkable about the fact that our work is expanding. All churches expand—or should. The failure of a church to propagate itself will cause death. The unusual factor in our situation is the suddenness and extent of expansion. We have at present nine ordained men in established pastorates. We are in a position within a year to start four additional men in new work. That means a sudden increase of 44 per cent in number of pastorates.

The problem of where to establish new work is not one to be solved by

the board's commissioner, as many people in Argentina seemed to think. The function of the commissioner is to assist the properly constituted authorities of the church to make the necessary decisions.

OUR FIRST STEP was to approach the officers of the Federation of Evangelical Churches of the River Plate who were helpful and co-operative with advice and information. It is in the tradition of the United Lutheran Church to work not in competition but in co-operation with other Christian bodies.

The conference had already appointed a "new work secretary" in the person of Pastor Jonas Villaverde. The first steps in the work were taken with him and the executive committee of the conference. Information was gathered and studied and certain principles of procedure agreed upon.

Of first interest is the size of possible communities and what Evangelical bodies are already at work in each. There are about 25 provincial cities in the Republic with populations of 40,000 or over. There are about 53 towns of 10,000 or more in the Province of Buenos Aires and a like number in all the other provinces put together.

A number of the provinces have no town of that size outside their provincial capitals and two of the provinces do not reach that size even in their provincial capitals. This concentration of population in and within a few hundred miles of the capital and chief city is

The Rev. Mr. Oberly has worked in ULC mission fields in Africa and India. He is now on a one-year assignment to Argentina as a special deputy of the Foreign Board.

amazing to visitors. Our figures are based on the best possible information prior to the very recent census.

INFORMATION AS TO which Evangelical bodies are at work was obtained from the Federation of Evangelical Churches. Although not completely up to date, this information gave us a basis of comparison. We know, for instance, that in a certain city there is an Evangelical work for each 10,000 of the population. In another there is one Evangelical group for each 30,000. All other things being equal (which they never are), we would be attracted to the latter city rather than the former.

Since our church already has established work in the Territory of Misiones over 1,000 kilometers to the north, it seemed wise to give consideration to the possibility of occupying strategic places on the line of approach to this established work.

It is basic to the principles of democratic organization that in the administration of the work an equal share must be given to those working in the interior as to those working in the neighborhood of the center. Since we are now in the process of reorganization and establishment of an autonomous church, it is unwise to place people at extreme distances from the center. It is also unnecessary as there are plenty of opportunities for the next decade within 16 hours' train journey of the capital. The geographic growth of the church must be from the center if it is to maintain democratic principles of government. As it grows in numbers and ability to bear increased costs of administration, the question of distance will not determine the participation of any individual in the administrative work of the church.

There were two factors to be taken

into consideration on which we could get the information we needed only by actual visits to the various cities under consideration. We wanted to know what would be the attitude of the representatives of other Evangelical bodies toward our entry into various fields. Also we wanted to know which cities were growing. A growing city of 20,000 is a bigger challenge than a city of 50,000 which is drowsing in contented slumber.

A SURVEY COMMITTEE consisting of Pastors Villaverde and Hammer and Commissioner Oberly and Mrs. Oberly visited the following cities: Parana, Santa Fe, Corrientes, Resistencia, Posadas, Encarnacion (Paraguay), Obera, Leandro N. Alem, Paso de los Libres, Uruguayana (Brazil), Azul, Olavarria, Tandil, Mar del Plata and Bahia Blanca.

In estimating each city we talked with taxi drivers, hotel employees, business people, bootblacks, traveling salesmen and anybody willing to express an opinion or give us information. We usually got a map and much useful information from the local branch of the *Automovil Club Argentino*.

We wanted to know the same things about the town as if we were going to establish a business instead of a spiritual effort. In this way we arrived at a fair estimate of the relative business activity and growth of various cities. One can learn something about a city just by using one's eyes. The number and appearance of the people on the streets and the kind of transportation used, the kind of shops and their contents, the appearance of the streets and plazas—all these help to show a city's character. Especially to be observed is the amount of building going on. If one sees a factory under construction, sev-

eral store buildings being remodeled and a goodly number of homes either obviously new or under construction, one may assume the city is growing.

People who move into a growing city are probably a progressive type who will be more apt to lend an ear to a new religious appeal than those who have stayed on in the same house for generations.

IN OUR CONFERENCES with representatives of other Evangelical churches, we asked the same kind of questions as to the growth of each city as we had of the lay people. In addition we found out what the general attitude of the people is. Some cities are definitely more progressive and ready for new ideas than others. This is true of educational and religious ideas as well as new methods of selling goods or farming. Also we tried to determine the strength of the Evangelical forces in the city, what the opportunities for an additional Evangelical work would be, and finally what the attitude of the individual interviewed would be to the establishment of new work.

It is interesting to note that variations of attitude did not follow denominational lines but were strictly individual. The exception to this statement is the Salvation Army whose representatives in every case showed a welcoming spirit. This is undoubtedly related to the fact that the Army does not consider itself as a church but as an auxiliary to the church.

In a city where there are obviously tens of thousands of people completely

outside the influence of any church, the Lutheran Church will not be prevented from fulfilling its obligation by the opinion of an individual speaking extra-officially. However, a spirit of co-operation between the representatives of various Evangelical groups is to be sought and can be most helpful to all concerned. Therefore the attitude of workers in other Evangelical groups was a factor taken into consideration.

THIS SURVEY was painstaking and consumed considerable time as well as money. But even then, the committee that made the survey did not make the decision. This committee reported facts and made recommendations to an enlarged executive committee of the Conference. These recommendations were limited to stating the order in which the cities under consideration should be occupied and did not recommend any specific person for any specific place. Recommendation of specific assignments were made by the proper standing committee (on Evangelism). The actual decision as to which pastors were to be sent to which cities was made by the Conference consisting of representatives of each congregation. Also spread on the minutes is a list of cities recommended for further study.

Deciding where to start new work has seemed a simple matter to some people in Argentina. Several times people have come to me with glowing reports about the opportunities in this or that place. All such reports have been given due consideration. The problem is not quite so simple as it seems.



To know what you prefer, instead of saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive.

—ROBERT LOUIS STEVENSON

MINISTER'S WIFE

A Story by Ruth I. Simon

GRACE LINDSEY read the announcement in amazement. "Five hundred dollars first prize. Two hundred and fifty, second prize!" The young people around her were excited.

"Did you know about it?" several of the group asked when she joined them at the parish house door.

"Not a word," she smiled.

Then she read each detail eagerly:

ESSAY CONTEST

Open to residents of Lawrenceville

Subject: Christian Ideals

Award given by "The Herald"

Contest closes March 1

"Old Mr. Doyle bought *The Herald* last month, didn't he?" asked Barbara Kennedy, as Grace finished reading and came back to reality.

"Yes," Grace agreed. Then, as she hurried to her classroom, she thought gratefully of Mr. Doyle who always reminded her of Longfellow. "This contest is his gift to us," she decided.

SHE WAS HARDLY aware of smiles and greetings all around her. "Mrs. Lindsey," a small voice stopped her. "See, I'm well again." Big eyes smiled up at her out of a wan face, as tiny Edna Jackson walked slowly toward her.

From a far corner Grandfather Brown called her. This was why she always came early to Sunday school. She loved the people of St. Paul's congregation, people who never guessed that she was once the Grace M. Kauffman whose name had appeared as a writer in many magazines 20 years before. To them she was the beloved mistress of the parsonage, wife of their pastor, and

mother of Patricia and Timothy.

"Be not therefore anxious." The words stood out reproachfully from the lesson she was teaching. She had surely been anxious about tuition money for Patricia's first year in college. This contest! Of course, it was God's answer to her prayer. With a confidence that made even the most restless in her circle of young people attentive, she taught the lesson of trust.

The following morning as the sun first found its way into the parsonage windows, Grace slipped quietly out of bed. The rest of the family could sleep. She had work to do. Eagerly she uncovered the typewriter, and her unaccustomed fingers picked experimentally on the keys.

"First I'll make a list of the books I'll study, another of the church and civic leaders I'll interview. Then the outline." She had almost forgotten her family and their need of breakfast in the joy of her plans.

"My cook turned writer again?" Bob stood in the study doorway. He had not mentioned the contest.

"Perhaps he did not even notice the announcement," thought Grace.

BREAKFAST, BEDS, the weekly washing! She worked automatically and swiftly, driven by her eagerness to get back to writing. She was alone now. With the children at school and Bob at work in the study there would be quiet and time for writing. She could get a good start today. Four weeks were none too long for such a contest, especially when it must be crowded into an already full schedule.



The last washerful of clothes was on the line when the telephone's insistent ring cut the stillness. "Pretend you didn't hear it," suggested a tempting voice within her. "Someone will want your help."

"But I did hear it," she informed herself regretfully.

"Please, Mrs. Lindsey." The voice over the wire was old and faltering. "Edna's sick again, real sick, and she wants you."

"But I saw her at Sunday school," Grace objected. "She was much better."

"Yesterday better, today fever."

"I'll ask Pastor Lindsey to call this evening, and I'll send a custard." Gently but firmly Grace placed the receiver on its hook. But her step was slow as she turned back to her desk.

"I refused to go to Edna, a sick little girl who wants me, and now I am going to write an essay on Christian Ideals!" Grace smiled gloomily at the incongruity.

She stopped only for a longing glance

at the typewriter, then reached for her hat. Edna's grandmother would never call unless the child was really ill. Hurriedly Grace propped a note explaining her absence against the mantel clock. "Start the potatoes. I'll be back in time for dinner," she added.

SNATCHES OF TIME stolen from sleep . . . or crowded between preparing meals . . . the ever-present house cleaning . . . and meetings. The result was only a pile of unorganized notes and an increasing eagerness to work, as the first week slipped away.

"Don't suppose you'd have time to drive over to Grafton tomorrow for the conference?" Bob asked on Sunday evening.

"I was planning to write," Grace began. Then she noticed how tired he looked. The note of longing in his voice spoke his need of her more than words. They had little time for companionship now.

"Surely, I'll be glad to go. What time do we start?" She was surprised at her own decision.

The conference was long, wearisome with much business. In her notebook Grace furtively made an essay outline while she pretended to listen to the speakers. Then suddenly she sat erect, her body tense with eagerness. Here were men and women reporting on God's work, on Christian ideals in action. There was work for the orphans and for the aged, education of the young people in Christian colleges, relief for the destitute in war-torn lands. How her pencil flew. The notes were more vital than any taken from books.

"Glad you came with me?" asked Bob when, several hours later, he took a hand from the steering wheel to cover hers.

"For more reasons than one," she assured him happily.

TUESDAY, WEDNESDAY, Thursday—the notes that covered her desk were still unorganized.

"Won't you please keep quiet?" Young Timothy stopped short in his noisy climb up the stairs. Seldom had his mother spoken to him with such impatience, for nothing more than a little noise, too.

"Please, dear God, help me to sit on my temper while I work," Grace prayed as she saw the hurt on his face.

"I was only going to ask if you would go with the Scouts for tonight's stunt party. You and Dad are to be honor guests. All the fellows want you."

Grace glanced at her desk. She had just been working over her notes on Christ and the children. She was certain Jesus would never have refused an invitation to a Scout party.

"I'll be with you, Son," she promised.

Routine meetings were over for the month as the essay contest entered its last week. Grace had learned how to shrug her shoulders at an overflowing mending basket, and to ignore a little dust. Patricia and Tim knew their mother was writing, and took over the dishwashing without question. Even Bob sometimes found time to don an apron. Yet no one had spoken to her about the contest since the first announcement.

"Strange, isn't it?" thought Grace. "Surely, they must guess why I am writing." But there was little time to wonder about it. The first draft was finally finished. Grace was severely critical of her own work, but she knew that four days of polishing would make it the best thing she had written, better than articles which editors had once bought gladly.

There would even be time to attend the young people's rehearsal for the missionary pageant tonight. Downstairs Patricia was playing hymns softly as she waited for her mother.

Nearer my God to Thee

Nearer to Thee.

E'en though it be a cross

That raiseth me.

Grace sang the words almost without thought.

A cross! That seemed far away tonight. Why didn't Patricia play "Joy to the World"?

SUDDENLY, like a cloud across the sun on a summer day, came the thought, "My essay may not be first." She knew that others must be trying for such prizes. Yet the thought of failure had not occurred to her.

For a moment she closed her eyes. "Dear Father," she prayed, "perhaps it will be my cross not to win."

From a far corner of the darkened room Grace watched the pageant rehearsal—living pictures of missionary heroism.

"Going almost too smoothly for a final rehearsal," she whispered as a slim figure in Chinese costume dropped down beside her. But Barbara Kennedy had not come to talk about the pageant.

"Mrs. Lindsey," she asked nervously, "may I read you my essay for the contest? I want your criticism. You see, I must win that contest. Mother's operation on her eyes—her very sight—depends upon it."

In an adjoining committee room Grace Lindsey listened attentively. Barbara's essay was one of intelligent, careful writing, filled with much merit. Yet Grace knew with almost a feeling of regret that it could not win against her own.

Later as she and Patricia walked slowly home, Jack Wilson joined them. "Say Pat, do you suppose I could bore you and your mother with my literary output?" he asked as he fell into step with them. "It's right here in my pocket. If I could win that contest I'd have money enough to go right to school and not have to lose a year. I've worked hard on this essay."

HER BEDROOM was very quiet as the clock solemnly struck the midnight hour. Grace lay very still. Then all around her were voices.

"What right have you to compete against your own young people?" The tone of the first was contemptuous.

"But I've worked very hard, and counted heavily on that award," Grace pleaded.

"Writing of unselfish Christian ideals," mocked a second voice.

"I am so tired just being the minister's wife. This would show people I'm really somebody on my own."

"So you're proud too," retorted the mocking voice.

Grace turned eagerly to the bedside lamp. It would give a comforting glow against voices in the dark. Then softly she whispered, "Father, show me what to do, and give me strength to do it." Since childhood she had tried to solve each problem that way. Then relaxed, she fell asleep.

The next morning the decision was clear. Perhaps she could earn the money for Patricia's tuition by writing. The urge to write was strong within her now. She might even submit her essay on Christian Ideals to some magazine editor. But never would that essay enter in competition against Barbara, Jack and the other young people.

"Contest awards and congregational social on the 15th," announced Pastor

Lindsey casually as he reached for the second cup of coffee. "Mr. Doyle and the council are planning a big affair. Prizes in this community contest are going to be given in our church."

"Oh, Bob, not then!" Grace did not need a calendar to tell her the importance of that date. "That's our 20th wedding anniversary. Didn't you remember?"

"We'll celebrate the next night. The congregational night is fixed." Bob picked up the paper with an air which clearly said "matter closed."

ALONE AT LAST Grace worked feverishly, always an outlet for her pent-up emotions. "Why did the awards for the contest she could not enter have to be conferred on her 20th wedding anniversary? Could a minister's family never live their own lives, celebrate their own anniversaries like ordinary people?" The questions rushed through her mind. . . .

Suddenly on the windows she was washing Grace took cleaner and wrote "UNFAIR TO MINISTERS' WIVES," "PICKET CONGREGATIONAL MEETING."

Then with a sweep she wiped out the words. "What if someone should come?" she gasped. The fleeting cloud of rebellion had passed, and through sparkling windows sunshine flooded the parsonage.

As the 15th approached Grace said nothing more about the anniversary. Bob had suggested a family dinner for the following day, but she could not be enthusiastic. Sometimes she stumbled on a whispered conference, but even then she was not curious.

"Why all the people?" she whispered on that important night as an usher led the parsonage family to a place of honor reserved for them in the parish house.

"Largest congregational gathering I've ever known," he replied. Grace felt eyes turned in her direction. The air seemed tense. She adjusted the anniversary corsage her family had sent, feeling suddenly conspicuous. The congregation didn't know why she wore flowers and they might think her extravagant.

She heard only snatches of the program until slowly Mr. Doyle mounted the platform steps. "He's laughing at me," she thought in surprise as he turned twinkling blue eyes in her direction.

WITH THE DIGNITY and flourish of a past generation the kindly old gentleman presented first prize to "Miss Barbara Kennedy, for an essay which shows that the youth of today knows Christian ideals."

Grace turned from the platform to find an old lady who wept tears of joy from dim eyes. "Mrs. Kennedy will see again." Her heart sang the words.

Then with a happy bound Jack Wil-

son covered the platform steps in response to his name. "Perhaps he'll learn a bit more dignity in college," Grace whispered to Patricia.

Mr. Doyle paused and everyone seemed to be waiting. For only a moment the old gentleman hesitated then reached for a third envelope. "Essays on Christian Ideals may be written in words, but those most clearly written to be read by all of us are the ones written in deeds."

Grace felt a warm emotion of love and understanding enclosing her, as he continued.

"Tonight it is my high privilege to give to Mrs. Grace Lindsey this award for such an essay written over a period of many years among us. This gift comes from every member of the congregation with sincere appreciation to the anniversary bride of the parsonage."

Grace closed her eyes for only an instant to press back the tears. Against the darkness appeared a sparkling window on which she wanted to write, "IT'S GREAT TO BE A MINISTER'S WIFE."



PARABLE

A certain man had been a faithful builder for an employer for many years. His employer decided to make a world cruise. Before leaving he left with his builder a plan for an ideal house.

"Build it according to specifications, spare no necessary expense. I want this house to be a good house for a special reason." But the builder, thinking how he had served many years without much reward, decided to make a profit for himself on the building. So he substituted cheap material for the best where it would not show. He omitted the steel reinforcements in the foundation. Only where it showed did he follow the specification.

On his return his employer viewed the house with satisfaction. He said, "You have served me well these many years. In reward I planned this house for you. It is yours to own and live in."

—WALTER COWEN

For and Against Jesus

KNOW YOUR BIBLE

By Amos John Traver

LEVI, COLLECTOR of the port of Capernaum, was at his stand on the road from Damascus to Accho. It was good business, gathering tolls for Rome on that popular traffic artery. It was bad business in the opinion of most of his fellow-Jews. Tax-collectors are not likely to be well thought of, and collecting for Rome by a Jew was counted treason.

One ancient wrote, "The worst kind of wild beasts are bears and lions on the mountains and publicans and pettifoggers in the cities." Despised and hated by the "good" Jews, Levi found a friend that day when Jesus came his way. Jesus called and he left all to follow him. He changed his name to Matthew to mark the change within his heart. He capitalized his friendship for Jesus inviting his friends to a great feast to meet his newfound Lord. Too bad we do not follow his example more often in our social life! Later the reformed tax-gatherer was to become biographer to Christ. How fully he justified the confidence Jesus placed in him! Jesus saw him, not as he was, not as his fellow-Jews saw him, but as he would become through the Holy Spirit. May he grant us more of his vision as we look upon our neighbors!

THE PHARISEES and their associates used Jesus' attitude toward publicans and sinners to criticize him. The answer that Jesus gave did not excuse or ignore sin. He nominated himself physician to the sin-sick. The only difference between these sinners and the Pharisees was that they knew their sin and their need of a saviour. Spiritual

Read Mark 2:13—3:12. Parallel readings—
Matthew 9:9-17, 12:1-21, Luke 5:27—6:11.

pride wipes out any sense of need, so Jesus turned away from the self-satisfied Pharisees to those whose sincere prayer was, "God, be merciful to me a sinner."

First the Pharisees had criticized the feasting of Jesus, then they criticized the failure of his disciples to fast. Jesus hit hard at the purely formal in religion. Fasting was good only if there was a fast of the heart. The same was true of prayer, of sacrifices and of all forms of worship. The disciples were full of joy in their fellowship with him. The followers of Jesus had good times together. It was like a continual wedding feast to be with Jesus daily. Times for fasting would come, but not yet.

The opposition to Jesus would need to learn that a new spirit had come into Jewish religion. No longer would outward forms do. Jesus was the great Liberator. His followers were free from the deadening rule of the law. They were new men, reborn, and gloriously free. Someone has said, "For flying we do not need an improved caterpillar but a butterfly." The Christian is a new creature in Christ.

THE DEADLY LITERALISM of the rabbis had hedged the Sabbath with hundreds of silly restrictions. Jesus made two attacks on formalism in Sabbath observance recorded here in succession by Mark. First he supported his disciples who had been criticized for plucking heads of grain as they walked through the fields on the Sabbath, and then eating the grain. It was reaping

and threshing, they said. There was nothing wrong with this on other days. It was expressly allowed (Deuteronomy 23:25). On the Sabbath this was held to be work.

Jesus answered them by citing their own hero, David. (For the story see I Samuel 21:1-7.) David had dared to eat consecrated bread with the permission of the high priest. So Jesus showed that the need of a child of God was a higher law than that of the Sabbath.

A second instance of "Sabbath-breaking" followed. This time Jesus healed a man with a withered hand on the Sabbath. Enemies of Jesus were placed in a difficult position. It was certainly a great, good deed that Jesus did for that cripple. Instead of rejoicing they had to find something to criticize, so they called him a "Sabbath-breaker." No wonder the anger of Jesus was kindled against them. Their prejudices were so strong that there was no room for compassion in their hearts. They

would have preferred that the man go through life handicapped rather than see him healed by Jesus on the Sabbath or on any other day. Jesus declared the basic law with regard to the Sabbath and all the laws of God. They are never ends in themselves, but means for the service of man. The Christian church has not always understood this.

NO WONDER PEOPLE from every quarter flocked to Jesus. To protect him from the crushing crowd and to make it possible for him to speak to the people, he sat in a boat off the shore of Galilee. After preaching to them, he healed many. Because so many were coming for no other reason than to see his miracles, he asked those healed not to spread the news. He wanted followers to come for more spiritual reasons. He must have time for preaching and teaching. His primary task was to be physician of the soul.

Next week we will stand by as Jesus chooses his helpers.



AND YOU TALK OF SACRIFICE . . .

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay?

Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege.

Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for us. I never made a sacrifice.

—DAVID LIVINGSTONE

Personal Problem Clinic

Bright failure

My son is a dud in college. He made a fine high school record, and we expected him to do as well in college. But he has become a loafer—he won't work.

Some of the professors think he is depending on his brightness to get through—leaning on his record. He'll surely flunk if he doesn't get down to brass tacks. We have talked the problem over with him at home, but we have accomplished nothing—he just gets angry. When his teachers approach him about it he puts them off with bland promises.

Furthermore, he finds fault with everything at college; nothing is right. And he thinks we are wrong about everything.

A spoiled youngster, it seems—spoiled by high school, older friends, schoolmates, and, perhaps, parents.

It's unfortunate that some high-school principals and teachers unjustifiably praise certain students. Parents and other people may add to the extravagant laudation, and the upshot is a heady, haughty boy or girl. Such students enter college with an overweening sense of importance and brilliance, and they expect unreasonable recognition in their new environment. High school authorities ought to go slowly about praising students to the skies, for few will be able to live up to such a rating, and the students get a badly distorted view of the world and of themselves. Recognition had better be moderate. In college they'll be pitted against the best from many areas, possibly from schools where standards are higher.

If the president, the dean, or a professor skilled in counseling would call this boy in for a serious interview it might yield results, but it also might not. Prodding by fellow students may help, or it may be resented. Sometimes a student wakes up before he

completely fails. In other cases, the only cure is failure, getting a job, and learning by hard experience. A few, of course, will never achieve the perspective which is needed.

Help former fiancé?

I was once engaged to a young man, but circumstances prevented our marriage. I contracted tuberculosis and the engagement was broken. My former fiancé later fell in love with another girl, and he is now married—happily, I hope.

Though this young man is now married I am concerned about his spiritual welfare. He never was very religious, and his wife is not of the kind that will help him. I am worried about his soul. Would it be wrong for me to send him religious tracts? Because of our past acquaintance, I think I could influence him somewhat.

Hands off! Your engagement was broken, the man is married, and you had better turn your evangelistic energies in other directions. There is no reason, of course, why you should not be friends, but to send him anything by mail is to go a step too far. Whatever you might send could prove the reawakening of the old interest, and who can foretell to what it might lead? Your present intentions may be good enough, but you are likely to do more harm than good.

If you are convinced that the man needs spiritual guidance, why not speak to your pastor about the matter and suggest that he call on him?

You had better search yourself and try to ascertain whether you are really interested in your old friend's spiritual welfare, or are still holding on to him emotionally when your interests ought to be directed elsewhere.

—EARL S. RUDISILL

THE LATHROP FAMILY

Committee Meeting?

THE NOISE FROM the game room was deafening. The Senior Luther League was supposed to be having a special meeting to plan for their Shrove Tuesday party but it sounded more like a brawl. I read the same paragraph in the newspaper three times without understanding it.

When the doorbell rang, I wasn't sure whether I should open the door first or quell the riot in the basement before inviting anyone to step inside. However, it was too cold a night to keep anyone standing on the doorstep. I pulled myself up from the depths of Jerry's chair and dropped the paper on the coffee table.

BY THE LIGHT above the door, I recognized Mrs. Jenison's heartshaped face looking out from under her hood. "Is Pastor Lathrop at home?" she asked. Even on a cold winter night, her smile seems to give the effect of summer sunshine on rippling water.

"He isn't at home, but please come in and get warm," I urged.

"Thank you. I'd like to! Br! It is cold out there.—But that's not the only reason I'd like to come in. Whenever I see you in public you are so surrounded by people I hate to intrude."

"Can I take your coat or do you want to keep it on till you get well warmed up?—Now don't tell me I'm that popular or that you're that shy. I'll bet you just want to get home after the service to see about your dinner."

"I guess you have something there. And to tell the truth, I don't feel like talking to a lot of people after church. I like to get home and hold the mood

of worship a little longer. So often conversation wrecks it. So I must admit, I get out pretty quickly."

THE NOISE, WHICH had died down for a few minutes after the doorbell rang, rose to new heights. Mrs. Jenison looked faintly puzzled.

"That really is too much!" I exclaimed, laughing but half-annoyed. "I won't be a minute, but I'd better speak to those youngsters before they completely ruin our eardrums."

"Don't think of it on my account! My eardrums have taken a far worse beating many times. I can shout above it if you can."

"I probably could but I don't intend to. They are supposed to be having a committee meeting to plan for a party next Tuesday. But did you ever hear a committee meeting sound like that?"

"Well," she answered, straight-faced, "I don't believe I have, but then I didn't join the woman's club when I moved to town."

"Why, you traitor! If one of our husbands had said that I could understand it, but the very idea of going back on our sex like that!"

"That really is more of a man's joke, isn't it?" she laughed. "Though why they should laugh at women's talking—I don't know. Have you ever listened to a roomful of men going strong? They can beat the women every time."

"Can't they? Now, if you'll just excuse me a minute, I'll be right back."

"MAY I COME along, or is this meeting a private affair?"

"Doesn't sound as though there is

anything very secret about it. Come along. I'd like you to see the game room anyhow. It fills a real need for the young people until we get the parish house. And since our boy and girl are Luther League age, I enjoy having them here."

"Do you get tired of being told how attractive Mark and Joan are?"

"Does any mother? They are quite nice, aren't they? And they've made such nice friends since we have been here." I opened the door to the stairway. "Just look at this crowd and see if you ever saw a healthier, happier bunch anywhere. They are so.—My goodness, what's going on here?"

Blindfolded girls were tied together with ropes by which they were being yanked around the room by grim-faced male members of the group while those not in the game, whatever it was, were bent over in helpless laughter.

"Hi, Mother!" called Mark. "How do you think this game will go over? We blindfold several teams of girls and harness them together. Then a boy has to drive them over the course, using these reins"—he exhibited twin ropes—"and without saying a word."

By this time the noise had stopped. The girls had removed their blindfolds and looked up with fresh, smiling faces.

"If the rest enjoy it as much as you seem to, it should be quite literally a howling success.—You all know Mrs. Jenison, don't you?"

They acknowledged the introduction and I could tell they thought her as charming as I did. "What are the milk bottles for?" she asked.

"They show where the course is laid out," Francie Hedges explained. "If a team knocks over a milk bottle, they have to go back to the starting post."

We chatted for a while, approving the

rest of the entertainment they had outlined, while Mark with some help from Joan, who was hovering on the edge of things, brought out soft drinks. Mrs. Jenison felt as I did, however, that such refreshments would be more acceptable on a warm summer evening and we returned to the living room.

"DON'T YOU ENVY them their pep?" My visitor feigned an age and weariness which I know she did not feel. "I often see them on Sunday evening as we come for Vespers. They have a regular meeting before that, don't they?"

"That's their regular devotional period. The topics are interesting and they let themselves go on the discussion just as they do in their fun. I've been to some of their meetings when their regular adviser couldn't come and believe it or not they really can think."

"Funny you should say that, for it is about my own thinking I wanted to talk to Pastor Lathrop. I've done a good deal of assorted reading in the last few years and some of it doesn't altogether fit in with what I learned in my youth. I've tried the Bible class but while Miss Hefflinger is a very brilliant woman and certainly knows her Bible, there are questions I'm afraid to ask her.—Isn't that silly?"

"Not a bit. As you say, she's a brilliant woman and her talks on the Bible are very interesting, but there is no class discussion and I don't believe she would like it. No, I think what you want is to come to the adult catechetical class. It is principally for those who are joining the Lutheran church for the first time, but there are always a few of the regular members who want a refresher course in the catechism or who have questions that are troubling them. Why don't you try it?"

"I think I will!"

Schweitzer Biography

Prophet in the Wilderness. By Hermann Hagedorn. Macmillan. 221 pages. \$3.

This is the story of Albert Schweitzer. It is more than a chronology because the author develops the motivation behind the remarkable achievements of this man who is recognized as one of the great men of our day. While the works of Schweitzer are adequately treated, it is the character and philosophy of the man that are developed in greatest detail.

This book is well worth while for those who want Schweitzer up to date, and are intrigued by the motivation that would compel one of the great intellectuals of our age to give his life as a healer and builder in the wilderness. Here is a remarkable demonstration of a man who lost his life in others, and had it returned as even he could never have dreamed. This book will also be of interest and help to those who desire missionary inspiration and stewardship.

The author is a noted biographer, and his other writings have given him a high standing among the authors of America. The *Prophet in the Wilderness* maintains this high standard.

W. CARL SATRE

Toledo, Ohio

Pessimistic Prediction

The Invisible Encounter. By Igor I. Sikorsky. Scribners. 120 pages. \$2.

Jesus' temptation in the wilderness is the key to our history, according to our foremost airplane designer. There he finds dramatically portrayed the invisible encounter that faces all men always. Jesus won the encounter for himself; most of history has seen the opposing forces in inconclusive struggle. But recent decades have brought the Devil a snowballing victory. As a result society today lies a "stiff"—taking on the rigidity of recent death

which leaves the features natural, briefly, before final disfiguration and decay.

Like the Faust of fiction we have, under the leadership of "materialists," embraced Devil-worship out of a desire for an orderly, materially blessed civilization. The worship involved consists of a willingness to use force "temporarily" as a compromise means to that appealing end.

The spiritual insight here is stimulating and accurate. The temptations Jesus resisted seem irresistible as the Devil enlarges upon them in the author's keen imagination. And the modern parallel draws itself powerfully. Much less inspired, surely, is the author's attempted parallel between the downfall of Jerusalem in A. D. 70 and the collapse of modern society. In fact, there is evidenced some lack of historical perspective throughout. What's more, the extremely pessimistic predictions, giving the details of the immediate collapse of the white man's society, are hardly convincing.

Nonetheless this little book stirs the spirit and provokes thought both for the general reader and for the pastor who grinds it in the preaching mill.

FREDERICK K. WENTZ

Culver City, Calif.

Promised Land. By Ellen Thorbecke. Harper. 171 pages. \$3.50.

With profuse and striking photographs and drawings, this book portrays Zionist Palestine. After about 50 pages on the history and geography of the Holy Land, we come to the enthusiastic and vivid presentation of the social experiment now underway among the Jewish returnees.

Story Sermons for Boys and Girls. By Julius Fischbach. Abingdon-Cokesbury. 192 pages. \$1.75.

A pastor with a gift for simple language has collected 52 of his Sunday talks* to children. Colorful incidents substitute for basic ideas.

This is the Record

ULC synods in 1947 gave the largest offerings in their history

ULC APPORTIONMENT

Unofficial totals

100 per cent or more	Amount	Per cent 1947	Per cent 1946
Rocky Mountain	\$ 10,100.00	159.63	116.47
Northwest	161,204.00	124.36	107.16
Central Penn	420,381.91	112.56	107.94
West Virginia	12,215.14	112.53	110.31
Georgia-Alabama	11,688.03	111.93	111.42
Pacific	9,796.00	111.33	111.88
Kansas	21,047.91	110.93	93.14
Michigan	20,297.55	108.70	102.24
California	23,832.90	104.76	107.13
Maryland	115,081.01	103.49	103.33
Mississippi	1,040.04	101.37	100.99
Virginia	43,772.66	101.35	79.80
Florida	5,188.50	100.01	100.01
North Carolina	73,781.00	100.	100.22
Nova Scotia	6,982.00	100.	86.19
South Carolina	55,210.00	100.	88.80
Texas	13,415.00	100.	71.12
75 to 99 per cent			
Kentucky-Tenn.	12,882.28	98.96	100.64
Ohio	168,049.44	98.08	94.67
Penna. Minis.	469,135.13	96.99	82.68
Indiana	43,475.90	96.43	92.88
Pittsburgh	175,400.00	93.99	83.79
Illinois	108,122.50	93.48	89.42
Iowa	30,000.00	89.15	90.72
Midwest	24,300.00	80.19	52.53
New York	255,475.01	77.03	66.
Below 75 per cent			
Nebraska	25,051.20	66.30	61.99
Wartburg	23,918.00	62.65	43.56
Canada	32,061.07	59.40	35.56
West Canada	10,000.00	39.35	39.20
Icelandic	1,500.00	27.82	20.87
Slovak-Zion	3,236.07	18.34	22.59
Totals	\$2,387,390.25	95.4	86.12

LUTHERAN WORLD ACTION

January 1, 1946 to January 8, 1948

Synod	Amount	Per cent
California	\$ 64,699.20	125.8
Central Pennsylvania	712,441.01	87.4
Florida	13,416.09	134.0
Georgia-Alabama	27,742.55	141.0
Illinois	224,363.98	96.5
Indiana	9,623.701	104.2
Iowa	70,137.98	96.3
Kansas	32,589.74	69.7
Kentucky-Tennessee	33,637.68	115.2
Maryland	266,252.98	108.4
Michigan	42,868.79	109.8
Midwest	66,365.73	107.6
Mississippi	2,244.38	88.2
Nebraska	67,842.47	76.9
New York	678,500.28	97.4
North Carolina	172,047.69	118.3
Northwest	254,877.92	117.3
Ohio	368,588.98	111.9
Pacific	24,867.78	113.6
Pennsylvania Ministerium	857,862.62	92.1
Pittsburgh	402,438.74	97.5
Rocky Mountain	17,591.64	121.1
Slovak Zion	19,062.15	29.9
South Carolina	108,099.38	102.6
Texas	24,497.37	106.6
Virginia	107,346.95	106.6
Wartburg	59,502.46	73.2
West Virginia	21,151.30	85.4
Canada	105,591.61	105.5
Icelandic	11,703.59	
Nova Scotia	14,979.70	
Western Canada	11,451.39	
Miscellaneous	26,564.81	
Totals	\$5,007,565.95	100.7



The Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendor.

—NATHANIEL HAWTHORNE, *The Marble Faun*

Two Churches Found Day Schools; California Home for Aged Dedicated

By ALBERT B. SCHWERTZ

LOS ANGELES—Complaining brakes shrieked outside the white stucco church. In a matter of minutes car after car had stopped, then driven on.

California Out of each there poured children and more children until over two score had found their way into the rear patio of First English Church, Los Angeles. The natal day had arrived.

One of the first Christian day schools in the ULC was born at 9.00 A.M., Sept. 15. After 14 weeks of existence the enrollment has passed the three score mark, and as many more children are on the waiting list.

At a specially called congregational meeting in June 1947 many First Church members were skeptical as to the outcome of the venture. Despite this the project was launched. Some asked for precedent in the ULC. There was little. Others asked, "Can the United Lutheran Church be counted on for guidance and assistance?" The answer was in the negative.

No agency or committee within the church was equipped to see the school through its birth pains. But the group went ahead enthusiastically with their project.

Cost of alterations and equipment of over \$5,000 was readily met by the congregation. Today, with four full-time teachers and a principal, the school is self-supporting. This year it serves through the fourth grade.

St. Matthew's Church, North Hollywood, the Rev. Edward N. Spirer and the Rev. Gerald B. Strickler pastors, opened a Christian day school on the same morning as First Church. Latest report is that enrollment has passed the two score mark. This church, too, is faced with the problem of more room in which to care adequately for the growing work.

THE FIRST TEACHERS' CONFERENCE of the eight Christian day schools of churches belonging to the National Lutheran Council met in the schoolrooms of the Chapel of Peace, the Rev. Edmund G. Krueger pastor, Dec. 5. Pastor Krueger, a member of the American Lutheran Church, gave much assistance in the launching of the ULC schools.

CALIFORNIA LUTHERAN HOME for the aged,



"I LIKE SCHOOL," cried children and faculty of the new Lutheran day school at First English Church, Los Angeles, on the opening day. Enrollment has since grown to over 60 boys and girls. On the same day a Lutheran school was started by St. Matthew's Church, North Hollywood

WURLITZER LAUNCHES

NATION-WIDE

Listening Campaign



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★ Listen to a demonstration of the Wurlitzer Organ. Have your own organist play it. Let your own ears decide. You will find that *Wurlitzer Organ music is not a substitute for accepted church tone but is the characteristic tone long associated with the time-honored pipe organ that sets the standard for church organ tone.*

Only Your Own Ears Can Tell You Which Electronic Organ Has True Church Tone

The Wurlitzer is the electronic organ that employs two major principles long used in pipe organs for producing true church tone. Its reverent voice satisfies every requirement of the worship service... solo, choir or congregational accompaniment. Furthermore, all playing dimensions and arrangements comply with American Guild of Organists' recommendations.

Says Carl Coleman, church organist, choir director, and member of the American Guild of Organists, "Even the trained ears of experienced

musicians will be unable to tell the difference in tone between the Wurlitzer and a pipe organ."

☆ ☆ ☆

With today's high cost for building and remodeling, the money and space saved by installing a Wurlitzer, instead of a pipe organ that requires from six to eighty times more space, will provide valuable room for other purposes. When remodeling it often costs less to install a Wurlitzer than to modernize a pipe organ.

Stimulate church attendance and membership by making your services more appealing with the music of a Wurlitzer Organ.

Write for name of dealer who will arrange demonstration.

WURLITZER ORGAN

Series 20—Two Manual
Speaks for Itself

THE RUDOLPH WURLITZER COMPANY, NORTH TONAWANDA, N. Y.

Alhambra, was dedicated Dec. 28, with Dr. James P. Beasom, Jr., president of the California Synod, in charge of the service. This \$150,000 project which was begun two years ago is now in full operation. But \$15,000 remains to be met.

The Rev. Edward N. Spirer preached the sermon. Dr. John B. Nield brought greetings. Dr. William E. Crouser led the general prayer. Dr. Albert B. Schwartz, Southern Conference president, dedicated the home. The choir of First Church sang.

CALIFORNIA SYNOD was scheduled to meet Jan. 26-29 in San Diego.



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Synod to Mark 100th Anniversary; Marion County Councilmen to Meet

By ROBERT H. HEINE

BISHOP HANS LILJE of Hannover, Germany, and ULC President Franklin Clark Fry will speak at the Indiana Synod's centennial celebration, to be held in Murat Temple, Indianapolis, May 9. This service will be a part of the 100th anniversary convention, May 9-12, at First Church, Indianapolis. History of the Indiana Synod is being written by the Rev. C. R. Defenderfer, Gary.

CHURCH COUNCILMEN of 10 ULC congregations in Indianapolis and Marion County will meet in First Church, Indianapolis, Feb. 22. The Rev. Donald E. Elder, pastor of Bethlehem Church, Indianapolis; Synod President F. M. Hanes; and Dr. Amos J. Traver, professor at Hamma Divinity School, will outline responsibilities of councilmen. Similar gatherings are being planned throughout the state.

PLEASANT VIEW CHURCH, located just north of the Indianapolis city limits, will dedicate a new parish unit Feb. 1. Improvements, including a new heating plant, organ, and new colonial front for the church building, have been made. Dr. F. M. Hanes will speak at the Sunday afternoon service of dedication, and the Rev. T. B. Kline, pastor of St. Mark's Church, Indianapolis, will speak at the banquet Feb. 6. This congregation has grown from 22 to 100 communing members in five years under the leadership of its pastor, the Rev. William L. Pifer.

FIRST CHURCH, Indianapolis, the Rev.

O. A. Peters pastor, dedicated a set of chimes Dec. 28. They were presented in memory of Mrs. Eva A. Holland by her family.

INSTALLATIONS: The Rev. Richard H. Trojan was installed as pastor of the Wallace-Darlington parish by the Rev. Donald E. Elder, president of Southern Conference, Dec. 14. . . . The Rev. Milton P. Engelhardt is new pastor of St. Mark's Church, Batesville. . . . The Rev. Joseph N. Radabaugh was installed pastor of Bethany Church, Batesville, Dec. 7, by the Rev. H. M. Hauter. Previously Mr. Radabaugh did inner mission work in Dayton, Ohio. . . . The Rev. E. F. C. Stahl was installed pastor of St. Paul's Church, Milan, Dec. 28, by Dr. G. C. Goering, secretary of the Indiana Synod.

HERE AND THERE: La Otto and South Whitley parishes have completed details for merging temporarily into one parish. The new pastor will probably reside in Columbia City. . . . Dr. H. J. Brede has accepted a call to St. Paul's Church, Chicago. . . . St. Luke's Church, Ft. Wayne, has bought a lot adjoining the church. The Rev. J. L. Seng is pastor.

PERSONS

"The hoary head is a crown of glory, if it be found in the way of righteousness."

Silver-haired happiness

Seventy-five-year-old Mrs. H. A. Eddleman knows how to apply Jesus' parable about talents. Recently she sold another table spread and again all the money went into the building fund of Center Grove Church, Kannapolis, N. C. In less than 12 months she has given \$100 from her crocheting.

It started about three years ago after Mrs. Eddleman had had a heart attack. The doctors said she would not be here much longer, maybe a year. One day while watching her daughter crochet, she decided she wanted to try it. At first she worked on small squares. Soon she got

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up enough nerve to start a bedspread.

Before many days, however, she realized she did not need a bedspread. In fact, she did not want one.

"I decided then I wanted to make table spreads and sell them and put the money on the church's building fund," she recalls. She admits that crocheting takes patience. But her philosophy is: "When it is all you have to do, and you can do it, then do it."

Silver-haired Mrs. Eddleman beams with happiness. She has had her troubles. Her husband died when the oldest of her six children was only 17. But she emphasizes that she has much for which to give thanks. All except one of her children still live within "hollerin' distance." And her life remains useful.

"Good Neighbor" of the week

The 35 members of the Red Cross sewing class at First Church, Dayton, Ohio, decided the unselfishness of 85-year-old Mrs. Mary H. Berry deserved some recognition. So they wrote a letter to the Breakfast in Hollywood radio program.

Over their 35 signatures they told how she had sewed with the group since 1929, how each week she prepares lunches for the members, how she cares for the glassware used in the church's communion service. Result: On a nationwide radio broadcast, Jan. 16, she was named "good neighbor" of the week.

But the women were not satisfied. Modest Mrs. Berry merited more. So they purchased a new set of glassware for communion services and, in honor of her, presented it to First Church.

N. D. Church Destroyed by Fire; Wetzler Heads Synodical LWA

By JOHN E. DEHAAN

FIRE COMPLETELY DESTROYED the building of Trinity Church, Eckman, N. D., Dec. 1.

Despite the fact that the loss was only partially covered by insurance the congregation is determined to replace the building

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immediately, Pastor Carl Eckhoff reports.

An appeal has been sent to the Board of Social Missions for funds to replace hymnals and Sunday school supplies from the church's disaster relief fund. Services are being held in the local public school. Origin of the fire has not been determined.

DR. P. L. WETZLER of Salem Church, Minneapolis, has been appointed director of the 1948 Lutheran World Action campaign in the Northwest Synod. District conferences for church councilmen were

set for late January to get the \$100,000 drive under way.

National Lutheran Council churches of the Twin-City area were scheduled to join in two LWA rallies recently. Dr. Clifford Ansgar Nelson spoke at Augustana Church in Minneapolis Feb. 1. Dr. Paul H. Roth will address the congregation at First Church in St. Paul Feb. 8.

WESTERN CONFERENCE pastors gathered at St. Mark's Church, Fargo, N. D., for their annual pre-Lenten retreat Jan. 27-28. . .



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Central Conference pastors held their pre-Lenten retreat at Trinity Church, Lindstrom, Minn. Pastor Paul Waldschmidt gave the communion meditation. Profs. William H. Cooper and Jonas H. Dressler of Northwestern Seminary led the pastors in exegetical and sermonic studies.

St. John's Church, Mound, celebrated its 20th anniversary by burning its mortgage. At an anniversary banquet mem-

bers decided to begin building the basement for a larger church. Over half the goal of \$3,000 was raised in cash on the spot.

WOODDALE CHURCH, Minneapolis, recently raised \$3,375 in one week. The money will be used to pay the remaining debt on two lots and to reduce the mortgage on the new Sunday school building. This congregation has subscribed \$3,200 for benevolence in 1948. In 1947 it paid \$1,820.

PASTOR PAUL WETZLER reports the reception of 422 adult members into Salem Church, Minneapolis, in 1947. This is more than the total membership of the congregation at the time he became pastor in 1928. . . . Of the \$73,000 received in 1947, a total of \$21,000 was for benevolent purposes. Attendances for the year averaged over 1,000 per Sunday. Plans for the 60th anniversary of the congregation in 1948 include the burning of the mortgage.

EPIPHANY CHURCH, Minneapolis, has received a green velvet dossal from Richfield Church, Minneapolis. Richfield Church now has a stained glass memorial window over its altar. . . . Faith Church, Lilac Way, Minneapolis, recently received 70 chairs from St. Paul's Church, Waukegan, Ill.

HERE AND THERE: St. John's Church, Minneapolis, used its new public address system for the first time at Christmas services. . . . St. Mark's Church, Grand Forks, N. D., has added a new sound film projector to its equipment. The projector was bought by the tither's association of that church. . . . Pastor A. C. Baumgaertner of First Church, Billings, Mont., now is heard regularly over radio station KBMY. . . . Missionary Ray Cunningham of India and Africa and Missionary Andrew Mazak of Argentina are traveling on the territory of the Northwest Synod during January and February.

Has anybody an idea?

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WELFARE

Iowa Welfare Society to meet

Lutheran Welfare Society of Iowa will hold its annual meeting at Zion Church, Des Moines, the Rev. E. H. Doerring pastor, March 2-3. Among speakers will be the Rev. Ervin Bondo, Des Moines; Dr. Carl F. Reuss, Capital University, Columbus, Ohio; and Dr. Richard R. Caemmerer, Concordia Seminary, St. Louis, Mo.

President of the board of directors is the Rev. S. S. Kaldahl, Harlan. Secretary is the Rev. G. W. Lokensgard, Des Moines. The society has seven branch offices.

North Jersey Congregations Favor Formation of New Jersey Synod

By ALBERT P. STAUDERMAN

JERSEY CITY—Overwhelming support for a proposal to plan the formation of a New Jersey Synod was voiced by the New Jersey Conference of the New York Synod at a special convention held Jan. 6 at Our Saviour Church, Jersey City. An investigating committee headed by the Rev. Edwin H. Knudten presented all pertinent facts about the proposed synod after an 18-month inquiry. Following considerable discussion the vote that "we go on record as favoring the organization of a New Jersey Synod" was 57-12. Of the conference's 80 congregations, 53 were represented at the convention.

A plan of procedure presented by Dr. Fred R. Knubel was adopted. Arrangements were made to request the New York Synod's support in carrying out the program. Opening devotions were led by the Rev. Albert P. Stauderman, conference president, who conducted the session.

February 4, 1948

The Rev. Herbert W. Hagenau, pastor of Atonement Church, Asbury Park, was elected secretary of the conference to succeed the Rev. Ivan L. Sterner, who was recently called to a Long Island parish.

Efforts to form a New Jersey Synod have

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(see advertisement page 49)

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been under way since the organization of the ULC in 1918. Several abortive attempts were made at the time of the mergers which resulted in the formation of the New York Synod (1929) and the Central Penn Synod (1937). During recent years the conflicting boundaries of the two synods operating in the South Jersey area gave birth to a general movement among congregations there for a unified synod in the state of New Jersey. Invitations were extended to the congregations in the northern section of the state to join the movement, resulting in the action taken on Jan. 6.

The proposed synod would have a potential strength of 140 congregations. Of these 80 are now affiliated with the New York Synod, 40 with the Ministerium of Pennsylvania, and 20 with the Central Penn Synod. Its baptized and confirmed membership would make it ninth in size among the synods of the ULC. Both the Ministerium and the Central Penn Synod have taken action favorable to the formation of a New Jersey unit and the New York Synod is expected to follow suit at its May convention.

MORTGAGES were burned recently at St. John's Church, Jersey City; Advent Church, Cliffside Park; and Emanuel Church, New Brunswick.

THE REV. WALTER S. PURA resigned the pastorate of Holy Trinity Church, Hoboken, Jan. 1. After a varied history covering 37 years, Holy Trinity congregation plans to merge with a Norwegian Lutheran congregation.

THE REV. R. WHITSON SEAMAN was installed on Jan. 11 as pastor of Bethany Church, North Bergen. . . . On Nov. 30 the Rev. Paul M. Young, Sr., was inducted into his pastorate at historic Zion Church, Oldwick.

PRE-LENTEN RETREAT of the New Jersey Conference was held at St. Mark's Church, Elizabeth, on Feb. 3, with Dr. Charles B. Foelsch as leader. A Holy Communion service in the morning will be followed by discussion and devotional periods in the afternoon.

SPRING CONVENTION of the conference will be held at St. John's Church, Union City, April 13. An evening rally in the interest of Lutheran World Action will take place in connection with the meeting.

THE CHOIR of Upsala College, East Orange, will sing in the auditorium of the Mutual Benefit Life Insurance Co., Newark, March 5. The concert will be for the benefit of the Lutheran Memorial Hospital, Newark.

"This choir," states the hospital concert committee, "is one of the 10 great college choruses in the country." The remainder of its spring tour will be for the benefit of the Upsala College chapel fund.

DOUBLE FEATURE was held by Good Shepherd Church, Glen Rock, Oct. 12. The mission congregation, organized less than a year ago, was officially accepted as a member of the New York Synod. And the Rev. Eugene C. Kreider was installed home mission superintendent for the New York Synod. The service was held in the borough hall, temporary quarters of the congregation.

Officiating were Dr. Frederick R. Knubel, synodical president; Dr. Paul C. White, synodical secretary; and Dr. George R. F. Tamke, representative of the New Jersey Conference home missions committee. On behalf of the conference, Dr. Tamke presented Pastor Arnold with a parish register.

FRANK E. FREY, retired superintendent and Mrs. Henry Kahrs, assistant superintendent of the Sunday school of St. Peter's Church, Plainfield, were honored this fall for 25 years of continuous service to the school. Among speakers at the dinner were Dr. Knubel; the Rev. C. S. Kirkegaard, former pastor of St. Peter's Church; and the Rev. J. Edward Gonzalez, present pastor of St. Peter's. Mr. Frey had not missed a meeting of the Sunday school since 1922.

CAMPUS

Controversies on the campuses

"Numerous controversies are raging

concerning the purpose, function, and nature of the college." Dr. W. P. Hieronymus, president of Midland College, was speaking at the National Lutheran Educational Conference. Sessions were held in Cincinnati, Ohio, Jan. 14-15.

The educator listed eight major issues confronting college educators:

1. Aristocratic vs. democratic ideal. Shall higher education be for the select few, or shall it be made available for all?

2. Ivory tower vs. watchtower conception. Shall college education be nurtured leisurely in cloistered seclusion apart from the hurly-burly of the workaday world, or shall the institution thrust the student into activities that will bring him face to face with the realities of the present social, political, and economic world?

3. Cultural vs. practical type of higher education. Dr. Hieronymus said that "this is sometimes dubbed the 'culture vs. cash' conception of education. The cultural ideal with its roots deeply in the past is here opposed to the so-called utilitarian type of education. Fundamentally, it is the issue between 'making a life or making a living.'"

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(see advertisement page 49)

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4. Traditional vs. modern subjects. Shall the classical languages, the literary subjects, and mathematics, which are supposed to furnish mental discipline, hold the fort against the newer natural and social sciences which claim to have greater social usefulness?

5. Prescription vs. electives. Shall the curriculum consist largely of required courses for all or shall there be maximum freedom for the students to select the courses he wants?

6. General education vs. specialization. This is somewhat related to the "cultural vs. practical" issues in education. Here the question is shall the college be devoted to general and broad education instead of specialization in relatively narrow fields.

7. Intellectualism vs. the development of the whole personality. Can the ends of higher education be achieved by "cultivation of the intellect" through concentration upon a selection of the great books of the past, or should the college concentrate upon all phases of the student's personality—largely through the study of personal and social problems?

8. Idealism vs. pragmatism. Shall our philosophy of education be founded essentially upon a philosophy of idealism which is derived from the absolutes of Plato and the truths of Christianity, or shall it be based upon the philosophy of experimental pragmatism with its so-called relative and constantly changing values and truths?

Draft dodgers in seminaries

Rumors about "draft dodgers hiding in theological schools" cropped up all around the country during World War II. It even became popular in some quarters to inquire sarcastically what the seminaries would do when their enrollments "fell off" after the war. Even a U.S. Senator became quite concerned over an expected rush of boys into divinity schools in order to avoid conscription.

To find out if there was any foundation for the rumors the U.S. Selective Service System recently made a survey of the

effect of the war on the enrollment in theological schools.

It learned that the draft law cut the normal increase in enrollment in seminaries. "Theological schools were gaining in enrollment during the three years preceding the war at a rate of between 3 and 4 per cent per year. During the next four years this increase dropped to an average of just over 1 per cent. Then the year following V-E and V-J days the increase rose to 5 per cent and in 1946-47 to 15 per cent above 1940-41." This sharp increase in 1946-47 would indicate that many young men who would have entered seminary before were kept from doing so by the war.

Enrollment in the 31 Lutheran seminaries in each of the years from 1937-38 through 1946-47 was: 2,424--2,451--2,485--2,515--2,449--2,629--2,662--2,706--2,572--2,874.

Percentage of veterans in Lutheran seminaries in 1946-47 was only 12.6. This was the lowest of any major Protestant denomination. In Baptist divinity schools, 315 per cent were ex-GIs; in Methodist, 35.8; in Presbyterian, 35.5; and in Episcopal, 61.5.

At the seminaries

¶ List of foreign speakers at Gettysburg Seminary was long and illustrious. In one



Ferenc Nagy, center, ex-premier of Hungary, talks informally with Gettysburg College students after relating to them how he was ousted from his office through Communistic pressure. His son, Ferenc, Jr., seated opposite his father with his back to the camera, acted as interpreter

February 4, 1948

quarter, seven church leaders from around the world had visited the campus.

Dr. Peng Fu, president of the Lutheran Church in China, reported on church conditions in the Orient. . . . Miss Hemalatha John, professor at Andhra Christian College, Guntur, India, discussed "Some Contributions India Might Make to America."




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(see advertisement page 49)

... Dr. Rajah B. Manikam, secretary of the National Christian Council of India, spoke on "The Prospects for the Church in National India."

Dr. Otto Dibelius, bishop of Brandenburg and Berlin, Germany, spoke twice. He reported on conditions of the church under the Russian occupation and discussed university life in Germany. . . .

The Rev. Josef Juras, secretary of the National Youth Association of the Church of the Augsburg Confession, Czechoslovakia, explained conditions in Middle Europe. . . . The Rev. Mikko Juva, prominent in the student youth movement in Finland, addressed his fellow students and professors before returning to Europe after a year at the seminary. . . . Dr. Hans Asmussen, chancellor of the Evangelical Church of Germany, visited the campus Dec. 9-10. He spoke on "Great Truths the German Church Has Learned through Suffering."



Crawford to Lead Welfare Meeting; Family Problems to be Discussed

By OLIVER W. POWERS

NEW YORK CITY—A welfare conference, sponsored by the Lutheran Welfare Council of Greater New York, is scheduled at

St. Luke's Church, Manhattan,

New York Feb. 12. Specific trouble situations in child life, the family, old age, and refugee work will be discussed by Dr. John E. Crawford of Wagner College. He will be assisted by four workers from social agencies.

Others on the program will be Dr. Luther E. Woodward, field consultant of the National Committee of Mental Hygiene; the Rev. Harold Letts, ULC Secretary for Social Action; and Miss Charlotte Carr.

LAUNCHING of the Protestant Fund campaign was scheduled for Jan. 29 at Hotel Roosevelt. Charles E. Wilson, chairman of President Truman's committee on civil rights, was to be principal speaker. New-

News from Brooklyn and lower New York State will be reported in the future by Pastor Oliver W. Powers. He has for several years been "The Lutheran" correspondent for the Brooklyn area alone.

Because of his enlarged territory, Pastor Powers will submit monthly letters. Thus fresh news from this section of the church will be assured.

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bold Morris, former assistant mayor of New York, was to be dinner chairman.

A NUMBER of Brooklyn churches are participating in the borough visitation evangelism programs this year. The Flatbush congregations were to meet four nights in the week of Jan. 19 at St. Stephen's Church. Dr. Clarence Stoughton was to be inspirational speaker at the opening meeting.

LUTHERAN WORLD ACTION for 1948 is getting under way in the metropolitan area. In the New York Conference the chairman will again be Pastor Walter E. Bock. In Brooklyn the leaders are Pastors Leopold W. Bernhard, John F. Bauchmann, and John H. Menges.

BISHOP ARNE FJELLBU of Trondheim, Norway, was scheduled to speak in Hanson Place Methodist Church, Brooklyn, Jan. 25. He was presented under the auspices of the Evangelical Lutheran Church of New York and New Jersey with the cooperation of the Protestant Council.

St. OLAF COLLEGE choir will give a con-

cert at Carnegie Hall Feb. 7.

INSTALLATIONS: A new director, the Rev. Frederick C. Frommhagen, will be installed at the meeting of the New York Inner Mission Feb. 9. . . . The Rev. A. S. Pannbacker will be installed as pastor of St. Matthew's Church, Bronx, Feb. 8.

THE REV. ERNEST C. FRENCH has resigned the pastorate of Christ Church, Newburgh, effective Feb. 29. He has accepted a call to Resurrection Church, Buffalo.

St. THOMAS' CHURCH, Bronx, celebrated its 40th anniversary Jan. 21. Dr. Amos Traver, former pastor, was to preach.

ULC CALENDAR

FEBRUARY

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

February 10 is the day!

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by J. E. Crawford and L. E. Woodward

February 10 is the publication date for this realistic approach to the problem of the teen-ager—through the teen-ager himself.

By means of frank discussion and self-analysis tests, the book leads the teen-ager through the "growing up" conflicts and places him on the road to a stronger adulthood.

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IN CONCLUSION . . .

LAST MONTH the editor of *Soviet Russia Today*, Jessica Smith, sent a note stating that a "Conclusion" I had written about Russia seemed to her excessively harsh and severe. She mailed some copies of her magazine, perhaps to help me revise my opinions.

On the day the magazines arrived, I received a letter from the public relations department of Swift & Company, explaining that profits in the meat packing industry were not as high as I had reported. In fact, for 1947, Mr. G. C. Reitinger said, Swift made only 1 per cent!

Obviously I had not succeeded in pleasing either communists or capitalists. Perhaps that is as it should be. We attempt in this paper, within the modest limits of our ability, to study problems of our human life according to the standards of God's will. When judged by this standard, no part of man's life—under communism or capitalism—is fully righteous or worthy of praise.

Russians must study their own sins. Our assignment is to inquire into the system under which we live and of which we are so much a part.

THE NOTABLE FACT about our economic life is the reckless ambition of so many to get so much. As Edwin Pauley stated before a U.S. Senate committee in December, "I dealt in everything I could make a profit in, in the good old American way."

My reference to meat packers, to which Mr. Reitinger objected, was merely an illustration of this common ambition. I might have mentioned the oil industry. Price of crude oil in the East Texas field, I am told, increased

from \$1.25 a barrel to \$2.15 in 20 months. Bids 50 cents higher were recently accepted from companies competing for the supply. The delivered price at a Philadelphia residence went up from 8.7 cents a gallon in March 1947 to 13 cents in January 1948.

It seems to me unlikely that the cost of producing oil has nearly doubled in two years. Under the present favorable circumstances, some people are reaching for great profits. The competent or ruthless people gain at the expense of the less capable or gentler folk.

The main point is not which industry we select as an illustration, but the great distance between the kingdom of God and a profit-hungry society.

THERE ARE TWO MEANS by which our human conduct is modified. There is, first, the Christian Gospel, by which we may be redeemed and gradually made holy in our desires. Some people might be disturbed to discover that in the midst of that process they lose ambition to get more for themselves than they are eager for others to have.

The second means is God's Law, by which we are not redeemed or made holy but are restrained from ruining one another. We can exist as a civilized society only as God's law is translated into human regulations, holding in check our anti-social impulses. To the extent that we fail to live on the level of the gospel, we are obliged to live under the commandments of the law.

Christians are in duty bound to require their governments to formulate laws which will insure justice to the greatest possible extent among men.

—ELSON RUFF

From Benscreek Lutheran Church:

BENSCREEK LUTHERAN CHURCH

Hollsopple, Pa.

REV. R. T. SHILLING, PASTOR

Dear Mr. Arbogast:

Enclosed is the list of subscriptions for "The Lutheran" from Benscreek Lutheran Church together with remittance of \$82.00 to cover the same.

We believe "The Lutheran" is our best means of Parish Education. We have used it for the past two years now with excellent results. The 41 subscriptions mean "The Lutheran" in all of our 100 homes.

It may interest you to know that for the past three years our Benevolence Contributions are 53% of the total received. Our budget for 1948 calls for an even greater percentage. We like to think that much of the credit for this goes to "The Lutheran" which keeps before our people the needs of the Church beyond our own immediate congregation.

May God bless you and all the staff of "The Lutheran" throughout the New Year, and in all the years to come, as you seek to keep us informed of Christ's Kingdom here on earth.

Yours in His Service,

Harold Shaffer,
Stewardship Secretary

We respectfully call your attention to paragraphs two and three of Mr. Shaffer's letter.

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