

The LUTHERAN



"LET US PRAY FOR ALL IN AUTHORITY . . ."

Dr. Franklin Clark Fry leads the Virginia Senate in prayer

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5 CENTS



Stirring Up Our Talent

THE PASTOR and his lay delegate were returning from a meeting of conference and had stopped at a roadside restaurant for a sandwich.

"I know you think I ought to take that job in the church school, Pastor," said the layman, "but I don't have talent and ability like other men in the church. I just can't do the work."

"You may not have a host of talents, John, but you have the ability to do this job. I know it. After all, you only need to use the one talent you have, you know."

JUST THEN a burly truck driver slipped on to the stool next to the men and they watched as he ordered a cup of coffee. When it was slid across the counter to him, he put six heaping tea-

spoonfuls of sugar into the cup. The pastor, with a smile on his face, spoke to the man, "That's certainly plenty of sugar. How can you drink such a mixture?"

"Oh, it's not so bad—if you don't stir it," the truck driver replied, with a grin.

"You would probably get the same effect with one teaspoonful if you stirred your coffee, then?"

"Yes, I suppose so. But I always do it this way."

THE PASTOR turned back to his layman to find that gentleman deep in thought. Finally he spoke, "I guess that's what you have been trying to say to me, isn't it, Pastor? Maybe I'll take that church school job after all. Probably all I need is to stir my coffee."

ROBERT CLARK

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	- - - - -		10
Washington	- - - - -		12
Canadian Affairs	- - - - -		13
Georgia-Alabama Synod Enrolls New Congregation	- By D. L. Heglar		14
Should Christians be Optimistic?	- - - - - By Reinhold Niebuhr		15
CONVERT THE JEWS IN PALESTINE	- - - - - By Peter Ludwig Berger		17
Jews may win a homeland but are losing their ancient faith			
MEET THE ARAB	- - - - - By Robert S. Kinsey		20
It is not easy for Westerners to understand these people			
MOHAMMED OR CHRIST?	- - - - - By Mabel C. Stewart		22
The story of the decision made by Feroz Shah			
Master, When Man Stands Helpless!	- - - - - By Amos John Traver		25
"Know the Bible" Study in the Gospel of St. Mark			
The Lathrop Family: Cowboy Evangelism	- - - - - By Margaret A. J. Irvin		27
Personal Problem Clinic	- - - - - By Earl S. Rudisill		29
Books	- - - - -		30
Reviews of Current Films	- - - - -		32
Across the Desk	- - - - - By Nathan R. Melhorn		34
News of the States and Provinces:			
Canada: Ontario—36; Maryland: Baltimore—37; New York:			
New York City—39; Pennsylvania: Williamsport—44; Wisconsin—46			
Welfare	- - - - -		37
Campus	- - - - -		41
Persons	- - - - -		45
In Conclusion	- - - - -		50

THE CHURCH IN THE NEWS

There was work to be done

The desk at 231 Madison Avenue was piled high with work. Dr. Ralph H. Long had been sternly advised by his physician to stay away. Late in January the 65-year-old director of the National Lutheran Council had suffered a heart attack. He had been obliged to miss the Council's annual meeting.

For three weeks Dr. Long remained away from his New York City office. On Feb. 16 he was back. That day a messenger had arrived from Palestine with urgent information which Dr. Long and Dr. Franklin Clark Fry considered carefully. On Feb. 18 and 19 Dr. Long was in the office again.

Soon after noon on Feb. 19 Dr. Long felt thirsty, walked outside his office to the water cooler, stood drinking slowly. There he fell, and a few minutes later was dead.

Funeral services were conducted at Oceanside Church, Long Island, on Feb. 21, and at Capital University, Columbus, Ohio, on Feb. 23. The burial was in Columbus. ULC President Fry and Dr. Paul C. Empie, associate director of the National Council, were speakers at the Long Island service. At Columbus there were addresses by Dr. William G. Sodt, the Council president, and Dr. Rees Edgar Tulloss, former president of the Council.

The Council grew up

All there was of the National Lutheran Council in 1930 was a half-dozen people working in a few small offices with a budget of about \$25,000 a year. That was when Dr. Ralph Long was summoned from his post as stewardship

secretary of the Joint Synod of Ohio (now merged in the American Lutheran Church), to be the Council's executive director.

On the day Dr. Long died the Coun-



RALPH H. LONG
Last day at the office

cil was one of the strongest, most effective agencies of Lutheran activity in the world. It had collected \$22 million for world action since 1940. It had become the channel for rapidly increasing unity in the work of two-thirds of the Lutherans in America.

In the United States the Council has been assigned important duties in the fields of home missions and student service. In becoming the U.S. committee for Lutheran World Federation, it has increasing international responsibility.

Dr. Long has been a central figure in the Council's enlarging program. Last summer at Lund, Sweden, he was elected treasurer of the Lutheran World Federation. Since the war he had traveled five times to Europe to survey the Lutheran World Action work of reconstruction. He had given close attention to all phases of work on behalf of orphaned missions in Africa and Asia.

A regularly scheduled executive committee meeting of the National Lutheran Council in March would probably consider the question of a successor to Dr. Long.

Women at Amsterdam

The equal-rights-for-women crusaders might be a little disappointed with the list of U.S. delegates to the first assembly of the World Council of Churches.

Names of 62 persons chosen to go to Amsterdam in August were released last month by Dr. Henry Smith Leiper in New York. Only six of the 62 are women. One of these is Mrs. J. Lindsay Almond, selected by the United Lutheran Church.

Total number to go as delegates from 25 United States churches will be 75. There will be an equal number of alternates. Seven of the 53 alternates on Dr. Leiper's list are women.

Methodists, largest U.S. group joining the World Council, list 11 delegates, of whom none are women. One woman is included among 12 persons listed as alternates. Presbyterians (USA) who have six named as delegates on the Leiper list, include two women, and another woman on a list of six alternates. Northern Baptists have a woman among five persons listed as delegates. Congregational Christians, Disciples, and United Lutherans—all entitled to four delegates apiece—have named one

woman among the four persons each church has chosen.

It had been proposed by the provisional committee of the World Council that any church entitled to two or more delegates to Amsterdam should select 50 per cent lay persons, and that half of the laity chosen should be women.

The bishop would speak

Once in a while Methodist Bishop G. Bromley Oxnam may find it necessary to cancel a speaking appointment he has scheduled. He was definitely not going to cancel his engagement in Morristown, N. J., on the night of Feb. 23.

The Methodist bishop is "a wolf in sheep's clothing," a Roman Catholic clergyman in Morristown had warned his people. He said something should be done to prevent the Oxnam address at the annual luncheon of the Washington Association. In response, Commander Ralph D'Olivo of the local Legion post, and Daniel A. Marinaro of the Veterans of Foreign Wars, issued strong statements denouncing the forthcoming speech.

Alleged membership of Bishop Oxnam in "subversive" organizations such as the Fellowship of Reconciliation and the National Council of American-Soviet Friendship was the basis for the attack. Msgr. John J. Sheerin, pastor of St. Margaret's Roman Catholic Church in Morristown, said some of his information about the bishop came from Robert E. Stripling, chief investigator for the Committee on Un-American Activities of the U.S. House of Representatives.

Catholics and Communists

Most strongly worded attempt to tie together pro-Communists and anti-Catholics came last month from the Ro-

man Catholic archbishop of Boston, Richard J. Cushing.

"A tempest of talk in behalf of Communism" is being stirred up by some of the same people who are whipping up "the great storm of talk against the Catholic Church," he told the Knights of Columbus. "Sometimes the very names which appear in the lists of those organized against us also appear among the special pleaders in behalf of the Reds."

Over the radio station which carried the archbishop's message, Bishop G. Bromley Oxnam replied a few weeks later. Leaders of the newly formed "Protestants and Other Americans United for Separation of Church and State" are Christians, not Communists, asserted Bishop Oxnam.

The archbishop was unfair in using "the smear word, 'Communism,' when he referred to the distinguished Protestants," said Bishop Oxnam. "He knows they are men who believe in the democratic way of life and abhor dictatorship."

Rough talk

From Boston to New Mexico last month strong words were flying back and forth between Protestants and Roman Catholics. The battle had begun with the Manifesto published in January by the "Protestants and Others United" group, which especially attacked Roman Catholic efforts to get public support for their parochial schools.

In Rochester, New York, the Roman Catholic vicar general, Msgr. William M. Hart, said, "We Catholics are not fooled. We know that we have been insulted. . . . Untrue charges have been made against us in a most un-American way." The manifesto issued by "Protestants and Others" is "definitely

a bigoted un-American attack."

"All over the country, Rochester stands forth today," said Msgr. Hart, "as the city of Dr. Edwin McNeill Poteat, leader of the newly formed society of organized bigotry." Dr. Poteat is president of the "Protestants and Others United" group.

Two hundred Protestant clergymen at a pastoral association meeting in Rochester went on record endorsing the principles set forth in the manifesto of the "Protestants and Others."

In Washington, D. C., an answer to the Protestant manifesto came from Archbishop John T. McNicholas of the National Catholic Welfare Conference. "The signers of the manifesto assume that their attempt to have the Supreme Court reverse its decisions (on bus transportation for parochial school children and on free textbooks for parochial schools) is a patriotic virtue, but that it is criminal for others to seek an interpretation of an amendment to the Constitution," he said.

The manifesto "stigmatizes as unwarranted pressure the action of the Catholic Hierarchy in presenting its views on proposed Federal legislation" at the same time that its signers "propose to do that very thing, by influencing legislatures, the judiciary, and executives," he said.

Nuns in public schools

Voters of North Dakota would have a chance to vote in June on whether a woman could teach in the public schools while wearing the garb of a Roman Catholic sisterhood. A "North Dakota Committee on Separation of Church and State" announced it was seeking 10,000 signatures on petitions which would put the question on the ballot in the primary elections.

There are 74 nuns of the Roman

Catholic Church employed as teachers in North Dakota public schools. In many places where the nuns teach, no other qualified teachers are available, said Roman Catholic Bishop Vincent J. Ryan of the Bismarck diocese.

Heavy rumbling was heard from New Mexico, where Roman Catholic sisters have been employed in public schools for more than 50 years. In the village of Dixon "catechisms and crucifixes" had been introduced into the local high school, residents charged. Buses arrive at school an hour early so Catholic children may attend mass. Non-Catholic children must attend also, or remain outdoors in any kind of weather.

Investigation

Dr. J. M. Dawson, acting executive



A KING'S GIFT

An altar parament, hand-embroidered by King Gustav of Sweden, was presented last month to the First Lutheran Church (Augustana Synod) in Worcester, Mass. The king, now 89 years old, completed the antependium in less than two months

secretary for the "Protestants and Others United," had gone to Dixon last month to check up. He had affidavits, he said, which prove that schools which Roman Catholics list as parochial schools "are entirely supported by public taxation."

"In many of them," says Dr. Dawson, "textbooks pertaining to Catholic faith are paid for by the state. Garbed nuns and priests are the teachers. Religious insignia decorate the walls of school rooms. Protestant children are graded on the Catechism and punished for failure to attend Mass."

"It will be impossible to eliminate to any great extent sisters teaching in the public schools of New Mexico in these isolated communities where it is difficult to secure lay teachers," said State School Superintendent Charles L. Rose.

Not in Children's Aid appeal

Twenty-six agencies which conduct relief work in Europe are participating in raising the \$60 million "Appeal for Children" fund this spring. Lutheran World Relief is not one of the 26.

Lutherans through their World Action fund have continuously been aiding children as well as adults in war-stricken countries. A special \$150,000 child-feeding grant for the Russian zone of Germany is the most recent project of this kind.

If Lutheran World Relief had joined the "United Nations Appeal for Children," it would have been morally bound to cease its own promotional activities for the full period of the appeal, explains Dr. Franklin Clark Fry, president of LWR.

A majority of the agencies taking part in the appeal "have never built up a strong contributing constituency of their own," Dr. Fry says. "They have

been compelled to look to the general American public for most of their funds. Most of them are war emergency agencies."

A large part of the \$60 million is earmarked for the UN International Children's Emergency Fund, which is prohibited from operations in ex-enemy countries. Therefore the money raised will do very little to relieve the appalling distress of Germany, where children are most seriously in need.

Canadians to feed children

A \$75,000 child-feeding program is being undertaken by Canadian Lutheran World Relief under the direction of its executive secretary, the Rev. Clifton L. Monk. Decision was made at the organization's second annual meeting. Fifty thousand dollars of the total will go to the Russian zone of Germany where *Hilfswerk* hopes to provide a meal a day for three months to 120,000 children. The remaining \$25,000 will help children of refugee families coming into the British zone.

As an indication of its faith that its whole constituency—which includes all the Lutheran bodies in Canada—will respond quickly and generously, CLWR has already sent 2,000 112-pound bags of oatmeal costing \$19,660 and 50 barrels of cod liver oil costing \$4,000. An additional \$25,000 will be spent for the purchase of fat herring from Sweden.

In addition to its child-feeding work the organization will continue to gather used clothing and canned goods for shipment to Europe.

Silesian Lutherans independent

The Lutheran Church of Eastern Silesia will continue as an independent Lutheran Church, despite efforts to unite the group with the Church of the Czech Brethren.

At a meeting in January, representatives of the Czech Brethren and Silesian Lutherans discussed the possibility of an administrative union of the two churches, but no agreement was reached.

The Lutherans took the position that even an administrative union with the Czech Brethren would eventually weaken their Lutheran confessionality and they declined further negotiations.

Up to now, the legal existence of the Lutheran Church in Eastern Silesia had not been recognized by the Czechoslovak State.

Slovak Lutherans organize

Sixteen new congregations were organized in 1947 by the Slovak Lutheran Church of Czechoslovakia. Their membership consists of the 30,000 repatriated Slovak Lutherans from Hungary, Rumania, Bulgaria, Yugoslavia and Postcarpathian Russia.

Only five of the 16 congregations have permanent pastors. The others are temporarily served by men who are on leave of absence from their parishes, or by supply pastors.

According to Dr. Julius Igor Bella, representative in Czechoslovakia of the U.S. Committee for the Lutheran World Federation, "there is a great field here and workers are needed."

Protestant center

Five or 10 years from now, say the people who have enough optimism to look that far ahead, there may be an office building in New York City housing the national headquarters of the Northern Baptist, Congregational, Methodist, and Presbyterian USA churches.

With that in mind, a "Protestant Center" organization applied to the New York State legislature for incorpora-



LUTHERANS IN LONDON

In London last month there was a meeting of Lutheran pastors—most of them German, Estonian, Latvian, or Polish refugees. They are working among their own people now finding homes in England. The Rev. David L. Ostergren (front, third from left) is the appointee of the U.S. committee for the Lutheran World Federation who will assist the Lutherans

(Lutheran News Bureau photo)

tion last month. Dr. Roswell P. Barnes of the Federal Council of Churches and representatives of Congregational Christian, Methodist, and Presbyterian churches are named as trustees.

A site in Manhattan, or perhaps in suburban Westchester county, will be selected. The bill of incorporation does not define whether the center would be one large building or a group of smaller units.

Columbus, Ohio, has been suggested as the place for a "Temple of Good Will," to house national headquarters of a number of U.S. denominations and interdenominational groups. The New York building would be for churches that are not thinking of moving their offices westward.

Cost of the Columbus building is estimated at \$19,500,000. Options on a downtown site have been taken. It is believed that construction can be started in two or three years, says Dr. B. L. Lamb, Ohio Council of Churches secretary.

New Life for Presbyterians

Eight thousand Presbyterian clergymen and laymen are ready to seek a million new members for their churches. They have completed a training course on evangelism planned as part of the "New Life Movement" in the church.

Dr. George E. Sweazey, of New York, secretary of the National Commission on Evangelism, reports that 5,000 laymen and 3,000 clergymen attended 24 training schools which started after last Labor Day and finished last month. The 3,000 clergymen represent 75 per cent of the total in the denomination.

"The schools have demonstrated that something just as significant as the great revivals of the former years is happening among us," Dr. Sweazey said. "They have shown that the great days of evangelism are here."

The New Life Movement, a three-year evangelistic program, aims at bringing 1,000,000 new members into the denomination and founding 300 new churches by 1950.

WORLD NEWS NOTES

New homes in New Guinea

FOUR NATIONS—Australia, Britain, Holland and the U.S.—are bending their efforts to the development of New Guinea, that bitter battleground of World War II. With the Americans it is chiefly a matter of enterprise investment, in search of important raw materials. With the British it is part of their struggle for economic rehabilitation. With the Australians it is a desire for New Guinea copra, gold, rubber, spices and timber, but mostly for the oil newly discovered near their shores in western New Guinea.

Holland alone is anxious to colonize, because her position in near-by Indonesia is insecure, and the homeland needs a place for the overflow of her heavily populated land. This colonization is moving rapidly. New Guinea offers rich prospects for raw materials of universal use, and eventually of industrialization.

Without jute

YOU SEE FEW burlap bags because Hindustan and Pakistan are at loggerheads over the jute industry among other things. Pakistan grows over 75 per cent of the world's supply of jute. Hindustan has enough mill capacity to process and weave into burlap enough to supply the world.

However, the racial, religious and political differences between these troubled states have paralyzed the entire industry. Hindustan controls the chief port outlets, so she gathers in the foreign exchange. Consequently Pakistan has laid a heavy export tax on all jute going into Hindustan. Now Hindustan offers to take a smaller share of the exchange if Pakistan will drop her ex-

port tax.

The industry will take two years to come back, even if this particular difference is settled. Calcutta, the great processing center, has a serious labor shortage, due to the deadly rioting there. Excessive prices have further affected the market. Breakdown of rail and water communications has made the final contribution of the paralysis. In the meantime upholsterers, packers, shippers in the U.S.—the largest users—just have to do without.

No propaganda

"BIBLIOTECA BENJAMIN FRANKLIN," located in Mexico City, is one of 40 U.S. information centers in strategic cities throughout the world. "Biblioteca" is the only "open shelf" library in Mexico. It has over 16,000 active "card holders"; its 25,000 books were read 500,000 times last year, though 80 per cent of the volumes are in English. The library teaches English to 5,000 Mexicans each year, and helps American visitors find what they want in the city.

These, together with lectures, storytelling hours for children, language lessons, art exhibits, dancing classes and mail-order service, are daily provided by the library. There is no propaganda slant about the library activities. Everything American must stand strictly on its merits.

Deplorable school system

ACCORDING TO recent statistics, China's public school system is in a deplorable state. Of more than 76,000,000 children between the ages of six and 12, only 18,000,000 (less than 25 per cent) are attending school. Twelve million others are attending private schools or have

been suspended from the public schools.

Only 10 per cent in the schools are in normal health. At least 50 per cent suffer from malnutrition. A total of 80 per cent are afflicted with the malignant eye disease of trachoma.

Of the teaching force, 6,870 out of the 624,805 Chinese primary school teachers have had college or university training. Seventy per cent of all the teachers are unqualified, by U.S. standards, for their work.

Increased production

SOME CORPORATIONS are realizing the practical value of providing facilities to protect the health of their employees. An interesting illustration given is that of a large Baltimore foundry. Its workers in the pouring stations toiled in an atmosphere so humid that sweat ran from their bared chests freely enough to mar the molds. A new filter system has been installed which changes the air in the shop every 3.5 minutes. The workers can now wear their shirts, the products are not injured, and the workers are not exhausted.

In an Elmsford, N. Y., plant, contrasting paints were applied to working parts of the machinery. This reduced eye-strain, loafing, accidents, and labor turn-over. Other companies report health programs to prevent infection and curb sickness among their employees. These companies find better plant relations are established. Such projects increase production, enlarge returns, and pay in cash saved.

Canned meat

THREATENED SHORTAGES of meat products in the U.S. are encouraging foreign producers to enlarge, and even broaden their markets. The famous Liebig's Extract of Meat Company, for instance, has entered into a combination with

the Tanganyika Government in Africa to can meat.

Before the war the Tanganyika herds supplied the Liebig's Extract factory in Kenya Colony; the Tanganyika Packers, Ltd., will pack the meat itself. Likewise the Argentine Meat Producers Association wants to branch out by absorbing the British-owned Smithfield & Argentine Meat Company's plant at Zarate, Argentina, and its distributing organization in Britain. The Zarate plant has been handling 2,000 cattle and 8,000 sheep daily. The intention is greatly to increase production.

Here and there

A GRAND TOUR for motorists, all in the Americas, is being carefully planned. You may take the international highway to Puerto Jaurez, Mexico; be ferried from there to the port of La Fe in Cuba; roll over the island to Havana, and be ferried from there to Miami, Fla. . . . GERMAN INVENTORS in the British-American zone of Germany will hereafter be eligible for patent protection. The authorities want to encourage research. . . . BURMA set forward her independence celebration date from Jan. 6 to Jan. 4. Astrologers feared the later date wasn't good for a new country, so Britain had to reprint the independence act to assure the Burmese. . . . RUSSIA will no longer allow cable messages to be sent "collect." She says she has to wait too long for payment. . . . CHINA's shipping tonnage has been multiplied 12 times since the end of the war. The total of 950,000 tons is divided among 1,179 ocean-going ships and 2,138 for river traffic. . . . UNRRA is erecting a \$4,000,000 plant at Mingchong, 20 miles above Shanghai on the Whangpoo River. By midsummer it will be turning out Diesel engines for China's use.

—JULIUS F. SEEBACH

We churchmen belong to the prophets—religious and political. This page ventures some prophecies for the next few, perhaps destiny-making, months.

Tax bill

There will be a cut in taxes. The provision for husband and wife to divide their returns makes it more palatable. The big boys want to put what they save in business expansion. The little fellow is fighting the wolf of high living costs. The House passed the Knutson Bill by more than a two-thirds majority. The Senate won't go against that. They won't turn the whole thing down, surely not with such a conservative man as Senator George as chairman of the Finance Committee.

Civil Rights

I believe the President is sincere in his presentation of his Civil Rights program, but it also is a political reach for the Wallace vote. However, there are many who don't think Mr. Truman was sincere or fair. This Civil Rights program will be presented in pieces for enactment into law. Little, if any, will pass. The net result will be to make certain areas angry. A wedge is being driven between Southern Democrats and the left wing of the Party.

Marshall Plan

The State Department will not have charge of the administration of this program. The Herter proposal seems to have a chance of passing which would set up a separate administrator, apart from the State Department.

At best the State Department will have to go along with somebody else as watchdog. Congress is not satisfied

with the State Department in general. There are too many ideologists, it seems. If the State Department succeeds in getting control of this Marshall Plan administration, it will be tied around with rules and restrictions so that Congress can look it over at the end of the year.

There will be no international WPA. Total amount will be somewhat reduced and Congress will reserve the right to look it all over at the end of each year even though the four-year plan passes. That's my guess, anyhow.

Military training

UMT doesn't have much chance of passing at this moment. The chief opposition continues to come from schoolmen and churchmen. Labor is divided on the matter. Some are saying that we don't need child's play for defense but a large scientific adult army.

The bill is in the hands of the Rules Committee. A petition to bring it out now lies on the Speaker's desk. Two hundred eighteen signatures are necessary to bring it out. Should it be forced out in this way, there can be no debate and no amendments. A 50-50 chance is the best you can say for UMT now. Labor may hold the decisive influence.

Palestine

Here is the most dangerous problem of all. There is lots of trouble ahead. The picture is not good at all. Here is the powder keg at this writing.

Zionist pressure on U.S. policy is terrific, but the U.S. must walk softly so as not to lose the friendship of the Arabs and access to their oil fields.

—OSCAR F. BLACKWELDER

OFFICIAL FIGURES show that the number of persons emigrating to Canada in 1947 was 65,127. Due to the sharp decrease in the number of servicemen's wives and dependents, this total is slightly under that of 1946. Nearly 40,000 of the immigrants were of British origin. Some 11,000 came from the U.S. An estimated 8,000 were displaced persons brought by the government from Europe. Another 2,500 have come under sponsorship of relatives in Canada.

Indications are that many more DPs will come during 1948. The government has already approved applications from more than 100 organizations, chiefly industrial firms, for 20,000 workers. The Canadian Pacific Railway and the Ontario Hydro-Electric Commission want 2,000 each. Others will go to mining and lumbering areas. Female domestic help is also much in demand.

To speed up the "processing" of immigrants, teams of inspectors are making tours of the European camps. During a three-month period one team of four members, including a physician, interviewed more than 5,000 hopefuls on behalf of the Canadian Metal Mining Association. Of these, 2,300 passed the necessary medical and security tests and 400 are already at work in Canada.

THE MEN WHO QUALIFY sign agreements to work for the mine that employs them for at least 10 months. Their passage is paid by the International Refugee Organization and the money is deducted from their pay each month. At the end of the 10-month period, however, all the money is returned to the men. Most of those signed up by this particular team are single men of Polish, Ukrainian, and Baltic origin.

Some employers are so anxious to get workers and so impatient over the slowness of water transport that they are flying them in. One group of 34 arrived that way recently at a textile factory in Welland, Ontario. If present plans materialize, Trans-Canada Airlines will soon be operating four flights daily, bringing 160 across the Atlantic.

No estimate has yet been made of the number of Lutherans who have come or may be coming into the country. Canadian Lutheran World Relief has had the Rev. Horace Erdman and Mrs. Erdman in Europe since last summer giving special attention to the problems of Lutheran emigrants. The Canada Synod, in co-operation with the ULC Board of Social Missions, is reopening its immigration office in Montreal. The Rev. S. Friedrichsen will become full-time chaplain, taking over the increasing volume of work now being done by the local Lutheran pastors.

Two GROUPS of immigrants have not been receiving a very cordial welcome in Canada. The first comprises seven, and possibly more, DPs who entered with forged passports. Their appeal to be allowed to stay was denied on the ground that this would be manifestly unfair to the thousands who have legal papers and only await transportation.

The other group consists of Communists who have seen fit to quit the U.S. because of the proviso in the Taft-Hartley law against Communists in labor unions. There is nothing in the Canadian immigration laws to prevent a U.S. Communist from entering the country—but there probably will be in the near future.

—NORMAN BERNER

Georgia-Alabama Synod Enrolls New Congregation

By D. L. HEGLAR

Redeemer reported as only church of any denomination on Wilmington Island; Lloyd H. Seiler, pastor of Haralson-Senoia parish, ordained

A NEW CONGREGATION was formally accepted and a candidate for the ministry was ordained at the convention of the Georgia-Alabama Synod, Feb. 3-5. Sessions were held in Christ Church, Birmingham, Ala., the Rev. David F. Conrad pastor.

The new congregation was the Church of the Redeemer, Wilmington Island, Savannah, Ga. It had been organized by the Rev. Philip L. Wahlberg, pastor of St. Luke's Church, Thunderbolt. Redeemer was the only church of any denomination on the island, which had a growing population.

The Rev. Lloyd H. Seiler, new pastor of the Haralson-Senoia parish, was ordained by synodical president C. A. Linn. Ordination sermon was preached by the Rev. George H. Seiler of Lineboro, Md., father of the young clergyman.

Officers re-elected were: The Rev. T. H. Weeks, Cullman, Ala., secretary; Dr. R. L. Gnann, Savannah, treasurer; the Rev. D. L. Heglar, Brunswick, Ga., statistician; and Dr. C. A. Linn, archivist. Elected to the executive committee were: The Rev. John R. Brokhoff, Atlanta; Pastor Heglar; A. H. Reu, Brunswick; and E. G. Baumer, Atlanta.

Named to represent the synod at the ULC convention in Philadelphia were: Dr. Linn; Dr. Gnann; the Rev. Dermon A. Sox, Decatur, Ga.; and W. J. Ehrensperger, Birmingham.



Dr. Charles A. Linn ends first year as full-time president

Dr. H. Reed Shepher, president of the Pittsburgh Synod, was official ULC representative at the convention. He reported that two new fields for mission work in Atlanta had been approved by the ULC Board of American Missions. Also under consideration was the establishing of a mission at Tuscaloosa, Ala.

The Rev. Oswald Elbert, Philadelphia, Pa., presented the work of the Student Service Commission of the National Lutheran Council. . . . President Linn preached the sermon at the opening communion service. . . . The Rev. Raymond D. Wood, pastor of Ascension Church, Savannah, was convention chaplain.

TWO-YEAR LUTHERAN WORLD ACTION quota had been paid by 140 per cent, synodical director T. H. Weeks reported.

WEEKLY PRAYER SUGGESTIONS FOR MARCH

"Pray without ceasing"

LET US PRAY —

- (March 3-10) FOR TRUE PENITENCE AND HUMILITY AS WE FOLLOW CHRIST TO THE CROSS, That we may abundantly know His pardon and peace.
- (March 10-17) FOR OUR PARSONAGE FAMILIES, That they may be sustained by God's grace through the demanding days of Lent.
- (March 17-24) FOR OUR BRETHREN IN EUROPE SUFFERING THROUGH THE LAST LONG DAYS OF WINTER, That they may not despair of God's mercy or human help.
- (March 24-31) FOR THE WIDER SPREAD OF EASTER'S VICTORY AND PEACE THROUGH WORLD MISSIONS, That the Prince of Life may have the love and obedience of the nations.
-

The appeal for a doubled ULC apportionment was heartily endorsed. The statistician reported substantial gains in membership. President Linn announced that only one parish in the synod was vacant.

Louis Greeno, Savannah, was elected president of the synodical Brotherhood at the convention Feb. 3. He succeeded J. Hardy Cornwell, Plains, Ga. Speakers at the meeting were Dr. Linn and Carl Thelander, Birmingham.

Should Christians be Optimistic?

By REINHOLD NIEBUHR

It doesn't pay to be blind in order to be cheerful

FUTURE GENERATIONS may well look upon our own age with some degree of pity. Our lot has not been cast in pleasant places. We have survived a decade of blood and tears in which a terrible tyranny was defeated. Now we discover that none of the hopes, which supported us in the days of our adversity, has been fulfilled.

We hoped for a stable and peaceful world organization. But we live in a constant state of alarm about the possibility of future conflict. We hoped that the defeat of Nazism would remove the final threat of evil from us. And we find that new evils arise out of the mutual fears of two great new centers of power in the modern world.

As the hopes of recent years give way to our new fears, the temptation arises to make religious faith seem to have the same meaning as optimism.

RELIGIOUS LEADERS are called upon to give men confidence that our civilization will not perish, that there will not be another war, or that the world will not be engulfed in either anarchy or tyranny. This temptation is natural enough but it must be resisted. Religious faith has nothing to do with weighing the probabilities of either success or failure.

We have no right in the name of God to assure men that they will have peace or that they are secure against atomic destruction. Not a single modern nation has really learned enough from the tragic lessons of the war to do the things that belong to our peace.

It is therefore wrong in the name of religious faith to obscure the perils in which we stand, more particularly since a sense of the urgency of our situation might persuade us to mend our ways.

CONSIDER THE RELATION of the United States to the world. We Americans are living in undreamed of luxury, compared to the world's poverty. The ques-

tion is whether we can achieve the sense of responsibility toward a needy world without which Europe and Asia cannot be saved from chaos.

Difficult as it is for people, particularly young people, to bear the insecurities of our day, it is better to bear them and be aroused by them to our sense of responsibility than to be lulled to sleep by a false sense of security.

Furthermore, America is greatly tempted to spiritual pride. It falsely imagines that its favored position is due to some special virtues which other nations do not possess. This national pride is a great hazard to our success in helping the world achieve a new health.

It is better for us to recognize that our nation tends to "walk in the imagination of its own heart" than for a false religious optimism to support us in that pride.

Religious faith does not guarantee the peace of nations, especially not if they fail to meet their ever enlarging responsibilities. Religious faith must, rather, lay hold upon the faithfulness of God and the stability of His moral order. That stability makes life meaningful. But it does not make nations secure. On the contrary it dispels all false securities.

PEOPLE IN PALESTINE

NO PLACE ON EARTH has been more of a storm center through the centuries than the little country we call Palestine. In the most recent chapter of its history, now being written at a furious pace, we meet especially the Jews and Arabs.

Picture One shows a modern Palestinian Jew, alert, vigorous, well prepared to hold his place in the tumult now beginning. The second picture is of a Samaritan, supposedly descended from the ten tribes of Israel. Only a few people of this ancient sect now survive. Third is a Mohammedan priest who turns to Mecca to say his prayers five times each day. Fourth is a young Arab tribesman, who will fiercely resist the establishment of a Jewish homeland in his country Religious News Service photos



Convert the Jews in Palestine!

By PETER LUDWIG BERGER

Jews in Palestine consider themselves a race rather than a religious group. They may become Christians and still remain strongly Jewish

AT THE PRESENT TIME, when Palestine is almost daily on the front pages of the newspapers, it is perhaps timely that we should stop to consider the role and the mission of the Christian Church in that country. This is all the more the case since American Lutherans have been taking responsibility for German Lutheran institutions in Palestine.

The writer of this article, who is at present preparing for the ministry in the ULC, has lived in Palestine for a number of years. It seems to him that there are certain factors in the situation there which are frequently overlooked or misunderstood. The future of Christian missions in the Near East will, however, to a large extent depend upon an understanding of these factors.

The basic factor which ought to be realized in any discussion of the Palestine problem is this: that the Jewish community in Palestine, the *Yishuv* (as it is called by the Zionists), is not a

religious community, but a national community. In this respect the *Yishuv* is different from any other Jewish community in the world. It is not a denomination, like Judaism in America, but a young nation, with its own language, culture and political institutions.

THE YOUNG HEBREW-SPEAKING people of Palestine think very little about the religious precepts and practices of their fathers, who still go to the synagogue on Saturdays. The young laborer in one of the collective settlements, bred and perhaps born in Palestine, is infinitely removed in character and outlook from his father, the orthodox Yiddish-speaking shopkeeper from a Polish ghetto, or the intellectual from Germany or elsewhere in central Europe. He is something entirely new and he is very conscious of the fact.

The church cannot take a part in the political controversy over the future of Palestine. Her message of salvation



through Jesus Christ is addressed to Jews and Arabs alike. But the church

must be clear about the way this message is to be preached. It must be clear about the fact that the young Palestinian Jew, to whom the Gospel is preached, is a member of a national organism and will remain so in the event of his baptism as a Christian.

In America, when a Jew is baptized and becomes a member of a Christian church, he is considered as having severed his connections with the Jewish community. This can never be the case in Palestine. The Jewish community there is not a denomination, but a national and political entity. This fact is of the greatest importance. When the Anglo-American Committee of Enquiry was in Palestine in 1946, it received assurances from the Jewish Agency that, in the event of Jewish independence, citizens of the Jewish State would receive equal rights and treatment irrespective of their religious beliefs. It is to be hoped that no exception will be made in this policy for members of the Yishuv who are baptized into the Christian Church. If there was, it would not be a very favorable reflection of Zionist democracy!

PROBABLY THE GREATEST danger that the church will have to face in Palestine in the years to come will be a mixing of religions. In this respect, the situation will be similar to that existing in India. If Christian missions are successful, there will be a tendency to absorb some elements of Judaism and Jewish traditions into the life of the church. In an atmosphere of intense nationalism this is only to be expected.

To a certain extent, this is harmless. Of course Hebrew must be the language used in services and preaching. Of course some people will continue to celebrate festivals which originally had a religious significance, but are today

E G Y P T



The land once divided among the twelve tribes of Israel is now on the point of being divided among Arabs and Jews. The Palestine partition plan gives to the Arabs the area shaded with vertical lines, and gives the Jews the rest, except for the area around Jerusalem.

purely national feasts (such as the Harvest Festival and Chanukah). But the idea may arise (and there are signs of it in Palestine already) that a specifically Jewish Church should be set up. On the basis of promises given to Israel in the Old Testament, a distinction might be made between Christians of Jewish origin (who are still in some special way member of God's "elect people") and other Christians.

Then we would be on the threshold of the same heresy which created the "German Christian Movement." Once we admit that race, blood, nationality or any other such concept has a place in the church, we cut ourselves off from God's Word, which declares that there is "neither Jew nor Greek" in the church. As soon as we declare that the Christian of Jewish origin belongs to God's elect people by virtue of his race (whatever that term may signify), we deny the fact that the church is the new Israel, and the people of Jesus Christ are God's elect people. Every such attempt at mixture on the basis of Jewish religious ideas ought to be resisted with the utmost force. It is, therefore, very important that Jewish missions in Palestine should be based on a solid Evangelical theology.

WHAT, THEN, ABOUT the approach? Well, we have given some indications already. There must be no attempt to detach from the *Yishuv* as a national community. On the other hand, it must be made clear that baptism means an entry into communion with the church everywhere, not only with some "Hebrew-Christian" ghetto-church. With these as guiding principles, there are some other factors to be taken into consideration.

There is, for example, the almost universal practice of Jewish missions to

approach Jewish people via the Old Testament (the New Testament as the completion of the Old). To most Jews in Palestine, however, and particularly to the young people, the Old Testament is no more than a literary document of ancient Hebrew culture. Any such approach is thus meaningless to them. The truth is that Jewish missions in Palestine will be missions to pagans. Thus the approach should be not much different than that to any non-Jewish unchurched population in the United States or Europe, say, in a proletarian area.

It has already been mentioned that the use of Hebrew will be necessary. People do not like to pray in an alien tongue. The sections of the population who are using Yiddish or some European language as their mother-tongue, are dying out. In a few years' time, the vast majority of the population will use Hebrew (just as only small fractions of the population of the United States use languages from the "old country"). Especially in the rural areas, in the colonies and collective settlements, which are the backbone of the *Yishuv*, any approach but that in Hebrew would be useless. And an attempt must be made to get beyond the city limits of Jerusalem, Tel Aviv, and Haifa, where work has hitherto been carried out.

THE VISTAS which open up upon consideration of what an energetic and clear-sighted missionary effort in Palestine might do are breath-taking. Palestine might prove to be a key into the Mohammedan world, until now almost impregnable to the Gospel of Jesus Christ. Even more, Palestine might prove a bridgehead for Jewish missions in every part of the world.

The unique position of Palestine among the countries of the world, its

mixture of races and nationalities, its ferment and unrest—all these are challenges to the church. Courage and self-sacrifice, as well as sound theology, will be needed. And above all—men and women to do the job.

But all these vistas must not divert us from the basic truth of missions: that the preaching of the Gospel is *not* designed to bring about cultural or po-

litical revolutions, but has one and only one purpose—to save souls. The guiding principle of missionary policy is therefore not to “attack” where the gates are open, where there are great possibilities for ecclesiastical developments, but to “attack” everywhere, because everywhere there are souls to be saved. Christ can come in through locked gates, too.

Meet the Arab

By ROBERT S. KINSEY

For centuries the Arabs have seldom been in the headlines.
Now they are very much in the foreground of world news

THE ARAB, a descendant of ancient Ishmael, is in the news these days. As throughout history, this descendant of Ishmael is fighting the descendant of Isaac—the modern Jew.

There are several things we must know about the Arab if we are to understand the Palestine situation. The Arab is Semitic, an Oriental and has a different approach to life from ours in the West. The Arab is literally living in another era—*Anno Hegirae*, instead of *Anno Domini*. He accepts Mohammedanism, and everything really begins with the hegira of Mohammed in A. D. 622. So the Arab is not living in *Anno Domini* 1947 but in *Anno Hegirae* 1325.

The Koran is his sacred book. Twenty-two characters from the Old Testament and three from the New Testament appear in the Koran, including Adam, Noah, Abraham, Lot, Ishmael, Moses, David, Solomon, Jonah, Zechariah, John the Baptist, and Jesus.

Our Lord, together with the others, is considered as only a prophet. Mohammed is the last and greatest prophet. Daily, in the Arabic language, every Moslem recites the creed: “There is no God but Allah, and Mohammed is the Prophet of Allah.”

The call to prayer is heard from the minaret of each mosque five times every day. These prayers must be directed toward the sacred mosque at Mecca, the place to which the Moslem is required to make a pilgrimage and kiss the Kaaba Black Stone seven times. According to the Koran there is a hell for the unbelievers. “In hell shall they broil, and an ill resting place shall it be.” The true believer will enjoy a very sensual paradise with much food, with wine which does not give headaches, and with “large-eyed maids.”

THE ARAB believes in complete submission to the will of Allah who both guides and misguides and is regarded

as an Arab Sheikh magnified to cosmic proportions. The Arab never dares to predict the future without prefacing his remarks with *inshallah* (if Allah has willed it). An American tourist once carelessly observed to his Arab guide: "Tomorrow we shall be in Aqaba." The guide looked at the American in disgust: "Please don't say that. Say 'Inshallah (if Allah has willed it) we shall be in Aqaba tomorrow.'"

The Arab has difficulty in understanding our sports. A *mukhtar* or mayor of a town was watching a wrestling match between two Americans. When asked what he thought of the sport, the *mukhtar* shook his head and said: "The art of wrestling probably comes from Allah and all of Allah's works are good; but wouldn't it be more effective if they used daggers?"

The Arab may be as modern as we, or as ancient as the patriarchs of the Old Testament. If he lives in the wilderness, he is dependent on the camel. This awkward animal with an arrogant look carries its master, contributes its hair for clothes and tents, and supplies milk for food. As the people we meet on the pages of the Old Testament, so the Arab today follows the traditions of his fathers. In the Old Testament are long tables of genealogies. In the same manner the modern Arab can trace his ancestry for many generations with uncanny accuracy.

An American tourist tells a story which illustrates how tenaciously the Arab will hold to tradition. During a year of famine in Palestine, starving men were standing near a stream full of trout. Of course the American asked why they did not catch some for food. The starving men replied that although there was nothing in their religion or morals to prevent them, fish were not

being eaten. Thus the starving men were remaining true to the traditions of their forefathers who had come from the desert where fish do not exist and thus are not eaten!

THROUGHOUT history since the seventh century, the Mohammedans have been considered a scourge by all other people because they do not hesitate to propagate their faith by the sword. "Prescribed for you is fighting." . . . "Fight those who do not believe in Allah." . . . "Verily Allah loves those who fight in his cause."—These few passages demonstrate the barbarity advocated by the Koran. From these passages you can well understand why the Arab would fight the Jew who is classified as an unbeliever, an infidel.

An archaeologist was digging up an ancient grave of an infant. As the grave came to light, an Arab workman waxed eloquent: "Oh Babe, lucky are you who have died before your time! Lucky are you who have passed from this wicked world and cannot see what we see: the nations of Europe and Asia with swords and daggers drawn, ready to hack one another to bits!" This event occurred in 1935. Four years before the war! A lowly Arab following many of the primitive customs of his forefathers had a better grasp on world problems than many of us.

Today the Arab is very much in the news. The bloodshed in Palestine is lamentable. If the Palestine problem is to be solved permanently and in a Christian manner, we must understand the Arab. Let us remember that he is living in a different era, believes in Allah, and follows the traditions of his forefathers. Above all, let us never forget that he too is a child of God and traces his ancestry back even to Abraham!

MOHAMMED OR CHRIST?

By MABEL C. STEWART

A decision had to be made, but Feroz Shah found strength to make it

FEROZ SHAH SHIVERED as he squatted by the village well, and poured cold water over his body. It was winter in North India, and the air was almost frosty, but the sun's hot rays would soon dry Feroz Shah's body and warm it. Anyway, Feroz Shah was going to the *mela*, a religious festival, and custom demanded he must have a bath and put on clean clothes. He drew on his freshly washed, voluminous white trousers and shirt. Around his head he wound yards and yards of bright-colored muslin to form his stylish high turban. There was also a new vest, its velvet front embroidered in gay colors.

Altogether Feroz Shah felt very well satisfied with himself. Carefully he tucked into what served as his belt a bag of money. His father had been generous, and Feroz Shah would have plenty to spend at the fair, for that is really just what a *mela* is. Why shouldn't he feel complacent? Wasn't his father the head man of his village, and his uncle the *maulvie*? Had not his family always been professors of the only true religion, that of the blessed Prophet Mohammed? On the Prophet's name be peace!

THE *mela* quite came up to Feroz Shah's expectations. Many other young men were there, gay and jaunty, ready for adventure. He joined with them in the sports, in watching the jugglers, in gambling. Pushing through the crowds, he finally came to a group who were selling books. A foreigner was among them.

"The price is small," the white man

was saying, "but their worth is great."

"What are the books?" asked Feroz Shah.

"They are religious books of some kind or other," answered a man.

"Always some new religion is popping up," said someone else.

"Are these not books of the religion of our Prophet?" asked Feroz Shah.

"No, they seem to be about the Prophet Jesus. Listen!"

"Shall I read from the Book, so you can judge it for yourselves?" suggested the foreigner.

"Yes, yes, read. Be quiet, all of you. It is a holy book from which the stranger reads," ordered a tall, gray-bearded man.

"I shall read from the Gospel," said the preacher, "the *Injil*, of which your prophet wrote with regard."

"True, the holy Koran speaks of the *Injil*," agreed the gray-beard.

"THE *Injil* is the record of the life of the Lord Jesus. Listen: 'And it came to pass, when he was in a certain city, behold a man full of leprosy: who, seeing Jesus, fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me clean. And He put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.'"

"Whoever heard of a leper being healed? Only God could do such a marvelous thing."

"True, it was God who healed the leper. Moreover, this same Lord Jesus not only cleansed lepers, He cleanses the heart of man from that which is

worse, sin itself. For this purpose He came into the world, and gave His life, in so doing taking the whole world's sin upon himself, that men everywhere, believing on Him, might be forgiven, and saved."

The old gray-beard could stand it no longer. "That's enough!" he shouted. "Do you mean to tell us that this Jesus is greater than our Prophet Mohammed? Never!" He turned to the crowd. "Don't listen to him! He and these with him are unbelievers, and their books full of lies!" He spat on the ground.

Gradually the crowd dispersed, but Feroz Shah remained.

"Sir," he said to the stranger, "I want one of those books, but I have spent all my money, and have nothing to pay."

"Here is the Gospel of Matthew," said the preacher, "Just sit down here and read it as long as you want to."

MORE CROWDS CAME, bought books, listened to the preacher, and went away. Still Feroz Shah read on. Finally he handed the book back to the preacher.

"I can no longer be a Moslem."

"What do you mean?" asked the preacher.

"This, I believe, is the Word of God," said Feroz Shah. "What is written here is very different from the words written in our Koran. Both books cannot be revelations from God."

After talking with Feroz Shah, the missionary said, "Take this Gospel of John home with you, and read it. Never mind about the money. Come to see me some time, in the city of Jalalpur."

It was a very different Feroz Shah who made his way home from the *mela*. Gone were the jauntiness, the pride of family and religion. His heart was deeply stirred and troubled.

"What are you reading?" asked his father the next day.

"It is a book I got at the *mela*. It tells of the Prophet Jesus."

"Read to me from it."

WITH SOME HESITATION, for he knew there would be contradiction from his father, Feroz Shah read the account of the crucifixion and resurrection.

"Stop it!" ordered his father. "That must be the book of the infidels. We know that Jesus never died on the cross. He went to heaven without dying. I forbid you to read that book."

Feroz Shah put the book away, but he could not forget it. Again and again he would read it secretly in the fields.

One day he made his way to the city of Jalalpur. Upon inquiry he soon found the missionary. His visit with him proved to be the beginning of many such visits, when the two together would discuss the new books Feroz Shah had read. Soon he had read the entire New Testament. The missionary directed him to the Christian reading room, where he became acquainted with the evangelist, a young man who himself had once been a follower of the prophet Mohammed.

News has a way of traveling fast, even in India. Rumors began drifting back to Feroz Shah's father that his son had been seen with the Christians in Jalalpur. His father had wondered at his son's increasingly frequent absences from home. Finally he demanded an explanation. And the storm broke.

"Yes, I have been visiting the Christians," admitted Feroz Shah.

"What! Those unbelievers, those eaters of the defiled animal, the pig! Why have you fallen so low? Do you want to bring disgrace on your family?"

"They are humble people, it is true," replied Feroz Shah, "but I have enjoyed fellowship with them. They have taught me to know the one they

follow, the Lord Jesus Christ."

Feroz Shah's uncle, the *maulvie*, broke in. "Do you mean to say you have forgotten that you have been born a Moslem, of Moslem forbears, followers of our blessed Prophet?"

"I can follow him no longer," said Feroz Shah. "I believe that Christ only is the one sent from God, the only Saviour of the world."

"What blasphemy! Until you again come to your senses, go from my home! You are no longer my son."

ANOTHER MAN spoke up. "My daughter, whose marriage arrangements are even now being made, can never be your wife! Do I want an infidel for a son-in-law? Go from our village now!"

Feroz Shah looked toward his mother, sitting with other women in the back-ground. "My son is dead!" she wailed.

Back to Jalalpur went Feroz Shah, no longer the son of a rich man, who would inherit houses and lands, but a poor young man with no worldly possessions except the clothes he wore.

He was received sympathetically by the Christians, but also with concern. Well they knew that the Moslems of Feroz Shah's village would make trouble for him who had so boldly rejected their Prophet. Persecution might lead even to death, as it had in other cases.

"It is not safe for you to stay in this city," said the missionary.

Accordingly it came about that Feroz Shah was sent to a city far distant, beyond the reach of his angry relatives and neighbors. Fortunately he was of age, and had liberty to choose his own religion. Fortunately, also, he had had sufficient schooling to obtain work as a clerk, and so could earn his own living. Best of all, he had full opportunity to study and learn more about him whom he now professed as his Saviour and

Lord. Eagerly he drank it all in—his soul thirsty for the living water—and after what seemed sufficient testing, was baptized as a Christian.

It was hard, however, to forget his home and loved ones. He was often lonely, and longed for a home of his own. He spoke to the missionary.

"Sir," he said, "do not think I am unhappy. The Lord Jesus is indeed my companion and friend, more to me than I ever dreamed could be possible. But my heart longs for a home of my own. Could you find a wife for me?"

THIS WAS NOT the unusual request we might think it. In India courting is not done as in America. The missionary, therefore, brought this problem to the attention of his wife, who was in charge of the girls' school.

"I, too, have been thinking Feroz Shah needs a wife," she said, "and I think I know the right girl for him. You remember Fazl Bibi?"

Yes, her husband knew Fazl Bibi, the girl who two years before had, like Feroz Shah, left the faith of her fathers to become a follower of Jesus.

"It is remarkable how she has grown in the Christian life since she came to us," continued the missionary's wife. "She is steadfast and true, and has been a great help to me with the little children in the school. I shall hate to give her up, but she will make an excellent wife for Feroz Shah. Their experiences have been so similar."

"Talk to her about it, then, and if she is willing we will make arrangements."

Not long afterwards, in the little Christian church, there was a wedding. Everyone came to see the happy bride and groom—Fazl Bibi in her graceful pink *sari*, the gift of the groom, and Feroz Shah, proud, yet humble that God had so marvelously blessed him.

Master, When Man Stands Helpless!

By AMOS JOHN TRAVER

Read Mark 5:21-43. Parallel readings Matthew 9:18-26; Luke 8:40-56.

LIKE A GREAT STAGE, blue Galilee stood among the hills. Much of the Gospel drama was enacted on its surface and shores. No wonder Jesus chose Galilean fishermen as disciples, for he would be using their boats and skills over and over again in his frequent crossings. Usually, when Jesus landed, a crowd awaited him. It almost seems that as soon as his boat was on the water, eyes were watching his progress from afar and announcement made as to his probable destination.

This day there was special reason for the crowd. Jairus, one of the important men of Capernaum, was seeking Jesus. The meeting was dramatic enough to satisfy the crowd. The ruler, accustomed to the obeisance of others, threw himself at the feet of Jesus in oriental abandon and besought Jesus to come and save his dying child.

With the heart of that father beats the heart of every father, every loved one, who has stood helpless while all human efforts fail to stem the tide of death. How much faith did Jairus have in Jesus? Probably very little. It was a last desperate hope. Jesus had performed amazing feats of healing. And Jesus, beginning with this little seed of faith, helped it to grow into a mighty tree.

Jesus, Jairus, the disciples, and the curious crowd all moved on toward the sick room. It must have been a test of

the father's faith that they moved so slowly. There is no evidence that he remonstrated with Jesus, but took his place among the humblest of his followers. The whole matter was committed to Jesus now. Would, that our little faith were as simple!

FURTHER DELAYS were to come. Another of those who stand helpless is awaiting Jesus. For 12 years this poor woman had tried everything any physician could advise. Knowing some of the horrible prescriptions given by the physicians of those days, we can understand that she "had suffered much under many physicians."

Almost as hard to bear as the pain and weakness of the disease was the common teaching that one so afflicted must be a great sinner suffering just punishment. She, too, came with a very little faith. She did believe that if there was power in Jesus to heal her, it would be enough for her just to touch his mantle. She had had public ridicule and denunciation enough and did not want to risk any more by a public scene. She worked her way through the crowd until she could at last reach out her hand and touch him. And faith found its answer. "Immediately the hemorrhage ceased."

It seems almost certain she would have declared herself in time, but Jesus immediately called forth her confession. He had more for her than a healed body. "Daughter," he called to her who had been outcast, "your faith has made you well; go in peace, and be

never be the same for her again. Even illness could not take away the peace Jesus placed in her heart.

ALL THIS while an anxious father stood by helpless. As though to criticize Jesus for his delay, servants arrived to say the daughter was dead. Jairus may well have lost his little faith then, but Jesus sustained him with a word. Then followed their approach to the bereaved home, not quiet in western style of mourning, but full of the shrieks and moans that mark eastern bereavement.

No doubt the curious crowd as well

followed Jesus into the house, but Jesus drove them all out. With his inner circle of three from the 12 apostles, Peter, James, John, and the parents, he went to the bedside, took the child by the hand and said, "Little girl, I say unto you, arise." Death could not hold its victim when that voice spoke. When human hands are helpless, the hand of Jesus offers power, even in the presence of death. Whether it be to awake as did this little one to continued life here, or to awake to that life that has no ending, it will be that same loved voice that will call us from our slumber of death.



DUTY OF DISOBEDIENCE

IF IT should happen, as it often does, that the temporal power and authorities, as they are called, should urge a subject to do contrary to the Commandments of God, or hinder him from doing them, there obedience ends, and that duty (of subjects to their over-lords) is annulled.

Here a man must say as St. Peter says to the rulers of the Jews, "We ought to obey God rather than men." Thus, if a prince desired to go to war, and his cause was manifestly unrighteous, we should not follow him nor help him at all; since God has commanded that we shall not kill our neighbor, nor do him injustice. Likewise, if he bade us bear false witness, steal, lie or deceive, and the like. Here we ought rather give up goods, honor, body, and life, that God's Commandments may stand.

—MARTIN LUTHER, in *Treatise on Good Works*

FATHER IN HEAVEN! Hold not our sins up against us but hold us up against our sins, so that the thought of Thee when it awakens in our soul, and each time it awakens, should not remind us of what we have committed but of what Thou didst forgive, not of how we went astray but of how Thou didst save us! Amen.

—SOREN KIERKEGAARD

THE LORD'S PRAYER binds the people together, and knits them one to another, so that one prays for another, and together one with another. And it is so strong and powerful that it even drives away the fear of death.

—MARTIN LUTHER

Cowboy Evangelism

"ISN'T MARK ever coming home?" Joan demanded.

I looked up from my newspaper and across the softly lighted room at the clock. "Goodness, I had no idea it was so late. You ought to get along to bed."

"I thought you'd say that. Oh, well, I was going anyhow. But I think it's mighty funny for Mark to be out this late when they said they were going to a church service."

"Yes, I didn't expect it to last this long. Though of course you never can tell about an evangelistic service like this. Anything can happen."

"I'll bet they went somewhere for something to eat afterward. I thought Mark was sounding too good about saving all his spending money for Lutheran World Action."

"I doubt it. He doesn't very often go back on his word. No, I imagine this cowboy evangelist is just naturally longwinded."

"Then I'm glad I didn't go." Before the boys left she had done everything but come right out and ask to go along.

Most of the time our children get along very well. They bicker a bit but a good deal of it is in fun. The fact that Joan has more than a passing interest in some of his friends and that they are quite definitely aware of her, alternately amuses and annoys Mark. Although he occasionally gets a generous streak and takes her along with him, he has no real idea of how much she has grown up in this past year. To him she's the "kid sister."

JOAN KISSED me goodnight, and for a minute I had trouble myself in remem-

bering that she is not my baby any more. She dodged as I gave her a playful spank. Her laughter as she skimmed up the stairs was light and carefree as the laughter of young girls ought to be all over the world.

Before long I heard footsteps on the front walk. Mark at last, I supposed. I put down my paper and looked toward the door with an expectant smile. I was as anxious as Joan had been to hear what had kept him so long.

As the door opened, however, it was Jerry who returned my smile. "Still up? I thought you'd have given up and gone to bed by this time."

"I might have done just that, but I've been half waiting for Mark. Both my boys are wandering tonight."

"Not home yet? That fellow must be really letting them have it!"

"You don't think Mark has hit the sawdust trail, do you?"

"That would be good, wouldn't it? No, I just hope he's not giving anyone an argument."

"After the way you talked to them about good manners before they left?"

"Did I lay it on too thick? I don't mind a bunch of them going to see an affair of this sort. It ought to give them a better appreciation of their own church. But I'd hate to have them make themselves conspicuous."

"I WAS GLAD you said what you did about respect for the other fellow's ways of doing things being part of our heritage. Wasn't your own meeting longer than you expected?"

"A little. We were checking on promotion for the Lutheran World Action

film. We want a really good crowd to see it. That means going after people by mail, by announcement, and by personal invitation. Even in Lent there are too many things competing for their time to count on getting a representative audience without insistence."

"Well, if I know that committee, they'll not hesitate to insist. They surely are enthusiastic."

"It would be funny if they weren't. The thing they can't understand, and that I find a little surprising too, is how often you have to tell the same story before it sinks in far enough to touch both hearts and pocketbooks."

SUDDENLY the front door burst open and Mark strode into the room. "Yip-pee!" he cried. "I'm a cowboy from the old far west and I'm going to drive the devil right straight out of this house. Are there cards? Do you dance? Do you go to movies? Now's the time to decide! Yippee!"

"Mark! Behave yourself. Joan's asleep," I exclaimed.

"Here I try to bring home a message and what thanks do I get?"

"You might try cutting out the yip-pee stuff and giving us the message," Jerry laughed.

"If you cut out the yippee, there's not much message," Mark objected, "except that he's against everything you can imagine. He didn't say he was against living, but I'll bet if you pinned him down he would be. Still, I'd hate to be the one to pin him down, the way he can leap around that platform."

"Well, you went to see a show. Apparently you weren't disappointed."

"And neither were the thousands of other people in that place. You never saw such a mob. The traffic was tied up for blocks afterwards."

"Mrs. Sullivan said they got into quite

a traffic snarl there the other evening," I remembered.

"YOU KNOW what? When it came for the offering, they announced that they hadn't been taking in anywhere near enough money at these meetings and that if there wasn't enough this time Brother What's-his-name would come right down the aisles and take it out of their pockets. But if there was enough they wouldn't need to have an offering on Saturday night and they did hope there was going to be a good big crowd on Saturday night because more people go to hell on Saturday night than any other night of the week."

"Oh, doesn't that sound terrible?" I couldn't help sounding a bit shocked. "Even when there's a measure of truth in it, such a crude statement makes you squirm."

"And by going to hell, they don't mean the same sort of thing you taught us in catechetical class, Dad." Mark was serious now. "A woman stopped me afterward and asked if I was saved. I said, 'Yes.' That was right?"

"You might have said, 'Yes, by the grace of God.' But you were all right."

"Then she wanted to know if I was a 'separated Christian,' so I asked what that was. She said, 'Do you dance?' I said, 'Yes,' and she said, 'Do you go to movies?' I said, 'Yes.' She said, 'Are you going to stop?' I said, 'No.'

"Then she said, 'If you are not going to stop, how can you say you are saved?' And you know, I didn't know how to start to tell her. I know all the things we've been taught—faith and grace, and all that—but I couldn't begin to explain it to her. She'd have thought I was talking Greek or Latin or something." He rose and stretched. "Yes, it was a screwy evening, a very screwy evening. Got anything to eat?"

Personal Problem Clinic

Mother-in-law

One hears so much said about selfish mothers-in-law. I know so many who are very unselfish, or who try their best to be.

Another angle of this relationship has been brought to my attention by the experience of friends, and I have experienced it myself. How far should this "leaving father and mother and cleaving to his wife" go? Must it mean that parents are no longer to receive attention or to be made to feel that they still mean a great deal?

Is it too much for parents to hope for a ride alone with a married son or daughter once in a while? Or a talk alone? This would not mean that there were secrets kept from the son- or daughter-in-law. It would simply be a sweet, memorable hour or two with one who has for so many years been exceedingly close.

I find myself thinking of my own mother-in-law, and wondering if that certain look which she sometimes had came from loneliness for her only son whom I had fully appropriated. It makes me sad to feel that I may have, from lack of comprehension, kept two people apart who had the right to be together all alone once in a while.

Don't you think there is such an angle?

The people who are most talked about are those who have been the sources of unpleasantness or trouble. The unselfish type deserve more recognition and appreciation, but virtues seldom get the amount of attention which vices attract. It is so too with everyone's character. His good points arouse little or no comment. But just let him make one misstep—or even the appearance of it—and he will be the gossip of the community. Such judgments are badly out of proportion. They result from careless thinking—or no thinking at all.

Your suggestion about continued close relationships between mothers or fathers and married daughters or sons is in order. There's no reason why confidential

occasions may not be enjoyed provided they are of a character which doesn't conflict in any way with husband-wife loyalty. Such confidences can and ought to favor happy conjugal relationships and successful marriage, rather than the opposite. Selfish, inconsiderate people sometimes spoil things for the unselfish ones.

A reasonable understanding of human nature, a bit of common sense, and a Christian outlook are the answer to such issues.

Youth's home role

What can young people do to help make their parental homes wholesome, practical, attractive, and Christian?

1. Be there. Beware of spending too much time away from home—especially in commercialized amusements and in useless activities.

2. Be the finest person you can be. Practice a generous give-and-take.

3. Be open-minded. Don't get the idea that young people know everything. Adolescents are at a certain stage of learning and maturing. There's a long road ahead—a way that many people never find. Try to see yourself as others see you.

4. Test out your inclinations, feelings, and desires, and see how they fit into the pattern of a Christian home. Act accordingly.

5. Share with the family what you are learning from day to day.

6. Bring your friends home and help all to enjoy one another's company.

7. Assume your part in the family council, home devotions, and co-operation with your church.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Phila. 7, Pa.

Report on Russia

Soviet Russia Since the War. By Hewlett Johnson. Boni & Gaer. 270 pages. \$3.

This book by the well-known "Red Dean" of Canterbury contains an abundance of information on Russia. To what extent the author reports data of the Kremlin propaganda bureau, or facts based on personal observation and knowledge, is often difficult to discern. He claims that he was allowed to travel where he wished, see what he wished, meet whom he wished.

The tendency to emphasize the greatness and goodness of Stalin runs like a red thread through the book. A clever but rather obvious attempt at psychological propaganda appears in the intimate and most sympathetic characterization of a considerable number of typical individuals of the various occupations and professions of Soviet society. But here the writer is wasting his literary efforts and skill; the rank and file of the Russian people were at least as intelligent and pleasant in the era of the czars as they are now.

The main interest of the writer, however, is directed to a detailed presentation of the social, industrial, agricultural, scientific and political development of the Soviet state (physical health, family life, women, childhood, education, literature, theater, labor, food, manufactured goods, elections, taxes, wages, prices, property).

Of particular significance is the chapter on "Institutional Religion in the Soviet Union." Here we should expect from an ecclesiastic of his standing a fairly impartial and informative report on the state of the church in Russia. But what he writes is merely a brief repetition of what friends of the Soviet have told us before. We hear again that the Orthodox Church under the czars was secularized and was absorbed by the old state; that the church is now really free; that the "Council of Affairs of the Russian Orthodox Church" (under comrade George Karpov) is in no way interfering with the inner affairs of the church. He denies that the Orthodox Church has become completely subservient to the Kremlin. However, this assertion

will not convince informed churchmen outside of Russia.

His references to the Roman Catholic Church and other religious groups are of fragmentary value. He mentions only the Baltic-Lithuanian R. C. Church and quotes the Archbishop of Vilnius: "The Catholic Church enjoys perfect freedom in Soviet Lithuania." Not a word is said about the fate of the R. C. Church in other parts of western Russia. Concerning Protestant groups, which are supervised by the "Council for Affairs of the Religious Cults" (under comrade Vassilievich Polyanski), he has a good deal to say about the Baptists. We are told that the two Baptist groups are now united under the title of "Union of Baptists and Evangelical Christians," with about three million members. They are well organized and very active under the leadership of "Elder Presbyters" (one in Kiev, others in Nminsky, the North Caucasus, at Tashkent, and Alma-Ata in Asia). Their spokesman, Jacob Zhidkov, Chairman of the All-Union Council, assured the author that the Baptists now enjoy "privileges of religious equality which they never enjoyed before the Revolution."

Lutherans, the oldest and greatest Protestant church in czarist Russia (the last imperial census counted 3,762,756 Lutherans) are only mentioned by name, otherwise completely ignored. There is a good reason for this silence; our church has ceased to exist in the Soviet paradise. The clergy are martyred, the few surviving Lutherans scattered in Siberia.

Toronto

ALBERT GRUNWALD

Lenten Sermons

With Him All the Way. By Oscar A. Anderson. Augsburg Press. 216 pages. \$2.

This series of Lenten sermons unfolds the entire story of the Passion. The purpose is to lead the hearer through the closing events of the life of our Lord, in order that being thus led, he might be willing to say—"I'll go with Him, all the way."

The evangelistic note is prominent in all the sermons, which set forth with clearness and force the doctrine of the atonement. They are expository, penetrating, convicting in style. Gleaning from a wide reading of Lenten literature is noted.

The author is a member of the Evangelical Lutheran Church with only five years' experience as an ordained minister. This book shows him to be a man of unusual gifts and an able preacher of the Word.

T. BENTON PEERY

Wichita, Kan.

Ministry of Art

The Arts of the Church. By Richard H. Ritter. Pilgrim Press. 131 pages. \$4.

The Arts of the Church is a valuable handbook which offers guidance to those interested in enriching the life of the church through the fine arts. This book will serve as a valuable guide to that section of Protestantism which has neglected ecclesiastical arts.

In a very readable style, we are taken on a pilgrimage of all the fine arts. Mr. Ritter establishes the standards of all church art. His most significant contribution is his clear and concise statement of the fundamental principles of artistic criticism. Worship, architecture, furnishings, music, literature, drama, the dance, painting, and sculpture are treated briefly but adequately.

Specialists may regret the author's failure to go into detail, but the book offers additional source material to the student.

Lutherans may take issue with some of the author's suggestions. For instance, anyone with a knowledge of the historic

vestments would disagree with the author's suggestions that a pastor purchase cassocks of many hues to harmonize with the church year. Moreover, there are specific and time-honored regulations for the use of candles on the altar.

Worship-leaders will find several practical suggestions for worship material. Mr. Ritter's suggestions about the use of chancel drama are especially rewarding.

Truly a fine book that will establish good taste in the arts. There are excellent illustrations.

RAYMOND M. MILLER

Funkstown, Md.

Applying Daniel

Daniel Speaks to the Church. By Walter Luethi. Translated by John M. Jensen. Augsburg. 140 pages. \$2.

Most writings on Daniel are millenarian or otherwise fantastic. This one gives little attention to apocalyptic, and is exegetical in neither form nor intent. It is a series of 12 sermons preached in Basel in 1937, designed to glorify Christ and to point out strong and weak points of the church, each sermon based upon a chapter of the Prophecy.

These sermons are not interpretative, but are applications of certain truths to the life of the Christian Church. Hence, they are to be regarded as a "spiritualizing" of Daniel.

The purpose of Luethi's sermons becomes quite evident upon comparing the 12 chapters of Daniel with the following chapter headings (in each case including also the words "The Church"):
—1) In Captivity, 2) Steward of the Mysteries of God, 3) Confessing, 4) As Watchman, 5) As Shepherd, 6) Militant, 7) Triumphant, 8) Humiliation, 9) Of Sinful Men, 10) Praying, 11) In Exile, 12) Of the Last Times.

As "something different" and something provocative of thought, this book is highly commended for pastoral consideration, remembering always that it is not exegetical but a "spiritualizing" adaptation for sermon purposes.

JOHN B. GARDNER

Bowling Green, Ohio

REVIEWS AND RATINGS OF CURRENT FILMS

BY THE PROTESTANT MOTION PICTURE COUNCIL

THE TENDER YEARS (*Twentieth Century-Fox*). For many a moon we have been lamenting the seeming inability (or unwillingness) of Hollywood to devote its skills to the characterization of a Protestant minister who is not a caricature.

Whenever a drama with a religious background is used—and there have been several good ones in recent years—almost invariably the hero has turned out to be a Catholic priest. In a land predominantly Protestant, it seems a bit out of balance to have religious pictures go Catholic by ten to one.

In "The Tender Years," we find real drama and inspiring story material in Protestantism. The film treats of a country minister, his young son, and a grievously mistreated dog they shelter, back in the 1870's. Skillfully wrought into the story is the inspiring drama of a boy's love for a dog and a father's understanding guidance of his son in distinguishing between right and wrong.

As the pastor of a small town community church, Joe E. Brown gives his role great dignity and sincerity, showing how the church can play an important part for the good of the community in particular and human welfare in general.

THE SENATOR WAS INDISCREET (*Universal-International*). "United States Senator Melvin G. Ashton" (William Powell) has presidential aspirations, shared by "Mama" but not by his party. By threatening to make known the contents of a diary he has kept during his political career, the Senator finally obtains the backing of the party's boss and launches his campaign for the presidency amid much "ballyhoo." A tremendous boomerang is effected by the disappearance of the diary and "Mama" does not move to the White House as she had planned. This picture is "tops" in light comedy, some of which is broad, most of

it is very subtle. Exaggeration is, of course, used in a high degree.

T-MEN (*Eagle-Lion Films*). With documentary precision, this well-plotted film depicts the work of Treasury Men in bringing counterfeiters to time. The acting is excellent; the highly dramatic story sheds valuable light on the skill and thoroughness of our T-Men.

DREAM GIRL (*Paramount*). The story of a girl (Betty Hutton) who lives largely in a dream world—and finds it more strenuous than the world of reality. Dramatic and humorous in turn, this is good entertainment. And, if the audience is so inclined, there are some good ethical conclusions to be drawn.

A WOMAN'S VENGEANCE (*Universal-International*). The contention that "hell hath no fury like a woman scorned" is well sustained in this story of jealousy and unreciprocated affection and the evils that follow in their train.

SLEEP MY LOVE (*United Artists*). A sinister psychological drama on a thoroughly unpleasant theme—that of a husband attempting to rid himself of his wife, to get her money and to free himself to marry again. The use of hypnosis and drugs to provoke terror and unsettle the mind cannot be condoned, even when the purpose is to expose evil. The whole film is "bad medicine."

THE LITTLE BALLERINA (*GB Instructional Films; Universal-International Release*). A British film designed to show the strenuous road a girl must travel to become a ballerina. In a simple plot, humor and drama are intermingled; good family relations are foremost; artistic values high.

HIGH WALL (*MGM*). Tensely gripping murder mystery in which the criminal is eventually discovered after an innocent and mentally sick veteran undergoes skilled treatment by a friendly woman

psychiatrist. There are informative insights on methods used to treat the mentally ill. The use of darkness, rain and storm adds somberness to a picture already heavy with gloomy overtones.

MY WILD IRISH ROSE (*Warner*). The life and career of Chauncey Olcott, popular Irish tenor of bygone days, is acted and sung with much gusto by Dennis Morgan and embellished with some apocryphal details related to his friendship with Lillian Russell (Andrea King). In vivid technicolor, this may offer some nostalgic enjoyment for lovers of Irish ballads, minstrel shows and gaudy spectacles common at the beginning of the century. The humor is occasionally heavy; the sentimentality often sticky.

THE SECRET BEYOND THE DOOR (*Universal-International*). Another in the series of psycho-probing films so common lately. Though the story idea is well grounded and the acting consistently good, there is nothing here to "lift the spirit"; but much to depress.

THE PRINCE OF THIEVES (*Columbia*). An entertaining story about Robin Hood, done in beautiful color and true "noble knight and damsel in distress" style. The youngsters will love it.

THE FLAME (*Republic*). An unsavory melodrama which nevertheless has some sound spiritual values. In this unlikely quarter, for instance, may be found emphasized (1) the idea that human life cannot be bartered for material gains, and (2) that only a marriage based on complete mutual confidence will last. Moreover, a Protestant marriage ceremony is, for a change, given the respect and dignity

that it rightly deserves.

ALBUQUERQUE (*Paramount*). A rugged western in bright technicolor, featuring the traditional struggle between right and wrong—and on an immense scale. Excellent for addicts of this type of film.

I WALK ALONE (*Paramount*). Underworld characters cheating and murdering amid lavish night-club backgrounds. Sordid and unpleasant, with scarcely a redeeming feature.

BILL AND COO (*Republic*). Training birds to act like human beings may be quite a feat. But even in technicolor, with an ideological slant and some humor added, adults will join the children in yawning before this hour-long film is done.

GLAMOUR GIRL (*Columbia*). The talent-scouting activities of musical producers serve as background for the ballad singing and zither playing of Susan Reed.

UNDER COLORADO SKIES (*Republic*). Routine western, with routine acting; Monte Hale pretending to be a member of a bank-robbing gang in order to trap the guilty and clear himself of false accusation.

PHANTOM VALLEY (*Columbia*). Traditional animosity between ranchers and homesteaders flares up to provide the "Durango Kid" a scope for his activities.

ROSE OF SANTA ROSA (*Columbia*). Romantic western, with night-club and musical variations; some riding, some singing and mediocre acting.

WOMAN FROM TANGIERS (*Columbia*). Underworld melodrama in realistic North African settings. Unsavory characters indulging in theft and violence achieve a measure of suspense and intrigue neither edifying nor entertaining.



GOD VERY WONDERFULLY entrusts his highest office to preachers, who are themselves poor sinners and, while teaching it, very weakly follow it. Thus goes it ever with God's power in our weakness; for when he is weakest in us, then is he strongest.

—MARTIN LUTHER

Across the Desk

In our opinion, there is ample justification during the Lenten services of this year for presenting to the people who gather for worship in Lutheran churches those doctrines by which our church can be identified as The Church of the Reformation. We deem the name well earned by the public warnings in which false doctrines were discerned and defined and the effort made to restore the people to a clear perception of the truths of religion of which the Bible is the revealed expression.

The course of human history warrants the expectation that the conditions we encounter in the 20th century have a tendency to obscure the divinely established covenant with God on which we depend for the inheritances of the spiritual resources of our Creator. One can reach that conclusion by examining what is promulgated by those authorized to interpret the Bible. Current expressions of faith heard over our radios and read in current journals and books injure clarity of thought and confession of the truth by ignoring the vastness of influences exerted by the Reformation of the sixteenth century.

There is crying need to point out the essential purpose of God which was realized by Jesus when he proclaimed, and commissioned his disciples to proclaim, that "the kingdom of God is at hand." Had the cost of realizing this purpose been less than the vicarious obedience of the Son of God to self-humiliation unto death on the cross, the proper measure of man's sinfulness would not exist. But our Lenten discourses and private meditations must not omit the declaration of fact, that

the kingdom of God has come. It is in the midst of us. The whole world is summoned to become the heirs of salvation through faith in the "Christ who loved us and gave himself for us."

The Apostle Peter's place in the establishment of this kingdom of God has been distorted and his own declaration, "We have not followed cunningly devised fables," has been largely perverted and fables admitted into the practices, if not into the proclamations, of the church. But the fact that the Word of God is the spiritually energized revelation and invitation from our Creator to become reconciled to God is ours to declare. There is no other authenticated covenant by which we can have confidence in our final entrance into the realms of eternal bliss, and we need no other. This adequacy, authority and exclusiveness of Holy Scripture were essential principles of the revelation. Its positive declaration appears again to be needed in this twentieth century.

Justification by faith

I have heard it said of one of the now dead leaders of the Christian Church, "He never was a poor man and therefore never had the afflictions of extreme poverty." The comment may or may not have been true. The circumstances that drove Luther and his contemporaries to that study of God's word out of which emerged their substitution of justification by faith for the forms of "work righteousness" prescribed by the church should now be re-accepted.

Again in our time the people need

to receive the content of that phrase which conventional usage seems to have robbed of its pertinency to the common spiritual conditions of those living in our age of marvelously complicated materialism. Something more than the wording of a dogma must come from our pulpits and be printed in our journals.

Perhaps we should again emphasize the heroism of those 16th century leaders who risked their all in so far as church and state are concerned to republish what Jesus had said and the early church had jealously lodged in traditions, namely, that whosoever hears God's word and believes on him shall be saved from eternal death and shall enjoy the company of Jesus and the blessed in eternal life.

Surely such a message properly emphasized and presented to an evil-doing generation—many of whom neglect the spiritual welfare of their own children—will awaken a response. The Gospel is still the sole "power of God unto salvation." What is lost, is its proclamation in a manner that is "evangelical."

To America's credit

While we did not see all the editorial and broadcast comments on the assassination of Mahatma Gandhi, we saw enough to give us confidence in certain conclusions concerning him and his principles of religion and civil government for his country.

We were particularly impressed by the almost universal sympathy for India which found expression in the American press and which was the ground of comments by the "man in the streets." It is beyond question that Mr. Gandhi's conduct during all the years of his country's struggles not only won him the confidence of his own people

but the admiration of all who had a reasonable degree of information concerning his unique appeals to the citizenry of India. We venture the comparison that he was as much beloved for his sponsorship of a policy of non-aggression as were two or three of his contemporaries admired for their military renown.

To certain of his policies of self-sacrifice commentators made comparisons with the moral principles enunciated by Jesus. If our memory is correct, he himself dissented from some such comparisons. He refused connections with an effort to gain his assistance in the conversion of India to Christianity, and some months ago he advised citizens engaged in setting up a government of India without British participation, that Hinduism was the better cult for his fellow countrymen. Certainly Christianity has not had the benefit of his approval of its essential teaching, which is justification by faith in Jesus Christ.

Of India's population of 350,000,000 people, about 5,000,000 are Christians. What their future influence in their country may be, we do not offer an estimate. But this much is beyond doubt: Hinduism as a moral cult was not beneficial but burdensome. A population of the size of India's should not have been incompetent for self-government for the centuries that have elapsed since the Portuguese first settled on its shores in the sixteenth century.

As a religion the cult of Hinduism was even more inadequate. Many of its rites of worship are said to be indecent and the number of its gods has created superstitions that made even economic progress difficult, if not impossible.

—NATHAN R. MELHORN

Canada Synod Meets to Consider Needs of New Home for the Aged

By W. A. MEHLENBACHER

COST OF PUTTING a 19-room house at Hespeler, Ontario, into condition as a home for the aged has proved more expensive than the Canada Synod had estimated. A special meeting of the synod was held Feb. 19 in Kitchener to make provision for financing the project.

The new home is nine miles from Kitchener-Waterloo, headquarters of the Canada Synod. It was bought late in 1947 for \$12,000. Cost of adapting the structure to its new purpose will greatly exceed the purchase price.

Further planning for the future of the home will be done at the annual meeting of the synod, June 8-11, in St. James' Church, Elmira, Ontario.

DURING JANUARY the Canada Synod welcomed home one of its pastors who has been a missionary in India, the Rev. Leon Irschick. Missionary Irschick is spending part of his furlough speaking in the synod's congregations.

CELEBRATING 35 years of vigorous growth, St. Mark's Church, Kitchener, had Dr. A. A. Zinck, Milwaukee, as guest preacher Feb. 1. St. Mark's (formerly First English Church) began the English Lutheran work in the twin cities. The congregation now numbers a thousand confirmed members and worships in a lovely gothic church. The Rev. A. G. Jacobi is pastor.

SCARCITY of laborers in the Lord's vineyard continues to trouble Canadian congregations and Dr. J. H. Reble, president of synod. Some parishes are looking beyond the boundaries of synod for men possessed of desired qualifications.

ST. MATTHEW'S CHURCH, WELLAND, dedicated a new pipe organ in honor of the men and women of the congregation who served in World War II and in memory of John D. Sibbet, who gave his life. Other memorials dedicated in St. Matthew's at the same service, Jan. 25, included a credence

ULC APPORTIONMENT — 1947

Final totals

100 per cent or more	Amount	Per cent 1947	Per cent 1946
Rocky Mountain	\$ 10,100.00	159.63	116.47
Northwest	161,204.00	124.36	107.16
Central Penn.	420,381.91	112.56	107.94
West Virginia	12,215.14	112.53	110.31
Georgia-Alabama	11,688.03	111.93	111.42
Pacific	9,796.00	111.33	111.80
Kansas	21,047.91	110.93	93.14
Michigan	20,297.55	105.17	102.24
California	23,832.90	104.76	107.13
Maryland	115,081.01	103.49	103.33
Mississippi	1,040.04	101.37	100.99
Virginia	43,772.66	101.35	79.80
Florida	5,118.50	100.01	100.01
North Carolina	73,781.00	100.	100.22
Nova Scotia	6,982.00	100.	86.19
South Carolina	55,210.00	100.	88.80
Texas	13,415.00	100.	71.12

75 to 99 per cent

Kentucky-Tenn.	12,882.28	98.97	100.64
Ohio	168,049.44	98.08	94.67
Penna. Minis.	469,221.82	97.01	82.68
Indiana	43,475.90	96.43	92.88
Pittsburgh	175,400.00	93.99	83.79
Illinois	108,122.50	93.48	89.42
Iowa	30,000.00	88.86	90.72
Midwest	24,300.00	80.19	52.53
New York	260,232.32	78.46	66.

Below 75 per cent

Nebraska	25,051.20	66.30	61.99
Wartburg	23,918.00	62.65	43.56
Canada	32,061.07	59.40	35.56
West. Canada	10,000.00	39.35	39.20
Icelandic	1,500.00	27.82	20.87
Slovak-Zion	3,236.07	18.34	22.59
Totals	\$2,393,010.13	95.72	86.12

table and clergy chairs. The Office of Blessing was read by Pastor C. R. Cronmiller.

NEW Pews, pulpit and clergy chairs, costing \$3,500, are being added to the recently renovated St. Peter's Church of Zurich, the Rev. E. Heimrich pastor. Most of the new appointments are gifts.

WATERLOO Expansion Program in benefit of the college and seminary has received \$26,000 of its \$100,000 goal.

LUTHERAN WORLD ACTION is off to a good start with several congregations already reporting their full quota and still others

well advanced in their efforts. The Rev. Ralph A. Loew of Buffalo brought a forceful message at a recent LWA rally in St. Peter's Church, Kitchener.

THE REV. SEYMOUR COOPER of Christ Church, Sudbury, reports the 1948 apportionment oversubscribed—and this from a mission which has recently completed a building program. . . . The Rev. Martin Stockman, pastor of the Warton-Owen Sound parish for the past six and one-half years, has accepted a call to St. Peter's, Milverton. . . . The Rev. Arnold Conrad of Rose Bay, Nova Scotia, has been called to St. John's Church, Waterloo; the Rev. Roy Grosz, assistant at St. Peter's, Kitchener, to Warton-Owen Sound; the Rev. Jack Zimmerman, assistant pastor at Zion, Pembroke, called as associate pastor with the Rev. Max Voss, formerly of Eganville.

FOURTEEN PARISHES in synod have announced substantial increases in pastors' salaries. . . . A pre-Lenten retreat for the central conference was conducted in St. Peter's Church, Preston, the Rev. W. H. Knauff pastor. The sermon was preached by the Rev. H. W. Opperman and the Passion History study was led by Dr. Ulrich Leupold.

WELFARE

Knoxville home gets bequest

THE WILLIAMS-HENSON HOME for Boys, an institution of the Virginia Synod located outside Knoxville, Tenn., will receive a bequest valued at \$25,000 according to a local press report. The gift was made by Mrs. Charles C. Rutherford, a well-known Methodist and widow of a former president of Sterchi Brothers Stores.

Mrs. Rutherford's will provides that the gift—which consists of securities—be put into a 10-year trust fund from which the Williams-Henson Home will receive income. At the end of 10 years the home is to receive the securities outright.

Organized in 1927 the Williams-Henson Home has accommodation for 16 boys. It is under the supervision of Mr. Mark Meas.

March 3, 1949

Earliest Alphabet—Dated 1500 B.C.

—is Discovered by Baltimore Scholar

By LLOYD M. KELLER

BALTIMORE—Dr. William F. Albright, professor of Semitic Languages at Johns Hopkins University, has recently returned to his classroom from Egypt where he made significant archaeological discoveries as a member of the University of California's African Expedition. A veteran scholar in archaeological research in Palestine, Dr. Albright returned from his most recent study of gravestones and vault inscriptions done by the Canaanites in 1500 B. C. Dr. Albright is the author of important books relating the discoveries of archaeology to the study of the Bible, including *Archaeology and the Religion of Israel* (1942), *From the Stone Age to Christianity* (1940). He wrote a chapter of the *Old Testament Commentary*, published last month by the Muhlenberg Press.

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His visit to an ancient turquoise mine in the highlands of the Sinai Peninsula rewarded him with Canaanite inscriptions which he has deciphered into 28 definite alphabetical characters. This alphabet is the earliest known to archaeologists.

His recent discoveries confirm the fact that these Canaanitish characters were used and refined as alphabetical symbols by the Phoenicians and later by the Greeks. Tracing the origin of the English alphabet back to the Canaanites, the Baltimore professor is convinced that Moses used the script used by the Canaanites.

Another conclusion the professor has derived from this exploratory study has been confirmation of a theory that he has held for some years concerning the exodus of the Children of Israel from Egypt. From his excavations of a village at Merkhah, dating to 1500 B. C., Dr. Albright is convinced that the Children of Israel crossed

the Sea of Reeds instead of the Red Sea and farther to the north and nearer the Mediterranean.

THE REV. HOWARD H. RITTERPUSCH was installed pastor of Church of Our Saviour Feb. 15 at Lansdowne, Md., by president of the Maryland Synod, J. Frank Fife, who delivered the charge to the congregation. Dr. C. J. Hines, president of the Eastern Conference, gave the charge to the pastor.

EDGAR M. KOENHLEIN and Paul T. Manrodt, recent graduates of Gettysburg Seminary, were licensed to the ministry by President J. Frank Fife in Christ Church Feb. 29. Pastors assisting in the service were Dr. J. L. Deaton, the Rev. R. L. Sloop, who preached the sermon, and Manfred Manrodt, pastor of Friedens Church and father of one of the licentiates. Pastor Koenhlein is a ministerial son of Christ congregation. Pastor Paul Manrodt is now pastor of St. Andrew's congregation, Capitol Heights, Washington, D. C.

TRINITY congregation on Feb. 4 honored its pastor, Dr. Philip S. Baringer, with a generous purse on the occasion of the 15th anniversary of his present pastorate. More than 300 members and friends attended a reception. Charles G. Reigner, a life-long friend of the pastor, gave the address.

THE LUTHERAN World Action rally at St. Mark's Church, Feb. 8, had Dr. A. R. Wentz, vice president of the Lutheran World Federation, as the speaker.

THE REV. HARMAN F. MILLER, formerly pastor of St. Timothy's Church, Dundalk, Md., has accepted a call to Bethany congregation, the Bronx, New York City.

AN EIGHT-YEAR-OLD congregation, St. Luke's, in Silver Spring, has decided to undertake the support of two pastors in Japan: the Rev. Chitose Kishi, president of the Lutheran Church of Japan, and Pastor Kino in Kyoto. The Silver Spring congregation assumed full responsibility for its own support only this year. It has been an unusually successful home mission project in the area of Washington, D. C. Its strikingly beautiful church building is rapidly being cleared of debt. The pastor is the Rev. Robert E. Lee.



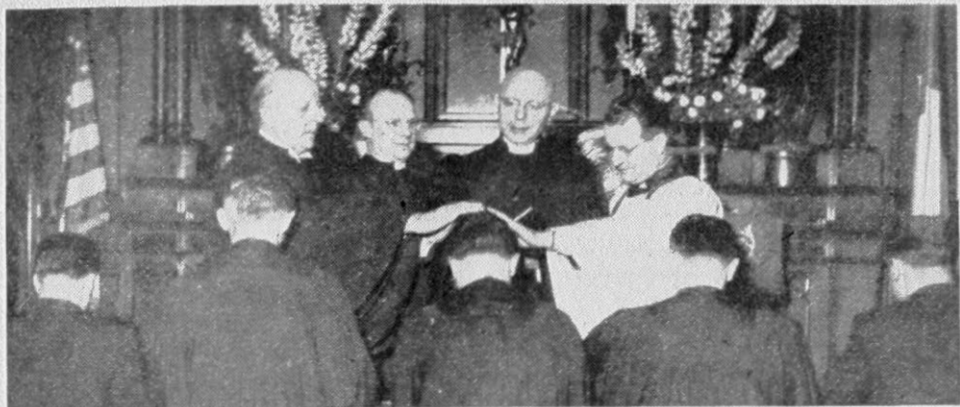
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ORDINATION

*Five become pastors at New York
Synod service*

Five Are Ordained in New York

By OLIVER W. POWERS

NEW YORK CITY—Ordination of five men to the ministry in the Synod of New York occurred Jan. 29 at St. Peter's Church, Manhattan. They are: Arthur E. Baron, Jr., called to Christ Church, Salina, N. Y. Helmut Dietrich, called to the Evangelical Lutheran Church, Lawrence, Mass. Emil Hein, called to St. John's Church, Ancram, N. Y. Theodore W. Jentsch, called to the Evangelical Lutheran Church, East Schodack, N. Y. Frank Wagner, called as assistant pastor, Christ Church, Freeport, L. I., N. Y.

The ordination was administered by Dr. Frederick R. Knubel, president of the New York Synod, assisted by Dr. Paul C. White, the synod's secretary. Preacher at the ordination was the Rev. Werner Jentsch of St. John's Church, Brooklyn, father of one of the ordinands. Father of another of the ordinands, the Rev. Otto Dietrich of Nazareth Church, Camden, N. J., was liturgist.

NOTABLE PERSONS in the field of parish education were speakers at the annual convention of the Tri-Conference Church School Association in St. Stephen's Church, Brooklyn, on Feb. 23.

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Included in the program were Dr. Paul Dieckman of Wagner College, Dr. S. White Rhyne and the Rev. William S. Avery of the Parish and Church School Board, Miss Helen Knubel, director of Religious Education at Holy Trinity Church, New Rochelle; Sister Bessie Engstrom of St. Paul's Church, N. Y.; Sister Josephine Gouker of Reformation Church, Rochester.

Leading the devotional services were Pastor Oliver W. Powers of the host church, the Rev. Frank J. Schweigler of Calvary Church, Bronx, and the Rev. Fred McLaughlin from St. Matthew's Church, Ozone Park.

A feature of the afternoon program was the presentation of Pastor Heinrich Falk of the rubble St. Mark's Church, Frankfurt am Main, Germany. The conference meets annually on Washington's Birthday and includes Long Island, New York and New Jersey Conferences of the Synod of New York.

THE LUTHERAN WELFARE COUNCIL had its annual conference on Feb. 12 and attracted one of its largest gatherings. This council is the co-ordinating agency for all inner mission and welfare work among Lutherans in the metropolitan area. Dr. Ambrose Herring is executive director.

NEW YORK CITY recently dropped its plans to acquire the site of Friends' School in Brooklyn for the erection of a new Brooklyn jail and started action to take over an adjoining block. Instrumental in influencing public opinion in favor of the continuation of the school at its present location were the Brooklyn division of the Protestant Council, many Protestant congregations of the borough, several Jewish congregations, and the Catholic bishop of Long Island.

THE REV. GLENN H. RUDISILL has submitted his resignation as pastor of St. Paul's Church, Parkchester, N. Y. On March 1 he became pastor of the Church of Our Redeemer, Dumont, N. J.

Pastor Rudisill came to St. Paul's Church in the spring of 1942 as assistant to the late Dr. Gustav H. Tappert. Upon the death of Dr. Tappert in March 1943 the Rev. Rudisill was called as pastor. Under his leadership the congregation relocated by leaving 156th Street and moving to the Parkchester area. A parish hall building was erected and dedicated last March.

ST. PAUL'S CHURCH, Avenue J, Brooklyn, recently dedicated four new stained glass windows. These are part of a series of 10 windows on the life of Christ. Three were

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previously dedicated in 1946. The pastor is the Rev. Harold W. Sticht.

REFORMATION CHURCH, Brooklyn, celebrated its 50th anniversary on Feb. 15. Guest speakers were Dr. F. R. Knubel and the Rev. Philip Miller of Catasauqua, Pa. The church was founded in a wagon shop. The congregation moved into the present edifice in 1908. The Rev. Harry Pfunke has been the pastor for the past five years.

THE EPISCOPAL CHURCH of the Holy Trinity is among several downtown churches of Brooklyn and Manhattan who have daily community Lenten services. Four Lutheran pastors are on the program this year. They are Dr. Samuel Trexler, former president of the United Synod of New York; Dr. William F. Sunday of Good Shepherd Church, Brooklyn; Dr. Harold S. Miller of Incarnation Church, Brooklyn; Dr. J. George F. Blaesi of St. Peter's Church.

CAMPUS

Weng accepts presidency

DR. ARMIN GEORGE WENG has resigned as president of the Illinois Synod and has accepted the presidency of Chicago Lutheran Theological Seminary. He will continue to head the synod until after its May conven-



PRESIDENTS

Dr. Frederick R. Knubel of the New York Synod and Dr. Armin George Weng (left) at '47 convention of Illinois Synod

March 3, 1948

tion and will assume his new post on July 1.

Dr. Weng became acting president of the seminary after the resignation of Dr. Charles B. Foelsch last fall. He will be the sixth president in the institution's 57-year history. Preceding him were Dr. R. F. Weidner, 1891-1914; Dr. Elmer F. Krauss, 1915-20; Dr. J. E. Whitteker, 1920-25; Dr.

Canadian Postal Notes

The number of Postal Notes being used in the payment of subscriptions for "The Lutheran" received from our subscribers in Canada has increased.

These are not readily collected through our bank, in fact they must be returned to Canada for payment, therefore, it will be a distinct favor and help if our subscribers and customers will use checks or Post Office Money Orders instead of CANADIAN POSTAL NOTES in the payment of bills at the Publication House.

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L. Franklin Gruber, 1926-41; and Dr. Foelsch, 1942-47.

A graduate of the Philadelphia Seminary, Dr. Weng holds an M.A. from the University of Pennsylvania and a Ph.D. from Yale University. Carthage College conferred the D.D. degree on him in 1940. Previous to election to the full-time presidency of the Illinois Synod in 1939 he served as part-time president for two years while pastor of Holy Trinity Church, Elgin, Ill. Earlier pastorates were at First English Church, Bridgeport, Conn., 1922-27, and Immanuel Church, Philadelphia, 1927-30.

In addition to his 11 years as head of the Illinois Synod Dr. Weng has served the church through the ULC Board of Education, of which he is a member; through the NLC Student Service Commission, of which he is chairman; and through the National Lutheran Council, of which he was recently re-elected secretary.

Lutheran students to meet

Students from Maine to Washington, D. C., went to Buck Hill Falls, Pa., Feb. 27. The North Atlantic region of the Lutheran Student Association were holding a three-day conference there.

"Who's Who on the Program" includes Dr. Oswald C. J. Hoffmann, professor at Concordia Collegiate Institute; Dr. Oscar W. Carlson, former director of Evangelism in the ULC; Dr. Henry Cornehlisen, Jr., former relief representative in China for the Lutheran World Federation; and the Rev. Carl Lund-Quist, director of the NLC Division of Public Relations. Fifteen additional leaders would conduct discussion periods, according to Dorothy E. Neiman, secretary.

Thiel pays debt

A jubilant founders' day program was held at Thiel College Feb. 2, following the announcement that \$42,000 had been raised to wipe out the unfunded indebtedness of the school. In a special ceremony Charles Passavant III, grand-nephew of Founder W. A. Passavant, presented a check for the entire amount to M. M. McClure, college treasurer.

Liquidation of the unfunded debt leaves a funded debt of \$70,500. This will be paid off by the Pittsburgh Synod by 1958. The \$42,000 was raised by alumni and friends.

Special speaker was Dr. Paul H. Roth, president of Northwestern Seminary. Dr. Roth is a son of Dr. T. B. Roth, a former president of Thiel.

"Delightful affair . . ."

"Guest day of the Chicago Seminary guild, Jan. 14, was a delightful affair with fine fellowship and attendance," reports Mrs. H. G. Twietmeyer, publicity chairman.

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"The guests were served with refreshments upon their arrival. They toured the east and west dormitories to take note of the many improvements made by the guild."

Later the women attended the dedication of the new altar in the seminary chapel. Officiating clergymen were Dr. Armin G. Weng and Dr. Grady Davis.

College roundup

¶ American ingenuity was combined with a big heart at Carthage College recently to raise \$585.48 for the World Student Service Fund. The money will be used to furnish food and books for students in poverty-stricken countries.

The American sense of humor was relied on heavily in the campaign. At a two-hour auction, faculty members put up everything from grades to permission for staying out late for sale. Bidding reached such a feverish pitch that students forgot the narrow limits of their allowances and bid as high as \$16.

Another money-maker was a basketball

game between faculty members and students. Professors lifted each other up to baskets and ran down-court football fashion. But \$81.90 was raised out of 25-cent admissions.

¶ Ninety-seven new students were taken through the orientation program at Wagner College recently. Upper-classmen presented a series of lectures on such subjects as "Honor Code," "Student Government," "Fraternity, Sorority, and Inter-Fraternity Procedures," and "Traditions." Faculty members discussed "Your College Curriculum" and "This Problem of Studying."

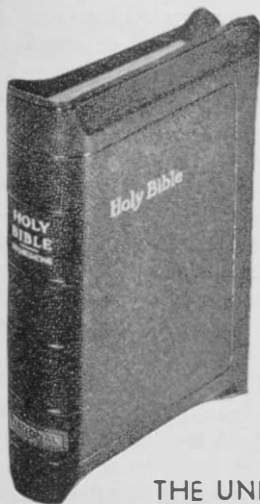
¶ A new \$150,000 student union was dedicated at Pacific Lutheran College, Parkland, Wash., Feb. 8. The Rev. N. A. Menter, chairman of the Board of Education of the American Lutheran Church, was speaker. The building will be used by students for social and extra-curricular activities.

¶ Dr. E. Bryan Keisler was installed as professor of practical theology at Western Seminary Feb. 3. He is the third person in the school's history to hold this position.

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Lutherans of a Dozen Pennsylvania Counties Hear Dr. Fry on World Action

By PAUL H. SMITH

WILLIAMSPORT—Dr. Franklin Clark Fry, president of the ULC, spoke powerful words for Lutheran World Action at a rally in the Williamsport area, Feb. 29. The committee in charge secured the facilities of the Capitol Theater for the

event. Lutherans from a dozen counties took advantage of the opportunity to see and hear their leader.

CHURCHMEN OF DANVILLE and vicinity have been scanning the insurance coverage on their churches since destruction of beautiful Christ Episcopal edifice on Friday, the 13th of February. Fire destroyed a building valued at \$750,000; fire insurance coverage, \$25,000. The same blaze set fire to the cupola of the Presbyterian church one block away.


AN ELECTRONIC ORGAN with chimes was dedicated in the Port Royal church by Pastor Robert R. Clark Dec. 14. The cost, \$5,617, was on hand before the date of dedication. The chimes were presented as a memorial to Mr. and Mrs. H. C. Hower by their family. In November 816 pounds of used clothing were gathered by the two churches of the Port Royal parish for European relief to bring the total to more than 3,000 pounds gathered for this purpose in the last two and one-half years.

Pastor Clark also reports a gift of four complete sets of paraments at a cost of \$340, and new Common Service books, the latter a memorial to Charles T. Beaver who died in military service in 1946. St. Paul's Church has contracted for 11 stained glass windows to be placed as memorials in May.

TRAINING for Sunday school teachers received emphasis in Sunbury in the last six weeks, during which time a school was sponsored by Albright Evangelical Church and Zion Lutheran Church, the latter served by Dr. Carl A. Honeycutt and Dr. Robert H. Fischer, pastors. Courses were offered on "Deepening the Teacher's Spiritual Life," by the Rev. J. W. Lukens of Shamokin, and on "The Technique of Teaching," by Prof. Donald B. Hudson, supervising principal of the Elizabethtown schools. The school continued from Jan. 27 to March 2.

"HOUR OF PRAYER" is a regular Monday afternoon radio feature over Lewistown station WMRF, in charge of the Rev. Paul W. DeLauter, pastor of Messiah Church, Mifflintown, and president of the Lewis-

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town District of the Susquehanna Conference. Listening interest is high.

FEATURED SPEAKER at the Susquehanna Conference pre-Lenten retreat Feb. 10 was Dr. M. Stanley Kemp, Hazleton, whose morning subject was "Jesus with the Wild Beasts," and in the afternoon was "Christ Liveth in Me." About 70 pastors attended the services held in Christ Church, Milton, the Rev. Raymond C. Shindler pastor. Other meditations were presented by the Rev. Paul W. DeLauter, Mifflintown, and by the host pastor.

THE LEWISTOWN Lutheran Ministerium has been creating unusual interest among its members with discussion of such subjects as "The Pastor's: Ethics, Etiquette, Extra Work, Lodges and Clubs, Politics, Habits, Reading and Schedule." March 15 subject: "The Pastor's Recreation," to be discussed by the Rev. J. K. Robb, Reedsville.

St. John's Church, Potts Grove, the Rev. Myles R. Smeltz pastor, will be host to the annual meeting of the Sunbury District of the Susquehanna Conference on April 20. The district headed by the Rev. Vernon D. Naugle, Lewisburg, is comprised of Central Pennsylvania Synod churches in Luzerne, Columbia, Montour, Northumberland, Union, and Snyder counties.

PERSONS

Change of scene

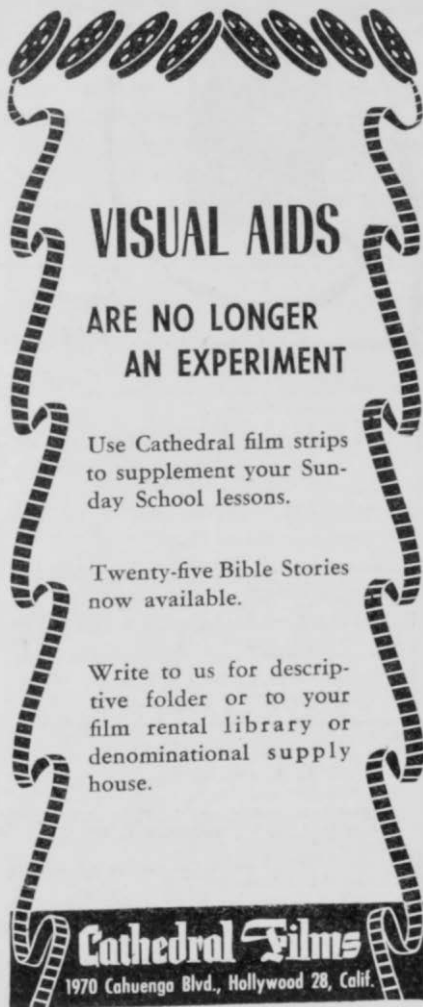
LAST MONTH a journalist did what every journalist dreams of doing. John Mangum of **THE LUTHERAN** staff finished writing a story, flung the cover over his typewriter, got on his hat and coat, and went home. He wasn't coming back.

The Rev. Mr. Mangum had been called as pastor of St. John's Church, Westville, N. J. His installation was conducted on Feb. 15 by Dr. Calvin P. Swank, Central Pennsylvania Synod executive, and Dr. G. Elson Ruff.

Mr. Mangum, a native of Mississippi, had been on **THE LUTHERAN** staff since the

summer of 1946. He studied at Columbia University School of Journalism following graduation from the Philadelphia Seminary. In 1945-46 he was assistant pastor of the Church of the Good Shepherd, Weehawken, N. J.

Most staff-written feature stories in **THE LUTHERAN** in the last



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two years have been his work. He originated the "Campus," "Persons," and "Wellfare" columns in this periodical. During the last six months he edited the state news section. Last summer while Dr. Ruff was out of THE LUTHERAN office for seven weeks, Mr. Mangum wrote "The Church in the News" section and edited all feature articles. He plans to provide occasional free-lance contributions for the pages of THE LUTHERAN.

Camp Ready for First Summer; Will House 100 a Week for Seven Weeks

By CHARLES A. PULS

A SEVEN-WEEKS' camping season will be provided this summer when Pine Lake Camp opens its doors for its first season.

Almost \$30,000 has been contributed by Wisconsin congregations for this project. A boys' dormitory, chapel, kitchen, and cook's cottage will be built this spring. The camp will accommodate 100 to 125.

The camp is near Waupaca, not far from Appleton, Wis. Purchase and development of the site is a project of Northwest Synod and Wartburg Synod congregations in Wisconsin. Property has been purchased for \$36,000. Total investment will be \$60,000.

Wisconsin Lutherans eagerly await the organization on Palm Sunday of two more missions—one in Milwaukee, being organized by Missionary D. H. Shelhart, and the other in Waukesha, being organized by the Rev. George E. Dressler. Pastor Shelhart predicts 200 charter members on organization day. Pastor Dressler anticipates 70.

STATE CONVENTION of the Brotherhood was held Feb. 8 at Trinity Church, Appleton. Samuel F. Wilch, Appleton, acting president, welcomed 135 delegates from 25 congregations. Speakers were J. K. Jensen, synodical treasurer, who spoke on the Lund convention, and Zeb Trexler, national president of the Brotherhood. A special award, presented in absentia, was made to Brotherhood President B. A. Mosling, Oshkosh. The Rev. Donald Mosling, missionary-on-leave from India, accepted it for his father. The Brotherhood voted to erect a boys' dormitory at the Pine Lake Camp, near Waupaca, to cost approximately \$2,000. S. F. Wilch was elected president for the coming year; Elmer Demien, Milwaukee, vice president; Roy Miller, Oshkosh, secretary; M. E. Hoffman, Waukesha, treasurer; the Rev. G. F. Genzler, Marinette, spiritual adviser.



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SUNDAY SCHOOL workers from three cities met Jan. 25 at St. Paul's, Neenah, in a "Workers' Festival." Mr. Robert Shreve, director of visual education, Appleton; the Rev. John Shannon, synodical youth secretary; and the Rev. Ray L. Cunningham, missionary from Tanganyika, were speakers. About 75 workers were present from Neenah, St. Timothy, Menasha, and Trinity, Appleton.

CORRESPONDENCE indicates that many of our churches must hold two or more services each Sunday. Unity, Milwaukee, is compelled to hold one session of Sunday school on Saturday. Pastor S. H. Roth, Neenah, writes that two sessions of his Sunday school must be held.

ST. PETER'S CHURCH, Janesville, celebrated its 45th anniversary Feb. 3. Recognition was given to Mrs. L. H. Pritchett for 20 years as organist with only six absences, caused by weather conditions. Participating in the celebration were Dr. C. C. Roth, Kenosha; the Rev. Paul Bishop, president

of the conference; and the Rev. F. A. Berg, Beloit. The Rev. H. C. Rex has been pastor for 23 years. The congregation has grown from 19 to 594 communing members. Plans for a new building await the return of better building conditions. A substantial fund is already available.

TRINITY CHURCH, Appleton, celebrated its 33d birthday with a dinner Feb. 2. The Rev. B. J. Stecker, Fond du Lac, was the speaker. The birthday offering was \$4,000, which will be used in widening the main entrance and stairways. The Rev. C. H. Zeidler is pastor.

RELIGIOUS Emphasis Week, sponsored by the University of Wisconsin Council, was held in Madison Feb. 15-22. The featured Lutheran speaker was the Rev. Joseph Sittler, associate professor of theology, Chicago Lutheran Seminary.

UNITY, Milwaukee, the Rev. R. L. Boulton pastor. It took this church only seven years after dedication to liquidate its debt. Now the congregation has given the "green

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light" to a \$125,000 addition. The confirmed membership has grown from 56 in 1931 to over 1,000 in 1947.

THIS REPORTER received a score of postcards from pastors in Wisconsin telling of their success with the "Double Benevolence" program in 1948. Some doubled; some pledges indicate 150 per cent increase. Treasurer J. K. Jensen will not predict that the Synod of the Northwest will be 100 per cent in 1948, but he assures us we can, "IF WE STRETCH."

ROBERT BARTELS, graduate student at Union Seminary, New York, has accepted the call to become assistant pastor at Lu-

ther Memorial, Madison. Mr. Bartels is a graduate of Midland College and Northwestern Seminary. He will begin his duties July 1.

RECENT INSTALLATIONS in Wisconsin: The Rev. W. J. E. Scott at Calvary, Two Rivers, on Jan. 11; the Rev. Frank O. Vavrin at Advent, Cedarburg, on Jan. 26. . . . THE REV. CARL F. SCHNEIDER, pastor of St. Mark's, Jefferson, since 1936, has accepted a call to St. Luke's, San Antonio, Texas.

ATONEMENT, Racine, burned its mortgage at a special service Feb. 1. Guest speakers were Dr. Jonas H. Dressler, former pastor; Mrs. J. I. Meck, widow of the pastor under whose leadership the building was erected; and Mayor Francis H. Wendt. A fund labeled "Parish Progress" now totals \$3,000. An additional \$10,000 has been budgeted in 1948. The Rev. Jerome Miller is pastor.

THE REV. C. H. ZEIDLER, Appleton, has been named by Wisconsin Governor Oscar Rennebohm as a member of the 15-man commission on Displaced Persons.

RESURRECTION CHURCH, Milwaukee, is without a pastor, following the resignation of the Rev. Albert E. Birch, who has moved to St. John's, Elwood, Ind. . . . ST. TIMOTHY, MENASHA, Wisconsin's pride mission, recently dedicated altar candelabra in memory of Emil O. Kind. . . . Bethany, Wisconsin Dells—a mission congregation without a building, reports that the first three pledges for 1947 were for \$10 per Sunday!

THE WORLD ACTION Conferences for Councilmen and organizations have reached every parish in Wisconsin. Members of the Synodical Stewardship Committee were the speakers. The premier showing in Wisconsin of "The March of Faith" was held at Two Rivers, Feb. 1. It has been booked solidly.

ULC CALENDAR

MARCH

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DECEASED

Jonathan A. West

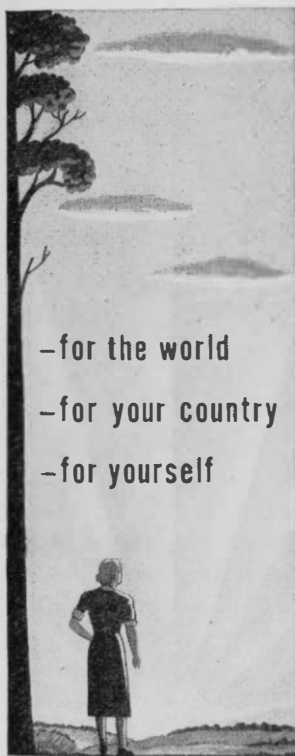
The Rev. Jonathan A. West, 96, died at his home in Montpelier, Ohio, Feb. 1. He was born in Juniata County, Pa., October 8, 1851.

Mr. West received his theological education in Selinsgrove Missionary Institute and Gettysburg Seminary and was ordained by the Susquehanna Synod in 1879. His first pastorate was in Liberty Center and Coloma, Iowa.

He taught at Carthage College 1882-83, and was then called to Lyons Station, Ind. Other pastorates followed: Bryant, Monroeville, and Corunna, Ind.; Berrien Springs, Mich.; and Convoy, Loudonville, and Montpelier, Ohio.

His wife, Katherine, and his three children by a former marriage, Maurice B., Lima, Ohio; Paul H., Gary Ind.; Mrs. Mary Geyer, Fort Wayne, Ind., survive.

Funeral services were conducted Feb. 3 by the Rev. Frank Stevenson, assisted by the Rev. J. Bruce Kauffman. Burial was at Montpelier.



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IN CONCLUSION

UPSTATE IN Pennsylvania I once knew of a pastor who, when he wasn't feeling very well on Sunday morning, would send his sermon over to the church for one of his councilmen to read for him. No doubt that's a good way to save up strength for your old age.

I've never admired that way. I respect a man who uses up all the strength he has, regardless of the future, because he considers his work more important than himself. In other words, a man like Ralph Long.

Often when I have seen Dr. Long at work I have felt great pity for him, as he struggled bravely with labors beyond any man's strength. Yet I never heard him speak of being tired. He seemed to be wholly unconscious of himself as an individual. Now that he is dead, I am grateful that he could live right down to his last day without sparing himself a bit.

There are some other men just like him in this respect at the Lutheran Church House in New York. They too are living greatly useful lives right up to the edge of their strength, and perhaps in their time they too will die with a shocking lack of ceremony.

A MAN IS OBLIGED to be somewhat selective, of course. There's only one thing you can do at a time, and that ought to be the thing which is your special duty. It doesn't pay to rush around trying to do a little of everything in sight and not doing anything well. There are some unfortunate people who are always striving to get their hands on work which nobody has wanted them to undertake.

Dr. Long knew how to limit himself to his assigned task. There are, espe-

cially in the interdenominational organizations, men who are often called "empire builders." They are put in charge of specific work, but immediately reach out for other work to add to their domain. If the National Lutheran Council under Dr. Long's direction had tried something like that, it would probably have gone out of existence by this time.

But Dr. Long and his associates have been willing to wait patiently. They have done the work given to them by eight Lutheran churches, and have done it well. The churches have trusted them, and have gradually given them more work.

The Council has always been an agency of the churches, and has grown only as the unity of the churches has grown. I believe the deep humility of Dr. Long, combined with his selfless energy, had a decisive effect in the progress of Lutheran unity and co-operative ability up to this point.

WE HAVE BEEN fortunate to have been given a man like this leader who has now been taken away. Each of our Lutheran churches has a tendency to be self-centered, isolationist, satisfied. In Dr. Long I never observed the faintest trace of anything like that.

He was a member of the ALC, but none of the initials, ELC, ULC, UELC nor any of the others was branded on his soul. He was simply a Lutheran Christian, very definite in his faith but never provincial.

There will be a strong man missing in the front ranks of the church from now on, but the work he has done will endure.

—ELSON RUFF

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THEIR MAIN FAULT... UNTIL A LONELY
MAN AND HIS LITTLE DAUGHTER
ENTER THEIR LIVES. THEN THEIR
INDIFFERENCE TOWARDS
OTHERS IS CHANGED TO
CONCERN... FEAR TO CON-
FIDENCE... UNBELIEF
TO BELIEF.**



**THROUGH THE PLIGHT OF A FORSAKEN STRANGER A
LESSON IS TAUGHT: GOD USES ORDINARY PEOPLE TO
ACCOMPLISH HIS PURPOSE IN THE LIVES OF OTHERS.**

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