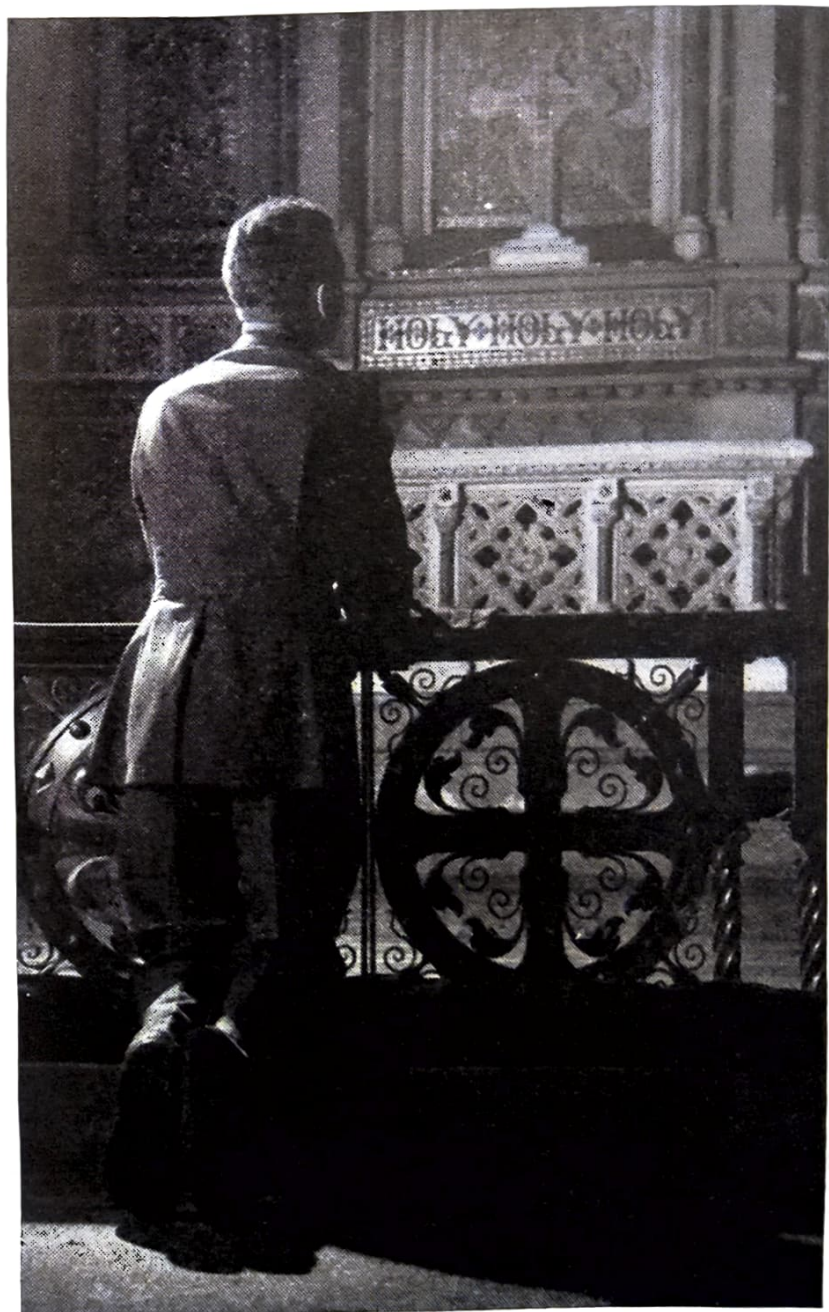


The LUTHERAN



THE PRAYER ANSWERED

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The LUTHERAN

Official Journal of the United
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War's New Weapon

THE enormous power exhibited in the test demonstration in Arizona of a new kind of bomb and the results of one explosion on a Japanese city created "a complication" of reactions in the minds of civilians. Maintenance of secrecy in plants where experiments and actual manufacture were in process was no small victory over the curiosity of a sensation-loving people. Such complete silence was, no doubt, a voluntary act on the part of a few who knew what was the objective of the two widely separated plants. Perhaps the censorship which was so thorough was empowered to reward obedience and punish any to whom leakage could be traced by the government's facilities for espionage.

Now that considerable information has been released, it is in order to draw a line between what *might* be done by these weapons of destruction and the extent of their actual employment. If, as is proven, they aided in depriving Japan of plants for the replacement of munitions destroyed in battle, or of sustenance for the population, or of such morale as is essential to a nation's continuance in combat, then adequate military reasons for employing the bomb are furnished.

We like to think of the appearance of this unexpected weapon as an argument for the complete outlawry of war among the nations of the world. If one attaches significance to coincidences—and we do—it is quite logical to place the arrival and use of this weapon as the finally effective persuader to avoid all forms of military methods of settling future differences that may arise between nations.

We are not yet greatly excited by the employment of this new weapon for common use. If it has cost the United States two billion dollars and the isola-

(Continued on page 21)



V-J Means Threshold of Peace

THE rise of the letter V to first place in our English alphabet may be temporary, even though it has had nearly half a decade of prominence. For four years it signified an expectation of what would come to pass, or it was a sign of defiance of the enemies with whom our nation was engaged in war. In this latter connection, it was chalked on the walls of buildings, printed on banners and flags, or formed and gestured by the first and second fingers of our right hands. Its meaning never varied: it meant absolute confidence that in the end Victory.

While the well-organized agencies of public sentiment contributed to the display of the initial, their sponsorship thereof was more a testimony than a cause. As soon as Totalitarianism threw off its disguise and showed itself determined to expand by military force, it manifested its true nature. It was seen to be the enemy of religion, of human freedom, and of the continued development of good will among men and nations.

Its antagonism to the ethics of Jesus Christ was first manifested in Anti-Semitism. Next the church's ministry of religion was subtly but systematically attacked. In accompanying processes, legitimate and justified love of country was replaced by a false patriotism. Rule by force and fear of force was exercised in ruthless, barbaric ways.

An inner light, the enlightenment which the Cross of Christ radiates into the world, revealed the power of God in opposition to the devices of evil. Victory in Europe—V-E, came first. Now we have V-J, victory over Japan and that country's false religion. We are again freed from war's sorrows and burdens.

THE CHURCH

IN THE NEWS *By G. Elson Ruff*

Soon we shall know

HAS the violence of the American-Japanese war ruined the prospects of friendship between Christians of the two countries? Only information yet

available consists of broadcasts from Tokyo which claim to quote Toyohiko Kagawa, most notable Japanese Christian.

"Horrible cruelty" of the deeds

of Genghis Khan have been exceeded by the violence of American bombing, Kagawa is quoted as saying.

"This war began and was born in racial prejudice," the broadcast states. "It was aggravated by the ambition for the expansion of American capitalism, ambition for domination and control of the Oriental market.

"America might be excused for this if she were a country which had no New Testament. But for a country which produced George Washington and Abraham Lincoln, such moral degeneration as this is beyond imagination."

A series of Kagawa broadcasts has been sent from Tokyo during 1945, but in no case has the voice of Kagawa himself been heard.

Secret Sunday schools

THERE are a couple of churches and Sunday schools that Lutherans have been keeping under their hats.

Oak Ridge, Tenn., and Richland, Wash., aren't secret any more, now that the world has felt the impact of the atomic bomb. But when the Commission on American Missions started

work in these communities, it didn't advertise its efforts.

In the 1945 publicity on the work of the commission, the work at Oak Ridge was mentioned simply as "Knoxville." With 75,000 people moving into Oak Ridge—making it the fifth largest city in Tennessee—there was work to be done by the church.

The Rev. A. G. Schulz of Knoxville began holding services there in a government chapel in the autumn of 1943. The Rev. Bernard Wise entered the field in 1944 as a full-time pastor. Two Sunday schools, a Luther League, vacation school, are other departments of church work which have been thriving.

Work in the Richland-Hanford area in Washington was begun in 1943 by Sister Veda Johnson. People lived in huge barrack compounds or in the trailer camp. By this time there are 17,000 people in Richland Village, and a permanent congregation of the Norwegian Lutheran Church is to be organized this autumn. Enrolled in the vacation school at Richland in 1945 were 175 children.

ODT appreciates

COL. J. MONROE JOHNSON, director of the U. S. Office of Defense Transportation, may not have heard all the rough talk about his agency which has been current in church circles. Or perhaps he doesn't worry about talk, so long as his edicts are observed.

"I desire to express my appreciation of the genuine co-operation which the churches and religious organizations of the country have, in the main, given to the Office of Defense Transportation," he states to *Religious News Service*.

Legislative meetings of church organizations are being permitted, he explains. "The special needs of denominations and religious groups whose continuity of organization is based on periodical legislative conferences or conventions" are recognized, he says. However, out for the duration of the emergency are meetings of "women's or young people's societies, missionary rallies, camp meetings, summer study classes, clerical reunions, and the like."

Such meetings are "indubitably of great and lasting benefit to those who take part in them," says Col. Johnson. But they must be "subordinated to the grim necessities of war."

Conscription

As for the prolonged contest between church groups and various spokesmen of government over the question of peacetime conscription, victory seems to be with those who oppose a postwar draft law.

Numerous members of Congress have been expressing disfavor toward the proposed law. Part of the reason for this disfavor is feuding which is going on between various legislators and the War Department. The Army's relations with Congress "have sunk to their lowest level in history," states one Congressman. Primarily this is due to army reluctance to relax war efforts for the sake of improving civilian economy.

Trouble in the Balkans

With Marshal Tito's government apparently firmly in control in Yugoslavia, the expected pressure on entrenched church privileges is coming. Legislation to nationalize and redistribute church property will be introduced soon, states Mosha Piade, vice-chairman of the National Liberation Front. Churches and monasteries will be limited to a maximum of five hectares of land.

Roman Catholic leaders are greatly

concerned. Monsignor Louis Stepinac, archbishop of Zagreb, asserts that church lands "are in the hands of God and must not be touched," reports *Religious News Service* from Belgrade.

Reports received in America predict that the Yugoslav Partisan government will abolish parochial schools and place education under state control.

The correspondent of the *Christian Science Monitor* states that "It is an open secret that the Vatican is concerned over similar tendencies in Czechoslovakia, Austria, and even in Italy." No communication between the Vatican and Balkan church leaders is permitted.

Voice from Germany

AMONG men who have risen to fame in the German Church during the war is Prof. Helmuth Thielliche. As a theologian who was also a strong opponent of the Nazis, he has been recognized as a clear thinker and strong speaker. He is thirty-six years old.

During the war he conducted classes for laymen at Stuttgart on "Fundamental Principles of Christian Faith."

Christian consciousness is heightened by emergency and terror, Professor Thielliche explains in a letter written before the end of the war and received recently in this country.

"Every air raid signal says, 'This night is thy soul required of thee,' and whenever a raid is over, the voice of the siren cries, 'Now is the acceptable time. Repent ye, for the kingdom of heaven is at hand.' Life has never been so real to me as it is now. . . .

"Can you imagine what it is like when all one's friends and relatives are either dead or scattered, when the churches in which one was confirmed and in which one had held services oneself are razed to the ground? Where the school one has attended is completely wiped out? . . . But the Word of God and the hymns of our fathers help us to lift up our hearts."

IN THE WORLD'S EYE

By Julius F. Seebach

As a Reward of merit for having remained loyal to our country during the recently ended Japanese occupation, the 23,000 inhabitants of Guam are being proposed for full American citizenship. Hawaii's Territorial Delegate, J. R. Farrington, is the author of a bill now before Congress which would make this an accomplished fact. Since 1898 the natives of Guam have been under our care as wards, having much the same inferior status as our Indian population. It is to be hoped that the bill will be enacted into law before Congress adjourns, as a measure of national appreciation for loyalty under such trying and dangerous conditions. A similar bill should now be framed on behalf of our Indians; they have reacted with splendid loyalty throughout the nation's present crisis, not only at home but also in the armed services.

Life in glass containers of one sort or another may easily be the lot of the postwar man. Glass blocks are likely to go much farther in the construction of homes, but our bodies may be even more intimately enclosed. Women already have glass dresses. Man, the slower animal, will be forced to follow suit in suits. Downy glass blankets, just now being introduced to insulate the sound of multi-engined bombers, and weighing only 2.5 ounces to the square foot, are sure to appear on beds before long. They keep out cold quite as efficiently as they smother sound—even the call to get up. Life jackets and preservers are now being packed with a new fibrous glass material as a superior substitute for kapok. It's warmer, too. The Navy has developed

diving suits, electrically heated against the paralyzing cold of oceanic depths. The wires are enclosed between layers of non-combustible fiber-glass cloth. An adaptation is also being applied to aviation suits for stratosphere flying. After the war these, too, will find a place in on-the-earth needs.

Protestants are receiving a lot of unhappy attention in Mexico. Within the last few months they have been mishandled in widely scattered districts. In Santiago Yepe their cattle and lands have been seized by local Romanists, and themselves driven out. In Leon, center of Synarquism (a Fascist religious organization), masked men entered a Protestant church and attempted to destroy it with bombs. In Santa Maria Actipan, a Protestant pastor was killed, and his wife brutally beaten by a Romanist mob on the excuse that the local Protestants had tried to destroy a Catholic church. Though the charge was proved false, the local military authorities refused protection, saying: "You are to blame. Why did you become Evangelicals? You should have remained Catholics. I can't spare soldiers to protect you." In Santiago Yeché a pastor and his assistant were murdered and their homes dynamited. The rioters when questioned explained their violence on the incitement they received from a sermon by their priest against the Evangelicals.

Germany is having what must seem a strange experience. The citizens of Arm-Stadt (30,000 inhabitants) have, by American appointment, a woman mayor. Frau Ursula Meisterernst, 25

The Lutheran

years old, and holding the earned degree of LL.D. from Heidelberg University, is the unique occupant of that office. She has an additional recommendation, this from her husband, until recently a medical officer in the German Army. The new mayor reports that her husband was not surprised; "he's used to my running things anyhow."

Iraq is at one with Iran in protesting the presence of alien troops within her borders. Nevertheless she tolerates with true Arabic fatalism the presence of a most deadly enemy—malaria. Indeed, that disease may almost claim to be the dominating inhabitant of the land; certainly it exercises the highest destructive authority in the realm. From the days of the Abbasid Khalifate in the Middle Ages to the present time malaria has been the chief factor in reducing the territory's population from 40,000,000 inhabitants to considerably fewer than 10,000,000. Malaria kills about 75,000 out of 750,000 malarial victims each year, and prepares the survivors for death in a future period. This land was one of the richest and surest granaries of the ancient world, and could be that again if its irrigation canals were restored, its marshes drained, and its land owners more considerate of their starving peasants.

No One Should take seriously any of Franco's published plans for Spain. First of all, they change too often, and are too self-contradictory to be worth considering. Franco is simply squirming on a seat that gets hotter all the time. The latest plan—to restore the monarchy—has no standing with the monarchists themselves. They sense Franco's plan to put a minor on the throne, with himself acting as regent. The Falangists look upon his declaration, that the monarchy "must guarantee the essentials of the Falangist movement," in the light of Franco's re-

cent desperate attempts to discredit and destroy the Falange. The only satisfactory solution of the Spanish problem is for the United Nations to step in and assure the Spanish people a real chance at a free state. The only free election that Spain ever had established a republic that displaced a degenerate monarchy. In it was exercised the only freedom of speech, conscience and press that Spain had ever known. This was the republic that Germany and Italy, and negatively Russia, ruined in the name of their ideologies, a ruin helped along by the spineless appeasement of England, France and the U.S.A. Considering the many credible tales of Nazi, Fascist and Vichy refugees harboring at present in Spain, the United Nations would be serving themselves as well as Spain, if they moved in on Franco.

The Mineralogical Society of America is making a non-financial appeal to all interested citizens of our land. The purpose is to restore the Mineralogical Museum of Belgium's University at Liege by inaugurating "a continent-wide drive for mineral specimens." The appeal is not confined to institutions or corporations. Anyone who has access to mineral deposits, or owns adequate specimens, is invited to send them to C. R. Toothaker, The Commercial Museum, 34th near Spruce Street, Philadelphia 4, Pa., or Dr. V. B. Meen, Royal Ontario Museum, Toronto 5, Canada. Specimens are to be carefully wrapped with their original labels signed by the donors. A catalogue filing card (3 x 5) should be typed with the name of the mineral, locality, and a short description of characteristic features, which will appear in the exhibit. Filing cards should be sent separately. This opens the door for large and varied contributions by individual collectors. The specimens will be sent as soon as shipping facilities are available, possibly this fall.

HOW SOLDIERS VIEW RELIGION

Tabulated Answers to Ten Questions from Chaplains to
2,985 "Returnees" at Santa Ana, Calif.

[Bulletin of Service Commission, National Lutheran Council]

THE July Bulletin of the Service Commission of the National Lutheran Council consists of a report in tabulated form of the answers to questions addressed to 714 officers and 2,273 enlisted men, who came from five theaters of military operations—China-Burma-India, European, Pacific, Mediterranean, Alaskan. The information was gathered and classified by chaplains, among whom Col. Gynther Storaasli, Major William Clasby, and Lt. Col. Thomas M. Carter are specifically mentioned. The Commission's title for the release is, "What Returnees Say About Religion in the Army."

The first of ten subjects of inquiry deals with "Religious Preference of Returnees." The highly significant information under this heading is: Protestant, 66 percent; Catholic, 21 percent;

Jewish, 2 percent; no preference, 11 percent. The above percentages reflect, of course, the civilian church connections prior to induction into the army.

This classification was broken down into three subdivisions intended to reflect the previous religious training of the men. Under the heading, "Religious Background of Returnees," the tabulation is seen.

Background	Catholic	Jewish	Protestant	No Preference
Good	56%	47%	55%	19%
Fair	25%	26%	33%	52%
Poor	19%	27%	12%	29%

Related to the above are the figures under the heading, "Attendance at Religious Services Before Entering the Army":

Attendance	Catholic	Jewish	Protestant	No Preference
Regular	54%	10%	19%	12%
Occasional	34%	63%	62%	54%
Not at all	12%	27%	19%	34%

The query often put to pastors concerning the "Influence of the Army Life on Religious Proclivities" has the following answer:

Effect	Catholic	Jewish	Protestant	No Preference
Helpful	50%	31%	35%	40%
Hindered	25%	22%	33%	15%
No Change	25%	47%	32%	45%

Different influences on different groups appear in this table. Those of the Catholic faith were quite considerably helped in their religious attendance by Army life. The Protestants were hindered about as much as they were helped. The Jewish and those of no preference were helped much more than they were hindered. The group

that was helped most is the one comprised of those individuals who said they have no religious preferences. Probably the reason for the last-mentioned result is the fact that these persons were thrown into more intimate relationships with the chaplains than they had had with civilian clergy before entering the Army.

"Unfavorable Effects of Army Life on Religious Observances" was the eighth subject of inquiry. The following are the conclusions reached:

Attitude	Catholic	Jewish	Protestant	No Preference
Changed	45%	41%	39%	32%
No change	47%	54%	46%	51%
No comment	8%	5%	15%	17%
Favorable	98%	91%	99%	100%
Unfavorable	2%	1%

The *why* of the above tabulated changes is indicated in classification Number IX as follows:

Reasons for change in Attitude	Catholic	Jewish	Protestant
Army life brought new appreciation and understanding of religion	54%	54%	39%
In combat zone one feels closer to God	18%
Danger brings a sense of reality to religion	7%	17%	11%
Army life emphasized a need for the church	26%	25%	7%

Some of the other ways in which life in the Army had affected the religious experiences and attitudes of the personnel are as follows: revitalized prayers; confirmed belief in God; new tolerance toward others' religious beliefs; a heightened interest in religion but no sectarianism. It is interesting to note that all those who stated that they had been brought closer to God

through Army influence are Protestants. On the other hand, the Catholic and Jewish personnel to a very much larger extent than the Protestant felt the increased need for the church. A possible explanation for this is that the Catholic and Jewish personnel more closely identify relations to the church with relations to God than do the Protestants.

The \$64 question and answer seek to report in what favor the men held their chaplains. On this point the tabulation reads:

Reactions	Catholic	Jewish	Protestant
Favorable	76%	66%	60%
Unfavorable	8%	10%	6%
No comment	16%	24%	34%

Complementing the above tabulation, are two paragraphs which we quote in full.

Favorable Reactions. It will be observed that the answers for the most part were predominantly favorable. Most of the favorable answers were expressed in superlative terms, such as "The chaplain was swell"; "Very excellent"; "Chaplains are doing a grand job"; "Chaplains are O. K." These replies are fairly typical and are most common. Other more descriptive replies were recorded. The following are some of them: "The chaplain made an important contribution to morale"; "The chaplain served as a substitute for

parents"; "his friendship was valuable"; "he was able to straighten out many problems for the men"; "his religious leadership was important"; "he helped to relieve anxieties and fear of combat"; "his prayers at briefing and at the take-off were greatly appreciated"; "his visits at the hospital were welcomed"; "he gave help when no one else would, or could"; "he was always willing to listen"; "he treated every soldier as a man and not as a war machine"; "he provided the link between soldiers and their home." (See p. 11)

MAKERS OF LUTHERAN HISTORY

The Henkels of New Market, Virginia, Reward Visitor from
Massanetta Summer School

By BENJAMIN G. LOTZ

For most persons, New Market, Va., is just one of the small, insignificant villages that lie along the great arteries of traffic. Most tourists along the route would pass it by unnoticed unless they were searching for New Market Virginia ham. Even if tablets were placed in the town telling that it had other claims to fame, the meaning of it would perhaps attract little more than passing attention. Most tourists would not show much interest.

For an American Lutheran who has an interest in the development of Lutheranism towards a more conservative confessionalism in the last century, New Market holds great interest. For this little Virginia town with its brave and zealous spirits influenced the English-speaking Lutherans of the eastern seaboard as much as the little Bavarian village of Neuendettelsau influenced those who founded the German Iowa Synod in the middle west.

The influence of New Market can be discerned from the fact that a printing press was set up there in the early part of the nineteenth century. It began its work in 1806 when Ambrose Henkel made ink from lamp black, linseed oil, boiled onions and used wood cuts he himself carved. That was the humble beginning, and it marked the year of the first Henkel publication, an account of the Conference proceedings held October 6, 1806.

The next year marked the publication of a series of Virginia Children's Books which filled a great need. This was followed by a German weekly paper edited by Ambrose Henkel. In 1810 a German hymn book was published; by 1816 an English hymn book. The Henkel press continued to expand,

and its influence was a genuine blessing not only to the Lutherans of the Shenandoah Valley but to Lutherans throughout the eastern and southern portions of the country.

After Solomon Henkel's death in 1847, his sons continued this work. It was during these years that a momentous undertaking was attempted. With the approval of the Tennessee Synod, Samuel Henkel decided to provide the Lutheran Church with its first English



The Henkel Printery at New Market, Va.

edition of the Book of Concord. This was published in New Market, a volume of almost 700 pages, the first edition appearing in 1851.

After the lapse of almost a hundred years, one feels a thrill as he holds this volume in his hands. The copy in the Seminary Library at Philadelphia has the added distinction of being the copy owned by Charles Porterfield Krauth. In it can still be seen written in a delicate pencilled script a minor correc-

tion of a statement in the Preface concerning the first English translation of the Augsburg Confession. One wonders how this book from the little town of New Market influenced not only his theology, but the theological development of the Ministerium of Pennsylvania, and how it added impetus to the formation of the General Council, and subsequently the United Lutheran Church.

It is indeed remarkable that such an attractive volume, viewed first as the achievement of an ambitious printer, could have been produced at New Market almost a century ago. It was a real task, and it was well done. It is more remarkable when one considers the hopes and fears, the struggles of heart and mind, the sacrifices that were wrought into the translation, in the work of enlisting friends, of promoting the work—all of which, and more—had to be done before the typesetter, the printer and the binder could begin.

It becomes still more remarkable when we consider that here was a service rendered the Lutheran Church by one of its devout laymen. He was Samuel G. Henkel, a noted surgeon, who conceived the plan, directed the translation, and pushed its publication. Certainly the love for his church had a great place in his heart.

Somehow Lutherans, above others, stopping at New Market, hunting a souvenir or some bit of refreshment, ought to be apprised that here in this town an influence has radiated throughout the whole Lutheran Church which means more to them than they realize. For the publication of an old Latin book, appearing for the first time in an English dress, gave courage and insight to the Lutheran pastors and churches of the nineteenth century. It helped to shape the development of their theology. It gave tone and color and conviction to their message. It encouraged others to provide theological literature for a church that was rapidly becoming

theologically inarticulate. It gave an impetus to other men a decade or so later to give to the Lutheran Church of America a Common Service which would be distinctive and in accordance with the genius of the church. This was the influence that came from New Market, where devout and pious men and women have labored, not in vain, but we have entered into their labors.

How Soldiers View Religion

(Continued from page 9)

Unfavorable Reactions. One criticism which was expressed more frequently than any other is in a way complimentary to the chaplains, but is an unfavorable reaction toward higher authorities or to the over-all chaplaincy program, namely, that there were not enough chaplains. More specific unfavorable reactions to the army chaplain were expressed as follows: "narrow-minded"; "Selfish"; "For themselves first and the man last"; "More interested in promotion and returning to the United States than in the men and their problems"; "sincere but futile"; "Good fellow but too shallow"; "He was suited to the boys, but not to men"; "Too young and inexperienced." Some personnel objected to the technique used by chaplains. Following are some of the more frequent expressions: "Tried to force religion and worship on men"; "Too much idealizing and not enough sound preaching"; "Didn't mix with men enough"; "Didn't visit the hospitals enough"; "No awareness of the meaning of war"; "Partial to men of their own denomination."

We deem the last comment of the report an important one. It reads:

The reaction of returnees to chaplain is predominantly favorable. Reasons given for unfavorable reactions to chaplains should cause them to scrutinize their professional activities and also their personal conduct as representatives of religion.

HAPPENINGS IN THE HOME

By Earl S. Rudisill

HOME GUIDANCE IN SEX PROBLEMS

● How can parents help young people to meet sex problems?

I ASSUME that you are speaking of young people in the broader sense; that is, inclusive of the ages 12-23 years.

There are two major kinds of situation which parents may be called upon to meet: (1) one of young people who have received adequate sex education from their parents from early childhood up through the years; and (2) another of adolescents who have not received such guidance and whose need now confronts parents.

To deal with young folks who have had worth-while guidance during the earlier stages of life is not at all difficult. It is easy, for the groundwork has been laid, attitudes are right, and parents need have no hesitancy in approaching the problems. But what is adequate sex education through the years?

It ought to begin very early—as soon as a child makes any inquiry about his body, about the differences between boys and girls, or about the origin of babies. Such questions are sometimes asked by children before they are four years old—in a few cases, much earlier. But in most cases the questions are first asked at the age of five. In some cases, however, children have arrived at the age of twelve without ever asking a question. These boys and girls have undoubtedly been discouraged in their interest by their parents, and have almost certainly secured information (or misinformation) from other persons, possibly from undesirable sources.

The giving of information ought to meet the immediate need, but it should

not go beyond that as far as small children are concerned. Give a simple, truthful answer, and do not attempt to give complicated explanations or to go beyond the youngster's understanding. A simple answer is usually sufficient. Further questions will undoubtedly be asked later if you have not indicated by word or manner that the question or topic is a forbidden one. Never answer children's questions with false or fantastic statements. The simple truth is far better, and it will never need to be corrected. Satisfy curiosity step by step, as the various questions arise.

This phase of education should include not only information, but cultivation of wholesome attitudes and proper practices as well, and they too should advance stage by stage, according to need. That practically means a graded course of home guidance.

If there has been little or no childhood guidance, you will have to start where the adolescent is in experience and need. Endeavor tactfully to correct any misinformation and to give facts suited to his age. Talk over attitudes and habits in an easy, casual way. Inform yourself. Be sympathetic to youth's position and problems. Encourage confidence and easy approach. Be natural all the way.

HOW TO DEAL WITH PROFANITY

● In our home we are very careful about the language we use. No profane or obscene term is ever heard. We have tried to train the two children to purity of language, and to keep them out of company where they might hear bad expressions. But a few days ago Billy, four years old, with no provocation, let loose

(Continued on page 19)

THE TIME IS NOW

Colonel H. TORREY WALKER'S Letter from Europe Urges Support of Lutheran World Action to the Limit

Italy, July 29, 1945.

"Dear Friend:

"I HAVE just returned from France and Germany and hasten to write. Germany, or at least the German cities, are flat, and by that I mean that here and there there is a wall standing but little left fit for human habitation. I am concerned about the share of the Church in the reconstruction of the German nation. The time to strike is now and Lutheran World Action must be supported to the limit. Whatever is done will not be enough. I am writing President Fry today to give him my impressions for what they are worth. However, everyone must realize that Europe has become our mission field, and an important one."

(Signed) H. TORREY WALKER.

The duties assigned to A. M. G. are among the unusual postwar phases of military occupation of a defeated nation. Not only was maintenance of order required following the evacuation of German control, but relief of the utter poverty of thousands of civilians was conducted by American soldiers. Food, clothing, and policing were involved. That chaos with famine, pestilence and rioting was averted can be credited to the management of Colonel Walker and other officers and men in the A. M. G.

Colonel Walker's military service began in the first World War, at the close of which he had the rank of lieutenant in the Department of Ordnance.

In 1939 he was called by the Board of Publication of the United Lutheran Church in America to succeed the late Grant Hultberg as Executive Secretary and Business Manager. Prior to this connection he was Secretary of Church Extension and Treasurer of the Board of American Missions, in which relationship he directed the 1938 spe-



Col. H. Torrey Walker

cial appeal for a more adequate fund for American Missions and Church Extension.

In 1942 the need of an experienced officer in the Ordnance Department of the U. S. Army led to a request that he be granted a leave of absence by the Board of Publication. The request was granted and he re-entered the army with the rank of major. After the landing of Allied troops in Africa, he was ordered abroad, first in the African campaign. Since 1943 he has been in Italy serving with the Allied Military Government.

His knowledge of the resources of the Lutheran Church in America is thorough and accurate. His contacts in Europe since Italy's surrender and now since May 12 enable him to plead with authority. EDITOR.

August 22, 1945

MANY HAD TO STAY AT HOME

ODT Regulations Reduce Scope of West Virginia
Synod's 1945 Convention

FOR more than ten years, as summer has come, the Synod of West Virginia has called to the men, women, and youth of its congregations to pack their traveling kits and head for the beautiful state 4-H camp in the heart of West Virginia at Jackson's Mill. Here, on the very site where "Stonewall" Jackson dreamed as a boy of those techniques that made him famous in days of war, the Church has planned its strategy for days of peace through concurrent meetings of the synod, the Brotherhood, the Women's Missionary Society, and the Luther League. But this year the ODT limited the number of registrants to fifty, so all the young people and many men and women had to stay at home. The synod and Women's Missionary Society, however, held their annual sessions July 18-21.

G. Morris Smith, D.D., president of Susquehanna University, ably presented the causes of the whole Church, and Miss Amelia Brosius, R.N., missionary on furlough from India, tellingly spoke of the evangelistic phase of the church's work. The superintendent-pastor of the National Lutheran Home for the Aged, Dr. Robert L. Lang, in his inimitable manner told of the way in which the church cares for its aged people.

Fourth in Benevolence

Among the committee reports eliciting considerable attention was that of the Committee on Stewardship and Benevolence, which announced that West Virginia had attained fourth place among the thirty-two synods in respect to the payment of benevolence. It has decreased by more than one-sixth the indebtedness among its congregations,

Reported by HAROLD L. HANN

and has made gratifying progress in all matters financially.

World Action Appeal

The Lutheran World Action appeal for 1944 was oversubscribed by 17 percent, and the appeal for 1945 gives promise of going well over the quota with 88 percent now in hand.

The Mission Committee looks forward to the employment of a pastor who will give his full time exploring the possibilities of mission expansion within the synod.

The Committee on the Establishment of a Youth Camp is authorized to make a survey of suggested camp sites.

The Committee on Work Among Lutheran Students was granted the privilege of a special committee of three to study the relation of the synod to the student work at West Virginia University at Morgantown.

Pastor Arthur L. Mahr of Parkersburg, a former chaplain, addressed the ministerium in a most interesting manner on "The Church and the Returned Veteran." At the evening service July 20, Mr. Robert Johns of Uniontown, Pa., was licensed to preach the Gospel and has taken up his work in the Accident Parish on the Maryland mountain top.

Elected to Office

After serving efficiently as president of synod for the last three years, Pastor E. F. K. Roof of Grafton relinquished this office.

The officers elected for the ensuing year are: President, the Rev. W. Roy Hashinger, Morgantown; secretary, the Rev. Harold L. Hann, Fairmont; treasurer, Mr. C. A. Pilson, Fairmont.

The delegates chosen for the 1946 ULCA convention are as follows:

Clergy—Pastors W. Roy Hashinger and Harold L. Hann. *Laity*—Oscar H. Lindow and C. A. Pilson. Alternates: *Clergy*—George W. Schillinger, D.D., and Alvah K. Jones, D.D. *Laity*—Franklin R. Browne and Paul Spring.

Pastor William M. Erhard of Clarksburg was among us for the last time as a member of synod, since he has accepted the call of Zion congrega-

tion in Wheeling, and thus becomes a member of the Pittsburgh Synod.

By the time synod is ready to issue its family call in 1946, it is hoped that the Brotherhood banquet, the Missionary tea, and the Luther League council fires can be restored to the program, and that the sense of our oneness as a synodical family will have completely recovered.

Grandsons of Founders Address Synod

Mississippi's Ninetieth Convention a Notable
Demonstration of Church Work

Reported by President H. BRENT SCHAEFFER



Secretary Knudsen, Board of American Missions, adopts the "shirtwaist" style of his fellow ministers at the convention of the Mississippi Synod

THE Mississippi Synod of the United Lutheran Church in America met in its

ninetieth annual convention in New Hope Church, near Sallis, Miss., July 24-26. Wednesday was given over to the ninetieth anniversary celebration. In the morning the sermon was preached by the Rev. Dr. Arthur M. Knudsen, secretary of the Board of American Missions and official representative of the ULCA. In the afternoon addresses were made by E. Zellcoffer Brown, M.D., New Orleans, La., and Attorney C. E. Morgan, Kosciusko, Miss., grandsons of two of the ministers who helped organize the synod.

Some twenty pictures of ministers, laymen, and laywomen who have been active in the work of the synod were

presented and hung upon the walls of the church. Biographical sketches were given by representatives of the families, and brief congregational histories by members. The New Hope congregation had painted their church, cleaned the cemetery and grounds, and planted shrubbery in preparation for the occasion. This congregation is the oldest in the synod and will celebrate its 100th anniversary next year. Mr. E. A. Dubard of Sallis was general chairman for the celebration preparations.

Highlights of the Convention

The presence, sermons, addresses and counsel of Dr. A. M. Knudsen.

The presence and addresses of Chaplains Allis Baughman and John H. Koch, Jr.

Payment in full of quota to the ULCA (for the sixth consecutive year).

Payment of more than 150 percent on Lutheran World Action.

Re-election of all officers for one year.

Report of a 75 percent achievement in the fifteen objectives of the Six-year Plan, adopted in 1939.

The Women's Missionary Society of the synod met at the same time and place in a very successful and inspiring convention. All officers of the society were re-elected.

WOODLAND REFUGE—The Lathrops take to the Water

I DREW my beach coat around my shoulders and leaned back against one of the posts of the dock. Contentment ran through me.

In the water below, Jerry was trying to help Joan smooth out her stroke. "Slow, now. Slow, now," he urged. "For all the world as though he were talking to a skittish horse," I thought.

I closed my eyes, but quickly opened them, hating to miss any of the beauty around me. I looked across the sun-spangled water to the wooded shore on the other side of the lake. Just a teacup of a lake, really, but large enough for the Lathrops and the few other families in the tiny cottages behind the trees.

We'd been lucky to get the cottage for just a week between tenants.

If Mark were only here this would be perfect—though a more noisy perfection, I was bound to admit. His last letter certainly didn't sound as though he were pining for us. It was full of horses and cows, crops and fishing. Then for Joan's benefit there were detailed descriptions of the puppies' antics. I smiled indulgently, thinking of his teasing references to a secret Joan would be glad to know. He couldn't help plaguing his sister even at a distance. They'd have a wonderful time together, here at the lake.

The sun slanted westward and a cooler breeze hinted gently that it would soon be time to think of dressing and scaring up some food. But there was no hurry. A delightful feeling.

Jerry pulled himself, dripping, onto the dock. "Wish I had half Joan's pep. She puts enough enthusiasm into her swimming to send her half-way across the lake. Trouble is, so much of it is wasted motion."

He stretched out in the sunlight. The waterfalls on his ears turned to trickles, then dried up entirely. The children from the next cottage—a pair of brown elves—romped with Joan. Jerry seemed asleep. When he spoke, his voice startled me.

"That was a good party at Mary Granley's, wasn't it?"

"I thought you were asleep. It surely was. I felt as though I'd known all those people for years, though that was the first time I'd met most of them."

"It certainly didn't seem as though the art of conversation were dead. Bob held the floor a bit, but what he had to say was interesting."

"Some of it was interesting just because it was different from the conversation we run into so much. Do you suppose that when people meet grocers they talk of nothing but cereals and vegetables?"

"We do get a good deal of talk about religion and the church. But that's what I want to talk about with most people."

"When you're making professional calls, yes. But there are other interesting things in the world."

"Can a minister ever divide his life into compartments and say, 'Now I'm being professional. I will talk about the things that pertain to my calling.' And at another time, 'This is recreation. I will talk of sports and plays and politics; in fact, anything but religion.'"

"You're trying to confuse me. You know that lots of people think they have to talk religion to a minister because they aren't sure he really knows anything else."

"Thanks a million. I'll try to flatter you, too."

"It isn't flattering. But it's true."

"I'm too lazy to argue. But I'd rather think that more people are seriously discussing religion and they welcome a chance to talk to someone who is, or should be, informed on the subject."

"Like Mrs. Benson's sister?"

"Wasn't that the ultimate, as Mark would say? 'Panning' other ministers is one topic I do try to dodge. But there was no stopping her. Still, she's an exception. Thank goodness we don't have many evenings like that one."

We drifted into silence. Now and then a bird called from the woods behind us and we tried to identify its voice. The sun slid further down the sky. Joan's white bathing cap—an atrocious "victory model"—took on a slightly pinkish cast.

"I'm hungry," Jerry announced. "I can hear those fish I caught this morning just begging to be fried." He gave me a hand to pull myself up, then turned to call to Joan.

As I let go his fingers, I stepped backward instead of forward. My foot went out into space and kept going. The other foot came along, though reluctantly. The water closed over my head and I came up sputtering.

I shook the water from my face indignantly. Opening my eyes, I saw Joan plunging toward me with spraying strokes.

"You just coming in, Mother? Daddy says it's time to go."

"Your mother wanted one more swim, I guess," Jerry laughed. "You and I can start supper and she can come when she's ready."

Now that I was in the water, it did feel good. I waved to the family and started off with a lazy side-stroke toward the raft. By the time I got back to the cottage Jerry and Joan had finished such dressing as was necessary in this woodland retreat. "Take your time; we have everything under control," urged Jerry.

"Daddy and I can do it all," seconded Joan.

I reminded myself that a vacation is a change of occupation, as well as of scene, and let them go ahead. The result, to my amazement, was not bad. The fish were a bit blacker than I'd have fried them, but very delicious.

"Let's go down to the lake," Joan suggested, when we'd finished clearing things away. "I saw some minnows in a shallow place."

"Think mother'd better put on her bathing suit again?" asked Jerry, looking innocent.

"Of course not. Why should she?"

"He's just teasing because I fell in that last time," I explained.

Jerry picked up our camp chairs, and we wandered down toward the dock. Bright clouds, like glowing peach colored banners had been hung across the sky in our absence.

"Look," cried Joan. "Isn't it pretty?" But she had no thought of settling down on the dock to enjoy the scenery. Off came shoes and socks; and she started minnow-chasing.

"Nice not to have to do anything but loaf," said Jerry. "I haven't even listened to the news today."

"In a place like this you could almost forget the world and all its suffering; couldn't you?"

"I suppose that's why our Lord wouldn't let the disciples run away from the crowd for too long at a stretch."

Purple was edging the clouds and beginning to drop to the lake shore. A green heron screamed across the treetops. Near by a frog grumbled half-heartedly.

"It would be easy." Jerry picked up the thread of our conversation. "It would be easy for the whole world to forget, after things are straightened out again and people—most people, that is—have at least a minimum of life's necessities."

"But surely those who've actually suffered will remember."

"I wonder."

TEXTS AND COMMENTS

—By J. WILLIAM McCAULEY

THE COVENANT OF FAITH

Read Galatians 3:15-22; John 17:3-26.

MEMORANDA set forth items agreed upon verbally in business dealings, and secret understandings incorporate the findings of international collaborations; but even when these have taken final form in signed contracts and treaties their validity and force depend upon the mutual faith of the contracting parties. Broken agreements in business and in international relations, broken promises of individuals, and violated vows of married couples tell of widespread infidelity—lack of faith in human integrity and in the sacredness of covenants, oral or written. Stable relations must be based not only in moral stability but in spiritual character.

Before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. Galatians 3:23.

FREE FROM THE LAW. A hardened criminal who was serving a life term at Sing Sing had a continual scowl on his face and a rattlesnake hate in his heart until a Christian worker came his way and brought the Light into his darkness. Gradually love permeated his soul and transformed him into a new man in Christ Jesus. "Before faith came" we too "were kept in ward under the law," but grace at the bidding of faith set us free, cancelling both the penalty and the power of sin. "By grace" are we "saved through faith"; for "Christ redeemed us from the curse of the law, having become a curse for us."

Abraham believed God, and it was reckoned unto him for righteousness. Galatians 3:6.

CONFERS RIGHTEOUSNESS. Faith is

more than trust. The trusting child is satisfied to hold the hand of its father or mother; the maturer believer reaches out the hand of helpfulness to others. Abraham accepted Jehovah as his heavenly Father, but he was not satisfied until the covenant of faith established in the land of the Chaldeans was effective also in the land of promise and the righteousness conferred upon him was manifest in a life of obedience to the divine will. The positive impress of his faith upon succeeding generations has been recorded in the Book of the Covenant, which tells of God's saving relation with the true Israel of believers and which accounts as righteous all who are "justified by faith." The law set forth in those scriptures has "concluded all under sin," but the gospel following assures redemption through Jesus, Son of God.

They that are of faith are blessed with the faithful Abraham. Galatians 3:9.

ASSURES BLESSINGS. The faithful sheik, Abraham, is a type of all good men who believe and love God, and who help their fellow men. When Lot was in trouble, his powerful uncle came to the rescue; when the Amorite neighbors needed his aid, the rich herdsman proved himself a genuine friend. Being blessed, he became a blessing to others. The great Churchill and such outstanding generals as Eisenhower, MacArthur, and Montgomery, rise above pettiness and serve mankind in the cause of human rights and freedom. "Now we, brethren, as Isaac was," wrote the apostle to the Gentiles, "are children of promise"—and as such are not only assured the blessings of the covenant but are commissioned to pass them on to all men who stand at the gateway of grace.

That upon the Gentiles might come the blessing of Abraham in Christ Jesus. Galatians 3:14.

INCLUDES ALL NATIONS. "In thee shall all the nations be blessed," was the promise to be fulfilled through Christ Jesus. The covenant of faith, wider in scope than any compact of our United Nations, is all-inclusive in its plans and blessings. "All nations whom Thou hast made shall come and worship before Thee, O Lord, And they shall glorify Thy name," foretold Israel's poet-king. "Whosoever shall call on the name of the Lord shall be saved," proclaimed Pentecost's inspirational preacher. The "whosoever believeth" of the world's Saviour is the divine pronouncement we proclaim.

That we might receive the promise of the Spirit through faith. Galatians 3:14.

IMPARTS THE SPIRIT. The heroism of the boy who waded through deep water to save his drowning brother only to lose his own life as he reached shore, walked by faith into the land of promise. Another young hero who escaped unscathed after a number of battles in the Pacific area writes to his pastor that he renews his strength through prayer and God's Word: "My thoughts of combat are without fear. I know that the Lord is with me all the time, and His guiding hand makes me feel as if I wore a suit of armor. I may have to walk through the valley where lurks 'the shadow of death,' but I fear no evil, for a shadow has no substance." The divine Saviour imparts His life and salvation to them who in the covenant of faith accept the benefits of His vicarious sacrifice.

GRACIOUS and loving Father, gratefully we acknowledge the daily manifestations of Thy goodness. Help us to crave a closer fellowship with Thee, and enable us to live in the harmony of Thy love as we move among our fellow men. We commit ourselves to Thy

covenant keeping, and pray that in faith and obedience we may be true to our covenant relations with Thee and with all whom we call friends and brothers. Amen.

How to Deal With Profanity

(Continued from page 12)

with two profane expressions and an ugly four-letter word. He amazed me. In fact, he so dazed me that I did not know what to say or do. Not knowing what to do, I did nothing, though I felt like spanking him hard. As I look back, I feel ashamed of myself that I did not take him in hand and at least scold him for using such words. What is the right thing to do?

If a ten-year-old were to use such terms there would be some reason for discouragement, but not so in the case of a four- or five-year-old. It is hardly possible that the words used have the same meaning to the child that they have to an adult. The youngster has in a naive way repeated terms that he has heard, without knowing their significance. What you did, or rather did not do, was right, provided you did not register in your face a shock which the child noticed. When a child occasionally brings undesirable terms from the street, it is best to remain calm, say nothing, and go on with your normal activities as though you never heard the expressions. If the same thing happens again, it would be in order quietly to sit down with the child and talk to him, explaining that the words are not nice words, that they are not used in your home or by nice people anywhere. Let there be no upbraiding, certainly no punishment. In the midst of a wholesome home atmosphere the "bad words" will probably not be repeated, and will drop out of the child's usage. If you undertake to punish or make a scene when he uses the words they will probably be fixed in his memory, and you will probably have destroyed much of the child's spontaneity.

Across the Desk

THESE paragraphs were written August 11; that is, in the interval during which the heads of four nations and of the Japanese were deliberating on acceptance, amendment or rejection of the Japanese offer of surrender. The people's "state of mind" was one of restrained readiness to indulge in an outburst of jubilation expressive of joy at the termination of anxiety, gladness at the confirmation of our hopes of victory, and a solemn sense of the responsibility to the future of mankind which our commitment to realization of the earth-embracing promises required to make this a warless world.

In the hard way, that is, by trial and error, thoughtful men and women are made aware of the responsibilities that inevitably follow the possession of the power that brings victory. The struggle which has been ended by the complete defeat of the Japanese can be described only by superlatives. The enemy, it can now be admitted, was in its entirety the most numerous in history. The Axis leaders made sure of every advantage that could be gained by preparation. In the initial months of the war the triumph of totalitarianism seemed almost certain.

Not since primeval days has one party to a war been so ruthlessly frank in its disregard for the ideals and the way of life accepted by the western "nations." Claims of racial superiority, contempt for long-established moral laws, scorn for religion, deliberate opposition to the church, invasion of the institutions of culture, and support of organized agencies to suppress opposition by means of studied cruelty:—it is over this aggregate of barbarism that victory has been gained. It is from those who sponsored the abuse of au-

thority and the misuse of power that unconditional surrender has been insisted upon and gained.

Into these days of rejoicing we find an undercurrent which carries the expectations which we of the victor nations must recognize with appropriate responses. There are pledges of vast financial support, aid promised to sister nations, and such provisions for millions of veterans and their families as their services in battle and their deprivations entitle them to receive. And underneath all these externals is our implied obligations to motives formulated by President Roosevelt, published and accepted by the nations who are no longer content with ending resort to war to settle national differences. The whole world is in process of permeation with the forces that are applied to uplift the less fortunate, by forms of co-operation where formerly competition was employed.

But a still greater obligation is recognized; it sent the people to their sanctuaries with a sincerity equal in depth and greater in extent than ever before since the Son of God bade His disciples to go into all the world to publish His proclamation of peace on earth, good will to men. Can we keep this covenant? God grant us faith, consecration and power.

QUESTIONS AND ANSWERS PAGE 8

THE LUTHERAN deems the data provided by the article on page eight of interest and significance. The group of men and women whom the chaplains contacted was large enough and varied enough in their fields of service to make their answers as nearly typical of the views of entire military personnel as we are likely to find. The chaplains

evidently told those approached to be frank and honest in replying, and the coverage of the queries is sufficient to form a basis of conclusions.

Each set of replies is a contribution to the complete conclusion; we urge thoughtful consideration, item by item. Our own deductions are three in number. First, it is evident that the faith the soldier had when he entered military service is likely to determine his spiritual life in the army. Neither drill nor combat implants convictions concerning the human soul's relationship toward God. Before the chaplain can reach the heart of the person in uniform, there must exist some basis on which to build "a faith that does not shrink though pressed by many a foe." The importance of the home church in spiritual training is sharply emphasized.

Second, the chaplains discerned a difference in the basic unit of Christianity in ministering to Catholics and to Protestants. The Catholic does not go beyond his concept of the Church; the Protestant seeks to enter into an immediate relation with his God. We consider this an essential in comparing Catholic and Protestant attitudes.

Third among queries whose answers are tabulated is the one under which preferences are reported—Protestant, 66 percent; Catholic, 21 percent; Jewish, 2 percent; and indifferent, 11 percent. The sum of items Protestant and Catholic is 87 percent. This makes one curious as to the figures in our religious census, according to which more than fifty, but less than sixty, million of America's population of 130,000,000 souls were reported to be church members. Also worthy of notice is the great preponderance of Protestants over Catholics.

War's New Weapon

(Continued from page 2)

tion of a hundred thousand or more people, it is unlikely that small groups

or small nations will challenge major powers to engage in war.

On the Positive Side

Apparently the reliable laws of energy extend into the domain of the atom. There, as among objects in the tangible, visible, measurable strata of existence, action and reaction are equal, what goes up must come down, and reduction from the more complex to the simpler forms of substance is accompanied by the discharge of heat or some other form of energy.

It is a source of regret and a demonstration of human ineffectiveness that wars, that is, destructive conflicts precipitated by men and nations, are the frequent occasions of these discoveries of hitherto unknown forms of energy. But the manner and occasion of discovery do not determine the value of the product. It can be regretted that it took a great war to provide the financial and other awards to give uranium or its U 235 form the call to deliver its enormous energy. But the intention is reported to confine its developments and applications to peacetime pursuits. Thus it will add to the helpful resources of mankind.

Amidst all the gloomy forecasts of the terrifying possibilities of destruction which might be realized from the employment of atomic energy, it is proper to remember the promises of our revealed religion. God has not forsaken this world nor the beings created in His image. They are still potential citizens of the Kingdom which is in the midst of us.

Furthermore, much remains to be explored of vast resources over which man has potential dominion. They have not yet been found and implemented to the good of humanity; but we may expect their use, despite the opposition of evil. So long as believers call upon Him and accept His guidance, we can expect an extension of man's employment of nature's energy.

Significant Dream's Interpreter

By Nathan R. Melhorn

Joseph, Son of Jacob, Passed from Pit to Prison to Palace in
Fulfillment of His Life Mission

Excerpts from Genesis 37-41. Sunday School Scripture for September 2

SO MANY years ago that recollections of it are indistinct, a book was published in Boston which purported to describe the career of "A Good Young Man." The person given this leading place in the volume was Joseph, eleventh and favorite son of Jacob. The concluding ten chapters of the Book of Genesis are devoted to Joseph's adventures. A considerable part of the narrative deals with his boyhood and young manhood. The nearest approach to criticism applied to him is his inexpedient report of dreams which revealed his future as one to whom the rest of Jacob's family would yield priorities. It aroused angry jealousies.

Moses the Narrator

It is through Moses, to whose authorship of the book of Genesis we owe our knowledge of the beginnings of Israel and of the Chosen People, that we have the description of the various relationships in which Joseph appeared. The title used in the *Augsburg Quarterly* for the lesson on September 2 properly implies an unusual character. It reads, "Joseph's Place in God's Plan."

There were two requisites for the position he attained. The first of these was the sort of courage that has a solid foundation and conscious confidence in himself. Joseph had this conviction relative to his mission from early youth to the time of his death. His dreams and his ability to know their meaning were subjected to the tests of his own experience. Without such trust in himself he would not have withstood successfully the tests imposed upon him, beginning with his own sense of superiority over his brethren by virtue of his endowments. The greater crises in a long and vigorous life had their fore-shadowings in his dreams. From such mystical articulations with Jehovah he was equipped to await in patience the escape from evil and the enjoyment of the opportunities to do good.

A second factor in the career of Joseph could be titled the providence of coincidence. The almost fatal jealousy of his brethren would have ended his life by starvation if a caravan of Ishmaelites had not happened to pass that way and rescue him from the pit in which his brethren had put him. His position in the house of Potiphar could not have been humanly planned, but it supplied the setting for his imprisonment on a false and degrading charge. By further coincidences he was brought out of this confinement and made the Vice-regent of the powerful Pharaoh. This position gave him jurisdiction over the crops of Egypt, enabled him to store from abundant harvests a reserve that brought the subjects of the king through a seven-year famine, and for a price relieved the hunger of adjacent people.

A Chain of Circumstance

Among those who learned of the surplus in the warehouses of Egypt were the kinsfolk of Joseph. Their destitution brought a delegation to beg succor of him. This was the climax of providential coincidences which extended the mission of the children of Abraham to future generations. This family, destined to be the earthly source of the Light of the World, was working its way through individual and collective crises. The story is unparalleled. It begins with the birth of a son to a favorite wife after Jacob and Rachael were older people. To the ordinary haz-

ards of this child's growth from infancy were added the stupid jealousies of kindred. Sold into servitude, the future prime minister of the Pharaoh was elevated into his place of power by way of a woman's deception, a husband's anger, fellow prisoners' desire for freedom, and significant dreams. Enabled to command the property and subjects of his royal master, he so used his power to see into the future as to serve the people and to save that family in whose future lay the revelation of which the Gospel of the Son of God is the expression.

Joseph's career is unique also in the absence of faults. Through all his experiences, he kept himself good in his conduct, wise in his activities, and sincerely obedient to God. He is as outstanding in his character as in the peace he occupies in realizing the way of salvation from sin.

DAILY BIBLE READINGS

August 27-September 2

- M. Joseph the Dreamer. Genesis 37:5-11.
 T. Joseph Sold Into Egypt. Genesis 37:25-28.
 W. God's Blessing Upon Joseph. Genesis 39:1-6.
 Th. Joseph Exalted. Genesis 41:37-46.
 F. Loyalty to God. Daniel 3:13-18.
 Sat. Standing for the Right. Acts 4:13-20.
 S. Jehovah Our Strength. Isaiah 12:1-6.

News and Views on Our Sunday Schools

MANY comments have come to our office about the length of time it takes to prepare a Sunday school lesson. Some say that they can get up their lesson in a hurry. Others say that it takes "too long." How long is "too long"?

One teacher said that he spent twenty hours preparing his lesson and he was not satisfied. Another teacher said that it took "him" (editorial) an hour and a half; and if it took that long, he would just have to give up teaching. How much is too much in preparation to teach?

The Answer

The question cannot be answered in hours. It depends on the person preparing: some people need more time than others. That's natural. It takes some people longer to eat than others. Why shouldn't it take some people longer than others to fill their minds?

Again, it depends on the lesson. Some lessons demand more time than others. The lessons in the second quarter of the new *Augsburg Uniform Lessons* required lots of time. Those in the present quarter demand less. Some of you have had this experience. Do you agree? This applies to other lessons as well.

It depends on your pupils. It may take more time to prepare for a highly educated class than for one with limited advantages,

but also the reverse may be true.

Well, what's the verdict? It depends. No one should venture to tell a teacher how long he should spend in preparing his Sunday school lesson; but a somewhat limited survey shows that in practice the average teacher spends about two hours a week. How much time do you use?

Suggestions

Don't spend all of your time at one period. Divide the time into at least two periods. If possible, put some time on the lesson under consideration before the teaching of the preceding lesson. If this is not possible, do some preparation the Sunday or Monday before the lesson is to be taught and let your thoughts continually be on the lesson as you go about your daily tasks during the week. Make a little outline on paper of what you intend to do. Refresh your mind on your lesson Saturday night or Sunday morning, but not on the way to Sunday school.

Teaching Thoughts for September 2

1. Do faithfully what you are called upon to do, and promotion will come without asking.
2. To be accused falsely is better than to be guilty but never discovered.
3. Our talents are God's gifts. Use them for His glory.

THE YOUNG PEOPLE

By Amos John Traver

WE KNOW OUR LEAGUE—Luke 10:1-9

WE would have more loyal Leaguers if we were more thorough in giving our new members instruction. Secular organizations spend much time in the preparation of a candidate for initiation. They must know the history, the purpose, the methods of work and the obligations for membership. We might well take a lesson from their zeal in preparing intelligent members.

History

The Luther League is fifty years old. It was the intention of the League to celebrate in a great Jubilee Convention at Pittsburgh, the city where the League was born. War restrictions made that impossible. The League was one of the pioneer denominational organizations in a period when young people were just being discovered. Church was so much an adult organization that young folks were neglected.

The Luther League of America is about twice as old as the United Lutheran Church. This tells us that it was not organized as an auxiliary of a Lutheran synod. It was intersynodical, and at first had representatives of practically all the general Lutheran bodies. Eventually those synods that had strong European national and language backgrounds withdrew their young folks into their own youth organizations. This left the larger part of the League in churches of the General Council, General Synod, and the United Synod of the South.

The conventions and rallies of the League brought together young folks from these three groups and had much to do with preparing them for the merger.

When the merger was effected, there was a choice between organizing a youth

group or adopting the League. The latter was done; and now the United Lutheran Church has great pride in its organized young people's movement.

Purpose and Methods

The purpose of the League is well stated in its motto, "Of the Church, By the Church and For the Church." It seeks to awaken and conserve intelligent loyalty.

Education, Missions and Life Service are the departments of the League, and they are the means for carrying out its purpose. Too many Lutheran young folks used to drift out of active church membership soon after confirmation. The League continues the education of the youth of the church under democratic processes and directs them toward worthy opportunities for expressing their loyalty.

Missions and life service are more than educational in a narrow sense of the word. They do educate in the larger program of the church. They do set before young folks the need for consecrated workers. But they also provide programs of action in which the Leaguers can learn how to work together for great objectives.

At first the League was almost entirely devoted to education and fellowship. But later projects of service were added. The purpose of the League is not just to hold young folks: it seeks to make them intelligent, loyal and useful church members.

Graded

The first attempt at grading in the League was the organization of a Junior Luther League. It was for children. That was merged into the Children of the Church quite recently. Then it was de-

(Continued on page 46)

Congregations Organized in Arizona

JULY 8 two congregations were organized in the state of Arizona, both of them daughters of Grace Church, Phoenix.

Following the growth of Grace Church, Pastor Lindsay urged the Synod of California, to which the congregation belongs, to give some attention to other fields. To

make one of these possible 65 members were transferred to a mission in Phoenix and Faith Church came into being with a charter membership of 76. The missionary pastor and organizer of Faith Church is the Rev. Don Endter, who was graduated last spring from Hamma Divinity School at Springfield, Ohio. A lot has been purchased in the northern part of the city and plans are in progress for a church.

The second mission is in Tucson. This came into being through the efforts of the Rev. Albert Alsop, who has since gone to Argentina as a missionary. The congregation has 82 charter members. Here also a lot has been purchased and a building program is anticipated.

At the organization of both of these missions, James P. Beasom, Jr., D.D., president of the California Synod, preached.



(Above) Sunday school at Warren, Arizona, about fifty miles from Tucson



(Right) Organization Day at Our Saviour's Church, Tucson, Arizona, at the YWCA building. A pastor is being called to this field



Faith congregation, Phoenix, Arizona, at the service of organization in Grace Church

August 22, 1945

Religionizing Morals

Experience Worketh Hope. By Arthur John Gossip. Scribner's. 200 pages. \$2.

A BOOK of sermons by Dr. Gossip is always an event in the realm of sermonic literature; and this is the first such book after an interval of some ten years or more. Nothing of his former work ever bore so clearly upon it the imprint of the times. Here is a gospel at home again in a tense world, where illusions have broken down, and only stark facts will serve.

Unlike so much of our American preaching, the content is thoroughly Biblical and often enough quite unashamedly theological. Not so much time is spent in the effort to moralize religion as is devoted to that other and more pressing task of religionizing such morals as remain to our bankrupt civilization. Everywhere Christ is central and imperious. Everywhere the shadow of the Cross lengthens down the wide expanse of human history toward the farthest horizon.

If there are passages that lack somewhat in clarity or in simplicity; if quotations are multiplied at times beyond measure, and one can hardly come near the nouns for the press of adjectives round about: there is nevertheless no getting away, unscathed or unmoved, from this "deliberate speed, majestic instancy." It presses in on all sides, crowds you into a corner.

Such sermons, honest, realistic, apostolic, even if stripped of their genius, of their creative imagination and surging power of utterance, would go far to redeem the Protestant pulpit in our country from the charge of mediocrity that so justly lies against it. These are not elaborate essays on timely topics: they are the witness of God concerning His Son, beaten out on the anvil of a life that itself fairly rings to every stroke of the hammer.

PAUL SCHERER.

Biography of a Believer

Pascal, Genius in the Light of Scripture. By Emile Cailliet. Westminster Press. 383 pages. \$3.75.

WHEN Blaise Pascal was twelve years old he heard something about geometry and

inquired of his father what the subject was. Etienne tried to put the boy off with an abstract statement about the study of proportions between different figures. At this point he did not want mathematics to divert Blaise from the study of languages. A few months later he came upon the boy finishing the demonstration of the thirty-second proposition of the First Book of Euclid. He had rediscovered for himself all the principles that preceded it!

Pascal's early years were devoted to mathematics and the natural sciences. In these fields he made lasting contributions. When he died in 1662 at the age of thirty-nine, he had traversed the long road to complete absorption in religion. It was a career etched by suffering, controversy, and spiritual growth. Under the influence of the Jansenists at Port Royal he experienced a glowing conversion. His "Provincial Letters," defending the Christian faith as developed at Port Royal and attacking the Jesuits, are not only arresting apologetics but classics of early French prose.

The two great certainties in Pascal's religious thought were the Roman Church and the Bible. To the end he remained a fervent, loyal Catholic. At the same time, as a Christian layman, he stressed such familiar Biblical themes as repentance and human impotence. Above all, one must strive to know Jesus Christ. To Pascal the Bible—and the Christian faith—culminated in Jesus Christ.

Professor Cailliet's biography is competent, scholarly, careful, and appreciative. Those who possess only a limited knowledge of seventeenth-century French

Christianity and of the literature on Pascal will wish the author had made more concessions to such ignorance. All who read, however, will appreciate this opportunity for becoming acquainted with the mind and personality of a towering genius of the Christian faith. REGINALD DEITZ.

Men of God

Heroes of Faith on Pioneer Trails. By E. Myers Harrison. Moody Press. 224 pages. \$2.

THE author presents a series of interesting and inspiring sketches of Brainerd, Carey, Martyn, Morrison, Judson, Williams, Moffatt, Livingstone, Taylor, and Paton. They are presented in the light of their contribution to the Church.

This is a "must" book for any despondent or despairing pastor or layman; it revives one's faith and deepens the devotion. Dr. Harrison renders a spiritual service in setting forth the central ideal and scriptural text which motivated and propelled these men of God in their work.

Portions of the work are duplications of the material already in print, but the volume can well be used as supplementary material for missionary society work, as well as for dynamic illustrations for preaching and Sunday school teaching.

CLYDE G. STEELE.

Readjustment

The Church and the Returning Soldier. By Roy A. Burkhardt. Harper. 204 pages. \$2.

IN this lively discussion of a subject that is of important interest to churchmen of all denominations, the author has described the kind of person the soldier is, the ministry of the local church to returning service personnel, the church's preparation for this task, and the kind of church that can accomplish it.

In his opinion, the soldier is at heart a civilian who does not wish to be considered a "problem" by pious busybodies. What is needed is sympathetic understanding of persons. Without minimizing the attempts of other agencies to help the sol-

dier readjust himself to civilian life, the author strongly insists that the church has an indispensable role in providing a sustaining religious fellowship that is basic to successful readjustment.

This will require vision, courage, patience, and skill. Is the church prepared to do the job? The author is convinced that it can be, although he is equally convinced that many churches are desperately lacking in fitness. This section makes interesting reading. It is likewise interesting to read that much of the USO is the church in spirit and in action. Jaunty theology of this sort will hardly appeal to Lutherans.

Perhaps the most valuable part of the book is an ample list of suggestions for definite types of service a church may render to the servicemen and to the people at home. Readers may doubt the quality of some of them, but the quantity is impressive. They cover practically all situations. The concluding chapters describe what the author understands to be the revitalized church. His opinions, exceptionally well expressed, illustrate both the attractiveness and the shortcomings of his theological point of view.

THOMAS B. KLINE.

Story of a Saint

Francesca Cabrini. By Lucille Papin Borden. Macmillan. 395 pages. \$2.75.

FOR those who would know the Catholic Church in action through one of her finer characters, Francesca Cabrini, now canonized, this book is useful. It gives in detail that is often naive and yet oftener challenging, the life story of a nun whose activities cover Europe, South America, and all of the United States.

At times the resultant effect is incredulity; but evidence does abound that this woman of frail health, strong purpose, magnetic personality, and utmost devotion to her Church, accomplished much. On the whole it is difficult reading for pure Protestant enjoyment.

HENRY CORNELSEN.

Martin Niemöller

In Connection with Recent News, Dr. Samuel Trexler Writes of Noted Lutheran

[NOTE: Shortly after his release from concentration camp, the National Lutheran Council managed, through the kind co-operation of the International News Service organization and General Mark Clark's Fifth Army headquarters in Rome, to get messages through to Martin Niemöller indicating that if he should make a mentioned trip to the United States the Lutheran people would welcome an opportunity to discuss with him mutual problems regarding the future of the Church. Niemöller replied that his first concern was to rehabilitate his own family, then, as soon as permitted, call a conference of German Lutheran pastors for discussion purposes, after which he would take under consideration an American trip. He felt that such a trip should be under joint auspices since during imprisonment numerous American Protestants befriended him. Meantime Fifth Army Headquarters replied briefly that no German civilian travel was authorized at the time. The matter rests. In this article a well-known author and churchman offers personal glimpses of this much discussed German churchman whom some believe will emerge as a great leader. W. P. E.]

WHEN Martin Niemöller, at a Baltic fishing village in the summer of 1934, wrote his "From U-Boat to Pulpit" he did not in the least realize that he was writing but a prelude to the great theme that was to follow. The hours of solitude with their meditation and communion for eight long years have produced a mental and spiritual strength which inevitably makes him one of the leaders in the rebuilding of the Church in Germany. When I bade farewell at the door of St. Anna's parsonage in the winter of 1934, he presented to me a copy of his new book and autographed the fly leaf with the accompanying inscription: "*Das heisst wohl überhaupt 'Leben': ein Kommando, ein Wort Hören, das unsern Gehorsam fordert.*" (This after all is life, to hear a command, a word, that demands our obedience.) His vivid personality is indelibly fixed in my mind—of slight figure, piercing eyes, and great serenity.

When I next visited Germany in 1937, after the Oxford and Edinburgh Conferences, he was a prisoner of Hitler. Through his long internment he has heartened men who prize the things of the spirit, and has

made the world to realize that the age of the martyr is not past. He does not dwell on his suffering in prison camps. It is regrettable that in his highly nervous state, before he has been able to communicate with his gallant wife and children, he should have been subjected to interviews.

From Submarine to Pulpit

He is the child of a Lutheran parsonage—his father, a faithful pastor in Westphalia, died in 1939. His brother is at present a pastor in Bielefeld. Born in 1892, he was of military age during the first World War, and entered the service of his country. He compares the beginnings of both wars and tells with what heavy hearts men faced the second World War. He served for the entire four years of the first, for the most part as a submarine commander. At the close of that war he decided to give himself to the pastorate, thereby helping to fill his people's greatest need. During the period between the two wars Germany was like a ship trying to escape the reefs along a rocky coast. Niemöller was soon called to the capital city, and for eighteen years preached to the influential congregation of St. Anna's Parish in Dahlem, in the southern section of the city. My first impression of him came from observing the Berlin hegira to the Dahlem church. Crowds came by subway, in taxicabs, and on foot. One was fortunate if he could find standing room during the service. When Pastor Niemöller mounted the pulpit he held the vast congregation, consisting largely of young people, spellbound by the spiritual strength of his simple sermon. In the pulpit he made no allusion to his conflict with his government. Accordingly I was much surprised to find in a volume of his sermons, for the first Sunday in Lent 1933, the following statement: "The fact is that it is simply impossible to accept the comfortable formula that politics has no place in the Church. Such a claim may be permissible only so long as politics is concerned with trivial matters." And yet in

spite of this I never heard him refer to his differences with the leaders of the Nazi party. In this same year of 1934 I was one of more than 10,000 people who packed the Tennis Hall in Wilmersdorf on Buss Tag to hear Niemöller preach on "Except ye repent, ye shall all likewise perish." Luke 13: 3.)

Hitler Interviewed

Niemöller was, however, greatly concerned for the future of his church and for the Third Reich. Early in 1933 he had an audience with the Führer in which he confessed his deep concern. To this Hitler retorted haughtily, "The Third Reich is my concern." During those troublesome days of the birth of the Third Reich he showed his leadership in being present in every part of Germany—heartening the pastors and calling them together in the Confessional Synods—Barmen, Dahlem. The sword was constantly hanging over him, but the powers of this world had no hold on him. He was in truth a second Martin Luther, and he could confess the words of "A Mighty Fortress is Our God." The fell day did finally arrive, and in July 1937 he was arrested for "violating the law as a citizen of the State," taken to Oranienburg and later to Dachau.

As the war clouds clear away, by some strange mystery he is found in a hotel in Naples, trying to get word of his safety to his wife who is near Munich. Of his eight children he knows of the safety of two. In the first interviews he spoke of his desire to visit England and America. He now seeks to join with his wife in the search for their children—as many as are living—then to call together the evangelical pastors of Germany to discuss next steps. He is strongly of the feeling that Germany must first attempt to rehabilitate herself.

Should not the Lutheran Church throughout the world thank God that there remains such a living witness to the truth as it is in Christ Jesus? Should we not pray for him that his hands may be sustained for the greater work that still awaits him?

An Arctic Parish

Chaplain CHARLES A. DAVIS Tells of the Parish of a "Traveling Chaplain" in the Far North

As a traveling chaplain, my "parish" extends in Central Canada from the populated area along the southern border to the barren arctic, land of the northern lights. Traveling a circuit of some three thousand miles by plane, train, and jeep, I visit eight to ten air fields and isolated weather stations in the United States Army Forces, Central Canada Command. As I am unable to make a lengthy stay at any one post, I have been fortunate in making arrangements with an officer or enlisted man to take over the service during my absence at some of these stations. That capable persons have been found available, is significant.

The most northerly post visited is a snow-swept air field located on bleak Southampton Island in the arctic waters of vast Hudson Bay. At this post Private Bermon E. Smith of Conover, N. C., carries on his duties as clerk in the Post Engineer Section during the week. But Private Smith, a Lutheran, has other "clerical" interests. He is interested in the salvation of souls. I encouraged him to hold Bible classes or conduct services for the officers and men at his post. Choosing the former, he inaugurated a Bible class every Sunday.

I looked forward with added enthusiasm to my visits to this post. My last trip to this base was one which I shall not soon forget. As a result of this soldier's fine efforts, three other soldiers asked to be baptized into the Christian faith. This was only the second time a baptismal service had ever been held for a white man in this northland, a Catholic missionary to the Eskimos having previously baptized a Canadian. This, however, was the first for the Protestant faith. The three men who were baptized might not have been brought to know Christ and His love if Private Smith had not held his Bible class.

Maryland Synod News

News from the Eastern Conference, Including Baltimore and Washington

By J. FRANK FIFE

Daily Vacation Bible Schools were held in eleven of the Baltimore churches. The majority used the Children of the Church materials. Most schools were conducted for two weeks. St. John's Church, Brooklyn, conducted three schools and had the largest enrollment of any school in the city.

The Baltimore Area

First Church, Baltimore, celebrated the twentieth anniversary of their pastor, M. L. Enders, D.D., with appropriate services. During Dr. Enders' pastorate the following important steps of advancement were made: in 1925 the church at Lanvale and Fremont Streets was sold and a new site purchased at Charles and 39th Streets; the centennial of the congregation was observed; in 1928 the present church was dedicated; memorial windows were added. In 1940 Mrs. Harriet Lederer bequeathed \$50,000 to the church. This has been used for debt reduction. In 1942 the entire debt was liquidated. Dr. Enders became pastor of the First Church January 1, 1925.

Grace Church recently instituted an additional morning service to be held at 8.30 A. M. Paul A. Weidley, D.D., is pastor of this congregation.

At *St. John's, Brooklyn*, the Rev. I. Wilson Kepner pastor, a student of the University of Minnesota, Miss Margaret Youngdall, is assisting during the summer months.

Our Saviour Church, the Rev. H. L. Rhodes pastor, has completed a number of improvements that greatly enhance the spirit of worship. The walls and ceiling of the church school room and auditorium have been renovated, woodwork has been revarnished, the floor cleaned and asphalt tile laid, and new folding doors placed

between the auditorium and school room. The chancel of the church has been beautified by Gothic panels and a number of memorials have been consecrated, among them an altar, candlesticks, clergy benches, credence bracket, pulpit and lectern Bible. Gorham altar vases have been ordered. All expenses incurred in these improvements, amounting to approximately \$2,500, have been paid. An order will be placed within the next month for a Moeller pipe organ. A rededication service will be held when the organ is installed.

Lutheran Leadership Schools

Beginning October 1 and continuing for six Thursday evenings, five schools will be held simultaneously in the Baltimore area. These schools are sponsored by the Lutheran Ministers' Association. Courses are offered in the New Testament, Understanding Youth, Religious Nurture of Children, and Administration in the Church School.

The Rev. Roland A. Ries was installed as pastor of Zion Church, Baltimore, Sunday afternoon, June 10, by L. M. Keller, D.D., president of the Maryland Synod. Secretary J. Frank Fife was liturgist. Dr. Keller delivered the charge to the congregation, and the Rev. Lauritz F. Ries, father of the pastor, delivered the charge to him.

The Rev. Carl Mumford resigned as pastor of First Church, Ellicott City, effective July 1.

The Rev. Walter I. Mertz resigned as pastor of St. Timothy Church, Dundalk, July 15 and will return to his orange grove at Eustis, Florida. St. Timothy's called the Rev. Harmon F. Miller of Aliquippa, Pa., to become their pastor, and he began his pastorate there July 22.

The Rev. Warren Johnson resigned the pastorate of Second Church, Baltimore, to accept a call to Nativity Church, Philadelphia, Pa. His resignation will become effective October 1.

Summer Home for Children

Jolly Acres will pass out of the possession of the Baltimore Inner Mission Society September 15. This 114-acre property at Annapolis Junction, Md., will be used by the Welfare Department of the District of Columbia as a National Training School for Girls.

Since 1929 Jolly Acres has been operated by the Lutheran Inner Mission Society, and in 1933 was deeded to the Society by the National Junior Republic. Last year the District offered to purchase the summer home, but the Society was not interested in selling. In November 1944 the government began condemnation proceedings. These were completed with the ending of the trial on June 26 when the jury set the price for the property.

Approximately 300 children will be given a two-week vacation at the farm this summer and sessions will close August 18. The Society is making plans to relocate Jolly Acres.

In the Nation's Capital

Redeemer Church, Washington, D. C. The first confirmation class since the death

of the Rev. Dr. Daniel E. Wiseman in 1942 was recently confirmed at this Lutheran church for negroes of which the Rev. James Sommersill is pastor. The class was under instruction for nearly two years. Dr. Paul Andrew Kirsch, assistant executive secretary of the Board of American Missions, preached the sermon and assisted in the confirmation service. Redeemer Church would be glad to hear from any congregation wishing to dispose of chancel furniture. They are planning extensive improvements to the church under the direction of the Board. Mr. T. Norman Mansell is the architect.

The Rev. Paul I. Munroe was installed as assistant pastor of Luther Place Memorial Church, Washington, July 1. Dr. Gould Wickey preached the installation sermon, and the pastor, the Rev. L. Ralph Tabor, conducted the service. An informal reception was held for Pastor and Mrs. Munroe at the parsonage in the afternoon.

The Rev. Carl R. Simon, formerly pastor of Union Lutheran Church, York, Pa., was installed as pastor of Keller Memorial Church July 15. President Abdel R. Wentz of Gettysburg Seminary delivered the charge to the pastor and performed the act of installation. Dr. S. T. Nicholas, pastor emeritus of the congregation, delivered the charge to the congregation. The Rev. C. W. Tilberg, assistant pastor, was liturgist.



Pastor Sommersill and Dr. Kirsch with the confirmation class of Redeemer Church, Washington, D. C.

August 22, 1945

The Woman's League of Gettysburg College

at its June meeting laid plans for the raising of its portion of the \$50,000 which the General League has pledged for the establishment of a Department of Music

at Gettysburg College. Mrs. G. R. L. Maruth, president, announced the appointment of Mrs. F. J. Eckert as chairman of this special project. The fall meeting of the League will be held at Third Church September 26, Mrs. C. W. Baker, speaker.

Mid-State Illinois

Debt Liquidation, Improvements to Property and Losses by Death in Central Conference

By PAUL T. HERSCH

MID-STATE Illinois churches have joined their sister congregations throughout the ULCA in what will undoubtedly become a resounding victory for Lutheran World Action. One district of the Central Conference (District 4, the Rev. Herman Wennermark, director) is reported to have raised \$2,106.19 on a quota of \$1,964.25, with one congregation just starting their campaign. (Figures as of June 30.) This, we are reasonably sure, is typical not only of our section, but of the LWA nationwide effort.

The writer took the liberty to poll the pastors of the conference for the records of their individual parishes on LWA. Of 24 double postals sent out, with return postage paid, 16 returned! Evidence from the returns at hand is ample to show the eager interest in all congregations in what Lutheran World Action means and does. While one pastor lamented a 63 percent offering, and a couple of others 90 percent, the rest reported showed payments of from 100 to 237 percent. Tops was Trinity Church, Carthage. Compilation of all figures received shows payments of approximately 125 percent of original quotas.

Worthy of Mention

The Rev. A. C. Larsen of Grace Church, Champaign, Ill., reports the liquidation of the church debt when the final payment of \$447 was made in June on the \$2,000 owed the Board of American Missions.

Their rejoicing is two-fold; namely, that they are debt-free, and that their payment enables the Board to re-loan this sum to another mission with which it in turn may secure adequate housing for its services. Under the able direction of Pastor Larsen, who serves also as Lutheran student pastor at the University of Illinois, the incorporation meeting of the newly-formed Lutheran Student Foundation at the university was held June 15. This project has the approval of the Illinois Synod, the Board of Education and the Student Service Commission, thus becoming "official."

Our new mission, *St. James, Peoria*, under the leadership of Pastor James E. Ziegenfus, reports encouraging "face-lifting." Beginning in the basement, a new ceiling of pressed wood was installed. On the first floor extensive work has been done, including the removal of several partitions, with two large I-beams installed to support the second floor, floor reconstructed, walls plastered and papered, and a platform built for the altar and pulpit. Prior to the time this goes to print the work will have been finished and the "new church" rededicated. All the labor was donated by men of the church and their pastor.

First Lutheran Church, Decatur, the Rev. Roland G. Riechmann pastor, reports the retirement of its debt, representing \$43,000 spent from October 1941 to De-

cember 1942 in the purchase of the post office and rebuilding it into a fine church. The old building was sold recently, and an endowment fund has been started with \$21,000, proceeds of which shall be used for charitable and educational purposes only. First Church has recently organized an active Brotherhood, and was host to the regional rally of the Capital District Luther League, attended by 75 Leaguers. The pastor took a vacation in Missouri, and with three of his men was marooned for three days by high water.

Death of Beloved Professor

In the passing of *Prof. Earl L. Lambert*, June 13, Carthage College lost a teacher of biology who will be hard to replace.



Prof. Earl L. Lambert

Prof. Lambert served his Alma Mater as teacher and curator of the Museum for 22 years. In the first World War, Prof. Lambert participated in the battles of St. Mihiel, Aisne-Marne and Meuse-Argonne, where he was severely gassed. In spite of the

battle scars received, he continued teaching until the time of his death. A staunch Lutheran, for sixteen years a member of the council of "Old Trinity" Church, Carthage, Ill., a man of peace, kindness, patience—he was beloved by students and colleagues.

Carthage College honors the memory of a true teacher and shares the sorrow of his esteemed family.

Just before mailing this, another death occurred in the "faculty family" of the college. *Mrs. Merle E. Chapin*, wife of the professor of English, also long time member of Trinity and active in congregational affairs, passed to her eternal reward.

July 1, the Rev. *Kenneth Knudsen* began his fifth year as pastor of First Church, Beardstown, with a service of Communion in which 152 participated. First Church was also host to one of the divisional rallies of the Capital District recently—but the promised boat ride on the Illinois River did not materialize, due to misunderstandings with the U. S. Coast Guard office. Result—a good many disappointed Leaguers, but everyone took it in good spirit. Second result—lots of good experience for the hosts. They'll know how next time!

Word comes from the *Mendon-Liberty Parish* that their new pastor, the Rev. Robert Schmidt, is forced to tentative inactivity with a blood infection. The prayers of the brethren of the conference are with him, and we trust he will have a rapid and complete recovery.

Pastor Ray O. Zumstein of *St. John's, Mt. Pulaski*, reports the recent organization of Senior and Intermediate Luther Leagues. On July 29, new pulpit and lectern Bibles were blessed. They were given to the church in memory of Cpl. W. D. Mann, U.S.M.C., killed in action on Guam, July 27, 1944.

The 3 Big Reasons

why Lutheran students
choose a Lutheran college:

1. IT'S LUTHERAN.
2. IT'S SMALL.
3. IT'S CHRISTIAN.

And they all apply to

MIDLAND COLLEGE

For catalog write: George P. Krebs, Field Secretary, Midland College, Fremont, Neb.

News from Brooklyn, N. Y.

Hospital Chaplains, Church Councilmen and Advertising

By OLIVER W. POWERS

BROOKLYN is roughly one third of the Long Island Conference. This part of the conference has now about reached the 100 percent mark for Lutheran World Action. Brooklyn is stopped in doing better for the Kingdom by about half a dozen congregations who just won't do anything or who make token payments. On the other hand, there are congregations, like Redeemer Church, that hit about 250 percent, and quite a number of others that are climbing toward 140 percent. The writer has been the director for Brooklyn for three years and is happy for the upsurge, but feels also that it is time to stop soft pedaling.

Plans for Reformation Rally

There are a number of interesting developments in our large conference of 93 parishes, covering all of Long Island. One of these is the decision to sponsor a Reformation Rally November 4 at the Academy of Music Opera House, Brooklyn. This auditorium seats 2,500 people and the hope is to fill it to the overflow. The special committee of 35 men met recently at Good Shepherd Church, the Rev. Dr. William Sunday pastor, to make plans. They elected the president of the conference, the Rev. Joseph Flotten, honorary chairman, and the energetic and able layman of Good Shepherd Church, Mr. Harold I. Stewart, general chairman. Other chairmen elected were: Finance, Mr. Andrew Heig; house, the Rev. Werner Jentsch; program, Dr. Sunday; publicity, the Rev. Oliver W. Powers. Special music will be provided by a massed choir from all the churches. The speaker will be President F. C. Fry of the United Lutheran Church in America.

Intersynodical Advertising

Plans are now completed for an intersynodical joint program of advertising in

the *Brooklyn Eagle* for next season. The writer has solicited the 33 parishes of the United Lutheran Church in Brooklyn and has had responses from 20 congregations. The Missouri Synod will have their 13 congregations in the program, and the Scandinavian churches will probably number seven. All congregations will be listed by name, pastor, address, hours of worship on three lines. The heading will be called Lutheran Churches. Luther's Coat of Arms will follow and then a brief seasonal message.

The Boston Chapel Appeal

has been halted somewhat in Brooklyn by the recent death of the chairman, the Rev. Carl H. Hirzel. Newly appointed co-chairmen are the Rev. Dr. Harold S. Miller, pastor of Incarnation Church, and Mr. Harold I. Stewart. \$7,500 will remain the goal for the Brooklyn churches.

Thanks to Chaplains at Hospitals

One phase of the Inner Mission program around Metropolitan New York which has not been publicized enough is the chaplaincy work in our city hospitals. This work is directed and sponsored by the New York Lutheran Welfare Council. In Queens we have the Rev. Elmore O. Hoppe, pastor of All Saints, Jamaica, who is the Protestant chaplain of Queens General Hospital, and the Rev. Karl A. Eberhardt, pastor of Redeemer Church, Flushing, who is the Protestant chaplain at Tri-Borough Hospital. In Brooklyn we have the Rev. Walter Brunn of the Missouri Synod, who is the Protestant chaplain at Kings County and the pastor of Good Shepherd Church. Their salaries are paid by their congregations, by the City of New York, and the Long Island Conference in the cases of the two Queens chaplains, and

the Missouri Synod congregations in the case of Chaplain Brunn. They do an unsung yet a thrilling work of mercy. Brooklyn pastors have patients in all the hospitals mentioned but have most occasion to visit Kings County Hospital. We want to take this opportunity to thank these chaplains, the Welfare Council and the supporting congregations for a superior work done in Jesus' name.

In addition, the Welfare Council divides the other hospital work in the city among the Inner Mission Societies. The director of the Brooklyn Inner Mission Society, the Rev. Samuel H. Kornmann, aside from his many other duties visits in Kings County on one day of the week. He spends another day among a half dozen private hospitals. The director of the New York Inner Mission Society, the Rev. Charles O. Thompson, visits regularly at Bellevue, Goldwater, City Home, House of Calvary, the Lutheran Hospital and other private hospitals. Similar work is done by volunteer pastors in other sections of New York. A hospital superintendent told me recently, "Lutherans must have something others lack. Their work as chaplains and as visiting pastors in hospitals is in a class by itself."

Church Councilmen's Association

Under the inspiration and guidance of the Rev. Frederik P. Nissen the *Church Councilmen's Association of the Lutheran Churches of Brooklyn* was organized in May. The purpose is to serve as a medium of bringing church councilmen together to strengthen the witness of the Church. There will be two general meetings a year, and the executive group will meet several other times. As an opening means of usefulness the group will meet in the fall to hear Dr. Clarence C. Stoughton, the new Stewardship Secretary, who will be accompanied in a tour of the synod by President Fry.

Unfortunately for the Association, the first president, Pastor Nissen, has accepted a call to become the executive secretary of the Lutheran Welfare Association of

Portland, Ore. This is an intersynodical Inner Mission venture covering the State of Oregon. Mr. Nissen has been pastor of Zion Church, Bedford Avenue, for six years and has had a successful ministry in this bi-lingual congregation. He leaves Brooklyn with the best wishes of his many friends.

The recently installed pastor of Emanuel Church is the Rev. Norman E. Sutterlin, who has served Christ Church, Great Kills, Staten Island. Previously, he was for ten years pastor of St. Paul's Church, Johnson City, N. Y. The Rev. Emil Roth was for 48 years the pastor of this congregation. The Rev. Gunther Stippich served the church for two years.

Fourth in Succession in the Ministry

Of unusual interest to Brooklyn Lutherans was the recent ordination of four men to the ministry by the New York Synod at St. Peter's Church, Manhattan. The interest for us was the fourth Weiskotten in a successive line to enter the Lutheran ministry. He is Richard Weiskotten, who has accepted the call to be pastor of Trinity Church, Brewster, N. Y. His father is the Rev. Dr. Herbert Weiskotten, for 20 years pastor of Redeemer Church, Brooklyn, and a member of many boards of the Church. His grandfather was the Rev. Dr. Samuel G. Weiskotten, who preceded his son as pastor of Redeemer Church for 30 years and who was instrumental in founding the graduate school at the Philadelphia Seminary and also in helping to plant 15 congregations in Brooklyn. His great-grandfather was the Rev. Dr. Frederick Weiskotten, pastor for many years at Syracuse, N. Y.

The saddest news from Brooklyn and reported by obituary notice in a previous issue of THE LUTHERAN was the passing from this life of the Rev. Carl H. Hürzel, pastor of Covenant Church, Brooklyn, for 21 years. He was a leader in Brooklyn, in the conference, and in the United Synod of New York, and will be greatly missed by all of us.

Central Conference, New York Synod

Pastor Ritchie's Fortieth Anniversary; Laymen's Retreat

By CHRISTIAN P. JENSEN

Chrisenberry A. Ritchie, D.D., pastor of the Church of the Redeemer, Binghamton, N. Y., celebrated his fortieth year in the ministry June 24, 1945. Dr. Ritchie has also been pastor of Redeemer Church for forty years.

A reception was held at his home Sunday afternoon, June 24. A Vesper Service was held at the church the same night. The Rev. Paul J. Tritschler, pastor of the Church of the Holy Nativity, Endicott, for more than ten years, and president of the Central Conference of the United Synod of New York, was liturgist. The Rev. Clifford E. Eichner, pastor of Holy Trinity Church, Elmira, N. Y., for more than twenty years, preached the sermon.

A reception followed in the church parlors. A purse was presented to Dr. Ritchie and an orchid was given Mrs. Ritchie from the members of the church. To surprise Pastor Ritchie it was announced that the members had completed \$5,000 toward the new educational building, three months before the time required.

Letters of congratulation were read from more than twenty-five ministers of various denominations in the Triple Cities. In attendance for the occasion were twelve clergymen from other denominations, who brought a brief message. Pastor Frank Bauer of Zion Church in Owego and Pastor Herbert D. Hrdlicka of Prince of Peace Church in Binghamton, were present, the latter assisting in the arrangements for the celebration.

Dr. Ritchie is a native of North Carolina. He attended Southern Lutheran Seminary and was graduated from the Philadelphia Seminary in 1905. He was ordained a few days later in Redeemer Church, Syracuse, N. Y., and became pastor of Redeemer Church, Binghamton, June 25, 1905. He assisted in the organiza-

tion of the parishes in Johnson City, Endicott, and Prince of Peace Church in Binghamton. In 1913 he organized the Lutheran Student Association in Ithaca, N. Y. He served as chaplain of the Fourth Regiment of the New York State Guard in World War I, and at the request of the governor, served several years as a member of the board of directors of the New York State Tuberculosis Hospital at Ray Brook.

He has been secretary of the New York-New England Synod and president of the Binghamton Ministerial Association, Lutheran Pastoral Association of the Southern Tier. He is president of the Board of Directors of Hartwick College, Oneonta, N. Y., and was awarded the honorary degree of Doctor of Divinity by that college in 1941. He served as chairman of the Broome County Victory Garden Council in 1944. In 1908 he married Miss Jane Schwab of Binghamton. They have two daughters, Camilla and Margaret; and three grandchildren.

At the commencement of Wittenberg College, the Rev. John Dudde, pastor of St. Paul's Church, Liverpool, and Christ Church, Salina, was honored by having the honorary degree of Doctor of Divinity conferred upon him. Pastor Dudde has served the Liverpool parish for twenty-one years.

Lutheran Laymen's Retreat

Last year the Lutheran Laymen of the Central New York Area held their first retreat at the Mohawk Hotel, Fourth Lake. It proved to be so helpful that the Central Conference Brotherhood adopted the idea and assumed full responsibility for another retreat. This year it will be held at the same place September 21-23. It will open Friday evening with supper

and close Sunday afternoon. Carl C. Rasmussen, D.D., of Gettysburg Seminary will present the topic of Evangelism and will conduct the Sunday service. Dr. Clarence C. Stoughton, ULCA Secretary of Stewardship, will present the cause of Stewardship. Arnold F. Keller, D.D., pastor of the Church of the Redeemer, Utica, will be the spiritual adviser. Mr. Gustav Schneider of Syracuse is the chairman of the retreat committee.

Utica Congregations

The Rev. William J. Hammann recently accepted the call to the Church of the Holy Communion, Utica, and was installed Sunday evening, July 1.

At the close of its eighty-fifth anniversary in April, St. Paul's Church, Utica, voted to launch a drive for \$8,500 to renovate the exterior of the church. The interior had been renovated for the eighty-fifth anniversary at a cost of \$3,500. The slogan adopted was: "\$100 for each of the eighty-five years." Pledges indicate that the drive will go "over the top."

By the fall of 1945, Paul E. Arnold, Th.D., pastor of St. Paul's Church, hopes to see the fulfillment of a project that he began five years ago, namely, the replacement of all the windows in the sanctuary. The two final windows are under contract and are the gifts of Miss Augusta Glochau in memory of her mother, and of children of Mr. and Mrs. Frank Decker. This will complete the nine windows in the church.

Pacific Northwest

By EDWIN J. JOHNSON

LIFE can never be the same after spending a week with 140 young folks at Bible Camp. After teaching, leading, fellowshiping, eating and playing with them, something has happened, bringing about a transformation. Every Christian worker should do it each year. That was the ex-

perience of pastors and Christian workers at Lutherland Bible Camp, Lake Kallherney, near Tacoma, Wash., July 1-15. This is the sixth year that the Northern Conference of the Pacific Synod has held this camp, and the Rev. Edwin Bracher has been the faithful and efficient director.

Other pastors were: the Rev. Edwin J. Johnson, dean and teacher; the Rev. L. E. Steinhoff, commissary steward and Bible teacher; the Rev. Stanley Holman, registrar and teacher; the Rev. Thomas Allport, life guard instructor and teacher; the Rev. Theodore Hartig, teacher and boys' counselor. Other Christian workers were: Miss Johanna Irwin, camp nurse and teacher; Miss Ann Pasjakt, girls' counselor and teacher; Mrs. Lois Peterson, music director and teacher; Miss Cassie Christopherson and Miss Ella Mae Shierhoff, teachers. Nor are we unmindful of the ladies who so efficiently served the finest meals in the Puget Sound area, three times a day.

Much good was gained from this camp experience, and the young folks were refreshed in body and spirit. Plans are already being made for next year's camp.

Dr. Milton J. Bieber is making good progress at Fir Crest Mission near Tacoma. He has a faithful helper in Cpl. Warren Buschbom of Milwaukee, now stationed at Ft. Lewis.

The Rev. Paul A. Hoch, Board missionary, formerly pastor of Messiah Church, Pittsburgh, Pa., is hard at work in Bremerton, laying the foundation for a new mission.

The Rev. Thomas Allport has made good progress in St. Mark's Church, Bellingham. The church has been redecorated and attendance at services has tripled.

St. James Congregation, Seattle, and Pastor K. Simundsson, are hard at work with a building program. They are adding a new auditorium to the present structure, the cost of which will be approximately \$14,000.

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Chaplain Alfred Belles of Louisville, Ky., who has supplied several congregations and assisted us in the Bible Camp at Lutherland in chapel services and stereopticon lectures; and Chaplain William A. Saas, who has done supply work. They have now gone with troops toward the Pacific area.

The west continues to be an interesting place for many of our folks from the middle west and the east. We should like to remind pastors of a most helpful service. Let us know out here on the coast when any of your folks migrate. We will do our part to help keep them in the fold.

Pocono Pickings

By P. N. WOHLSEN

THE inclement weather which has prevailed worked considerable hardship upon many congregations, church schools and congregational units, because of their plans for the development of good Christian fellowship in one of the many suitable spots in this fine Pennsylvania vacationland. Many children have experienced disappointment, because of continued postponement of these affairs. In many cases it is hoped to carry out the planned programs during the month of August.

Meeting a Need

Not only have the Lutheran congregations of the Pocono region shown their interest in the spiritual welfare of their sons in the armed forces by their generous support of the appeal for Lutheran World Action, but most of them have begun to operate a plan whereby returning and discharged veterans may find prompt employment. Every effort is made to have these men re-orientated and re-established in their church life. Every single one of eight returned service men in one congregation has been able to secure employment through the activity of the local congregation.

Vacation Bible Schools

During the month of June vacation Bible schools held the spotlight. In three districts community schools were conducted. In Stroudsburg 210 children were enrolled; in East Stroudsburg more than 200 children attended a similar project. In the semi-rural area of Tannersville nearly one hundred children were given additional religious instruction through the vacation Bible school.

In the Parishes

The Hamilton Parish, consisting of congregations at Hamilton Square, Bartonsville, Brodheadsville and Mt. Eaton, under the leadership of their energetic pastor, the Rev. Norman B. Kellow, have begun the publication of a fine monthly parish paper. It has been the means of instilling deeper interest and loyalty among the members of the several congregations. St. John's Church at Bartonsville is looking forward to the observance of its one hundredth anniversary in 1946. Tentative plans call for the installation of an oil burner furnace, interior decoration and insulation of the church. Funds are raised through voluntary contributions.

Other congregations in this area plan anniversary celebrations during 1946. St. John's, Stroudsburg, has already begun to execute its plan of renovation and improvement of its property, which includes interior decoration of the sanctuary, laying of new carpet and the installation of new pews. The congregation is raising a fund of \$50,000 for the erection of a new educational building and parish house. Grace Church, East Stroudsburg, a daughter of St. John's, plans to celebrate its fiftieth anniversary. They aim to wipe out the entire indebtedness upon their fine sanctuary, chapel and parsonage. July 1 this congregation honored its pastor, the Rev. J. S. Kistler, who has completed forty years as pastor at Grace Church. Special services had been arranged by the vestry and many messages of congratulations were extended by pas-

tors and citizens of the community.

A very happy event took place in St. Paul's Church, Tannersville, July 3. At the morning service M. R. Hamsher, D.D., president of the Central Pennsylvania Synod, installed the new pastor, the Rev. William Wunder. At the evening service the young pastor's father, the Rev. Fred C. Wunder, Ph.D., of Allentown, presented a vital message to the large congregation. Pastor Wunder and his bride have won the esteem of the members of the four congregations in this parish.

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Alleghany Conference

Rededication and Centennial Services, and Thought for Aged Members

By RALPH W. BIRK

A SERVICE of rededication of the church auditorium and dedication of a new chancel and pipe organ was held in *Christ Church, Altoona*, the Rev. Clarence H. Hershey pastor, Sunday morning, July 15. E. Roy Hauser, D.D., pastor of St. John's Church, Clearfield, former president of

the conference, delivered the dedicatory sermon. He outlined the scriptural background of the use of music in worship.

Albert E. Whitham of Hagerstown, Md., organist of many years experience in Canada and New York, was the guest organist of the day, and gave a greatly appreciated recital on the new organ at Vespers. The organ was specially designed for Christ Church by the M. P. Moller Company of Hagerstown, and was presented to the congregation by Miss Anndora Baker, in memory of her parents, Mr. and Mrs. William J. Baker, and her brothers, Jonathan and Ira Baker, all loyal members of the church.

The chancel, consisting of a beautifully designed hand-carved reredos with altar, pulpit, lectern and choir stalls of solid walnut, was designed by O. L. Lenski of New York. Rich draperies hang about the altar. The auditorium has been redecorated and improvements made to harmonize with the chancel. The congregation can be justly proud of their beautiful place of worship.

A Christian Fellowship Service was held Wednesday evening following the dedicatory service, at which time G. R. Heim, D.D., pastor of the Geeseytown Church and president of the Altoona and Vicinity Lutheran Ministerial Association, delivered the sermon. The Rev. Ralph W. Lind, pastor of Fourth Church, Altoona, and president of the Blair County Ministerial Association, extended greetings from that group. The special week of services concluded with the Holy Communion services the following Sunday.

Centennial at Sipesville

Special services celebrating the 100th anniversary of *Christ Church, Sipesville, Somerset County*, the Rev. Walter D. Guss

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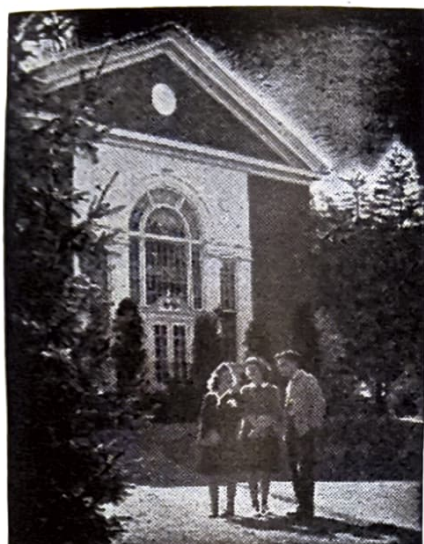
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pastor, were held the week of June 24. H. W. A. Hanson, D.D., president of Gettysburg College, was the guest speaker at the Sunday morning dedicatory service. Pastor Guss was in charge of the anniversary services, which included the dedication of a new Moller pipe organ presented to the congregation by Dr. Byron Korn in honor of his mother.

State Senator Charles H. Ealy of Somerset was the guest speaker at the dedicatory Sunday session of the church school. A basket picnic luncheon in the adjoining grove followed the morning service. Mrs. Helen Bittner Korn of Somerset gave an enriching recital on the new organ following the luncheon period. An afternoon community service was held with I. Hess Wagner, D.D., pastor of Christ Church, Somerset, and pastor at Sipesville 1909-1914, as guest speaker. The Rev. Charles A. Shilke, pastor of the Lavansville Charge and president of the Somerset County Lutheran Pastors' Association, brought greetings. A Vesper Service was sponsored by the Luther League and Christian Endeavor groups with the Rev. Martin F. Foutz, pastor of the Friedens Charge, delivering the message.

Sunday School Night E. Roy Hauser, D.D., of Clearfield and pastor of Christ Church, 1915-1916, was the speaker. On Missionary and Brotherhood Night the Rev. and Mrs. G. E. McCarney (1917-

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1925) of Conshohocken spoke to the assembled group of old parishioners. A pageant depicting the life of the congregation during the past century was presented on Young People's Night. Holy Communion the following Sunday morning brought to a close a most successful celebration of a noteworthy anniversary.

More than 300 persons of First Church, Tyrone, visited the parsonage the evening of July 19, to enjoy open house, sponsored

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by Pastor and Mrs. Herbert Hohman. This also marked the eleventh wedding anniversary of the host and hostess. Guests were presented with a booklet of "Scriptural Gems" and delicious refreshments. Pastor and Mrs. Hohman received a number of remembrances.

The Church and Its Aged Members

While visiting a hospital recently a mother of eighty-five years tearfully told me that she was there because her daughter took ill. "There was no one to look after me, so the doctor brought me along," she said. I learned there are eight other children but "None of them wants me."

Last week I was told that an aged Lutheran lady was about to sign over everything to a questionable representative of a near-by non-Lutheran home because she could not bring herself to leave the Central Pennsylvania area for a church home miles and miles away.

A man who recently buried his 90-year-old mother said to me with great feeling, "Why cannot the Lutheran Church have a home for older folks in this area nearer to the place they have known as home?" These things and these questions make one think about the increasing need for the Church to consider its aged people.

AMERICAN RED CROSS ANNOUNCES

GROUPS and individuals desiring to help America's fighting men who may be in hospitals at Christmas time may send supplementary packages to them through the Camp and Hospital Council of their local Red Cross chapters.

One, prepared by the Junior Red Cross, will contain Christmas cards, tray favors, ice cream decorations, and three-dimensional cut-outs of Christmas motifs. The other, designed for use in Red Cross clubs and hospitals, will contain Christmas stickers, ribbon and gift wrappings, silver and gold paint, and construction paper of different colors. This kit also will contain victrola records of Christmas carols, Dickens' Christmas Carol, and other materials.



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Synod of Ohio Summer School at Lakeside

By HERMAN L. GILBERT

THE twenty-fourth annual Summer School of the Synod of Ohio reached a new record for enrollment when 865 registered for classes July 16-22 at Lakeside-on-Lake Erie. Delightful weather aided a stimulating program, which was developed by a carefully chosen faculty. Most of them lived in cottages; however, some came with tents and trailers. But they came.

Every age of the church was well covered in the plan which created worthwhile classes for children, young people, mission study, Lutheran church music, religious education and specialized lectures for pastors and laymen.

An Able Faculty

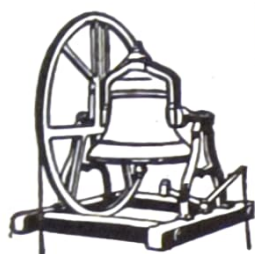
The school opened Monday evening when Dr. Ralph H. Long, executive secretary of the National Lutheran Council,

presented a clear picture of the Lutheran Church abroad. Dr. John Schmidt, professor in the Southern Lutheran Theological Seminary, Columbia, S. C., unfolded the great truths in Romans each morning in the Bible Hour. He addressed pastors and laymen for three mornings on interesting themes—"Should We Preach—Doctrine? Ethics? Personal Problems?"

Dr. Roland Matthies, veterans' administrator at Wittenberg College, Springfield, gave careful attention to our returning veterans in three lectures, and then turned to the layman's appreciation of his pastor's voice, finishing up with a discussion of some legal problems in congregational administration.

Miss Mabel Minser of Versailles spoke to the mission study classes on "Africa," and shared time with Miss Mary Heltibridge, returned missionary from Japan,

August 22, 1945



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who expanded this challenging subject. Mrs. Fred C. Wiegman of Akron developed the home study book before the large group of women on "Uprooted Americans."

Pastor Ralph W. Loew of Holy Trinity Church, Buffalo, N. Y., and the Rev. Reginald W. Deitz, staff member of the Parish and Church School Board, Philadelphia, and Dr. L. Grady Cooper, missionary on furlough from China, proved able leaders for the large number of junior

high and senior high school young people.

The Rev. James L. Keyser, chaplain at the Boys' Industrial School, Lancaster, Ohio, taught a large group of intermediates and led them in workshop activities.

Mrs. Mabel B. Fenner, former member of the editorial staff of the Parish and Church School Board, co-operated with Mrs. Leonard Echols of Columbus in demonstrating work with the junior age teachers and leaders. Mrs. James L. Keyser of Lancaster and Mrs. George F. Weissling of Wapakoneta, and Mrs. Walter E. Bradley of Findlay, taught the primary and beginners respectively.

Mr. O. L. Grender, director of music at the Academy High School, Erie, Pa., directed the senior choir in the Lutheran Church Music Institute, while Mr. William Engelke of Toledo led a large youth choir. Pastor Frederick M. Otto of Fremont, and dean of the music section, was in charge of the junior choir and discussions in music practices in the home church. The three choirs presented a choir festival Friday evening and provided music for the Sunday worship.

"The Administration of the Church School" was well presented by an experienced Dayton pastor, the Rev. Howard L. Pospel of Westwood Church.

General Addresses and Recreation

Assembly addresses were given by Dr. Matthies, Pastor Carl A. Driscoll, director of religious education and young people's work in synod, Mr. Grender, Dr. Cooper and Pastor Loew.

A delightful reception was sponsored Thursday afternoon by the Women's Missionary Society of Ohio for all women. This was under the personal direction of Mrs. Paul Knauss, president.

On Youth Night the sound motion picture, "The Power of God," was shown.

Sunday school was conducted under the leadership of Mr. Leonard C. Echols of Columbus with an attendance of 363. A much larger audience attended morning worship when Dr. Schmidt spoke on "Specialists in the Impossible."

Five missionary cottages housed nearly 100 young women, this project being under the direction of Mrs. John E. Slater of Toledo.

Miss Helene Harder, returned missionary from Japan, now a parish worker in Sunbury, Pa., and the Rev. Joseph W. Frease, executive secretary of the Luther League in America, were visitors.

Tentative plans are pointing toward holding the silver anniversary of the summer school in Ohio during the first week in July at Lakeside in order to provide

more facilities for housing and meeting.

The recent program was planned and personally supervised by the synodical committee, comprised of the Rev. Herman L. Gilbert of Mansfield, chairman; the Rev. Walter E. Bradley of Findlay; Mr. Linton; the Rev. Joseph M. O'Marrow of Norwood; and the Rev. E. R. Walborn of Columbus. Mr. George L. Hinkley, synod's treasurer, again served as an efficient registrar.

The Lakeside Lutheran made its daily appearance to keep the enthusiastic school informed.

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We Know Our League

(Continued from page 24)

cided to follow the grading of the church schools, and three age-groups were organized, Intermediates (aged 12-14), Seniors (aged 15-17), Young People (aged 18 and over).

Literature and topics systems are provided for each group. At present we are following the Senior topics system in THE LUTHERAN because so many young folks are away in war service. In most churches, seniors and young people are meeting together for the present.

While there are three groups, there should be one Luther League in each congregation with general officers. Age limits should be respected so that each year there are promotions from one group to the next older. Ideally, the young people will in due time be promoted into the Women's Missionary Society and the Brotherhood.

Let us plan to instruct our members in the League. We want them to know their League and love it. This will assure an ever increasing current of young life into the church with each passing year.

The League has a home office with secretaries ready to answer your letters. For information write **The Luther League of America, 1228 Spruce St., Philadelphia 7, Pennsylvania.**

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To LEADERS: Topic date, *September 2.*
Next topic, "*We Set Our Goals.*"

OBITUARY

The Rev. William H. Berry

The Rev. William Henry Berry was born December 29, 1867, and died July 29, 1945. He was active in the gospel ministry for fifty-two years, having been ordained to the ministry October 7, 1891. He lived in retirement the past two years, spending the time with relatives in Staunton, Va., and Terra Alta, W. Va. His education was received at Roanoke College and Gettysburg Theological Seminary.

Pastor Berry served the following pastorates: Bruceton Mills, W. Va.; Surprise, Nebr.; Massillon, Ohio; Aurora, W. Va.; Morgantown, W. Va.; and Glenside, Pa. He also served one year as a navy chaplain during the first World War.

He was married to Miss Venitia Feather, September 29, 1893. To this union one son was born, Darwin. He was killed in action in France during the first World War. Mrs. Berry was called from this life October 20, 1939.



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Summer Session Begins June 6

Fall Term Begins September 11

The funeral service was held in the Methodist Church of Terra Alta, W. Va., July 31, in charge of the Rev. Roy J. Meyer of Wheeling, assisted by the Rev. W. Roy Hashinger, president of the Synod of West Virginia, and J. C. Buckley, D.D., Methodist minister of Terra Alta. Burial took place in the Terra Alta Cemetery. Roy J. Meyer.

The Rev. William A. E. Schewe

After an illness of several weeks the Rev. William A. E. Schewe, supply pastor of St. Mark's Church, Wilkes-Barre, Pa., entered into life May 30.

Pastor Schewe was born in East Prussia in 1866 and received his education at the University of Koenigsberg. The death of his father interrupted his preparation for the ministry and he joined his brother who had established himself in business in New York. During the Spanish-American War Pastor Schewe served in the U. S. Hospital Corps and was discharged with the rank of sergeant. Not until 1911 was he in a position to realize his ambition to study for the ministry. He entered Hartwick Seminary and was ordained in 1914.

His first charge was in Hamburg, Canada. In 1918 he accepted a call to the First German-English Lutheran Church of Wilkes-Barre, Pa., and served until his retirement from the active ministry in 1943. When St. Mark's Church in Wilkes-Barre became vacant, and wartime conditions made it difficult to secure a new minister, Pastor Schewe consented, in spite of his advanced years, to act as supply pastor. He was the dean of Lutheran pastors in Wilkes-Barre, highly regarded not only by his parishioners but by the community at large. For many years he was post chaplain of the Veterans of Foreign Wars and served repeatedly as president of the North Branch Conference

of the Susquehanna Synod and the Wilkes-Barre-Scranton Pastoral Association.

His theology was warm, personal and sincere, never an end in itself, but always a means in the service of his Lord. He loved people and understood them; and men were better for having known him. The sincerity of his convictions and the unselfishness of his personal life made him a truly pastoral character.

Funeral services were held in St. Mark's Church, Wilkes-Barre, Pa., June 1. E. E. Fischer, D.D., president of the Ministerium of Pennsylvania, preached the sermon and the Rev. Harold G. Deisher, president of the Wilkes-Barre Conference, conducted the service. Interment took place in Afton Cemetery, New York.

Pastor Schewe is survived by his wife. August 8, 1945.

Carl J. Schindler.

BOARD OF FOREIGN MISSIONS HEAD-QUARTERS IN NEW YORK

The address of the Board of Foreign Missions of the United Lutheran Church and also "The Foreign Missionary" will be changed September 1, 1945.

The new address will be 231 Madison Avenue, New York 16, New York.

Please make this change on your Exchange List.

Fred J. Fiedler, Sec.

CHANGE OF ADDRESS FOR YEAR BOOK

All changes of address in the clerical and congregational directory for the ULCA Year Book must be in ULCA Secretary Greever's hands not later than September 4 in order to appear in the coming Year Book.

(Signed) W. H. Greever, per Mabel Groneberg, 231 Madison Ave., New York 16, N. Y.

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