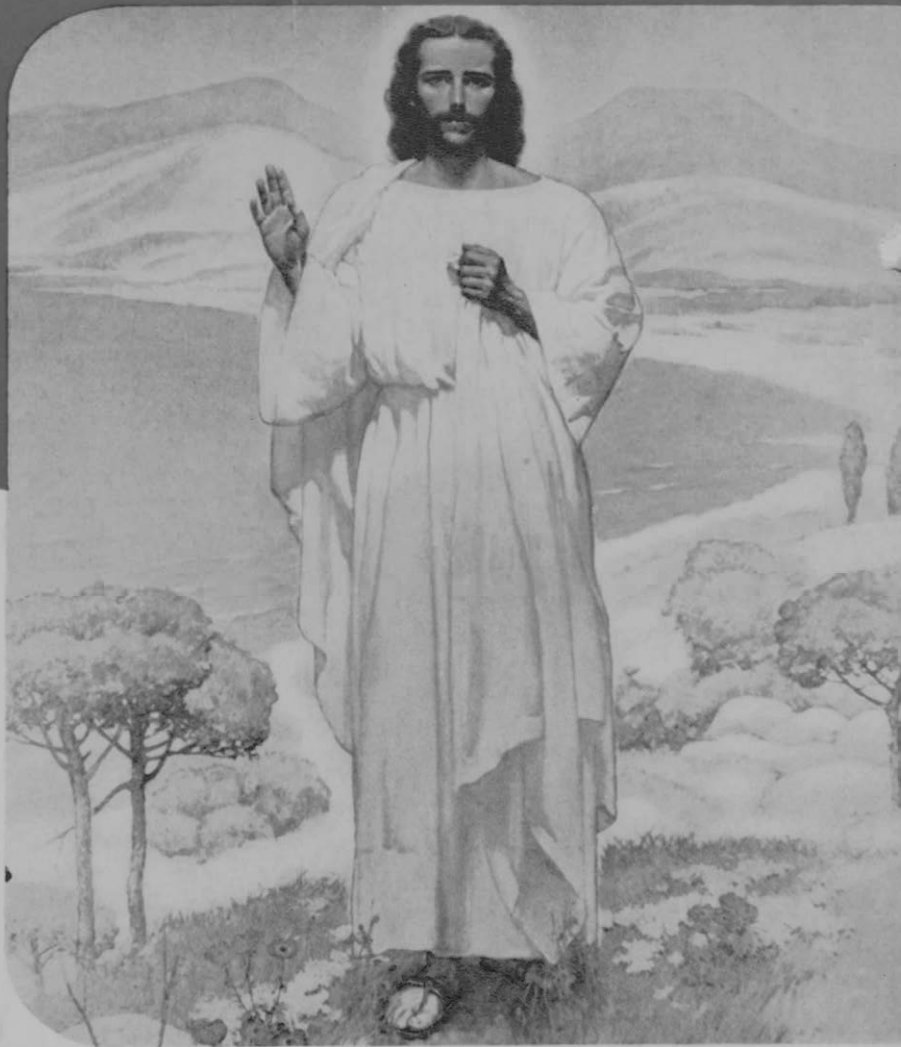


The LUTHERAN



CHRIST OF THE GALILEAN ROAD

Ralph Coleman portrays our Lord in new mural painting. *[Story on page 17]*

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FEBRUARY 11, 1948

5 CENTS



What's in a name . . .

THE BUSINESS SESSION of the Magnolia Park Garden Club ended and the members relaxed in anticipation of the social program. We were the guests of Helen VanIves.

She had married Dr. Robert VanIves, son of one of Magnolia Park's oldest families, while he was in the army medical corps. They moved here recently when he took over his father's medical practice, and since Bob had been one of the most eligible young men in town we were naturally curious about Helen.

But she was a witty and charming hostess, and won the regard of us all. Even Millie Stanford, who is a bit difficult at times, nodded approvingly as the refreshments were passed and suggested that Helen accompany her on a shopping trip in the city.

During the afternoon Millie deplored the fact that a family named Bonaccorsi had moved around the corner from her. "A couple more names like that

in the neighborhood and I'll move," she declared.

Betty Parker's contribution was that she knew a family in Clifton named Jakubiec. "They didn't get along, so they changed their name to Jacobs and moved to West Clifton. Now they're popular with everybody."

"You can't change your background just by changing your name," Millie said. "I'd know a Jacobs for a Jakubiec even if they changed their faces."

The postman came up on the porch just as we were leaving. Millie took the letters. "Mrs. Helen K. VanIves," she read, handing them to her hostess. "What's your middle name. What does 'K' stand for?"

"That's my maiden name," Helen said. "'K' stands for Koslowski."

Millie turned pink. Then after an awkward pause she said, "Sometimes I say things I'm sorry for. Let's make that shopping trip tomorrow."

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	Page	4
World News Notes		9
Washington		11
CAN COMMUNISTS BE CHRISTIANS?	By J. Igor Bella	12
Lutheran representative in Czechoslovakia tells of church-state trends		
Christians Are Peacemakers in Japan	By Maud Powlas	15
Converts interpret former foes to each other		
Philadelphia Church Dedicates Mural		17
Listen to the Antsl	By Lewis Fletcher	18
A parable on the ways of man		
GOD THINKS OF YOU		20
A theme for our thought in Lent		
Housewife on Strike	By Reinhold Niebuhr	22
MOTHER TO THIRTY-SEVEN	By Roscoe Brown Fisher	23
She cared for crippled mountain children		
Helpers and Hinderers	By Amos John Traver	25
"Know the Bible" study in the Gospel of St. Mark		
The Lathrop Family: Mrs. Lathrop Insists-	By Margaret A. J. Irvin	27
Personal Problem Clinic	By Earl S. Rudisill	29
Books		30
Book List for Lent		31
Across the Desk	By Nathan R. Melhorn	33
News of the States:		
Illinois: Chicago—35; Maryland: Hagerstown—36; New York: Rochester—37;		
North Carolina—39; Pennsylvania: Pittsburgh—42; South Carolina—46		

Next Week: IF I WERE TWENTY-ONE - - - By John Mangum

THE CHURCH IN THE NEWS

Call for Lutheran union

Two-thirds of the Lutherans in America have been co-operating closely in their work. But that is not enough. Time has come to consider "some form of organic union," Dr. Ralph H. Long reported to the executive committee of the National Lutheran Council in Richmond, Va.

"In student service, in American missions, in welfare, in relief activities, and in other fields, we have learned to work together," Dr. Long's statement continued. "The results are patent in the reports of our divisions, departments, and commissions—results which would have been impossible to attain without pooling our resources."

The executive secretary's statement was read to the group by Dr. Paul C. Empie. Dr. Long was prevented from attending because of illness.

"There are voices . . . which are becoming increasingly more vocal, advocating co-operation in fields that now are regarded as the distinct prerogative of the separate bodies," he added. "That must naturally lead to the question of co-operation in all fields of endeavor, and ultimately to the question of consolidation."

Sodt named president

New president of the National Lutheran Council is Dr. William G. Sodt, a vice president of the American Lutheran Church. He succeeds Dr. Rees Edgar Tulloss, president of Wittenberg College.

Other officers elected were: Dr. Martin Anderson, president of the eastern district of the Evangelical Lutheran Church, vice president; and Dr. Armin

George Weng, president of the ULC Illinois Synod, secretary. S. Frederick Telleen was re-elected treasurer.

Inter-Lutheran seminary

Sharp clash of opinion arose over the proposal to establish an inter-Lutheran post-graduate seminary. A special committee had reported that such a school was "necessary and desirable" and suggested that the institution be located in or near Chicago.

According to *Religious News Service*, Dr. Paul J. Hoh, president of Philadelphia Seminary, had sent a letter arguing strongly against the starting of such a school. Said he: "Our top-flight scholars ought to have, after a thorough grounding in our own theology, which they can get in our existing seminaries, the highly important experience of thinking through their faith and convictions in close contact with others who interpret the Christian faith differently." They should take their advanced training in a university atmosphere because they need to come up "against the great leaders of thought in other areas of life—philosophers, scientists, literary men, and the like."

Spokesmen in opposition to Dr. Hoh's stand were Dr. Oscar A. Benson, vice president of the Augustana Synod, and Dr. Gould Wickey, executive secretary of the ULC Board of Education.

Later the Council voted to submit the matter to the eight participating bodies as "information." Further action will hinge on a move by one or more of the churches.

Paganism on campuses

"Pagan influences on the American

campus" demand "an aggressive student ministry by the Lutheran churches of America," Dr. Morris Wee, executive secretary of the Student Service Commission, declared. "The spiritual vacuum which endangers all society in our time is the fruit of an educational policy which for 30 years has ignored God."

The Council had already voted to give permanent status to work among Lutheran students on college campuses and to men in the military forces. Plans call for the Student Service Commission to become a division. The new bureau of service to military personnel would work under the supervision of the executive director of the Council.

"What the students think today will be the conviction of America tomorrow," Dr. Wee continued. "The imperative before the church is to shape the thinking of students so that they recognize religion as a necessary and accountable factor in education and all of life."

Council business

Budget adopted for 1948 is \$587,476. Of this, \$120,547 will come from the participating Council bodies and \$466,929 from Lutheran World Action, the American Committee for the Lutheran World Federation, and other sources.

Dr. C. E. Krumbholz, executive secretary of the Welfare Division, reported that the church's relief agency had shipped 8,824,915 pounds of supplies to 13 countries of Europe and Asia in the past two years. In addition, 2,085,600 pounds of wheat had been sent to Europe in the last four months of 1947.

Approved by the Council was the organization of a conference of Lutheran hospitals. One of the primary aims of this body will be to develop standards for Lutheran hospitals and

for chaplaincy service in institutions.

Appointment of Erik W. Modean as secretary of the News Bureau was approved. He has been in charge unofficially since last February and has been associated with the office since 1945.

WMS leaders meet

Twenty women who have Lutheran mission conditions at their finger tips gathered in Philadelphia Jan. 27-29. Purpose: To transact the business of the ULC Women's Missionary Society. Result: Over \$60,000 was allocated for advance in mission fields.

Largest single items were \$10,000 for a house for missionaries in Shanghai, China; \$10,000 for land and pre-fabricated houses for missionaries in Japan; and \$10,000 for the extension program of the Baer Hospital in India. Among other expenditures approved were \$6,000 for repairs to the Schade School in India; \$5,000 for a house for a doctor in Rajahmundry, India; \$5,000 for automobiles for missionaries in India; and \$5,000 for a new office building at Konnarock, Va.

Provision was made to bring Miss Tokiko Kawagiri, a teacher at the girls' school in Japan, to America for two years of study. Motion to assist annually in the financing of a Bible training school in Argentina was passed.

Also reported at the meeting:

¶ Over 5,000 women joined the Women's Missionary Society in 1947. Almost 75,000 women are in 3,000 societies.

¶ Circulation of *Lutheran Woman's Work* has climbed to 53,000, an increase of almost 4,000 in the last year.

¶ Resignation of Mrs. Claire Hansen as promotional secretary for the organization will become effective Mar. 1.

¶ At the request of the government of Liberia, Miss Norma Bloomquist will head the adult literacy program there.

Missionaries go

Total number of Lutheran missionaries sent overseas from America in 1947 was 247, reports Dr. Andrew S. Burgess. Those returning to foreign service numbered 126. The rest were going on their first missionary assignments.

United Lutherans sent 56 of the missionaries; 17 to India, 15 to China, 14 to Africa, 4 to Japan, 6 to South America.

For the first time since the war there were Lutheran missionaries going to the Philippines. Seven were sent in 1947 by the Missouri Synod. Sixteen Missourians had gone to India. The American Lutheran Church sent 47 to New Guinea.

Trouble in China

Temporary halt has been called on the evacuation of Lutheran missionaries from Laohokow, Communist-threatened city 200 miles northwest of Hankow. Meanwhile, energies have been diverted to the moving of workers in Central China to larger cities, according to reports from Shanghai.

Two groups of Norwegian and U.S. missionaries were flown out of Laohokow in the "St. Paul," plane provided by Lutheran World Action. Remaining are 15 Lutheran workers. Among them are a Canadian and an American. Removal of the missionaries began after three Christian workers were murdered 40 miles southwest of the city.

Plight of the missionaries has particular significance to Dr. Daniel Nelson, China relief director of the U.S. National Committee for the Lutheran World Federation, who is managing the evacuations. His brother, the Rev. Bert Nelson, was killed by Chinese Communists in 1930. His father, the Rev. Daniel Nelson, was killed by a

stray bullet when Communists and Nationalists battled for Sinyang in 1936.

Too many generals

At almost the same time that John Foster Dulles was accusing the army of hampering European recovery, other spokesmen were attacking the military at home. Twenty-one leaders, including Albert Einstein and Lutheran clergyman Paul Scherer, charged that "one of the important safeguards of American democracy—civilian control—is rapidly disappearing."

"Not only are military men moving into key positions" in the State Department, the diplomatic corps, and other government departments, but "the army and navy are extending their influence into science, education, and industry," the group charged.

Meanwhile, opposition to compulsory universal military training has been voiced by the National Lutheran Educational Conference. The schoolmen asserted that U.M.T. is "inconsistent with our national tradition, unsuited to our national and international situation, and likely to produce a false sense of security at a time when such a decision may be fatal. . . ."

The New York State Council of Churches has listed reasons for its fight against U.M.T. Among them:

¶ It was hastily introduced and rushed through committee without adequate hearing.

¶ It does not indicate any overall military policy in keeping with modern scientific strategy.

¶ There is no satisfactory provision for the termination of conscripted service.

¶ It provides the President a basis for the assumption of dictatorial powers without any existing state of war with a foreign power.

Luther in Congress

Martin Luther had his innings in Congress late in January. His views on gouging merchants and greedy sellers were quoted to the Senate Banking Committee.

Back in the 1500's, a witness reported, Luther charged that many merchants had as "their chief maxim and the basis of all their sharp practices" the philosophy that "I may sell my goods as dear as I can."

"Lo," Luther was quoted as saying, "that is giving place to avarice and opening every door and window to hell. What does it mean? Only this: 'I care nothing about my neighbor; so long as I have my profit and satisfy my greed, what affair is it of mine if it does my neighbor 10 injuries at once?'"

The solution, Luther said, was for merchants to operate in the role of performing a service to their neighbors.

But, implying that perhaps there would be sellers who would not do this, he suggested:

"The best and safest way would be for temporal authorities to appoint over this matter wise and honest men who would appraise the cost of all sorts of wares and fix accordingly the outside price at which the merchant would get his dues and have an honest living."

Anti-Protestant action

A "Protestant rally" had been scheduled in Adelaide, Australia. Advertisements had announced two speakers: One, a former Roman Catholic priest; the other, the publisher of a newspaper opposed to the Roman Catholic system.

Long before the meeting was due to begin the auditorium was packed. But when the service opened it became evident that these early-comers were not Protestants.

FIRST COPY of "Presbyterian Life," new bi-weekly magazine of the Presbyterian Church in the U.S.A., is off the press. Almost 100,000 subscribers will receive the first issue, Feb. 14. To produce a first-rate journal the benevolence boards of the church have agreed to provide a subsidy of \$175,000 for the first year's deficit. They believe the magazine is necessary as an aid to meeting the total benevolence goal of the church for 1948. This body is slightly larger than the ULC. The preview copy is being presented to Wilbur LaRoe, Jr., left, moderator of the Presbyterian General Assembly, by the Rev. William T. Hanzsche, president of the magazine's board of directors. A former associate editor of "Holiday" is general manager.



"When the Rev. C. O. Lundberg, president of the Council of Churches, opened the meeting with prayer, a burst of coughing started in the gallery and spread throughout the hall," reports *The Australian Lutheran*. "When the Rev. W. M. R. Scragg attempted to read a manifesto, setting out the aims of the Protestant Federation, loud applause and constant clapping made it impossible to hear what was said, in spite of the use of an amplifying system, which was later put out of action through the cutting of the wires. . . . Then a section of the audience began to sing the Roman Catholic hymn, 'Faith of Our Fathers.'"

At a later meeting special tickets were required for admission. An attempt was made to use imitation tickets and "a considerable number of people" got in, the Australian periodical reports, before the forged tickets were recognized.

"When the audience at the end of the rally left the main entrance, they were greeted with the Roman Catholic 'Faith of Our Fathers,' sung by young men and women who had been demonstrating in front and near the town hall during the rally."

"Wrangling is another matter"

Meanwhile, on the American front an effort was being made to relieve Protestant-Catholic tensions.

Wrote Catholic layman George N. Shuster: "The Christian cause can only profit by open, courteous but firm debate between good and learned men. But wrangling is another matter. It makes Christianity ridiculous in the eyes of the general public because it is ungenerous and intolerant. As a result, the forces of secularism wax stronger."

Moses and the Red Sea

Moses never crossed the Red Sea, archaeologists in the University of California African expedition have decided. They think the Israelites took their leave from Egypt across a shallow body of water known as the Lake of Reeds.

"The Lake of Reeds," the leader of the group announced, "has generally been identified with the Red Sea, to which the name was later extended. Many scholars believed that the north end of the Red Sea was much farther north in biblical times than it is now. In that case the Israelites might have crossed the Red Sea by following the itinerary given in the Book of Exodus."

But remains of a small Egyptian port dating back to at least 1500 B. C. have been discovered south of Suez. This would indicate that the shoreline of the Red Sea was about the same at the time of Moses as it is today.

"It is now certain," he said, "that the sea the Israelites crossed was not the modern Red Sea at all, but a more northerly body of water."

Digging up Palestine

Despite all the digging that has gone on in Palestine, the ancient soil there has hardly been scratched. That is the opinion of Archaeologist Nelson Glueck. He said he had discovered and mapped more than 1,000 ancient sites, but had excavated only two of them.

He added it was amazing how much of the Bible story was verified by finds made in archaeological exploration. "The Bible, to be sure, requires no 'proof' for its validity, because it is primarily concerned with theology and secondarily with history, but archaeological finds continue to substantiate the details and the general background of the Biblical accounts."

WORLD NEWS NOTES

Higher prices for wheat

FRANCE'S SORRY food situation, immediately due to last year's bad weather, was really caused by the price-control policies of her government. The price set for wheat was the lowest since 1895. Since the prices allowed for other crops were more attractive, it was natural that the farmers should plant 1,000,000 acres fewer in 1947 than the year before.

France, normally a food-rich country, is suffering a serious lack. The rural regions are eating white bread made from hidden grain. The cities are badly undernourished.

Now the Government is adopting a new set of controls, based on a 91 per cent increase in wheat prices to the farmer. For this they are required to increase wheat acreage. The farmer will be fined if he sows less than the minimum set by law. And the taxes on his profits have been reduced.

Taxes in Liberia

MISSIONARIES IN LIBERIA enjoy two privileges allowed them by the government. According to records of the Department of Public Instruction, 252 missionaries, representing 26 boards of foreign missions, are registered with the Department. These various missions operate 61 schools, a potent source of education as compared with the total of 75 schools established by the state.

To these missionaries the state allows the entrance of supplies free of duty. Likewise the missionaries are not required to pay the usual tax levied to permit aliens to reside in the land.

Battle of the sexes

THE AGE-LONG BATTLE of the sexes has been staging an extended and diverting

exhibition near Dijon, in the township of Echigey, France. Two years ago the women of that place had a chance to vote, a supreme event. They intended to make the most of it. They determined to take over the municipality. And they succeeded, because the men of Echigey, acting as usual, neglected their civic responsibilities. The men went hunting or fishing, or just lolled at home on election day. They laughed indulgently over women voting—until the returns were in. The succeeding years were filled with male humiliation and helplessness as the women ruled the city hall.

Recently election day came again, with the aligning of forces on sex lines. The men won because, while the women recognized the many divisions of national import, the men, from Communist to De Gaullist, had only a single ticket in municipal matters. It was "for the defense of masculine interests."

The women are nursing their wounds. Already they plot to vindicate their sacred cause at the next election.

125-foot statue

THE TREMENDOUS popular reaction to the accomplishments of Mahatma Gandhi by means of his recent fast will doubtless hasten the Indian plan to erect a 125-foot bronze statue of him overlooking the Gateway of India in Bombay. It may even introduce larger manifestations of honor and reverence to this great leader.

As a matter of fact the statue originated as part of a larger plan, the honoring of other leaders and national heroes of India's achievement of freedom. The Bombay journal, *Blitz*, is urging the immediate organization of a

"Museum of the National Struggle," to be housed in the G. T. Hostel (an Indian Independence Hall). Here the Indian National Congress began its struggle for complete freedom for India. This, it is suggested, should be made the repository of all the documents which are "precious landmarks of our freedom's pilgrimage."

Movies

THE SUDANESE are being made movie-conscious by means of five mobile movie units. These implement an extended educational mission all over the land. Egypt has provided two units. Two others are operated by the Public Works Department in Khartoum. Still another is run by the Public Relations Office.

They have a large job, attempting to carry enlightenment to over 6,000,000 people scattered over nearly 1,000,000 square miles in Anglo-Egypt Sudan. A unit has also been installed on the presumably British hospital ship, *Lady Baker*. With this the authorities expect to reach districts in the southern Sudan. These are inaccessible by roads. The movie units will seek to instruct the people, especially in health and hygienic matters. Since the beginning of last year more than 300 films have been displayed to a total audience of over 200,000.

Columbus, Cervantes, and Peron

ARGENTINA HAS just added another holiday to the rich collection set aside for annual national celebration. This last is named "Loyalty Day" or "Day of the Liberation" and is on Oct. 17. It is intended to commemorate and glorify the elevation to power of President Juan D. Peron in 1945.

To add to the importance of the new holiday (perhaps to support it), *En Guardia*, a Peronista journal, points out

that the month of October has "contributed most to the Spanish-American world. It produced Christopher Columbus, Cervantes, and Juan D. Peron. These three great men of America possess one spirit, one heart, one language."

Long trousers and ties

SIAM IS PREPARING to make that hot country still hotter for her government employees. The authorities consider, and are about to decree, that full-length trousers, coat, shirt, collar, and tie are essential to sustain the dignity of the nation's public offices.

One outraged official, speaking for his fellow victims, has dared to charge that the government had rashly splurged on men's suits from the U.S., and is taking this way to unload its embarrassing surplus stock. Most of the employees, however, are prepared to suffer in silence. But their eyes turn wistfully toward Burma, China, India and Malaya. There the white-collar employees in government offices go to work in sport shirts and shorts, and nary a tie.

This and that

AUSTRALIA is about to provide medicine and drugs for every man, woman and child in the Commonwealth. It will mean \$6 million added to the taxes yearly. . . . CANADA IS receiving 2,000 garment workers from the "displaced persons" camps in Germany and Austria. The U.S. is being asked to open her ports for the entrance of 20,000 others, skilled laborers in the needle trades. . . . FOR THE first time personal incomes are taxable in Guatemala this year. The introductory rates spread from 1 to 12 per cent, according to the size of the income.

—JULIUS F. SEEBACH

DR. JURAJ SLAVIK, ambassador from Czechoslovakia to the United States and son of a Lutheran clergyman, addressed the Lutheran pastors of Washington recently. Arrangements for the speech were made by Dr. Gould Wickey, executive secretary of the ULC Board of Education.

This is an impression report of an address which was off the record. There are no direct quotations from his prepared address nor from his answers during the question period.

THE IMPRESSION of those present was that the Czechs and Slovaks are holding tenaciously to their concept of democracy. Their prime minister is a Communist, but their president is not. Almost every schoolroom has pictures of Woodrow Wilson and Franklin Roosevelt. The people are very grateful for the friendship of our nation, including the help of UNRRA since the war. They realize that most of the financial aid received thereby was from the United States.

"Popular Front"

THE "POPULAR FRONT" is a coalition of all political parties. The Communists are active in this but they do not have absolute control. In fact, there seems to be a definite orientation toward the U.S. The feeling toward America is friendly. Many people were disappointed when the government declined to link up with the Marshall Plan.

Resumption of trade between the U.S. and Czechoslovakia is to be expected. The Marshall Plan is built on this thesis. This little nation is in the spot where it has to be friends with all its neighbors.

COMMUNISM in Czechoslovakia is indigenous. The party line is not clearly drawn. Some Lutheran pastors, and even some Catholic priests, are members. Communism in Czechoslovakia is not necessarily anti-Christian.

Opinion of an American

DR. WICKEY indicated that Czechoslovakia is definitely adhering to the principles of democracy and that there is no tendency toward a form of government that would destroy basic Christian principles. The constitution was modeled after our American constitution and the Czechoslovakians are re-writing their constitution now to make it even more democratic.

In Summary

ONE NEVER shares first or second hand impressions of such sessions as the Washington pastors had with Ambassador Slavik without seeing more clearly the necessity of guarding against over-simplification. There must be more comprehensive understanding of the other nation's point of view. There are generally two sides to every question. . . . It is also quite obvious that the church can render significant service in helping to set up the atmosphere for such interpretations. . . . No Protestant church perhaps can render this international interpretive service more readily than our own. Indeed, we have been called "a religious League of Nations." Some church leaders, especially some missionaries, can do more to build world peace with limited budgets for educational and medical work than the average diplomat with an unlimited entertainment fund.

—OSCAR F. BLACKWELDER

Can Communists be Christians?

By J. IGOR BELLA

Communists in eastern Europe are satisfied to let the church exist for the present. But they aren't sure they should be church members themselves

THE CHURCH IN CZECHOSLOVAKIA is very much concerned about its future. Its future will be determined by its relationship to communism. Communism is determined to win out. The communists set out to get an absolute majority at next May's elections. Whether they will succeed, or not, the shadow from the East is coming nearer and may cease to be only a shadow.

The Russian wheat is coming in. The communists are making tremendous political capital out of it. The papers, the movies glorify every grain of wheat coming out of Russia. The government thanks Stalin, so it seems, every week: "Thank you humbly. You saved us from starvation." The Russian wheat is not a gift—Czechoslovakia pays for it. Yet it is Russian wheat—we hear.

The communists already feel certain to win. They behave already as if in full power. They are endeavoring to dominate the most important phases of the national life. The Communist Minister of Information, Vaclav Kopecky, recently told the Communist University Youth: "It is important, that the spirit of Dialectical Materialism should occupy the leading place in our universities. We made a great mistake by letting everybody into the universities. Now it must be our endeavor to permit only those to pursue studies who have a positive relationship with the regime and the new order. . . . The universities often give less education than a worker gains by reading communist news-

papers. I believe that all of you will go with us. . . . To be anti-communistic is actually high treason. Laugh now, but I say, it will come to that! Long live the Communist Party!"

WHAT IS THE ATTITUDE of the Communist Party to religion? Communism in Czechoslovakia is not anti-religious. It accepts members of churches as party membership. It does not even inconvenience the church. Let me quote from a leaflet published before the last elections (May 1946) by the Communist Party of Slovakia. "The Communist Party of Slovakia stands for the principle of religious tolerance and complete freedom of religious confession, for respect of religious feelings of the believers among the Slovak people.

"After the freeing of Slovakia by the glorious Red Army not one church was destroyed, nor dishonored, not a hair was touched on any pastor's head because of religious reasons, not one believer was hindered in his free confession of faith and in his attending the divine services and churches of his choice.

"The Communist Party of Slovakia was and is for the safeguarding and supporting of an unhindered, free religious and church life of the believers among the Slovak people and for a sincere co-operation with the democratic leaders of the churches in Slovakia.

"Today, and tomorrow, like yester-

day, we advocate that persons who so desire may have an unhindered and free expression of their religious feelings and the churches have a free possibility to serve this need and desire of the believers.

"This we proclaimed, this we uphold and always will uphold.—*The Communist Party of Slovakia.*"

IN AN ARTICLE in *Pravda*,¹ official paper of the Communist Party of Slovakia, Laco Novomesky, the school commissioner for Slovakia, published an article "The Cross and the Star," in which he presented the point of view of the Communist Party as to the relationship of communism and the church. Peace in our country, he says, depends in a large measure on the peace between religion and communism.

First it is necessary to overcome the traditional distrust between the purposes of the communists and religion. The clerical-fascist regime of Slovakia (that is, the pro-Nazi Tiso government under Hitler) informed the people that communism would take away from them that little which the reactionary governments left for them, that the establishment of communism means a judgment day for the church. Three years of life in the Second Republic proved the opposite. Communism supported the freedom of religion and church. The positive attitude of communism toward the church does not depend on the relationship of the world powers, and the desire to keep our friendship with the Western powers. It roots in honoring the religious convictions of our people. There are rumors that—in the anti-communist campaign organized in the West—the churches are going to be drafted and

in the countries where the Soviet Union is honored, the church, which cannot reconcile itself to the new political and social order, is expected to suffer martyrdom. "The devil himself could not give the churches a worse advice." For its own protection the church must have a positive attitude toward communism. "No one must use the cross, church, and religion against the purposes represented by the star of communism. These purposes, as the experiences until now show, do not exclude, but make possible the existence of the cross in its brightest light."

During the Russian occupation in 1945, not one church was desecrated, the priests, pastors were not molested. Communism does not advocate the separation of church and state. In many schools the cross is side by side with the picture of Stalin. The communist papers wish their readers a "Merry Christmas." They feature Christmas stories. Church news and church announcements are published in the communist papers. Party members are encouraged to go to church. On state holidays communist functionaries go to divine services. Communism tries to show that there is nothing incompatible between church membership and Communist Party membership. Ministers are approached to join the Communist Party. Some of them do, though very few. Many communists are good church members. Communists organize collections for destroyed churches.

THERE IS HOWEVER a different side to this picture. By tolerating the church, communism did not change its attitude toward religion. Materialism, totalitarianism, and Christianity cannot be reconciled. Recently in USSR there was a discussion between the *Konsomolskaja Pravda* and the *Young Bolshevik*. The

¹ Christmas number, 1947.

Young Bolshevik recommended that leniency should be shown to the believing members and that they should be patiently enlightened how harmful religious faith is. On the other side the *Konsom. Pravda* stated that faith in God or church attendance should not be allowed to the members of the *Konsomol*.

The recommendation of the *Young Bolshevik* is nothing but an attempt to prove the possibility of the union of materialism and idealism. This already is forsaking Marxism. It quotes from an article by Stalin: "The Party cannot be neutral toward religion. It carries on anti-religious propaganda against all religious prejudices. Religious prejudices oppose science and every form of religion is directly against science." Some members of the Party restrained the development of anti-religious propaganda and such were rightly expelled.

The discussion was terminated by the central committee of the *Konsomol* forbidding communists to go to church (Kostnicke Jiskry, Dec. 4, 1947, quoting from *Lidovi demokracie*). In all the communist statements we quoted, it is never said "we believe," only "we respect the feelings of believers."

Why this respect for the feelings of the believers? Communism did not succeed in eliminating the church by force and oppression. The new tactics are to tolerate the church until the new social system wipes it out of existence. In Slovakia where Christians are an overwhelming majority (and this goes for all eastern Europe) communism cannot afford to be openly anti-religious.

How is it that many communists are members of the Christian Church? Obviously they are not good communists. Membership in the Communist Party

in Czechoslovakia is not an achievement, but a matter of simple application. Many are members because they are ignorant of the true meaning of the membership in the Communist Party. Many are opportunists. Many are afraid of the future, or of their jobs. Many are members in name only.

YET THE TRUTH IS, the Communist Party here does not expel confessing Christians. On the other side, can a confessing Christian approve of Materialism? Or is communism here not the true Marxism? Either—or A prominent leader of the Lutheran Church in Slovakia said: "I do not see how a Christian can in good faith become a member of the Communist Party." The opposite is also true: How can a good communist become a member of a Christian church? The communists in USSR say he cannot.

When we read in the different pronouncements of the Communist Party "freedom of religious confession" . . . "religious and church life" . . . "religious reasons," just what does religious mean? As far as I am able to ascertain, religion for the communists in Slovakia is something otherworldly—worship, adoration, preaching of general platitudes. Application to life, the life of society, political life, is considered politics. The church is free to worship and to preach, but not apply the word of God to injustices or cruelties of a system. "This is already politics and the Church should keep quiet."

No one is ever molested for preaching the Gospel, but what if the Gospel touches the burning issues of the day? Priests, pastors, ministers must be careful not to condemn communist beliefs or methods. Church services are broadcast, but radio sermons must be handed to the responsible authorities and cen-

sored beforehand. (Czechoslovakia is still not a communist state.)

If communism is against the separation of state and church, it is so for the purpose of dominating the church. A free church is stronger. If communism cannot eliminate the church, it intends to dominate it and use it. Hence communists remain in the churches. What will become of the church whose membership consists of communists? Materialism and idealism cannot be reconciled.

We see the difficult position of the church. In this situation it needs God's guidance. It needs our prayers and help. Bishop Fedor Ruppeldt in his installation message said: "In all questions the highest moral law of God and our personal responsibility to God must be our motivating power.

"Therefore the Lutheran Church—

although far from political and party entanglements—always openly and courageously proclaims the unchangeable divine law of morality and spirituality. In the previous years of oppression our church often expressed its point of view against the spiritual evils of the mighty of this world and consequently was exposed to their hate. It is however necessary that it should always be on guard, and thus even now. . . .

"The victory of the state easily leads to the deification of the state or of the victorious political direction. True democracy can only be preserved side by side with personal equality and freedom and morality. . . . We want the fundamental freedoms and rights of men preserved."

In eastern Europe today these are much needed and courageous words.

Christians are Peacemakers in Japan

By MAUD POWLAS

American occupation forces owe much of their success to Japanese Christians who—with a spirit of sympathy—have interpreted former foes to each other

MUCH IS BEING WRITTEN about General Douglas MacArthur's great success in his rule over Japan. I am in full accord with every word of praise he receives, for I am convinced that history has never seen a parallel to this rule over a conquered people.

However, I feel that there is a factor in the success of the government here in Japan that has not been praised and has received too little notice. History will never record how much of General MacArthur's success was due to the

deep understanding and Christian love with which his regime was interpreted to the Japanese people, and the Japanese were interpreted to him.

Recently I went to report to Capt. B., Military Government legal advisor, that there seemed to be a misunderstanding on the part of the Japanese police officers about the new laws of democracy. Practically every house in the city had been robbed and no police action taken.

Capt. B. phoned for the Japanese

chief of police. A short, stocky little fellow appeared and with seeming effort refrained from clicking his heels and saluting. To all appearance he was the glum, bullying, militaristic type.

INTO THAT TERRIBLE gap of language and race which yawned between these two, there stepped a Mr. Tomita, a fine Christian teacher and gentleman. He has been loaned to the American army by our Lutheran boys' school as the supervisor of interpreters for the military government.

In a curt, American businesslike manner, Capt. B. said, "Tell him to make out a plan for stopping this thieving and bring it to me Monday morning."

Mr. Tomita had lived in America for years. He knew the kindly twinkle that was in Capt. B.'s heart even if it wasn't reflected in his eyes at that moment. He also understood the awkward chagrin of his compatriot. He faithfully translated the order, but the order was prefaced with an explanation of how concerned Capt. B. was over the stealing in the city. Every word exuded a sympathetic understanding of the problems that faced the chief of police.

Before Mr. Tomita had finished, the Chief's face broke into a grin as much as to say, "I've been wanting to straighten out that mess for a long time but I didn't think I dared do so under these new laws."

A FEW EVENINGS ago we were gathered at the L. S. G. Millers to celebrate Mrs. Miller's birthday when Yasumichi Tasaka came in to greet us. There has scarcely been a Lutheran missionary in Japan who has not had a part in the educating of Yasumichi, as he went from Ogi kindergarten on through a Kumamoto college and the Tokyo Im-

perial University. He speaks perfect English with practically no foreign accent.

He spent several years in America and was house-guest in a university professor's home. He understands American ways and knows that we usually mean well regardless of our apparent impoliteness.

As head liaison man between the military government and the whole Japanese railroad system, Mr. Tasaka holds one of the key positions in the empire. A false move on his part could cause a railroad strike that would clog the wheels of the nation and bring misery to millions of people and wrinkles to General MacArthur's brow.

On that day he had come to Kumamoto on an inspection tour of the railroads, eating at the same table, sleeping in the same car, with the highest military railroad officers. He is not a Japanese to these American officers. Neither is he an American to the Japanese people. He is in truth a liaison between the nations.

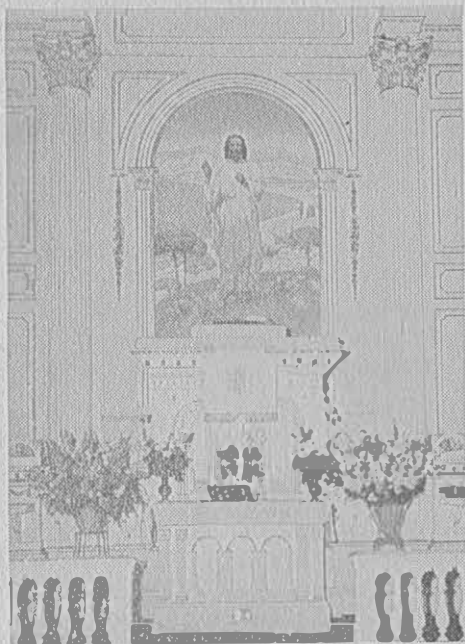
STORIES LIKE THESE could be cited over and over by every missionary on the field. Masao is in a similar position of trust--and Shigemitsu is in another. During the war the Christians were crushed back into the corners of the empire. But today they have stepped forth into a tremendous new heritage--a heritage granted unto them not only because of their superior knowledge of English but because they understand the Christian love upon which true democracy is based.

It is to the untiring efforts of these Christian go-betweens that a large part of General MacArthur's success should be attributed. It is upon such liaison work that we must surely depend for the establishment of world peace.

Philadelphia Church Dedicates Mural

Painting by Artist Ralph Pallen Coleman Presented by Great-grandson of Founder

"JESUS BY THE SEA OF GALILEE," 6 x 12 foot painting of Christ, was unveiled at St. John's Church, Overbrook, Philadelphia, Jan. 18. The mural was given to the congregation by William Mitchell Lybrand in memory of his great-grandfather, George William Lybrand, one of the founders and for many years a trustee. Historic St. John's is one of the oldest English-speaking Lutheran churches in America.



The life-size figure of Jesus (above) stands behind the pulpit in the colonial-style chancel. Background (left) shows the lake of Galilee and the Horns of Hattin, low mountains where tradition says Jesus spoke the Sermon on the Mount. In the picture below Artist Ralph Pallen Coleman and Pastor Clifford E. Hays compare the finished painting with the preliminary sketch at Mr. Coleman's studio.



Listen to the Ants!

By LEWIS FLETCHER

"I do not like the ways of humans," moaned the ant. "The farmer said he was going to hold his corn for a higher price, even if people are starving"

OCCASIONALLY A HUMAN BEING develops the talent of understanding the talk of the insects. He finds in this talk no subtlety, no double talk, no hypocrisy. An articulate insect to the trained ear is very philosophical. In early spring of 1947 I noticed a colony of aphides on a cotton leaf. An ant was busily going from aphid to aphid hunting aphid dew.

"Tell us the news," asked an aphid of the ant.

The ant paused for a moment—"There is no news except that you must produce more as a worker to have a more abundant life. Our experts tell us that we must produce over sixteen gillions of dew if we are to save our friends from the other hill from starving.

"Why should we wish to save those mugs from starving?" questioned an old aphid. "Did they not try to rob us last winter, killing many of us in that attempt? If we had not had that pellet of DDT which the farmer left in the field, we would have been destroyed." He added bitterly, "I say, make enough for ourselves and let the others shift for themselves."

THE ANT NUDGED this old aphid a little harder and then remarked, "Have you never heard, my friend, that we are living in very troublous times? Our lives are reckoned only in periods of days. The winter draws nigh sooner than you think. Would you not feed a starving enemy? We have enough in

our bins to let us live. Suppose those on the other hill did not survive the winter? Could you and I come out and greet the sun next spring with joy, knowing full well that their deaths would be our death? Let us leave that kind of action to humans."

"Speaking of humans," a wise aphid said, "I heard the farmer who thinks he owns this land—just as you and I think we own this cotton leaf—tells his tenant that he would use a poison to kill us so he could have more cotton. He was going to store this cotton and hold it for a higher price. He did mention that some people were half-clothed, but that wasn't his business."

"I know," counseled the ant as he gathered more honey dew. "I heard the same farmer say that he and a group of farmers were going to hold their corn from market for a higher price, even if people in other parts of their world starved. And in the same breath he mentioned something about a Christ. I do not like to talk about humans. I feel that they live each for himself."

THE ANT LEFT the leaf and the aphid dug a little deeper into the leaf. An older aphid raised his beak and remarked, "This thing called life has a meaning. You and I make honey. The ants carry it away and when winter comes the ants will come and get us and take us into the colony where we are kept warm until spring. Our purpose in life is to give sustenance to the

ants. Their purpose is to protect us.

"The DDT that we used last year was not ours. It was left by the farmer even as the farmer's God left the makings of the atomic energy in the earth for mankind's use. We found the DDT and used it to our advantage, and in so doing find that we have added work to do. If we are the richest group on this hill, then we must certainly share our riches with others. We must pattern our lives as a group by something I heard a man say one day as I clung to a rose leaf which a lady wore—'Do unto others as you would have them do unto you.'

"Strangely though, as the lady left

the group I heard her tell her man, 'Did you notice what an awful dress Mrs. Smith had on?' Her man replied, 'No, but I did notice that old hypocrite Jones at the altar.' I tell you again, though, Friend Aphis—we must do unto others as we would have them do unto us. That means simply make more honey for those who can't make honey and divide what we make. Truly life has a purpose."

The ant again returned to the leaf and I noticed as he tapped each aphis he was given more and more honey. I stood in silent prayer as the aphis seemed to chant "More work, more life, more love."



A CHILD CAN TEACH US!

The train slackened speed as it neared the large city. Idly I studied the faces of the passengers who, weary of sitting, were standing for this short distance before leaving the train. My eyes lingered on a tall, brown-haired woman leaning easily and gracefully against a seat. With nothing more interesting to do at that moment I began to analyze her face; grey eyes neither large nor small, moderately long lashes, a nose too big for either eyes or the small thin-lipped mouth below. The expression on her plain-featured face denoted nothing, she was merely looking absently at the scenery gliding past.

The little boy and girl in the seat against which she was leaning were chatting animatedly. Suddenly their chatter penetrated her consciousness and she looked down to meet the large blue eyes of the little girl who at that same moment chanced to look up.

The woman smiled, a warm, embracing smile. "Oh," said the little girl turning quickly to her small companion, "look at that pretty lady." He glanced up shyly and received the same warm smile. He gave a quick smile in response.

The train was coming to a halt. The "plain-featured" woman stooped to lift her suitcase and passed on down the aisle. Two pairs of little eyes followed her. I watched them and realized that they had seen beyond the exterior of a woman's face to her lovely soul, so lovely that to them she was a "pretty" lady.

—BERTHA G. ZELLMANN

God Thinks of You

A THEME FOR OUR THOUGHT IN LENT

THE KEEPER of a lighthouse was asked by a friend, "What do you think of when you are out there alone in the night, when winds howl and waves break?" The answer was, "I often think of God. But what is more consoling is the assurance that God is thinking of me."

This might be a theme of Lent—the assurance that God is thinking of each one of us. Our Lenten observance centers in that truth. It is the basic significance of the Cross.

Who can travel the road with Jesus during Lent, and then say that God has no concern for his children? Who can witness Gethsemane's agony and still question God's love for him? What man can lift his eyes to Calvary's cross and doubt that God cares?

THERE ARE TIMES in life when we wonder if God has forgotten us. When things go smoothly we ask no questions. In fact, we are likely in such times to have little or no thought of him at all. Times of prosperity are seldom times of religious fervor. But let circumstances do an about-face. Let sickness strike us down. Let sorrow invade our family circle. Let serious trouble thrust itself upon us. Then we cry out, "Where is God? Doesn't he care? Why doesn't he do something?"

The Lenten message portrays a Father's heart full of compassion for his children. He understands our sickness, our sorrow, our disappointments, and our trials. Not one of them escapes him. Jesus taught by word and work that the Father watches over and cares for his own. Hear him say, "Consider



The greatness of our Father's love is shown by the depths of his suffering

the lilies of the fields. . . . Behold the fowls of the air. Your heavenly Father feedeth them. Are ye not much better than they?" See him heal the woman with an issue of blood, the cripple by the pool, the man born blind. Watch him comfort Jairus whose daughter is dying, the widow whose dead son is being carried out, Mary and Martha whose brother has been entombed for three days. The Son constantly reveals the Father's love for men who have found life difficult and distressing.

BUT GOD'S THOUGHT of men goes even deeper than that. Lent teaches that he is concerned over sin and its evil consequences. He knows how men are in bondage to Satan whose temptations they cannot resist. Man's disobedience

and defiance have grieved the Father from the time of Adam. All his wickedness is plainly seen of God. It's no use trying to hide it from him. Lent is a time for penitence and sorrow. Hence our violet paraments—the color of mourning. This season awakens in us the solemn consciousness and honest confession of our failings, our iniquities.

Lent means that God not only knows our wretchedness and needs, but has toward us “thoughts of peace, and not of evil.” His mind brought forth a great plan of salvation. It is his thought that every child of his shall be saved from sin, cost what it may!

Salvation cheap? Easily won? Our Lenten observance should drive all such delusions from our minds. Look at Calvary's cross and contemplate redemption's cost. If there had been an easier way to save the world, God would have revealed it in the garden when Christ's sweat was like drops of blood. There was none! This was the cup Christ must drink, the price he must pay. Just how much the Father thinks of his children is made plain by the depths to which our Lord was willing to go to win them back.

The initiative has always been with God. He is like the seeking shepherd, the searching housewife, the longing father. He has taken the first step in giving his Son on the Cross, making us the offer of eternal life. God's search for the sons of men is evidence of the incomprehensible nature of his love. During the Lententide our opportunity is to open our hearts and our lives to that love. How well the saint of old

expressed it in these words, “Thou hast already found me, else I would not be seeking Thee.”

THE DIVINE PRESENCE is with us constantly. This is another truth our Lenten observance emphasizes. God never forgets or forsakes us at any time. During these days we do well to set aside special periods for private meditation and prayer, times when we are alone with God. We need a sense of separation from the things of earth that heavenly things may have attention.

When we draw apart for quiet communion during Lent we become keenly aware of the Lord's presence. This is an experience that brings us comfort and confidence. There is a heavenly Companion who is with us always. The Psalmist wrote, “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.”

Think of Peter's downfall! How Jesus assured him, “I have prayed for thee, that thy faith fail not.” Then came those awful moments when he was alone in the courtyard with the group around the fire. The denials—three of them! Then the knowing look of the Lord. His thoughts had been with Peter. He knew everything. “Lo, I am with you alway,” was the promise Jesus left with his disciples. How assuring!

Lent brings us the sure knowledge that God is thinking of our need and sin, that he thinks so much of us that he gave his Son to die for us, that he never leaves us alone but will ever be with us even unto the end of the world.

One way to recollect the mind easily in the time of prayer, and to preserve it more in tranquility, is not to let it wander too far at other times. —BROTHER LAWRENCE, *The Practice of the Presence of God*

Housewife on Strike

By REINHOLD NIEBUHR

THE NEWSPAPERS have reported a divorce case in which the husband is seeking separation from his wife because she demanded a wage of 75 cents an hour for her household work. He felt this to be an outrageous demand, which warranted a dissolution of the marriage tie.

The formal facts do not, of course, reveal the actual human situation behind them. It is just possible that the wife felt herself forced to demand an hourly wage because the husband was niggardly in his financial support.

The incident illustrates how important it is in the most intimate and most intricate relations of life to be governed not by exact norms of justice but by mutual consideration. The family is, of all human institutions, the most dependent upon attitudes of mutual love.

If a husband is not fair to his wife, the demand for an hourly wage does not cure the situation, because that demand does not change the disposition of the heart which prompted the unfairness. The effort of the wife to achieve justice merely resulted in breaking up the family.

FAMILY LIFE IS too intimate to be preserved by the spirit of justice. It can only be sustained by a spirit of love which goes beyond justice. Justice requires that we carefully weigh rights and privileges and assure that each member of a community receives his due share. Love does not weigh rights and privileges too carefully because it prompts each to hear the burden of the other.

It would be wrong to suggest that family life can be healthy without some

calculations of justice. Indeed, a careful examination of wholesome families invariably results in the discovery of something like a family constitution, a kind of unwritten law which grows up through the years and which defines the rights and duties of each member. These constitutions vary tremendously from family to family.

BUT DEFINITIONS of justice create intolerable tensions, if there is not something more beyond them. That something more is the love of mutual forbearance and of mutual forgiveness. If forgiveness does not overcome the resentments and frictions which arise from the infractions of the canons of justice, these become intolerable and destroy the unity of the family.

There are sentimental versions of Christianity which suggest that if only we loved each other perfectly enough we could be rid of laws and canons of justice in the larger community as well as in the smaller one of the family.

This is a mistake. The point is that we do not love each other perfectly enough outside the family (and frequently not even in the family) to be able to dispense with the calculations and the canons of justice which assure each man his due.

The human heart is too selfish to permit us to live peacefully with one another, with no restraints, except those which love imposes upon the self. But the restraints, calculations, and balances of justice become sources of friction if the discipline of love is not added to them. The more intimate our contact with each other, the more must love be added to justice.

Mother to Thirty-Seven

By ROSCOE BROWN FISHER

She ran a crossroads store at the foot of Grandfather Mountain,
but her love had carried happiness to all parts of the country

WE HAD PARKED the car just off the Blue Ridge Parkway. It was hot and we were thirsty. My five-year-old daughter and I made our way down the highway to what we thought was a mountain store.

As we stepped upon the dilapidated porch I found myself wondering what kind of person would be living in an obscure combination house and store deep in the mountains of western North Carolina. An oddly shaped iron bar hung from a heavy wire just to the left of the door. I slipped a large bolt from a hole near the top and tapped the long slender bar. The melodious tone rang out more loudly than I had expected.

As we waited we could hear the constant murmur of a near-by mountain stream. Soon an elderly lady came to the door.

"How-do-you-do? Something for you?" she asked pleasantly.

"We would like something to drink, please."

"Yes--won't you come in?"

WE STEPPED INSIDE. The lady found our drinks and took her time as she wiped the bottles dry before handing them to us. I was beginning to realize this person was not the usual mountain storekeeper. Her voice betrayed her. But why would she be living near the foot of Grandfather mountain, running a three-room store?

My curiosity had me. Things didn't seem to add up. I was becoming con-

vinced this well-mannered lady didn't belong here in this rugged mountain section. Later I learned I was right—and yet wrong!

I asked, "Do you live here alone?"

"I do now. My children have all gone."

"How many children?"

"Thirty-seven."

"Did you say thirty-seven?"

"Yes."

She saw I was looking startled! "Oh, I never married. Most of them were adopted. But they were my children. Still are."

Martha had finished her drink and had quietly found her way across the cluttered-up room to a half dozen oriole houses which hung from the low ceiling by means of small wires.

I too was interested in oriole houses, yet still more interested in the lady. I was hoping she would continue her story. Instead she was making her way around some stacked-up boxes to Martha and the oriole houses. She made no effort to conceal her interest in the child.

I watched them—the old lady and my little daughter—age and childhood. Yet they had a common interest—oriole houses. Still I knew the woman's concern went beyond bird houses.

"How long have you lived here?" I asked.

"Fourteen years."

"What did you do before then?"

"I nursed."

"Around here?"

"Yes, after I came here to live. But before then in New York, Philadelphia, Boston—and as far as Omaha."

"Anything besides nursing?" I continued.

"Some welfare work. I was welfare worker and did general nursing for the Consolidated Coal Company of Van Lear, Ky., and also for the Coalwood Company at Coalwood, W. Va."

"You surprise me," I said. "Your training? Where did you get it?"

"That was a long time ago. I took my training in a hospital at Scranton, Pennsylvania."

She unfastened from the crooked wire the handsomest of the oriole houses and placed it in the anxious hands of my daughter. Martha looked up with a grateful smile. The oriole house definitely placed them on common ground.

"How ABOUT TELLING me a little more about those 37 children?" I asked.

"They came from nine mountain counties and were all handicapped or crippled," she answered. "Sometimes they made slow progress and took much patience," she added, after a moment's reflection. "But I have seen them walk who before could get about only by pulling themselves from chair to bed post." A tear slid down her cheek.

There was silence—more silence.

"After I stopped nursing," she finally continued, "I decided to give the rest of my life to handicapped and crippled children who live here in the mountains of western North Carolina. That is why I am here at this little store.

I'm alone now. My children have all gone out into the world.

"But I never get lonesome," she added, as she unexpectedly softened her voice. "I still have so much to do—and, too, there are memories that are precious. Just last night I was out until 2:30 bringing a baby. I try to get people to call a doctor, but many of them won't. Besides doctors are scarce in these parts.

"I'm proud of every child which has gone out from here. They are scattered far and near. There is one of which I'm especially proud. She is in New York."

"What doing?" I inquired.

"Studying to be a doctor. Right now she is in charge of an eye and ear infirmary and is studying medicine. I'm so proud of her. I found her across that tallest mountain. (She pointed through the small window.) The nearest road was two miles. She comes back to see me. She flew down about two months ago. I was so happy to see her."

She hesitated a moment—then said, "I'm so glad you stopped in."

"And what is your name?" I asked.

"They call me Miss Florence—Miss Florence Boyd."

I took my daughter by the hand, and as we went out the unpainted door, I noticed she clutched affectionately her oriole house. She looked up and said, "Daddy, play the bell again." I meticulously lifted out the iron bolt and struck again the rail coupling. It seemed to echo and re-echo across the mountains which hemmed us in on every side.

I confess I am a little cynical on some topics, and when a whole nation is roaring patriotism at the top of its voice, I am fain to explore the cleanness of its hands and purity of its heart.

—RALPH WALDO EMERSON, *Journals*

Helpers and Hinderers

KNOW THE BIBLE

By AMOS JOHN TRAVER

TO THE DISCIPLES the voice of Jesus was the voice of authority. Summoned to their favorite rendezvous on Mt. Hattin they gathered around him. This time he had called them together, not to teach them, nor to astound them with his miracles, but to select from among them 12 apostles.

He had spent the night in prayer, for the outcome of his ministry to the world was dependent on the men he would choose (Luke 6:13). They were not yet ready for ordination (John 20:22). They must have clinical experience and be tested before set apart finally for their task. And Jesus needed their companionship and their services as his messengers, more and more as his work progressed.

THE 12 WERE common folk, peasants. All but Judas, the betrayer, were from Galilee. Their faults are never hidden from us by the evangelists. They were mostly out-of-doors men, men who dealt with people rather than with abstract ideas. They were teachable and had a capacity for personal devotion. There were vast differences in temperament and in talents. The new names, given some of them by Jesus, are symbolic of the new natures with which he would endow them. One of the most astounding of all the miracles of Jesus is the molding of these unpromising men into founding fathers of the Church.

After noting the call of these helpers of Jesus, Mark hurries on to tell of those who were hinderers. From the parallel accounts in Matthew and Luke it will be discovered that the rest of

Read Mark 3:13-35. Parallel readings: Matthew 10:2-4; 12:22-50; Luke 6:12-19; 8:19-21.

the chapter beginning in the middle of verse 19, should follow the Sermon on the Mount and the story of certain miracles. By the side of the record of Jesus' popularity must be written the tragic account of growing opposition.

STRANGE IT SEEMS, that Jesus should be hindered by his own family. In verses 20-21 and again in verses 31-35 his mother and brothers show lack of sympathy with his mission. No doubt they had been stirred to action by reports circulated by his enemies. We cannot put it past the evil genius of the priests and Pharisees to urge them to rescue Jesus from himself. "He is insane," they said. "He is so possessed with his mission that he does not take time to eat or sleep." Whatever the cause, the family of Jesus played into the hands of his enemies. It was but a step from the plaint of his friends, "He is out of his mind," to the charge of his enemies, "It is by the prince of demons that he casts out demons."

It was lame logic that the scribes used, and Jesus, as on many other occasions, proved that. The devil would not be so foolish as to defeat his own purpose. Division of devil against devil would leave the devil self-defeated. A kingdom is weakened, not strengthened by civil war. The strong man will yield, only to a stronger. The faces of the scribes must have been red indeed as the common people laughed with Jesus at their logic. There was more to come.

THE SCRIBES had accused Jesus of

devil-possession. Now Jesus accused the scribes of blasphemy against the Holy Spirit. They were committing the unpardonable sin. They were ascribing God's merciful work to the archenemy of God. Is there any sin so awful that it cannot be pardoned? No, unless the sin itself cuts off the means of pardon.

There must be confession and repentance for sin, and faith in the God who alone can forgive. These scribes were cutting themselves off from their one hope of salvation. They were like those who struggled in a sea too great for them, and deliberately refuse to lay hold on a life preserver thrown within their reach. The Quaker poet Whittier wrote:

Though God be good and free be heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

The blasphemy of the scribes was the fruit of their prejudice. Prejudice is dangerous indeed. It dammed up the streams of mercy in their hearts till they would rather see a man possessed

of a devil all his days, than to have his manhood restored by Jesus. They had become so mean, so devilish, that when they could not deny the good deeds of Jesus they imputed his motives and the source of his powers. Beware of prejudice!

THE CHAPTER closes with the family hindering the work of Jesus. No doubt they meant well, but they showed how little they understood him. Does Jesus' comment seem harsh and out of character? It was not more harsh than the occasion demanded. It was but an echo of the voice of that little boy of 12 who said to his parents, "I must be about my Father's business." His kin must understand that relationship to Jesus is not primarily a matter of blood. At least two and perhaps more of the apostles were from Jesus' family. But they were not chosen for that reason. Spiritual kinship is the relationship in Christ's kingdom. He is elder brother to each humble believer. What honor He does us! How little we merit it! Brother, sister, friend of Jesus Christ, that is our high calling.

Our next study will treat of the Teacher who taught by parables.



BY REASON OF ITS FOUNDATION and nature, the primary function of the Church lies in its effort to make the Gospel of Jesus Christ effective in the life of man. In considering *The Church and the International Order*, the Madras Conference of the International Missionary Council in 1938 took this position: "The primary appeal of the Church must ever be through the preaching of the Word and the demonstration of its fellowship. Since the causes of war always impinge upon the moral sphere, the Church must convince men of their sin writ large in conflict and suffering. By life and word it must proclaim the gospel of forgiveness and the transforming power of God's redeeming love in Christ."

—O. FREDERICK NOIDE, *Power for Peace*

THE LATHROP FAMILY

Mrs. Lathrop Insists

I LOOKED at my hat critically. It didn't look its age—or at least I told myself it didn't. Tipped jauntily over one eye, it looked almost silly enough to be brand new.

Perhaps it was a bit too jaunty for Ash Wednesday. I tried a more conservative angle and felt better.

"Are you almost ready, Mark?" I called, rummaging in my drawer for gloves and hanky. "Joan's gone over."

His reply was muffled and I stopped in his doorway. To my dismay, he was still seated at his desk, practically elbow deep in books. His tie had slid under one ear and his hair stood up in peaks where he had twirled it as he studied. "Mark!" I exclaimed. "You haven't even started to get ready. You'll have to step or we'll be late."

"Sorry, Mother, but I'm afraid I just can't make it tonight. I've a terrific pile of work to get through here."

"What do you mean, 'you just can't make' the Ash Wednesday service? Of course you can. Hurry, and I'll wait for you downstairs."

I half turned away, but Mark hadn't budged. He was smiling at me in a tolerant, grown-up fashion. "I know the service is important, but it is also important for me to get this studying done. All the teachers are putting on pressure to get us started on the right track in the new semester. A couple of them don't know I'm a boy wonder, so I'll have to show them."

"NATURALLY, YOU HAVE to get your work done, but there are other hours to study. You don't need to take the one midweek hour when you should

be in church."

"One hour!" The words came out in a rush. "That sounds good, but it doesn't happen to be so. I'm getting pretty well fed up with never having a minute to myself. You might think I was the minister in this family, the way I spend my time at the church."

"I thought you rather enjoyed the good times." I raised a teasing eyebrow and he smiled through the cloud in spite of himself.

"Well, I do enjoy a lot of it. But that's just the whole trouble—there is such a lot of it. Sunday I went to church, Sunday school and Luther League. Then since the scouts were coming to vespers in honor of Scout Week, I had to take time out Sunday afternoon to check on my patrol and make sure they'd all be there. Monday night I helped decorate for the Shrove Tuesday party. Tuesday was the party. Then you want me to go to the service tonight. Thursday night is Scout meeting, and as patrol leader I'm practically an assistant scoutmaster. By that time the week is over and the weekend arrives and the whole thing starts over again. Just show me how to get any studying done." His tone was courteous but there was belligerence beneath the surface.

"I'M NOT DENYING you are busy, Mark. I just don't want you to start cutting down on the wrong things. Either you are doing too much or you aren't using your time as well as you might. What were you doing after school this afternoon? You were very late getting home."

"A couple of us had to see the English teacher about our themes and others had to stay for Latin, so we all happened to get out at the same time. We stopped at the drug store a few minutes and then came straight home. Anything wrong with that?"

"Not a thing if it really was 'a few minutes' at the drug store—and if you hadn't been there yesterday and the day before. Besides, I thought you told me you were skipping it during Lent so's to take up your Lutheran World Action contribution."

"I know, but I figured Lent really begins tonight after the service," Mark continued solemnly.

"The service to which you weren't going," I laughed, but it was one of those artificial ha-ha's that fools no one. "But in planning your time, don't forget that you'll have fewer social engagements to cut into your studying. You'll have Friday and Saturday evenings, you know."

"NOT THIS WEEK. Friday there's a valentine party at school. I thought I told you."

"You did, but you know your father's feeling about parties in Lent. We don't approve of them, but since so many of your classmates don't understand the traditions of the season we haven't been very strict about it. Your father and I both care more about what we do than what we don't do. So long as we feel you're growing in grace we don't worry too much about your social activities. But if you need more time to study, you can be sure your father will have some ideas about where you can find time."

Mark grinned. "In a comic magazine the next line would be, 'Blackmail, eh?'"

"Oh, Mark, you are hopeless. That is

really so close to impudence, I ought to be angry with you."

"But you can't be, can you? Well, you're pretty nice yourself. Since you're so set on it, I'll come tonight—not that you've intimidated me with all that talk about Friday night. If you won't let me go, you won't let me go, and that's that, but it will hurt you more than it does me."

"Make yourself presentable before you come over. I'll go ahead, so that we don't look like a second processional." Our eyes met and for a minute he was the little fellow who used to climb on one of my knees while I rocked Joan on the other. The next moment he was the self-assured young high school junior—far more of a man of the world than he would be 10 years from now.

As I HURRIED through the snow to the church, I couldn't believe I was going to a Lenten service in such weather. Perhaps that had something to do with Mark's not being in the mood. I was pretty sure I'd know later what it was all about—a new quarrel with Francie Hedges, a fresh challenge to his scholarship on the part of another student or teacher, a jibe about preachers' sons having to spend all their time at the church, or something entirely different. I was sure it would come out sometime.

In the meantime, I couldn't help feeling proud of the way he had reversed his decision without loss of face. Simply and straightforwardly, he had decided to do what I wanted. I knew from past experience he would not be harboring any resentful thoughts. He would be happier for having gone to the service.

There was ice under the snow. Suddenly one foot slipped, the other ankle turned, I tumbled sidewise and landed on one elbow in a deep drift.

Personal Problem Clinic

Too many divorces

I am a lawyer—disgusted with the large number of requests for divorces. Both men and women are seeking to break the marriage bond. Ofttimes it is almost impossible to make a good case for them. Many of them force one to violate his conscience. I wish they didn't come to me and expect me to take the case.

At present I am thinking of leaving this community and going into new territory to start all over again.

Must you take every case which is brought to you? Why not decline to handle any case in which the grounds cannot be approved by a Christian conscience? If you take that stand, and your attitude becomes known, you will almost certainly find the nuisance abating.

If you move to another place you will soon experience a repetition of your current unpleasantness unless you draw a definite line, let it be known, and stand by it. Wouldn't it be better to remain where you are and remake the pattern of your practice—better for your practice and better for the community?

But this problem is more than a matter of getting rid of annoyances. You are in a strategic position to do a lot of good. There is a pressing need for wise, tactful counseling of couples who are having trouble, heading toward divorce. Specialists in this field are distressed that our total social set-up provides so little help for young people looking forward to marriage, for newlyweds, and for couples who have been married for years.

Among other desirable arrangements, they advocate the staffing of marriage license bureaus with well-prepared people, persons qualified to be of real help to couples who contemplate marriage. They could help couples to avoid

unwise marriages, to make a good start in married life, to find adequate ways of adjusting differences, and to plan their common life along lines which have proved successful. Such counsel would be highly valuable—a mighty improvement over the mere granting of a license to anyone who has the legal right to marry and a few dollars with which to pay the fee.

Informed Christian counseling is today resolving many marital conflicts, saving marriages, keeping families together, improving home life, and opening the way for happy married life. Why not prepare yourself for such a Christian service, along with your practice? You have scruples and ideals in regard to marriage. Try to express them in practical, helpful ways.

Teasing

I am 15 years old. I am being teased a great deal by both boys and girls. How shall I take it?

Teasing is generally due to one of two reasons. You may have some habit, trait, or mannerism which people think is funny or undesirable. Or, people may like you and may be expressing their good will by teasing—a way of enjoying your company.

Examine yourself and try to find out which it is. And ask your parents or a few good friends to tell you of any faults which may be the cause of your annoyance. If you uncover the offense, try to get rid of it.

If the teasing is merely a friendly expression, accept it as a matter of course, and forget it. If possible, join the play, hand it back in good humor, and help to create more good will and fun. Banter is very common today at all age levels.

—EARL S. RUDISILL

Step Up to the Microphone, Please

Religious Radio. By Everett C. Parker, Elinor Inman, and Ross Snyder. Harper, 271 pages. \$3

This first comprehensive book on religious broadcasting sets a standard that will not be surpassed soon. *Religious Radio* is an outstanding presentation of all the topics it announces: programming, goals, writing, producing, educational use.

The authors want their readers to understand two basic ideas particularly. For one thing, radio is a medium whose incredible possibilities church leaders are only tardily and partially beginning to grasp. As Miss Inman, one of the authors, likes to say, there are modern radio speakers who in a single broadcast reach more persons than St. Paul addressed in his whole ministry.

Second, radio is a new medium which must be used with creative planning and newly developed techniques. It cannot be fully exploited by simply putting the familiar religious services on the air. Actually it is a unique art form, a challenging and powerful new dimension of the Christian ministry, which demands the most earnest attention and high level endeavor. To quote, "It is a technique to delight the heart of a St. Paul or a John Wesley . . ."

The subtitle—*What to Do and How*—describes the major portion of the volume. One finds competent treatment of just those questions you would like to ask about such things as the sermon, discussion programs, the dramatic narrative, services of worship, music, studio techniques, and station relationships. The other side of the microphone is treated, also, in chapters on the educational use of the radio receiver in group sessions.

Sincere, even exciting in its tone, and with illustrations in abundance this is good reading besides being an important subject. Every earnest Christian leader will enjoy as well as profit from reading *Religious Radio*, whether he writes, broadcasts, just listens, or is only generally interested in what is happening on the frontiers of Christian activity.

Gettysburg, Pa.

RALPH D. HEIM

What about Young People?

Youth After Conflict. By Goodwin Watson. Association Press, 300 pages. \$4.00.

This book contains an analysis of American youth and a forecast of what their future is likely to be in the next decade. It is a well-documented survey of the effects of war on the social attitudes of youth, starting from the period of the Civil War and continuing through World War II. The author makes a good case for the thesis that, apart from the participants seriously maimed in the recent conflict, the war *as such* is not a major factor in the thinking of the ex-GI or of the youth who have not been in military service.

What concerns them most are the interests arising mainly from the non-war aspects of life. Swift and deep currents of social change that will affect youth in the next decade had already started before the war. Anyone who is interested in the cultural patterns that youth will quite likely arrange for themselves in the 1950's will find this study valuable.

The author makes a series of predictions about the world in which youth will live during the next 10 years in the fields of scientific research, technology, economics, leisure, education, health, politics, organized labor, race, international relations, family and sex relations, the arts and spiritual values. These predictions, 70 in number, are based upon the opinions of 100 selected "sages," including social scientists, educators, writers, philosophers, youth leaders, and upon discussions with several

high school groups.

The results are fascinating to anyone who is interested in youth. In the area of spiritual values the author predicts a period of disillusioned reaction, a coolness toward organized authoritarian religion, a loosening of denominational distinction, a revival of neoorthodoxy and the old-style fundamentalism, acute Roman Catholic-

secular conflict and a serious quest for values by which youth can live. The accuracy of these forecasts may be questioned, but nevertheless the sensible evidence in support of them will furnish valuable material for all those who have a realistic interest in the life of youth, and that surely includes Lutherans.

Indianapolis, Ind. THOMAS B. KLINE

Book List for Lent

Dr. Louie D. Newton of the Southern Baptist Convention was asked by the Religious Publishers Group to prepare this list of new books which laymen might wish to read during this Lenten season

BREAK UP THE NIGHT. By Wallace McPherson Alston.

Messages that penetrate and impel, revealing man's true relation to God, and his clear task in bringing to bear the Light of the Living Christ. *John Knox Press.* \$2.

BEST SERMONS IN 1947. Edited by G. Paul Butler.

Another volume of able sermons carefully selected and illustrative of American preaching at its best in our changing world. *Harper's.* \$2.75.

JESUS: WHAT MANNER OF MAN. By Henry J. Cadbury.

The opinions of a scholar, expressed in compelling clarity; and while I do not share all of his judgments, I find his discussion most interesting and stimulating. *Macmillan.* \$2.25.

GOD CONFRONTS MAN IN HISTORY. By Henry Sloan Coffin.

The self-disclosure of God in history and the effect of his revelation upon the individual and society, accounting for all ultimate progress. *Scribners.* \$2.50.

PRAYER AND THE LORD'S PRAYER. By Charles Gore.

Republished after a half-century, pushing back the dark horizon of a frightened world to admit the gentle flow of the Light, never on land or sea. *Harper's.* \$1.25.

IN THE SECRET PLACE OF THE MOST HIGH. By Arthur John Gossip.

Paths of kindly light that lead to the only Source of ultimate peace and poise and power—an insight into a great preacher's own experience. *Scribners.* \$2.75.

UNDERSTANDING THE CHRISTIAN FAITH. By Georgia Harkness.

An admirable restatement of the convictions commonly held by Christians, with the zest and enthusiasm of the genuinely confident believer. *Abingdon-Cokesbury.* \$1.75.

TOMORROW IS HERE. By Latourette and Hogg.

A brilliant report of what happened at Whitby, shedding light and hope upon tomorrow's bedarkened pathway—Light which the world cannot put out. *Friendship Press.* \$1.50.

PRAYERS FOR YOUNG PEOPLE. By Abigail Acker Johnson.

Stimulating, suggestive and reassuring guidance in the vital ministry of cultivating among young people the priceless privilege of daily prayer. *Westminster Press.* \$1.50.

CHRISTIAN BELIEF. By Ralph E. Knudsen.

A convincing statement of the faith that keeps Christianity vital in a world of doubt

and fear—a tonic for wearied souls on the long road. *Judson Press. \$1.75.*

ON THE MEANING OF CHRIST. By John Knox.

A timely and rewarding study of the Saviourhood and Lordship of the Son of God by one whose emphasis across the years has strengthened faith in many doubting hearts. *Scribners. \$2.50.*

GEORGE MACDONALD: AN ANTHOLOGY. By C. S. Lewis.

A new role for this versatile writer, but one in which he presents with his accustomed interest and insight the grandeur of a glorious saint. *Macmillan. \$1.50.*

THE QUESTING SPIRIT. By Luccock and Brentano.

An extraordinary anthology of poetry and verse—a rich storehouse of the best that has been thought and said from the Christian viewpoint in this century. *Coward-McCann. \$5.*

PRIMER FOR PROTESTANTS. By James Hastings Nichols.

Following the Interseminary Series, this timely little volume accentuating the positive in Protestantism, will serve to strengthen conviction and action. *Association Press. \$1.50.*

A GUIDE TO CONFIDENT LIVING. By Norman Vincent Peale.

A stirring message that should serve to strengthen faith and prompt men and women of Christian hope and purpose to heroic action in a time of uncertainty. *Prentice-Hall. \$2.75.*

IN THE LIGHT OF THE CROSS. By Harold Cooke Phillips.

A revealing interpretation of the motives and forces present at the crucifixion of Jesus, reflecting similar attitudes in today's troubled world. *Abingdon-Cokesbury. \$1.75.*

THE SUPREME BEATITUDE. By Earle Vaydor Pierce.

Strongly and convincingly, Dr. Pierce presents the claims of the love of God in Jesus Christ as the one sufficient motive to lift men from selfishness. *Revell. \$2.*

THE CHRISTIAN FAITH AND WAY. By Harris Franklin Rall.

Christianity is a faith and a way—faith in the God who comes to us in Christ—its way the life according to Christ's spirit of love. *Abingdon-Cokesbury. 50c.*

WHERE THE NEW WORLD BEGINS. By James Reid.

Another volume of inspiring sermons by one of the world's great preachers, pointing the one way up and onward to the City of God. *Abingdon-Cokesbury. \$2.*

PAUL'S EPISTLE TO THE ROMANS. By E. F. Scott.

Generally acknowledged as one of the ablest estimates of the great apostle's interpretation of the Gospel—a book to be read and reread. *Scribners. \$2.*

ALBERT SCHWEITZER—The Man and His Mind. By George Seaver.

A definitive biography portraying graphically the career of one of the truly great Christians of our generation and of the ages. *Harpers's. \$3.75.*

LIVING YOUR LIFE TODAY. By Samuel Moor Shoemaker.

Inspiring and thrilling is this account of Christian discipleship in today's broken world—a portrait of serving one's own generation by the will of God. *Revell. \$1.50.*

THE LORD'S PRAYER. By Ralph W. Sockman.

A fresh treatment of the pattern prayer which will deepen its meaning and illumine its message for countless hearts. *Pilgrim Press. \$1.*

WHOM THEY PIERCED. By M. Stockwood.

Eight addresses given at St. Martin-in-the-Fields in 1947 by the vicar of a large parish in Bristol, and selected by the Bishop of London for the book of Lent in 1948. *Longmans, Green. \$1.25.*

CHRISTIAN HOPE OF IMMORTALITY. By A. E. Taylor.

A comprehensive restatement of the doctrine of immortality, effectively dismissing the errors that have gradually infiltrated this precious truth. *Macmillan. \$2.*

Across the Desk

Having been a victim of the disability known in the vernacular as a bad cold, and querying the rhetorical accuracy of the assertion on the ground that any cold is bad, we proceed to the citation of a phrase reported to us as popular in Nova Scotia. In that area, sturdy ships are built and used to capture fish on the Grand Banks of the stormy Atlantic. It is a location about 90 miles from the thriving city of Lunenburg.

On a visit to that city some years ago we were greatly impressed by the towering masts of these ships, several of which were then in the harbor, fishing being "out of season." It was then that we stumbled on the phrase commonly used by a Nova Scotian in reply to the query, "How do you feel?" If he is a true Blue Nose and not an alien, he will say "Not too bad."

In our opinion that response cannot be criticized as an over- or under-statement. It is rooted in the popular conviction that nothing is so bad that it could not be worse. Furthermore, it includes a factor of optimism. Even if one has a bad cold, which requires constant attention, he is not in a strictly critical condition. At least he does not deem his infection the equal of a fever.

We do not advocate offering encouragement to this ailment of mankind, and we have no remedies to recommend. Pills and plasters are numerous, as our mothers taught us, and as our radio programs bear witness. It would seem that some of the sure cures of the former generation have lost their appeal. We have not seen a red flannel shirt flaunting its vivid color in the breeze

for many years. As for flaxseed poultices, to procure the making of which the man of the stricken family would ride miles to a neighbor's house, we would not know where to go now to procure the raw materials. Yet bad colds, like house flies, persist in preying upon the gentlest and most innocent of our race. We are ourselves just emerging from dealing with a severe nasal and lachrymal infection. It came near being "too bad."

The news we waited for

It was in the midst of the above-described affliction that our postman brought us one of the really inspiring pamphlets of the winter. We are referring to the current number of *The National Lutheran*, a journal of some 48 pages issued by the National Lutheran Council. What was a hope and, among the sanguine, an expectation, was officially announced. The goal of ten million dollars, which was a measure of financing relief and rehabilitation of portions of the Lutheran Church of the world, has been attained.

One of the most eloquent and fascinating photographs appearing on page one of *THE LUTHERAN* pictures Dr. Paul Empie handing the final check to Executive Director Ralph H. Long of the National Lutheran Council. Before the contents of this page come to the eyes of our readers, the Council will have convened in annual session and plans for this year and the immediate future will have been discussed and agreed upon. There is no thought of quitting now.

Under the heading "Retrospect and

Prospect," Director Long states in "black and white" some very comforting facts about our church in the United States and Canada and elsewhere in the world. His opening sentence reads: "The year 1947 was without doubt the busiest year in the history of the National Lutheran Council." His second paragraph begins with an announcement of "a new department under the Division of American Missions, The Christian Approach to the Jewish People."

Tucked away in the midst of the paragraph is the declaration, "One of the outstanding achievements of the year was the successful conclusion of the ten million dollar Lutheran World Action Appeal." The specific reference follows: "At Lund, Sweden, Lutherans from 26 different countries organized The Lutheran World Federation, adopted a constitution and projected a program."

As a conclusion to the whole matter, one reads Dr. Long's assertion, "As concerns the world situation, there never was a time in the history of the Lutheran Church when there was such mutual confidence among Lutherans from many lands, on the basis of which to build for the future."

Factors making distinction

We suggest three factors, the combination of which explains the financial success of the recent appeal for ten million dollars, a lot of money in any man's language at any time. The first of them, in our opinion, is the conviction among our church's leaders that nothing less than some such amount of money would be the proper token of American sympathy and good will. This conviction is a product of divine guidance. It phrases the dictates of the Holy Spirit at a time when a great social

crisis had driven believers in every nation to their knees, seeking not only guidance but also forgiveness for the breach of the peace which was the second world war. An uneasy feeling prevailed among thoughtful Americans that injustice and unfairness were given undue influence, thus putting the defeated nations of Europe into the mood that made them responsive to Hitlerism.

A second factor of the achievement was the thorough organization by which the largest percentage of the church's membership in all its history was reached and enlisted in behalf of the appeal. Doubtless human nature is not worthily responsive to the presence of God. The church's membership is most easily led during a time of repentance.

The first world war supplied the occasion for America's Lutherans to minister to the needs of their brethren in Europe and in "orphaned mission fields" in many sections of the world, and the experiences of the years 1921-1930 were a precedent.

A third factor can be traced to the vastly enlarged resources of the people on which to draw. The yield from farms and factories has been of unparalleled abundance. The output of commodities meant an ability to market the products of human labor at wages and salaries higher than workmen had ever before experienced. In much of this prosperity the church shared. Ecclesiastical projects, provided they did not encounter "priorities," were consecrated to God, and were richly blessed by him. Humbly thankful to him from whom cometh every good and perfect gift, we gave liberally and plan now the continuance of well-doing. We feel that God has visited and redeemed his people.

—NATHAN R. MELHORN

Altar is Presented to Seminary; Visual Aid Previews Inaugurated

By GLENN G. GILBERT

CHICAGO—A carved wooden altar, given to Chicago Seminary by Dr. Charles B. Foelsch, until recently president of the seminary, was dedicated Jan.

Illinois 11 at a vesper service. The altar, designed and executed by Alois Lang, was given by Dr. Foelsch in memory of his father. Dr. H. Grady Davis, professor of practical theology, was liturgist, and Dr. Armin G. Weng, acting president of the seminary, dedicated the altar.

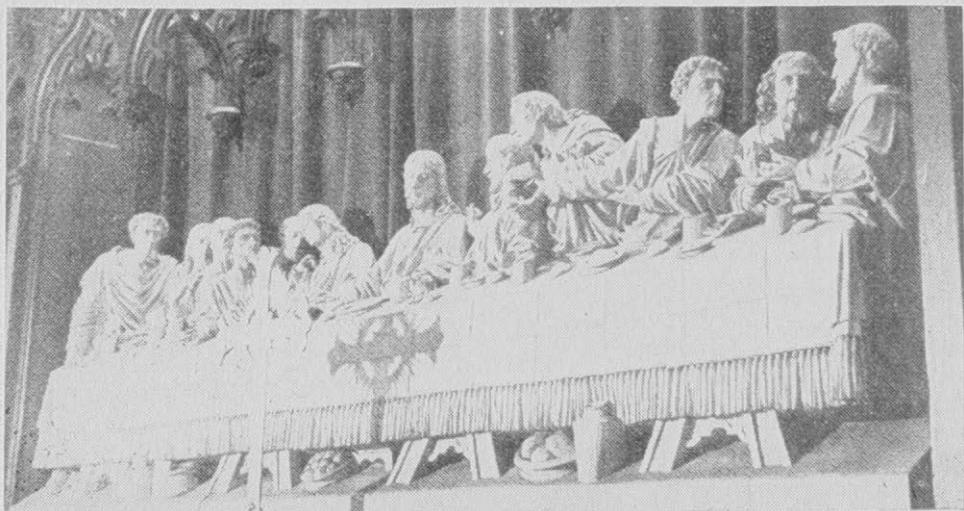
A recent addition to the seminary program is a visual-aids preview service for pastors and Sunday school teachers. On the third Monday of each month, preview showings of religious films and film slides are given.

A complete modernization program, looking to the decorating and improvement of the physical properties of the seminary, is under way, according to a statement by Dr. Weng. Thus far accomplished is the redecorating of the executive

offices and provision for graduate school offices and a professors' lounge.

ANOTHER congregation of Illinois Synod was declared free of indebtedness recently. Redeemer Church, Chicago, the Rev. George J. Ehrich pastor, was erected in 1929 at a cost of \$100,000. At the beginning of Pastor Ehrich's ministry in 1944 indebtedness was \$22,000. At a special service Dec. 14 the final mortgage was burned. Pastor Ehrich conducted the service and Dr. Armin G. Weng, president of synod, spoke.

THE HOME MISSION PASTORS' CONFERENCE held its annual meeting in Chicago Dec. 9. This is a feature of the program of the Board of Home Missions and Church Extension of the Illinois Synod. Devotions were led by the Rev. A. Howard Weeg, Edgebrook Church, Chicago. Mr. C. S. Petersen, member of the council of Faith Church, Glen Ellyn, spoke on the advertising man's view of church publicity. Mr. Elwood Bowman of the Board of American Missions spoke on "Financing the Church Building." Dr. Arthur M. Knudsen of the Board of American Missions discussed recent developments of board policy. Dr. E. Theodore Bachmann of the Chicago



WOOD CARVING of "The Last Supper" which is a part of the reredos of the new altar presented to Chicago Seminary recently by Dr. Charles B. Foelsch

Seminary told of his experiences in reconstruction work among the churches of Germany. The dinner speaker was Dr. Oscar Benson, president of the Illinois Conference of the Augustana Synod.

TWO MISSION CONGREGATIONS are embarking on building programs. Warrenville Church, the Rev. John S. Rhine pastor, recently changed its name to Trinity Church, and on Jan. 18 laid a cornerstone. Dr. Armin G. Weng was the speaker. . . . Grace Church, Villa Park, the Rev. Jerome S. Kaufman pastor, launched its building program at a congregational meeting Jan. 18. Plans were approved for a church building with an exterior treatment of concrete and glass block. It is proposed to use radiant heating in the structure. Cost will be under \$40,000. The nave will accommodate 156 persons.

THE REV. EDWARD J. BLENKER was installed as director of the Chicago Lutheran Student Foundation Jan. 11 at Woodlawn Immanuel Church, Chicago, Dr. Clarence E. Paulus pastor. Dr. Bachmann spoke. Pastor Blenker, working under the direction of the Student Service Commission of the National Lutheran Council, will minister to the needs of Lutheran students at the universities, colleges and professional schools in the Chicago area.

THE LUTHERAN HOME FINDING SOCIETY, a child placement agency serving National Lutheran Council churches, observed its 42d anniversary Dec. 7 with a festival service at Moreland Church, Chicago. Three thousand children have been served by the institution. Dr. F. W. Otterbein, pastor of North Austin Church, Chicago, spoke.

A BRONZE AWARD for distinguished service in the 1947 Community Fund Drive was bestowed upon the Rev. Edgar F. Witte, executive director of Lutheran Charities, an organization federating and unifying the activities of 25 Lutheran welfare agencies.

NEW ORGANS were recently installed at St. Andrew's Church, Chicago, the Rev. Ivan Ross pastor, and at St. Paul's Church, Waukegan, the Rev. Wesley Gallup pastor.

Hugh Porter and Muriel Lester Deliver Lectures in Hagerstown

By WILSON P. ARD

HAGERSTOWN—Dr. Hugh Porter, head of the School of Sacred Music at Union Theological Seminary, and organist of Collegiate Church of St. Nicholas, New York, lectured to pastors, organists and choir directors in St. John's Church, Jan. 24 on "Worship Through Music."

MURIEL LESTER, world observer, lecturer, and founder of Kingsley Hall in London's East End, spoke on "Gandhi in Action" and on "Man, Christ, and War" at two appearances in Hagerstown Jan. 29.

MISS M. CATHERINE BECK, for three years parish worker in Immanuel Church, Philadelphia, was installed as a member of the staff of Trinity Church, Hagerstown, Jan. 11.

THE CHOIR of Gustavus Adolphus College will present a concert in St. John's Church, Hagerstown, Wednesday, March 10. The recital is sponsored by the Lutheran churches of the community.

A SUNDAY EVENING discussion group has taken the place of the vesper service in Evangelical Lutheran Church, Frederick, Dr. W. V. Garrett pastor. Morning services are held at 8.45 and 11.00 o'clock. The congregation is considering the purchase of a property adjacent to the church which is owned by a fraternal organization.

"DOUBLE POWER GIVING" in 1948 is being stressed by pastors in this area, and Lutheran World Action is being emphasized as an imperative and live issue for the year.

TO MAKE IT POSSIBLE for members of the Young Mothers' Club to attend their evening meetings, another church group offered to serve as "baby sitters." Both organizations are constituent parts of the recently organized "Women of the Church" in Trinity, Hagerstown.

A VISUAL AID PROGRAM using film strips and slides is employed each Sunday in connection with the Sunday school lesson

—junior to adults—by St. Paul's, Funks-town, the Rev. Raymond M. Miller pastor. A tower chime system amplifying organ chimes and records is being installed.

Church-State Manifesto Endorsed By 200 Clergymen of Rochester

By HOWARD A. KUHNLE

ROCHESTER—Two hundred Protestant clergymen of the Rochester area have leaped to the support of Protestants and Other Americans United for Separation of Church and State.

At a special meeting the Pastors' Union of Rochester and Monroe County endorsed the principle set forth in the newly formed organization's manifesto. In addition, the union upheld the five signers of the manifesto as "distinguished and responsible leaders of the Christian Church," and declared "their Christian character and personal integrity are beyond reproach."

The organization is "not anti-Catholic," Dr. Edwin McNeill Poteat, its president, declared in an address.

"We need intelligent understanding by the American people of this uniquely American problem," Dr. Poteat, one of the signers of the manifesto and president of the Colgate-Rochester Divinity School, said. "An unemotional and creative approach to it will serve the cause of religious and political freedom for all groups, Protestants, Jewish, Catholic and others," he added.

Sole dissenting vote on the resolution supporting Protestants and Other Americans United came from Canon Arthur R. Cowdery of the Rochester Episcopal Diocese.

"I am in wholehearted support of the principle which the organization defends, but I cannot agree with all of the statements in the manifesto," he asserted.

NEXT MEETING of the Western Conference will be held in Christ Church, Buffalo, April 8. Dr. John M. Strodel, conference

president, is pastor of this church. The Rev. William M. Horn, conference vice president, pastor of Peace, Rochester, will deliver the sermon at the communion service. Dr. Frederick R. Knubel, synod president, and the Rev. Frank M. Brown, ULC Lutheran World Action director, will speak at the afternoon session.

A discussion on home mission work in the conference will also be held. This was seen as especially necessary since the last new congregation in the conference—Transfiguration, Rochester—was organized back in 1931. Recently the local mission union has been trying to arrange the establishment of a mission in suburban Brighton. Negotiations are also under way to have Prof. Anders Nygren, Sweden, president of the Lutheran World Federation, address an evening mass meeting.

THE PASTORAL ASSOCIATION has elected its 1948 officers. The Rev. John A. W. Kirsch, pastor of St. John's, is president. He succeeds the Rev. Frederick W. Grunst, pastor of Zion. The Rev. Adam Schreiber, St. Luke's, is vice president. The Rev. Frederick G. Gotwald, assistant at Reformation, was named secretary, to succeed the Rev. Ralph Hershberger who moved to Steuben-

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ville, Ohio, recently. The Rev. Alfred J. Schroder, Christ Church, is treasurer.

GENESEE VALLEY DISTRICT Luther League held its annual mission service, including the ingathering of mission banks for the project of the Luther League of America, at St. John's Church, Jan. 25. Miss Barbara Knudten of New York City, spoke. She is a recent graduate of Wittenberg College, and is a native of Japan where her parents were missionaries. Miss Ruth Krautwurst of Resurrection was in charge of the service.

MISS HELEN SHIRK, former missionary to Japan, and first woman secretary of the ULC Board of Foreign Missions, was speaker at a special mission service at Reformation Jan. 25. Miss Shirk spent 18 years in Japan and was appointed to her present position last year.

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"YOU MUST FEED PEOPLE before you can preach to them," was the statement of Dr. Theodore G. Tappert, professor at the Philadelphia Seminary, who spent four months in Germany last year. Dr. Tappert was one of the speakers at the Seminary Institute held annually at Reformation. Dr. Tappert, in addition to describing conditions in Germany, spoke on "The Church in Germany Today" and "Present Trends and Problems in Church Union in the U.S." Other speakers were Profs. Russell D. Snyder and John W. Doberstein.

THE REV. EUGENE L. STOWELL announces that Resurrection Church received \$6,000 in cash and pledges in a campaign for debt reduction. The sum of \$13,000 has been received in the last three years, leaving \$9,000, which the church hopes to erase at the time of the 25th anniversary in 1950.

PASTOR KIRSCH announces that St. John's is in the midst of an evangelistic census and financial campaign conducted by the Kirby-Smith Associates of New York City. The money will be used for the relocation of the church. Pledges will be payable over a period of three years. The campaign is being conducted in connection with the 75th anniversary of the congregation.

ST. PAUL'S CHURCH, Dansville, the Rev. Reed A. Greninger pastor, marked the 100th anniversary of its building Dec. 21. This church, founded in 1809, is the oldest Lutheran church in western New York.

THE REV. WILLIAM M. HORN, pastor of Peace Church, is synodical director of Lutheran World Action, and the Rev. Alfred L. Beck, pastor of Reformation, is director for the Western Conference.

CLARENCE NEUN of St. John's, Rochester, is the first member of the Junior Lutheran Laymen's Movement which was launched on Jan. 1. He was enrolled by Earl Freese, Rochester area Laymen's Movement chairman. Mr. Neun, a federal civil service employee, has been transferred to Buffalo.

WILLIAM H. STACKEL of Reformation Church, an active Lutheran layman, is giving outstanding leadership to the local Federation of Churches, of which he is president, during its financial campaign.

North Carolinians Will Strive To Reach LWA Goal by March 2

By CHARLES A. PHILLIPS

LUTHERAN WORLD ACTION is being actively promoted throughout the synod with the intention of having all congregations attain

North Carolina

their goals by March 2. Dr. Ralph H. Long, executive director of

the National Lutheran Council, will be in the synod Feb. 15-17 to speak at four rallies: Lincolnton, Kannapolis, Greensboro, and Wilmington. Arrangements are being made to show the LWA film, "March of Faith," in all congregations of the synod.

ST. LUKE's, Charlotte, the Rev. H. P. Wyrick pastor, observed its 20th anniversary Jan. 4 with special services in the morning, and the laying of the cornerstone of an educational unit in the afternoon. This unit, the beginning of a long-range building program, will cost approximately \$55,000.

STUDENTS from the Synod finishing their courses in Southern Seminary Jan. 20 are Joseph L. Griffin, Garth Lee Hill, Luther R. Sloop, C. M. Starr, R. Harold Terry, and W. David Wise. Five have accepted calls: Griffin to St. Andrew's, Concord; Sloop to the Cleveland parish; Wise to St. Mark's, Salisbury; Hill to St. James', Newton; Terry as assistant pastor at St. John's, Salisbury.

THE REV. R. B. CUTHBERTSON, pastor of St. Paul's, Hamlet, has accepted an assignment from the Board of American Missions. He will go to New Bern as the board's missionary to develop this field, which has been approved for occupancy.

INSTALLATIONS: The Rev. Charles S. Wessinger, Grace, Thomasville, Jan. 11; the Rev. John A. Ritchie, Blackwelder Chapel, Kannapolis, Jan. 18; the Rev. E. R. Lineberger, Christ, East Spencer, Jan. 25.

THE REV. GEORGE A. PHILLIPS who resigned as pastor of Calvary, Claremont, early last year to become a missionary to India, has been unable to carry out his plans on account of a throat infection.

Following the advice of a throat specialist at Johns Hopkins, Baltimore, he cancelled his appointment with the board, and later accepted a call to St. Andrew's, Charleston, S. C. He was installed Dec. 28.

NEW JERUSALEM CHURCH, near Hickory, the Rev. B. J. Wessinger pastor, was completely destroyed by fire of undetermined origin Jan. 19. The building valued at \$75,000 was only partly covered by insurance. Plans for the future have not been determined. A \$3,000 electric organ with chimes had been contracted for, but fortunately, was not to be delivered until March 1. Bethlehem congregation of the

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same parish has just installed an organ at a cost of \$2,100.

DESCENDANTS of Jacob S. Mauney, pioneer Kings Mountain industrialist and civic leader, presented the city of Kings Mountain a 20-room colonial home which they remodeled and equipped as a library and residence for teachers. Cost of the project was \$75,000.

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of lights, leveled off as though making a bombing run, then climbed back into the darkness. Behind it parachute bundles floated toward the snow and tiny figures ran to receive them.

Weeks later, letters began to trickle into the office of Chaplain Voight M. Sink from men stationed at outposts of the U.S. Air Force in the North Atlantic, and from their families here at home. They thanked him for delivering Christmas gifts, and food for a holiday feast.

Chaplain Sink, a graduate of Southern Seminary, Columbia, S. C., and former pastor of the Good Shepherd Church, Walterboro, S. C., spends a large part of his time traveling to all outposts of his organization, carrying the Love of Christ to those who seldom have the opportunity to attend formal worship services.

A trained crew accompanied Chaplain Sink on his Christmas flight, and dropped parachute bundles to air force detachments including those at Sondrestromfjord, Greenland; Cruncher Island, Greenland; Padloping Island and River Clyde, Baffinland, all of which lie above the Arctic Circle. At the time of the flight the areas flown over were in the midst of their six months of darkness. The terrain, awesome and foreboding, was described by Chaplain Sink as "violently beautiful." Chaplain Sink conducted services at those stations at which he could land.

Approximately three months before Christmas Chaplain Sink prepares for this flight into the Arctic by inviting the families of the men in the outposts to send their Christmas gifts to him to insure that they reach their loved ones before Dec. 25.

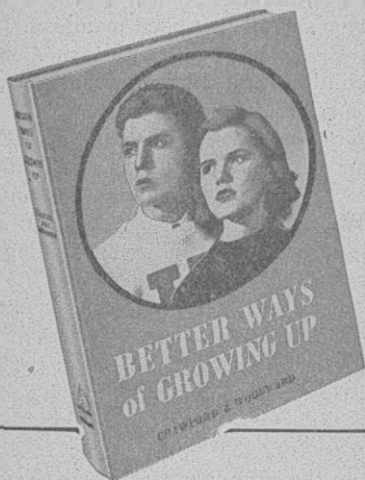
A crack Airways and Air Communications Service (AACS) crew was chosen to fly this special good will flight: Capt. Ray Clark of La Canada, Calif., pilot; 1st Lt. Henry L. Morgan of Fairfax, Mo., co-pilot; 1st Lt. Joseph M. Van Parys, South Bend, Ind., navigator; T/Sgt. Park G. Dressel of Youngstown, Ohio, 1st engineer; Sgt. Donald J. Langenfeld of Battle Creek, Mich., 2nd engineer; and T/Sgt. Thomas O. Morse of Gibson, Tenn., radio operator.

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LU 2-II

World Action Campaign for 1948 Is Opened by Dr. Michelfelder

By GEORGE E. LITTLE

PITTSBURGH—The 1948 Lutheran World Action roll call for America began on Jan. 11 at Pittsburgh. It was the first public appearance of Dr. S. C. Michelfelder in America since he was made executive secretary of the Lutheran World Federation. He spoke to 2,700 peo-

ple at a mass rally sponsored by the Pittsburgh Lutheran Inner Mission. Special music was sung by a chorus of nine girls selected and rehearsed by Miss Beitler, secretary to the Rev. Elwin Miller, superintendent. Dr. Michelfelder was at one time superintendent of inner mission work in Pittsburgh.

A NEW CONGREGATION, St. Paul's, was organized Jan. 4 in a fast-growing community that has the largest coal mine in the world, Carmichaels, Greene County. There are 133 charter and 207 baptized members. The Rev. R. E. Agnew is the pastor. A bus brings children and adults to the services held in a school room.

The mission received gifts totaling \$1,000 from four congregations of the Greensburg Conference. This plus another \$1,000 made a total offering in excess of \$2,000 on organization Sunday. A church building is to be erected this year.

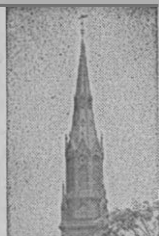
THREE MISSION CONGREGATIONS became self-supporting during 1947—St. Mark's, Trafford, the Rev. H. E. Pfeifer pastor; Trinity, Derry, the Rev. G. D. Wolfe pastor; and Calvary, Arnold, the Rev. E. G. Hoffman pastor.

PRIOR to the Midnight Christmas Service in Zion Mission, east of Pittsburgh, a thousand invitation cards were distributed door to door through the community. The garden club, where services are held, was beautifully decorated. On each side of the portable altar stood a new floor candelabrum with seven lights.

THE OLDEST CONGREGATION in synod, Old Zion near Greensburg, gave \$500 and an altar to one of the younger missions, Faith Church, Oklahoma, Pa. Individuals and organizations of Old Zion gave new clothing costing \$325 to Bethesda Home for Children, Meadville. The other congregation served by Pastor F. B. Haer is St. Paul's near New Stanton. This church has a new forced draft heating system which cost \$2,000.

THE 100TH ANNIVERSARY of Zion Church, Greensburg, Dr. J. P. Harman pastor, was observed the week of Jan. 11 to 18. Speakers included the synod president, Dr. H. R.

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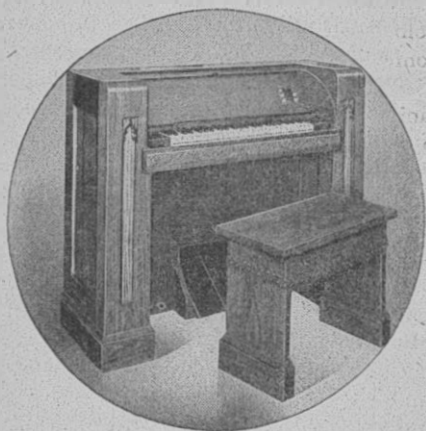
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GREENSBURG CONFERENCE Women's Missionary Society reports three new organizations: Bethel Church of the Youngstown (Pa.) pastoral charge, Zion Church of the Harrison City pastoral charge, and

Emmanuel, Export, of the Delmont pastoral charge.

The Women's Missionary Society of St. Paul's, Pitcairn, presented six life memberships in December. The Rev. F. W. Hofmann is the pastor.

WOMEN'S AUXILIARY of the Philadelphia Seminary, Pittsburgh Synod chapter, is making a special effort to enlarge its membership. Their goal is 2,000 members. The present project of the auxiliary is renovation of the seminary refectory. Miss Charlotte Carlson, McKeesport, is the president.

IN PREPARATION for Lutheran radio broadcasts every month over Station WABL, Apollo, a choir convocation was held Jan. 25 at St. Paul's, Vandergrift, the Rev. M. L. A. Schilling pastor. The 10 congregations of the Kiski Valley area were urged to have their choirs and singers participate. Mr. G. Logan McElvany, music director at First Church, Pittsburgh, conducted the convocation.

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Gifts such as the altar cross, candlesticks, and vases, which were given by Children's Memorial Church of Kansas City, and sizable money contributions have encouraged members of the mission church to seek a location and make plans to build this year. At present the congregation meets in the public library auditorium. Organization took place on Jan. 25. Mission work in this area was begun in July by American Mission Board Pastor Edwin J. Hirsch. First service was held in September with 49 persons present.

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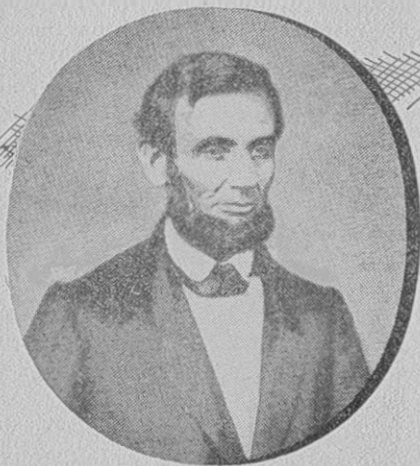
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A BUSINESSMEN's noonday service will be held every Wednesday in Lent at First Church, downtown Pittsburgh, the Rev. R. W. Stackel pastor.

DR. O. H. BOSTROM, professor at Hamma Divinity School and a pastor of the Augustana Synod, addressed pastors of this area Feb. 2, at the annual Pre-Lenten Retreat of the Lutheran Ministerial Association, an intersynodical group. Dr. Bostrom spoke on "The Fellowship of Suffering."

THE ORDINATION OF R. Russell Riethmiller,

recent graduate of Gettysburg Seminary and pastor-elect of the McKean pastoral charge, has been arranged for Feb. 29 at First English Church, Butler, the Rev. P. E. Daugherty pastor. Dr. O. W. Carlson of Baltimore will speak, and three synod officers will participate in the service, Dr. Shepherd, Pastor Houser and Secretary P. N. Schnur.

Synod Passes World Action Goal, Pays 100 Per Cent Apportionment

By WYNNE C. BOLIEK

"LUTHERANS OVER THE TOP" was the headline for a front page news article which appeared in *The State*, Columbia, Jan. 11.

Dr. W. H. Greever, former secretary of the ULC, and Dr. Karl W. Kinard, president of South Carolina Synod, received telegrams from Dr. Franklin C. Fry, announcing success in reaching the goal for Lutheran World Action. The newspaper article reported that the amount asked of the synod was \$105,300. This was exceeded by \$2,000, giving the synod 102 per cent on its two-year goal.

Another goal was reached by the synod, when the ULC apportionment of \$55,210 for 1947 was paid. This puts the synod in the 100 per cent column for the first time. Much credit for this accomplishment goes to synod's president, synodical and conference stewardship committees, and to pastors and congregations. Many congregations exceeded apportionment quotas, making possible the final goal.

SISTER MIRIAM SHIREY was officially installed as deaconess for the Lutheran Social Missions Society of Columbia at an impressive service in St. Paul's Church, Columbia, Jan. 8. The service was in charge of Dr. Carl B. Caughman, social missions pastor. The act of installation was conducted by President Karl W. Kinard. The address was delivered by the Rev. Curtis K. Wise, president of the Columbia so-

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ciety. Sister Miriam began her work in Columbia last October. She is working with the local congregations in visiting and ministering to persons in local hospitals and other institutions, and also to families in the area.

At the same service Miss Mildred Schalkhauser, student worker for the Columbia area, was given official recognition. The message was given by the Rev. L. Boyd Hamm, chairman of the Lutheran Student Work Committee. A reception was held at the Lutheran Student Center, honoring both Sister Miriam and Miss Schalkhauser.

STUDENTS FROM THE SEMINARY have been conducting services each Sunday morning

at Hampton. On Jan. 4, the president of synod was in charge of the service. It is hoped a congregation may be organized at Hampton before many months.

THE REV. GEORGE A. PHILLIPS was installed as pastor of St. Andrew's Church, Charleston, Dec. 26. The sermon was delivered by his father, the Rev. C. A. Phillips of Salisbury, N. C., and the act of installation was by the president of synod. Pastor Phillips began his work in Charleston Dec. 1, 1947.

THE REV. FRED E. DUFFORD has assumed the pastorate of Advent congregation, in the Navy Yard section of Charleston. He came to this new work from Luray, Va., on Jan. 1.

THE REV. G. H. C. PARK moved to his new task as pastor in the Whitmire-Union parish, Jan. 8. Pastor Park had served St. Peter's-St. Thomas parish for a number of years. Early in December he and Mrs. Park lost their household goods and personal belongings in a fire which completely destroyed the parsonage in which they were living.

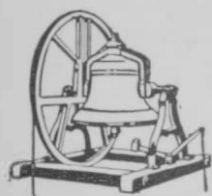
THE REV. C. I. MORGAN of Leesville, retired for a number of years, has been seriously ill in a hospital in Columbia.

THE REV. GEORGE E. MEETZE of Columbia recently attended a meeting of the special committee on "deepening the spiritual life of the church." This session was held in New York.

DR. GREEVER is delivering a series of lectures on "Evangelism" at the monthly meeting of the Lutheran Ministers' Association of Columbia. Lectures are proving quite helpful to the pastors as they enter freely into the discussions.

THE CHURCH OF THE REDEEMER, Charleston, is going ahead with plans for relocating the church. The Rev. J. LeGrande Mayer is pastor. President Kinard visited the congregation Dec. 14 and participated in the worship.

NATIVITY CONGREGATION, Spartanburg, vacant for a number of months, has continued to carry on a progressive program with the help of supply services. President Kinard conducted the services, administered communion, installed newly elected



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church councilmen, and baptized an infant on Dec. 21.

CHURCH OF THE ASCENSION, Columbia, plans to begin work on a new parish building soon. The Rev. Henry A. McCullough, Jr., is pastor.

USING FILM STRIP PICTURES to illustrate, Dr. Wynne C. Boliek, pastor of the Church of the Reformation, Columbia, is delivering a series of discussions on the Ten Commandments at the evening worship hour. Attendance at evening worship exceeds that of the morning services. Church of the Reformation continues to hold two regular services each Sunday morning, at 8.45 and 11.15 o'clock. This program was begun to relieve the crowded condition at morning worship.

The Rev. P. D. Risinger resigned his six-year pastorate of Silverstreet Church Dec. 28. The 50th anniversary of his ordination was marked Nov. 23, when the church held its annual homecoming service.

During his ministry Pastor Risinger was active in organizing a number of missions. Churches and mission fields he has served include St. Luke's, Monroe, N. C.; Greensboro, High Point, and Lexington, N. C.; Lone Star and Johnston, S. C.; Dallas and Harden, N. C.; Senoia, Ga.; Ehrhardt, S. C.; Landis, Lenoir, and Troutman, N. C.; and the Silverstreet Church.

DECEASED

John C. Mattes

Dr. John Caspar Mattes, 71, who was a pastor in the Ministerium of Pennsylvania for 37 years, died Jan. 27 at Dubuque, Iowa, where he had been a professor in Wartburg Theological Seminary (ALC) since 1939.

Born in Easton, Pa., Dr. Mattes was graduated by Lafayette College in 1898, and the Philadelphia Seminary in 1901. Muhlenberg College conferred a doctorate of divinity in 1925. He was pastor of Church of the Saviour, Trenton, N. J., 1901-15; Holy Trinity Church, Scranton, Pa., 1915-27; and St. John's, Scranton, 1927-38.

Pastor Mattes was transferred to the American Lutheran Church when he assumed the professorship in Wartburg Seminary. An author and translator, he served on the intersynodical committee for revising the English translation of Luther's Small Catechism, and the Common Service Book Committee of the General Council and of the ULC.

In addition to his widow, Mrs. Caroline Niedt Mattes, he is survived by six children, Henry, Alfred, Dorothea, Olga, Emma, and Charles. Services were held at Dubuque and at Scranton, with interment in the latter city.

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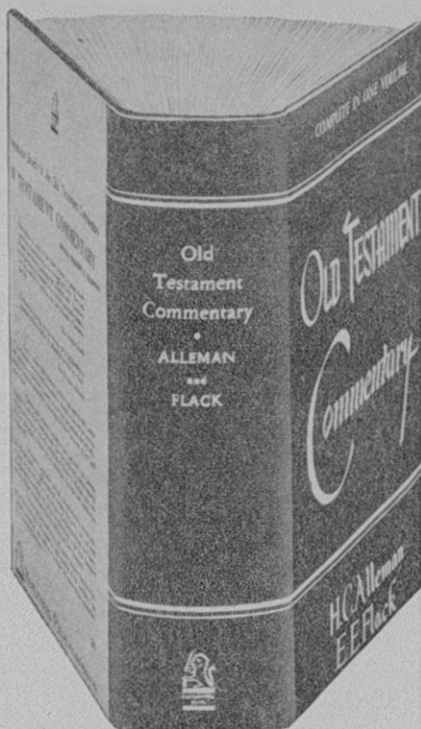
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Elmer E. Parsons

The Rev. Elmer Ellsworth Parsons, 83, retired, died at Glenside, Pa., Jan. 21, following a prolonged illness. He was born Aug. 28, 1864, in Lewistown, Pa.

Pastor Parsons prepared at the Missionary Institute, Selinsgrove, before entering college. He was graduated by Gettysburg College, 1893; Gettysburg Seminary, 1896, and was ordained by Alleghany Synod.

His first call was to the St. Clairsville (Pa.) charge, 1896-1902. Other pastorates were: Trindle Springs Church, Mechanicsburg, Pa., 1902-1908; St. Paul's, Camden, N. J., 1908-1913; St. Paul's, Glenside, Pa., 1913-1919; Christ Church, Oreland, Pa., 1919-1928.

Funeral service was conducted Jan. 26 in St. Paul's Church, Glenside, by Pastors Cedric W. Tilberg, Harmon M. Snyder and Edgar R. Cooper. Interment was in Ardsley Burial Park, Ardsley, Pa.

Surviving are his widow, Mrs. Nellie Whitaker Parsons, and a daughter, Mrs. Virginia Parsons Busler, both of Glenside.

Herman Psicholz

The Rev. Herman Psicholz died Dec. 13. Services were conducted by Dr. George P. Lottich and Dr. Edward F. Valbracht. Pastor Psicholz had served parishes of the Illinois Synod at Queen City, Mo., and Nachusa, Ill. The last 10 years had been spent in retirement.



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