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Old Friend

JESSE ENTERED the kindergarten and raised his hand in friendly greeting to the picture in front of him. "Hi, Jesus," he said.

Then he turned to the group and said, "That's old Jesus. He's my old friend."

Sacrilegious? Irreverent? No! Sister Marie Stork could tell that much. There was love in Jesse's eyes as he spoke. Nevertheless, she was curious about the meaning of his remark.

"So YOU THINK Jesus is old?" she asked.

"Jesus is old," Jesse replied. "Look how long ago he was born."

"And you also said Jesus was your old friend?" queried Sister Marie.

Jesse grew serious. "Yes, he's my old friend 'cause he's been my friend ever since the day I was born," he answered.

LATER SISTER MARIE happily told of this incident and commented, "It's so good to see a child come to that point in his religious faith when he fully grasps the fact that Jesus wants us to be on speaking terms with him, treat him in all ways as our first and best friend."

And as Sister Marie concluded I couldn't help wondering how many adults with love in their eyes and faithful conviction in their voice can say with Jesse, "He's my old friend because he's been my friend ever since the day I was born."

—KATHERINE BENION

The LUTHERAN

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THIS WEEK in *The* LUTHERAN

- U.S. RACE TENSIONS AGITATE ASIANS** - By Roland E. Wolseley 12
An American in India must answer embarrassing questions
- THE SITUATION FROM ABOVE** - - - - - By Joseph Sittler 17
Third in a series of meditations on the Exhortation
- SEAGOING CIRCUIT RIDER** - - - - - By James A. Ryberg 19
Former Pennsylvania pastor is chaplain of a destroyer squadron
- "AND THEN COME THE ELEPHANTS"** - - - By Ralph W. Loew 22
- POOR WOMAN WHO IS RICH** - - - - - By J. R. Brokhoff 23
- TOO MANY PEOPLE ARE ALWAYS HUNGRY** - By Norris E. Dodd 24
There are more mouths to feed today, and less food

NEWS

- Church in the News** - - - - - 4
- World News Notes** - - - - - 10
- Washington: Court Reform** - - - - - By Robert E. Van Deusen 11
- News in the Churches:**
- | | | | | | |
|----------------|-----------------|----|--------------------|-------------------|----|
| Central States | - P. C. Wiegman | 38 | N. Y.: Long Island | - W. R. Fuhlbruck | 35 |
| Michigan | - C. G. Steele | 39 | Buffalo, Rochester | - H. A. Bosch | 36 |
| New Jersey | - R. I. Shockey | 40 | Ohio | - E. R. Walborn | 41 |
| | | | Pa.: Harrisburg | - Viggo Swensen | 43 |

FEATURES

- Five Make a Family: Help Needed** - - - By Margaret A. J. Irvin 27
- A Christian Dictionary: "Prophet"** - - - By Philip R. Hoh 29
- Personal Problem Clinic** - - - - - By Earl S. Rudisill 30
- Books** - - - 32 **Letters** - - - 34 **In Conclusion** - 50

COVER PICTURE. In First Church, Greensboro, North Carolina, Mr. and Mrs. Edward S. Schenk and their four children are shown at worship. Picture was featured in campaign to emphasize religious significance of Thanksgiving. Rev. Samuel L. Sox is pastor of First Church.

THE CHURCH IN THE NEWS

Fourteen per cent more for ULC

United Lutherans had paid attention to insistent appeals for larger 1954 offerings. "Stewardship" was the word that echoed across the church every week of the year. One stewardship result in 1954 was a 14 per cent increase in the amount given for ULC boards and agencies. Total received for the United Lutheran Church budget was \$5,752,788.

Progress in giving has been steady and substantial for a dozen years. In the last half-dozen years contributions toward the ULC budget have been:

1949 —	\$3,162,776
1950 —	3,986,885
1951 —	4,392,933
1952 —	4,640,528
1953 —	5,047,442
1954 —	5,752,788

Goal in 1954 had been \$6,007,590. The 32 ULC synods came close to meeting it in full. Offerings received through Jan. 20, when 1954 records were closed, were 95.8 per cent of the goal.

About 40 per cent of the amount received has been spent on establishing new congregations in the United States and Canada. Twenty-five per cent was for overseas missions.

Nineteen synods met quota

There were heroic efforts in most United Lutheran synods in 1954 in meeting ULC apportionments. Lutherans in New York and New England increased their ULC gift a dollar apiece, from \$5.11 per member in 1953 to \$6.10 in 1954, which put their synod in the 100 per cent group for the first time in five years.

The Ministerium of Pennsylvania, oldest and largest of the synods, gave the ULC treasury two-thirds of its income

each month, which produced a serious deficit in its own \$514,387 synodical budget. The Ministerium raised its ULC contribution from \$4.03 per member in 1953 to \$4.83 in 1954, considerably short of the \$6.10 per capita average on which the ULC goal was based.

Michigan Lutherans led the 1954 list, increasing their ULC giving from \$5.91 per member in 1953 to \$7.27 in 1954. Nineteen synods reached 100 per cent or more, Dr. Edmund F. Wagner reported to the United Lutheran Executive Board on Jan. 26.

SYNOD	Received	%
Michigan	\$ 58,635.78	119.10
Northwest	403,243.76	113.44
Rocky Mountain	30,392.18	113.39
Florida	21,914.25	108.79
New Jersey	206,257.45	108.43
Iowa	97,063.45	108.07
Central Penna.	914,575.34	106.37
Maryland	269,024.87	102.24
Georgia-Alabama	33,964.34	102.19
Ohio	426,164.15	101.51
Pittsburgh	442,905.80	101.18
South Carolina	134,579.00	100.04
Kentucky-Tennessee	31,282.00	100.
New York and N. E.	585,014.00	100.
North Carolina	189,873.00	100.
Pacific	40,188.00	100.
Pacific Southwest	103,522.00	100.
Texas-Louisiana	30,959.00	100.
Virginia	110,029.00	100.
West Virginia	25,790.82	97.49
Indiana	105,548.96	94.81
Illinois	239,986.03	91.59
Central States	197,023.98	90.22
Mississippi	3,065.09	81.78
Penna. Ministerium	835,449.26	79.41
Canada	100,336.52	72.46
Caribbean	8,600.65	69.31
Nova Scotia	10,228.59	61.70
Wartburg	49,670.34	61.30
Western Canada	21,492.35	41.38
Slovak Zion	14,650.14	29.15

Icelandic	3,345.22	27.66
Children's Program	8,013.94	
	<hr/>	<hr/>
	\$5,752,788.26	95.76



ULC TREASURER EDMUND F. WAGNER
A good report

Lutheran World Action goal reached

United Lutherans went well beyond 100 per cent of their 1954 goal for Lutheran World Action—the international program supervised by the National Lutheran Council. ULC quota had been \$1,225,106. Amount contributed was \$1,383,849.98.

There was a lag in LWA giving until almost the end of 1954. Contributions picked up dramatically in the last few weeks of the year. The New York and New England Synod led in World Action gifts, contributing 126.3 per cent of the amount asked. The Michigan Synod was second, 123.6. Only two synods were short of 100 per cent.

Tide turning on secularism

Americans have learned that they can't live without serious concern regarding God, Prof. Richard Niebuhr of Yale Divinity School was convinced. In a

continent-wide survey, principally to study problems of theological education in America, he noted that there is a deep-running trend toward "interest in the Christian faith."

It isn't merely on the surface, such as juke boxes that play "Talking to the Man Upstairs," said Dr. Niebuhr (brother of Union Seminary's Prof. Reinhold Niebuhr). There is a good bit of "fright religion," he said, among people who consider Christianity as something useful "to preserve western civilization."

But "there is something deeper. The people want to know about the meaning of life. The tide of secularism has run out."

There has always been, Dr. Niebuhr said, "a deeply religious strain in American life. It is something that has always been there. And now it is coming to the surface."

He said he had "noticed a change in the climate" at Yale and other universities. "Students are interested in finding out more about theology."

Comic book crusade

Half of the state legislatures in the U.S. had bills on their dockets this month aimed at the sale of comic books which feature sex, horror, and crime. Two bills were introduced in the U.S. Congress to curb mailing privileges of indecent comic books. In most areas, church organizations sponsored the efforts to get the comics under control.

Three newsstand operators were arrested in Jackson, Mississippi, on charges of violating a city ordinance against sale of indecent books. The city code outlaws publications "reasonably calculated to terrify and produce lasting fears in the minds of children" or which create "disgusting, obscene, lewd, lascivious, filthy, or indecent thoughts."

Pastors of Protestant and Roman

Catholic churches united in Troy, New York, in forming a committee to assist Mayor Edward A. Fitzgerald in checking on objectionable publications. "We have looked in vain for concrete evidence of the promised self-censorship by publishers and distributors of comic books and other publications," the mayor said.

First books bearing the seal of approval of the new self-censorship office of the Comics Magazine Association of America went on sale Jan. 3. The association selected Charles P. Murphy as administrator of the censorship code. In 440 books scheduled for 1955 publication, Mr. Murphy reported, he had required changes in 5,656 drawings.

Beer and bingo

Temperance crusaders were busy in most state legislatures this month in seeking laws to curb the sale of alcoholic beverages. A local option bill, requiring counties to vote whether to be wet or dry if 15 per cent of the voters demand a referendum, was introduced in the South Carolina legislature. Iowa and West Virginia legislators were asked to consider bills limiting the sale of beer.

Half a dozen state legislatures were prodded this month to pass bills permitting churches, fire companies, veterans organizations to sponsor bingo games. Delaware's Governor J. Caleb Boggs recommended a constitutional amendment legalizing bingo, and scores of Protestant clergymen expressed their opposition. A bingo bill was introduced in the Indiana legislature.

In New Jersey bingo was legalized last year. In eight months the receipts in 11,117 games were \$6,754,519, with \$1,892,882 receipts in raffles. The legislature is being pressured to relax limitations on prizes.

Protestant Episcopal Bishop Horace Donegan of New York City joined the

forces protesting bingo proposals which are before the New York legislature. "The state has no business," he said, "offering to the church a special exemption from moral restrictions imposed on the citizens generally."



BISHOP HORACE DONEGAN
No gambling in church

Presbyterian merger must wait

A new attempt to unite three Presbyterian denominations cannot be attempted before 1957. Friends of the plan for merger of the Presbyterian Church USA, Presbyterian Church US, and United Presbyterian, may decide to wait considerably longer, after the rough defeat the merger plan received in January.

The merger was beaten in two-thirds of the southern presbyteries which voted on it. To put the plan in effect, a favorable vote was needed in three-fourths of the presbyteries. "The church will be taken from under our feet," said Dr. Andrew R. Bird, in urging the Potomac Presbytery to decide against merger. He is minister of a Southern Presbyterian church in Washington, D. C.

Chief suspicion regarding the merger was that the Southern Presbyterian Church would be engulfed in the much larger Northern Church.



DR. HENRY J. WHITING

National Lutheran Council's new executive secretary of the Division of Welfare took office Feb. 1. Dr. Whiting had been director of Lutheran World Federation department of World Service at Geneva

Baptists study organizational structure

Compared with the American Baptist Convention, the United Lutheran Church in America had been compact and centralized even before a Commission on Organizational Structure made 119 proposals for tightening up the church government at the ULC convention last October.

Northern Baptists have two home mission and two foreign mission societies. Each congregation decides what it believes and how it manages its affairs. The Minnesota Baptist Convention decided in 1946 to withdraw all support from projects of the American Convention. It has taken court action to prevent a newly or-

ganized group from calling itself the Minnesota Convention of American Baptist Churches.

Baptists began in mid-January to study an extensive plan of reorganization drawn up for them by the American Institute of Management. The denomination's general council agreed to favor "a reorganization of the structure of the convention, its boards, councils, committees, co-operating organizations, associated organizations, and affiliated organizations."

Baptists said they don't intend to give up their freedom, which has been "the rallying point around which the convention has been built and held together over the years." But they hope to increase their efficiency. All religious denominations tend to be inefficient in operation according to modern business standards and practices, the Institute of Management told them.

Mrs. Morton answers Mrs. Knight

Half the radios in England were tuned in to hear a minister's wife, Mrs. Jennie Morton, reply to Mrs. Margaret Knight who had made two atheist speeches on a British Broadcasting Corporation network.

A child can be taught not to knock other children around by telling him that "he wouldn't like it if other people did it to him," Mrs. Knight claimed. "But talk about the loving purpose of God," she said, "is a bit beyond him."

Mrs. Morton replied that "a child can grasp the idea that God's family includes people everywhere." She said that a child who is taught that he is "a child of God in God's world among God's other children" is best prepared to live a life of love. She said the morality of unbelievers "makes men fastidious rather than loving and resourceful." Unbelievers are in greater danger of self-righteousness than believers.

Mrs. Morton refused to agree that "the climate of thought" is increasingly hostile to Christian belief. Scientists of today are much less sure than scientists of the nineteenth century, she said, in believing that scientific methods can disclose the realities of the universe.

Lutherans go south

A handful of Lutheran ministers are entering Central American and South American countries where there had been none before, Dr. Stewart W. Herman reported to the National Lutheran Council. He is executive secretary of the Council's Division of Lutheran Cooperation in Latin America.

As a small number of pastors reached North America early in the eighteenth century to minister to scattered Lutherans in the New World, missionaries are arriving in South America now. The Rev. Odd Knaevelsrud of Norway, said Dr. Herman, arrived last month in Quito, Ecuador, to organize Scandinavian and German Lutheran groups. There was a problem in getting an entry visa for Ecuador, but it was solved.

The Rev. Ake Kastlund settled in Mexico City in December, and found 150 Scandinavians ready to organize a congregation, said Dr. Herman. Temporarily he will minister also to several thousand Germans whose pastor, the Rev. Fridrich G. Frauenstadt, died in November. A circuit-riding pastor for Central America, where Lutheran groups are organizing in Honduras and San Salvador, is needed soon.

School crisis in South Africa

South Africa's white-man government moved forward this month with plans for cutting down the quality of education offered to black men. The Bantu Education Act, limiting the type of training to be given Negroes, puts Protestant and



DR. STEWART W. HERMAN
History repeats

Roman Catholic missions in serious difficulty. Most mission-owned schools operate on government subsidies (as United Lutheran mission schools operate in British Guiana).

Roman Catholics said in January that they will raise \$750,000 a year to operate 750 mission schools free of government control. Archbishop Denis E. Hurley said the church will "never abandon its schools to a system of state monopoly." He said the "church insists that the right of parents to choose the kind of education they want for their children is a God-given right."

The Norwegian Mission Society decided to surrender control of its primary schools in Zululand and Natal to the South African government. "As missionaries, we cannot close our schools, as we have been called by God to serve him among the Bantu people," the society announced. "We deeply regret that we have to hand over control."

Church of England missions have

agreed to lease schools to the government in some areas, and close them in others. The Anglican diocese of Johannesburg plans to open 14 "church family centers" to offset the loss of 23 mission schools. Only the Dutch Reformed Church favors the government racial policy.

Churches can be interracial

There isn't much objection when a few nonwhites are accepted into membership in American Protestant churches which had formerly been all-white. This was reported to the National Council of Churches by the Rev. Alfred S. Kramer who conducted a survey in the United Lutheran Church, Congregational Christian Churches, and Presbyterian Church USA.

In 405 congregations, totaling 237,000 members, 26 white people resigned when colored people joined. These churches have 6,422 nonwhite members.

Several dozen ULC congregations received Negro members for the first time during the last year, without publicity and without debate. Episcopal churches in the U.S. now have 71,000 Negro members, it was reported in December. Ten years ago the number was 54,000.

Southerners discuss school segregation

There was quiet talk among churchmen in 17 Southern states as U.S. Supreme Court regulations on school segregation were awaited. "Level heads and wise thinking" will be needed, Bishop C. C. J. Carpenter told Alabama Episcopalians. "This is a time for neither frenzied action nor lethargic thinking," he told a diocesan convention in January.

The Texas Council of Churches said in January that "we recognize the role of the church to apply Christian foresight, patience, and forbearing understanding as these new adjustments are made."

Lutherans arrange intercommunion

Lutherans of Sweden may receive communion in congregations of the Church of England, and Anglicans are welcome to commune in Swedish churches. Full intercommunion of the two churches was "definitely confirmed" by the Church of England's Canterbury Convention.

Swedish pastors, when opportunity arises, will be privileged to preach in congregations of the Church of England. Basis of the agreement is that the Church of England recognizes the validity of the apostolic succession of the Swedish Church. There was no break in the continuity of church government at the time of the Reformation. Roman Catholic bishops became the bishops of the Lutheran Church.

Intercommunion of the Church of Denmark and the (Presbyterian) Church of Scotland has been recently negotiated. Danish bishops said they saw no reason why members of the two churches should not partake in joint communion.

And so forth

Guest on Columbia Broadcasting Company's radio show, "Make Up Your Mind," on Feb. 4 (11:30 A.M. EST) will be ULC President Franklin Clark Fry. Dr. Fry will give advice to a boy who keeps for himself the money given him to put in the church collection . . .

A tavern operator in Fort Worth, Texas, complained to the city council that ministerial students, preaching in front of her tavern door, are keeping out customers. "I'm a church member myself," said Mrs. M. E. Johnson, but "don't think the churches should interfere with my business" . . . School days begin with a moment of silent prayer in three Toledo high schools. About 4,000 students bow their heads when the signal is given. "It helps to start the day right," said one of the teachers.

World News Notes

No Hope for Russian Christianity

A GERMAN who has returned from a Russian concentration camp has formulated his opinions on the Russian people and on the future of communism in a booklet that has caught the attention of the German press. The outlook is bleak for the Christian faith, according to the author, even if the police state collapses.

Prof. Wilhelm Starlinger spent six years in Soviet prison camps. During his detention he talked with many former leading Communists who had fallen in disgrace. He has now returned to West Germany and published his observations in a booklet on the "Limits of Soviet Power."

THE SOVIET PEOPLE, Prof. Starlinger says, can be divided into three social classes. There is the laboring class, that can be shifted and molded at will, the middle class of former peasants who have not yet been collectivized, and the leading classes of intellectuals, officials, and officers of the armed forces.

Working people are concerned "only with survival," Prof. Starlinger says. They take no interest in politics because they have learned not to believe anybody. They have no intellectual aspirations. Religious expressions, which can still be found among older people are "limited to emotional outbreaks and a clinging to traditions."

The peasants have only one desire: to return to their land and own it. It is the one group in which a "Christian-national tradition" is still alive, but this tradition "has its roots only in the craving for property."

AN URGE TOWARD spiritual independence, which may become dangerous to communism "as we know it today," can

be found only among the leaders. There are spiritual tensions under the surface.

But "there is no sign of an awakening of Christian ideas, and it is highly doubtful whether there will be any religious revival in the foreseeable future." What religious life there is in Russia today, the author warns, is of no consequence. The church is "manipulated by the regime," without independent leadership.

Foreign visitors who say they have seen crowded churches should be considered as ill-informed, says Prof. Starlinger. These visitors have seen only a few famous places of worship. What is happening in a prominent church in Moscow has no bearing on the life of the churches throughout the country.

The number of churchgoers, as compared to the total population, is tiny. Those who attend services do so for the sake of a tradition "whose meaning is of a purely superficial nature. And even these services are manipulated by the Communists."

The government steps in with extreme severity wherever Christianity makes an attempt to gain leadership, Prof. Starlinger writes. Those who have openly defied communism, risking imprisonment and, frequently, death, have done so not because they were convinced Christians but because they were "blind and fanatical Russian nationalists."

There is little hope for the future, the author says. Anti-Communist nationalism may force the present rulers out, but not to restore Christian faith.

PROF. STARLINGER's report differs from descriptions given by recent visitors to Moscow, who say a half-dozen new churches were opened in the last six months and that attendance at the Christmas services was the largest in 30 years.

THE PRESIDENT'S "State of the Union" message at the opening of each session of Congress has become entrenched in national tradition. A new proposal is that the chief justice of the Supreme Court should be invited to address Congress on the state of the judicial system.

The idea was suggested last November by Deputy Attorney General William P. Rogers. It received such favorable publicity and gained such wide support from judges, lawyers, and legislators, that it will be formally proposed at this session of Congress. If both houses of Congress approve, a new tradition will be launched.

Those who favor the proposal say that Congress should be informed of conditions in the judicial branch of government as well as the executive branch. The pressure behind the idea lies in the fact that many of the courts are bogged down in delay and inefficiency which could be cleared up by legislative action.

Handicaps

THESE ARE SOME of the conditions which Chief Justice Warren would probably report to Congress:

1. The federal courts are seriously handicapped by lack of funds, too few judges, and delays in appointing new judges.

2. In some districts the backlog of cases is so great that there is a time lag of three to four years in getting cases tried.

3. While most federal judges devote full time to the bench, some are kept by age, illness, or just plain indifference from carrying their full load.

4. Refusal of some courts to adopt modern methods such as pre-trial procedures keeps them from catching up with their backlog.

5. Delay in trying cases has led to the practice of bypassing the courts and setting up private legal commissions to arbitrate civil disputes.

6. Unrealistic setting of district boundaries has resulted in some courts standing idle while neighboring courts are clogged with pending cases.

7. The U.S. Judicial Conference, which sets up the budget for the courts, is too conservative in its requests for more money and more judges.

Until 1939 the attorney general was the official spokesman and champion of the courts. But because the Justice Department was one of the chief litigants before the courts, it was decided to separate the judicial branch entirely from the executive branch. To handle judicial affairs, an independent Administrative Office of U.S. Courts was established.

Since then, the courts have had a separate budget, which cannot be touched by the Budget Bureau. It is drafted by the Judicial Conference (the chief justice and the chief judges of the circuit courts) and presented to Congress along with recommendations for additional judgeships and remedial legislation. But Congress is free to ignore the recommendations and cut the budget. Last year a conservative judicial budget was slashed a million dollars.

If an address to Congress by the chief justice would dramatize the need for a major overhaul of the court system and the responsibility of Congress for appropriating adequate funds, it would be of great value. Our courts are the cornerstone of American freedom; but freedom can suffocate while waiting for the courts to function. Justice delayed is often justice denied.

—ROBERT E. VAN DEUSEN

U.S. Race Tensions Agitate Asians

By ROLAND E. WOLSELEY

In India and elsewhere distorted ideas about Negro-white relations in America require constant explanation, apology

NO MATTER WHAT they may represent, no matter how remote they may be from the race problem, Americans in India, Pakistan, Ceylon, Burma, and other countries in Asia always are asked questions about the relations between Negro and white in the United States.

My main assignment while in India for 14 months was to teach and practice journalism, not sociology or anthropology. My public speeches were about the press of India or of the U.S., or about the American educational system. I could be sure, however, that after I had concluded my presentation of a lecture the first question would be one of these:

"You Americans talk a lot about democracy, but when are you going to treat the Negro people of your country democratically?"

"Are the Negroes of America any better off than they used to be?"

"What are you doing about the race problem in America?"

"Is it true that you lynch hundreds of Negroes in a year in America?"

SOMETIMES THE QUESTIONER put sarcasm into his voice. Sometimes he (it was just as likely to be a she) was clearly belligerent and asked the question, not in search of an answer, but just to em-

barrass me. On a few occasions the questioner asked about other matters and the line became clear enough. These were not always friendly enquirers. Some were Indians who followed a line which members of the Communist parties of the world have been told to pursue. A few times my hosts later were able to identify certain of these questioners as ardent members of India's small but noisy Communist group.

More often than not, however, the subject of racial tension in the U.S.A. was raised by persons who were hoping to hear that we are making headway in solving the problem. They wanted facts from a person who was fresh from a country about which they had only second-hand information. Whoever the questioners and whatever their motives, I noticed that anti-Semitism was rarely mentioned, probably because it is not an issue to which India has been related. Indians also realize, as many Americans do not, that anti-Semitism is not actually a matter of race. Nor can I recollect a single question about discrimination against the Chinese, Japanese, Koreans, and other Oriental peoples against whom we certainly have discriminated. The focus is all on the Negro.

THE QUESTION—whatever its source—was always embarrassing. Honesty required admission that despite our principles and our easy worship of the theory of democracy, we had not brought an end to discrimination and the attitude of

Dr. Wolseley is professor of journalism at Syracuse University and recently spent 14 months in India as a Fulbright lecturer. He is author of Interpreting the Church Through Press and Radio.

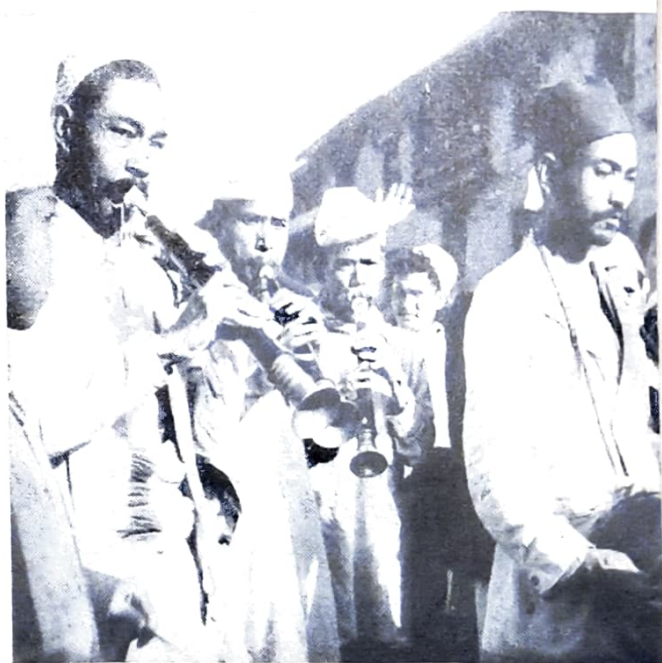
domination by the white people. Indian Christians who asked about race in America were more difficult to answer than were Hindus or Moslems, because Indian Christians expect so much more in the way of Christian behavior.

After a few question-and-answer periods I decided that more good could be done by admitting faults of the past, describing efforts to improve racial relations, and asking for patience and understanding by drawing a comparison with India's own difficulties in eradicating the caste system, than by trying to argue that we were completely in the right.

"You in India who are trying to do away with caste distinctions know what a slow process that is," I said. "So you will know why we in the United States are moving so slowly in getting rid of racial discrimination."

ONE DAY I RECEIVED a telegram from the United States Information Service offices in Bombay informing me that Hodding Carter, the Pulitzer Prize winning journalist from Greenville, Miss., was to visit Nagpur while touring India. Nagpur is where I lived while in India on my Fulbright lectureship. I was asked if I would arrange speaking dates for him in that city of nearly 500,000 people. Carter, a novelist, is also publisher of the Greenville *Delta Democrat-Times*. Most important for our point, he has won honors for his liberal attitude in the problem of relations between races in the South. He is a Southerner of long standing. I was eager to co-operate because here was a more experienced analyst of the American situation regarding race. He was sent by the State Department to tour Southeast Asia especially to speak on this touchy problem.

Before the Nagpur Forum and other local groups, including classes of my own students at Hislop College, Mr. Carter



OLD AND NEW IN INDIA

Modern textile mill (above) symbolizes industrial progress, while street band (below) carries on old customs in Asian land

spoke frankly about the racial situation at home. Far more competently than I could have done, he traced the origins of our racial conflicts. This information was intensely interesting to his audience, for the people of India identify themselves with the United States closely in many ways, but particularly in our early history. They remind Americans that we,

too, won our freedom from Great Britain; that we, too, had a revolution, albeit a more violent one than theirs; that we have gone through the growing pains India now is experiencing.

CARTER ALSO ADMITTED our sins in treatment of Negroes and then gave details about the improvement that can be reported—great employment opportunities, opening of educational doors heretofore closed, accomplishments of and recognition for such men as Dr. Ralph Bunche. He also described the organizations of white people who support the Negro in his battle for equality.

When the question periods came around the very same ones that had been fired at me in the same forum and at other sessions elsewhere in India were put to him, just as if I and other American visitors had never answered them. He replied far more authoritatively than I had, but I noted that he, too, relied heavily on the comparison with India's troubles over its caste system.

During our short acquaintance I learned from Carter that the questions he had encountered at Nagpur were much like those being voiced in other cities he already had visited, and his answers were about the same. After my return to the U.S.A. I noted that Saunders Redding, the American Negro teacher and novelist, in his book, *An American in India*, had had a similar experience. Unlike Carter, however, he had been considerably upset by it.

CALLING ATTENTION to India's own painful problem of caste and untouchability appeared to me as a strategem that merely shifted the spotlight. It was, to be sure, successful at times in gaining greater understanding of us and explained our slowness in getting results. It engendered patience where patience

might not have existed before.

But it did not free Americans of responsibility. Persistent and acute questioners reminded us of that. Two wrongs do not make a right, as one of them reminded me, and he asked, "Do you think what you are doing in America is enough?" Of course it wasn't enough. The Americans thus put on the spot usually admitted that and added that they were hoping for more progress.

WE GOT IT in the spring of 1954 when the Supreme Court handed down its decision about segregation in public schools. In India this was a far more convincing piece of evidence about our intentions and hopes than any number of State Department or Fulbright speakers, Negro or white. The Voice of America quickly took full advantage of it and informed at least that part of the world that can or may listen. This great news was widely spread in India. What was the result?

People friendly to the U.S.A.—or disinterested, which is the more common position—rejoiced. Enemies of the U.S.A. were disconcerted, and sought to describe the decision as mere window dressing. When people later heard reports of violence resulting from the decision, of the defiance of it, of the antics of Bowles and his National Association for the Advancement of White People, much of the good of the Supreme Court's action was lost. Communists in particular had new evidence to support their contention that white people of the U.S.A. have really not changed in their basic attitudes toward people of color.

The Supreme Court action has resulted in a gain for Americans in Asia and elsewhere, for we never pretended that the decision would receive instant, complete acceptance. The private citizens, civic groups, and government officials who are now co-operating to support the court

decision constitute another powerful argument for Americans who will continue to face hostile questions abroad.

THE PEOPLE OF INDIA, like all people whose skin color is not white, are deeply concerned about the welfare of American Negroes. There is a ready-made, automatic sympathy with them and a strong desire to see them more justly treated. It does not take Communist prodding to produce such sympathy. It has existed among educated Indians for years.

Racially, Indians are Dravidian and Aryan, not Negro in origin. Many, however, have suffered mistreatment from white people not unlike that experienced by Negroes. Sometimes this came from their own former British rulers, sometimes in Africa, and sometimes in the United States, when they have come on tours or to study. A Syracuse University graduate student, an important educator in India, while on a trip to Florida last fall, was taken into the Negro YWCA by a taxi driver and into the segregated

railway station dining room until her *sari* made a waitress wonder just where she did belong.

MOHANDAS GANDHI, who determined so many of the social attitudes of the modern Indians, helped set their minds about the race issue. It must be noted, however, that relatively few Indians think about it. About 85 per cent of the 360 millions in India are illiterate. Most Indians are too absorbed by the struggle for survival to ponder the race problem at home or abroad. Gandhi's own sharp feelings came from his experiences in South Africa where he encountered race discrimination. He was nearly lynched during his 18-year struggle in Africa in behalf of the Indians who lived there.

Jawaharlal Nehru, Vinoba Bhave, and other Indian leaders have continued the fight for abolition of discrimination within India. With such leaders and traditions, people of India who are race-conscious are just as concerned over the white-colored problem as they are about



STUDENTS IN INDIA

Scholars leave for home after day's classes at Haldwani

the horrors to be expected from scientific warfare, which also troubles them greatly.

THEY LOOK NATURALLY to the Christian missionaries for enlightenment and assurance. Usually they get it, but sometimes not. A few American missionaries in India and elsewhere are not free from race prejudice. It is a disappointment to know it, but there have been and still are missionaries in India who lord it over the Indian people much as did some of the British people in Kipling's day, and as did some of the plantation grandees of our own early history. It is a small minority, to be sure, but it is there, and it is not being overlooked by hypersensitive Indians, or by anti-American Indians.

Missionaries, like other people, sometimes acquire unchristian habits and attitudes. Frequently the transgressors are independent missionaries, or representatives of small sects or denominations that have no clear policy, or persons from groups that accept racial discrimination as a dictate from the Bible and sanctioned by Holy Writ.

ANOTHER SOURCE of misunderstanding of the American racial situation is the content of the newspapers, magazines, books, and films received from the United States.

Walk around Connaught Circus, the huge circular shopping center of New Delhi, India's national capital, and stop in at the book and periodical stores. Saunter along Queensway, the wide street that runs into the Circus and is lined on one side by substantial office buildings and on the other by the shaky wooden structures that house refugee shops. Sold by ragged newsboys or by vendors who lay out the magazines along the sidewalk, are six-month-old issues of American magazines for the Negro people: *Ebony*,

Our World, *Color*, and others. These are proud with stories of the achievements of Americans of black skin, but the obstacles they had to meet are noted. There also are reports of injustices practiced on black Americans.

Near them are comic books, all the worst sort we print. When people of color figure in them they usually are in debased positions: the whites are the masters. In neat lines or disorderly piles besides them are hundreds of paper-back books. The majority are westerns, spy, detective, crime, or sex novels, cheap in their ideas, writing, and concepts. In few of these do people of color ever figure with nobility; usually they appear as criminals or fools. Mixed with this literature are a few books by Richard Wright and one or two other recognized, serious American Negro novelists.

Even when the English-reading Indian picks up the air edition of *Time* or *Newsweek*, or old copies of *Reader's Digest* or *Colliers'*, he is likely to see reference to race trouble in America. He sees at the same time inadequate coverage of India's news.

Religious magazines, church publications, and others that express a heightened social consciousness have a very limited circulation, mostly among adherents of the churches to which they are addressed.

The picture of race relations in the United States that is in the mind of a citizen of India exposed to these impressions is hardly flattering to us. That picture will persist so long as our racial scene stays as it is, for our periodicals and movies reflect the dominant group's views. But because the oversensitive Indian and other people of Asia are being goaded by an element of anti-Americans in their country, they get an even worse picture about race relations in America.

The Situation from Above

By JOSEPH SITTLER

**What I am unable to do in freeing myself from sin
God has done for me through the gift of Jesus Christ**

"Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved."

"DEARLY BELOVED . . . come . . . diligently examine . . . find nothing but sin and death."

Now at last, and not until now, am I open and ready for God's blow of sheer grace in Jesus Christ, God's love and God's deed. Now at last the situation-from-below is ready for the church's announcement of the situation-from-above. This moment, this readiness, this summation of the situation-from-below as "sin and death from which we can in no wise set ourselves free." This all is the black stuff into the midst of which the Exhortation drops its explosive and transforming "Therefore"!

Because of my situation, because I have not and cannot state it worse than it is, this "Therefore" of God has its mad, contrasting power. Let me ponder now the weight and depth of cleavage of the liberating blow of God's deed of grace.

This is the third article in a series of four about the Exhortation which precedes the Order for Public Confession. Dr. Sittler is dean and professor of systematic theology at Chicago Seminary.

WHO CAN DO WHAT NEEDS to be done? The situation-from-below must be met by some movement from above, and that liberating movement has got to get "outside of God" as it were. For "outside of" God, who is righteousness and life, is precisely where I am. It has got to move here on earth, in history, among and all involved with me on earth. God has got to do what needs doing, and he must do it in person. For it is between myself and Him that sin is a separation and death an end.

"Therefore, our Lord Jesus Christ!" That will do! For "God was in Christ reconciling the world unto Himself." How God was in Christ is not at the moment the question. The issue is that if God is in Him as Liberator from death, Redeemer from sin, then the One who alone could do what needs doing is now *actually at work doing it!* This deed is big enough for the situation-from-below. This deed is big enough for the bigness of sin and the bigness of death.

Where does God do this? And how far does His action go? God in His deed in Christ does His liberating work *where I am*, in the situation here below. That is what the life and work of Jesus is all about—His baptism, His temptation by the evil one who would displace God, His victorious impact upon the fear and anxiety and crippled lives and self-trapped hearts. Nor is this all. This Jesus-deed of God *became* death for me.

His descent to my situation (. . . hath taken upon himself our nature . . .) swings down, down, down to death, to the point where the ultimate desolation of *my* life is enveloped in the blessed accomplishment that is *His* life. "And when they came to a place called Golgotha, there they crucified Him."

How MUCH more involved with my situation-from-below can God get? The situation from above does not call to, warn, or only agonize over my situation-from-below; *it becomes that situation!* "The Word became flesh and dwelt among us." And not as an insulated visitor whose glory served as a lead plate between Him and the disintegrating fissions of the world's lust and death. But born of Mary, pierced by a spear, laid in a hole in a rock of earth.

Thus does God involve Himself with *me* to the end that I might, by His action from above, be again involved with *Him*. The place of this involvement is the place of the Word—the Word in the form of that ultimate identification with my earthly, common situation, the place of man's desperate earthly need of life's bread and wine. "And to the end that we should more confidently believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper in which He giveth us His Body to eat and His Blood to drink."

Wonderful and amazing is this double movement! The situation-from-above identifies itself with the very bread and wine of every need, of the pathos of transiency and death, to the end that this very bread and wine, now invested with His deed, should become the returning movement of my faith.

"THEREFORE!" (And only now can I know the weight of the loving action that is packed into that word.) "Therefore, who so eateth of this Bread, and drinketh of this Cup, firmly believing (that is, committing his life in trust that it has really happened so, that it is true, and for me) firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life."

He dwelt in us in order that we might dwell with Him in God. He became our desolation that we might become His un-separated fellowship with God. There, in that placement before God, I alone can know the forgiveness of sin, the death of death, the ultimate meaning of this brief and troubled trajet of my life on earth.

Grant me now, O God, Thy holy spirit that the miracle of Thy grace from above in Jesus Christ my Lord may perform the miracle from below, that Thy movement of Grace may create my movement to faith. Amen.



THE ONLY GUILT is guilt against the personal God. "Against thee, thee only, have I sinned, and done this evil in thy sight." We can sin against men and against things only because they are creatures of God. Responsibility is always responsibility to God. Conscience is always the consciousness that we are living under the all-seeing eye of God, and that we shall one day have to give account to Him of all that we have done and said.

—From *Christian Faith and Natural Science* by KARL HEIM (*Harper*)

Seagoing Circuit Rider

By JAMES A. RYBERG

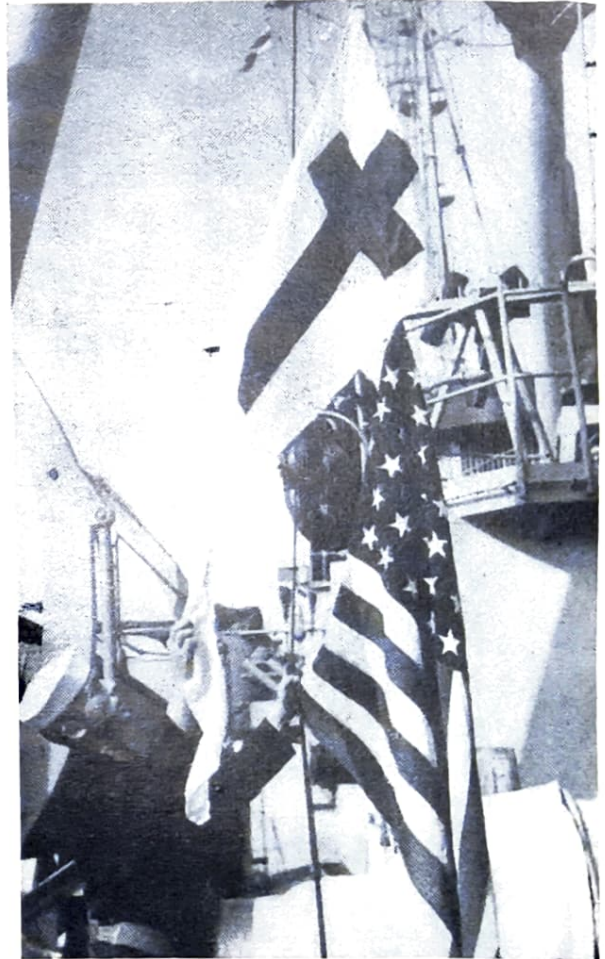
Formerly a parish pastor in Pennsylvania, Chaplain Hershberger spent 26 months in a dangerous ministry to men of the "tin cans"

LIEUTENANT GEORGE M. HERSHBERGER (Chc), USN, rolled out of his bunk and wondered what the weather was like topside. When you're the chaplain of a destroyer squadron in the U.S. Pacific Fleet, whether its rainy or sunny can make a lot of difference in attendance at services—even your own.

Between 0900 and 1400, ship's time (9 A.M. to 2 P.M. for landlubbers), on a typical salty Sunday, Chaplain George would normally visit five ships at sea, conducting five services and preaching a similar number of sermons to a congregation totaling over 2,000 officers and men in DesRon 11.

AS SOON AS THE SEAGOING preacher would finish the benediction on one "tin can" (as sailors refer to destroyers), he would hurry aft to a designated spot on deck, climb into a sling-like seat dangling at the end of a cable attached to a helicopter hovering overhead, and then be hoisted rapidly onto the flying machine. Some five minutes later, he would be dropped down onto the deck of another man-o'-war steaming along at 22 knots. This was an average Sunday in the Western Pacific.

Today, after 26 months of "circuit riding" in the cruiser-destroyer force, Chaplain Hershberger is serving ashore at the San Diego Naval Training Center where he is helping to mold the characters of Navy men just beginning their



RAISING THE CHURCH FLAG
It flies above the Stars and Stripes when a religious service is held aboard ship

service careers. But, he still likes to look back on his tour of duty with the destroyers—one of the longest for any chaplain—as a highlight in his Naval career.

Leaning back in a chair, Chaplain Hershberger likes to talk about his days with the men who man the "greyhounds of the fleet."

"The morale of those destroyer sailors is amazingly high for as tight-fitting as those ships are," he points out. "There aren't too many of the comforts that are available on the larger ships. But, I guess when the boys took their latest cruise they thought they were on a battleship—for the first time, they had 'Coke' machines on board."

The chaplain's destroyer squadron visited Japan, Korea, Okinawa, Formosa, the Philippines and Hong Kong. In the latter port he met some Swedish missionaries now instructing Buddhist monks and nuns in the Christian faith. Their former religion no longer satisfies these Buddhists, he was told.

CHAPLAIN GEORGE is proud of the way his destroyer men and other GIs overseas have responded to the needs of the unfortunate. At Sasebo, Japan, he saw the men of the radar picket destroyer *Chevalier* raise a hundred dollars for the World Mission for Children. "Sailors aren't making an overly large amount of money," he added, "so when they give, they aren't doing it just for the fun of it."

A chaplain attached to a destroyer squadron moves from one ship to another in the unit, spending about a month in each vessel. Destroyers, counting crews of around 200 officers and men, are not large enough to rate a chaplain as a part of the ship's regular complement.

"When the weather was fair," Chaplain George explains, "we held services topside. In rough weather," he continued, "we held services on the mess deck. We'd wedge the field organ up against the bulkhead, and I would play. Sometimes we had all we could do to keep the organ in place and still hold on." Like most seagoing chaplains, his chief obstacle all the way along was the weather.

ONCE, WHEN Chaplain Hershberger was on board the destroyer *Chandler*,

and the weather had become exceptionally rough, the captain came to the chaplain's aid, but got a bruised shin for his trouble.

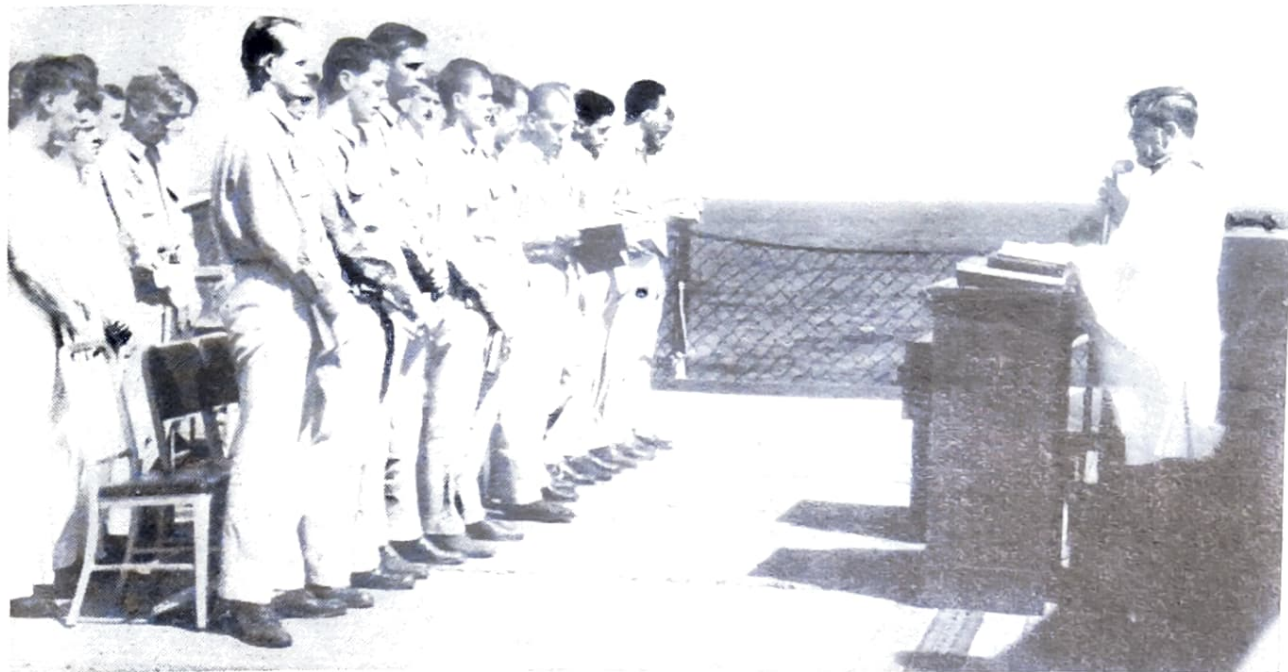
Chaplain George recalls that he was about half-way through services on this Sunday, when the ship gave a heavy lurch in response to a monstrous wave. Immediately, Captain Kane (Commander J. D. H. Kane, Jr., USN—ships' captains are always called "captain" regardless of rank) leaped forward to keep the altar from falling from its place on a mess table. He was in time.

The captain stood there, holding up the cross with his chin and clutching altar candles in either hand. He seemed to have the situation well in hand. Just then, however, another heavy lurch of the vessel and the crew's motion picture projector burst its lashings in a corner and began sliding across the deck.

The heavy machine struck the captain



SEAGOING CHAPLAIN
Pastor George M. Hershberger



SERVICE ON A WINDSWEPT DECK
Rough weather can affect the attendance—and the decorum

in the shins. "His face got red," Chaplain Hersberger explains, "and he gritted his teeth, but he didn't say a thing! See what I mean about those destroyer sailors?"

AT YANG-DO, above the 38th parallel in Korea, Chaplain Hersberger conducted what were perhaps the last Christian services in that area. He had gone ashore to a Korean mud hut and ministered to Korean marines. A Korean doctor led the choir while an interpreter translated Chaplain Hersberger's Penn State English into Korean. "I think they liked my sermon," he muses.

Shortly afterward the Korean truce agreement confined American activity to the area below the 38th marker and the chaplain left terra firma and went back on his ship.

"Some of my friends once recommended that I join the Army, but I chose the Navy," the chaplain asserts. "I thought I'd like the sea, and I was right."

George Hersberger didn't start out to be a Navy chaplain. Until he was called to the military ministry, he had served

a quiet parish at St. Paul's Church at Dubois, Pennsylvania, for three and a half years. Before that he served for three years in his first parish at New Kensington, Pa., in Bethesda Church.

CHAPLAIN HERSBERGER finished high school in his home town of Ford City, Pa., attended Thiel College at Greenville, and from there went on to the Gettysburg Seminary. After serving his two parishes, he entered the service in September 1951, receiving a commission as a lieutenant, junior grade. He went first to chaplains' school at Newport, R. I., and was assigned two months later to the Marine Corps recruit depot at Parris Island, S. C., where he saw young "leathernecks" being introduced to service careers.

All of the Hersbergers are seamindeed now, though. That includes his wife (the former Eleanor Kornman of New Brighton, Pa.), and their youngsters Carol Lee, 9, and George Richard, 7. The family makes its home at 403 Encinatas Avenue, in the sailor port of San Diego.

“And Then Come the Elephants”

By RALPH W. LOEW

Men sometimes fail because they are not able to see anything greater than their physical surroundings

A FINE LITTLE FELLOW of the Sunday school had heard the descriptive “all-powerful” used concerning God, and the immensities of that attribute had staggered his mind. During the following week he talked it over at home.

“Mommy, God is all-powerful, isn’t he?”

“Yes,” said the mother.

“And Jesus?” asked the little fellow.

“Yes,” said the mother, “you say that when you say God is all-powerful.”

Then, his face lighting, he said, “And then come the elephants.”

THERE YOU HAVE a child’s mind at work. He starts with immensities of infinity and comes to specifics, like the Psalmist who wrote “When I behold the heavens and all thy works, what is man that thou art mindful of him.”

Yet most adults start with man. They work up, trying to understand man’s problems, and man’s achievements. They get up the scale of strengths, up past the elephants, the scaled mountains, the atomic bombs, and then their minds are stuck. What could be stronger than this?

It is just here, that having gone out to the limits of human knowledge, scaled the heights of wonder, reached as far as logic and reason will permit, that man must take his leap of faith. Real faith is at that place. There he finds something stronger than the elephants.

A FEW YEARS AGO a group of brilliant writers collaborated to write a book which they called *The God That Failed*.

So Stender, Wright, Koestler and Louis Fischer united to confess that their gods of communism had failed and they were left godless in a world of grave moral problems. You see, they’d started with themselves and their own needs and they hadn’t gotten past the elephants. Many another person, far less articulate, has felt the same sense of lonesomeness.

Defeatism is generally born of this sense of lonesomeness. When a man has no sense of at-homeness with his Creator, he is liable to lose any sense of inner security and satisfaction. A man needs a sense of vocation, a sense of satisfying not only his personal ambitions, but an at-homeness with some eternal purposes in this universe.

The rich young ruler, who had that trinity of American virtues of wealth, youth and power, still searched for something beyond himself. Frankly, he was looking for something beyond the elephants. Jesus told him to search for it by an adventure which stripped him of the things he leaned on and would send him out dependent completely on power beyond himself. That single-line description of this winsome fellow—“he went away sorrowing”—is the story of the lonesomeness of all too many who are unwilling to take the risks of a great faith.

THIS IS AN AGE when we are thrilled by the reports of mountains scaled, ocean’s depths plumbed, the inscrutable immensities explored. This man will and must continue to do. But there is something

more. He will need the quiet when he can be reverent. He will need the awesomeness that comes to those who see their own littleness and God's greatness. He needs to know the peace of God that passes understanding.

There is injustice in this world to be resented, pain to be fought and tyranny to be battled. There is plain bigotry, awful selfishness, blind stubbornness and terrible pride which keeps us from seeing past the horizons of our own selves. This is the continuing battle of life. Yet some-

times in the struggle we see its enormity and lose the sense of power beyond, God's grace available.

It is that sense of God's omniscience which challenged a Psalmist poet once to write "Trust in the Lord with all thine heart, and lean not on thine own understanding; In all thy ways acknowledge Him and He shall direct thy paths." When that faith has encompassed a man, he sees beyond himself, beyond the little boy's elephants, to the faith in a God who cares, and truly guides.



Poor Woman Who Is Rich

By J. R. BROKHOFF

Her \$15 was the largest gift we ever received

IT WAS AN ENVELOPE with \$15 in it. On the outside was an explanation in a woman's handwriting: "The tithe of all God has given me this year—\$15." The envelope was handed to me as her pastor when I called to administer the Holy Communion.

For the past 31 years this poor woman has been bedfast. A few years ago her husband died. She has no income except what friends send her from time to time. For the past few years an anonymous friend has been sending a cashier's check of \$5 each month.

BUT SHE WAS NOT always a poor woman. There was a time when she had money to spare. For years she received a good salary as superintendent of nurses at a famous sanitarium. Like most of us, during these prosperous years she was not a tither.

How did she become a tither? She had

put her savings in stocks. Then came the 1929 crash and she lost them. Was she bitter about it? She took it as a lesson from God that He wanted her to tithe. He taught her the insecurity of riches. "I did not give him his part," she said, "and then I lost all." From that day forth she was a tither. Sickness, bereavement, and long years in a sanitarium followed, but through it all she gave a tenth of her meager income to God through her church.

IN RECENT YEARS we received many large gifts toward the building of our new church. I am impressed by a gift of \$30,000 for an organ, but this poor woman's tithe of \$15 amazed me. Proportionately this was the largest gift ever received in our congregation.

This woman may be poor, but her tithe proves she is rich toward God. She has the "riches of his grace."

Too Many People Are Always Hungry

By NORRIS E. DODD

In many parts of the world there is not enough food to provide even the minimum diet necessary for health

MORE PEOPLE will go to bed hungry in the world tonight than will go to bed well-fed. This fact has been arrived at by careful statistical research.

It is not a new situation nor one that can be easily or quickly corrected. It is a situation that very certainly has been growing steadily as the world's population has increased. Unfortunately, very little thought has been given to this problem and very little has been done about correcting it.

In total, very little more food was produced in the world in 1954 than in 1938, but there are 200 million more people to be fed. The pattern of population growth is not evenly distributed over the world, and neither is the pattern of food production. The areas where food production has increased the most since World War II are the areas where people were, as a rule, already well-fed before the war. The result is that more food per capita is available in those areas, and people are eating better than they did before.

BUT IN THE VAST AREAS of the world where the population is the greatest, less food is being produced than before the war, and the population has increased so rapidly that there is less food per capita than there was fifteen years ago.

I have had the good fortune to travel

Mr. Dodd is former director of the United Nations Food and Agriculture Organization (often known as FAO) and has written this article in connection with the 1955 "One Great Hour of Sharing" appeal in March.

in most of the populated sections of the globe. In many of the countries I visited, human beings have a desperate struggle to exist from the time they are born—because of disease, for lack of education, and because their earning power is so pitifully low. They lack the "know-how" and the ability to finance their operations.

Even the families who live on the land are never sure they will produce enough food to carry them through to the next harvest.

About 40 per cent of the people in the world never in their lives have had enough to eat and never have had access to the kinds of food that make strong bodies and strong minds and that give resistance to disease.

IN MANY AREAS of the Far East the daily ration of food is equivalent to about nine ounces of rice or other cereal per day. If it were possible to supplement this diet with some proteins or fats, there is no question that these people would enjoy longer lives, that their bodies would be more resistant to disease, and that their productive capacity would increase.

A weak, undernourished human being cannot be expected to do a full day's work. Neither will a child grow to maturity if his diet is inadequate.

Dietary deficiency diseases are widespread over many parts of the world. Often there is little food available that a child's body can assimilate from the time he leaves his mother's breast until he is ten or twelve years of age. The death rate of children is appalling. In many

places the average length of life is under 30 years.

It is not a very long time to live, but it is a very long time to go hungry.

IN AFRICA I have seen native women prepare for children a school lunch consisting of boiled corn meal, the only food available. Corn meal is nourishing if it can be supplemented by other high quality food, but children on diets consisting solely of cereals, rice or roots do not obtain the necessary minerals, vitamins and proteins for proper growth of their bodies.

The result is that most of them are afflicted with one or more of the deficiency diseases such as *kwashiorkor* which—if they survive at all—generally leaves them with crippled minds or crippled bodies or both. We have found that the simple addition of skimmed milk to the diet of *kwashiorkor* victims greatly improves their health.

Simply to make food available is not

the whole answer to the problem. It is necessary also to teach people how to prepare properly and make use of foods. And of course education is necessary to help them increase their earning power.

It seems to me, therefore, that this problem must be approached through the children. Give them better food, more education, and they will grow up with a chance for a better life.

IN MOST OF THE AREAS where food is scant there is no organization that reaches down to the necessary level of the population. In many parts of the world local groups, overseas church missions and national or international organizations have made a small beginning. They have established schools, small food-experiment stations, clinics for expectant and nursing mothers, and they have organized local school-lunch and hospital-feeding programs.

It gives one a warm feeling to visit



FLOUR SENT OVERSEAS BY CHURCH GROUPS GOES INTO OVEN
Rolls baked in Berlin are for undernourished school children



LUTHERAN WORLD RELIEF PROVIDES SOUP FOR GERMAN ORPHANS
Gifts through "Hour of Sharing" will help world-wide work of mercy

these places and see the gratitude on the faces of the people being helped.

But the surface has hardly been scratched. Even though food can be made available, it will still be necessary to enlist a great number of trained workers willing to go into these areas, to make the sacrifices that will undoubtedly be demanded. For it means living with these underprivileged people, teaching them and helping them to help themselves.

People who are always hungry are not good citizens. A man who lives in a mud

hut with no chance of education for himself or his family, who has no clothes but the clothes he wears, who sleeps in the same room with his animals (if he is lucky enough to have animals) is easy prey for the promises and teachings of communism and other false ideologies.

Giving them food is not enough. It takes understanding and enthusiasm on the part of a trained worker who is willing to spend years under primitive conditions in order to give his fellow man a better "break."



PARABLE OF THE BOX OF CANDY

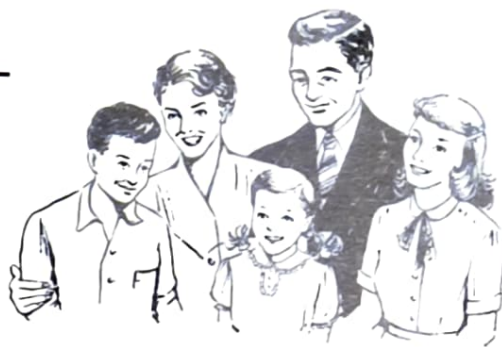
RECENTLY WHEN A FAMILY called at our home for an evening, one of the younger guests handed her hostess a beautifully wrapped package which all of us recognized as a box of candy.

Though it may not have been right, according to some authorities on etiquette, my wife opened the package at once and offered it to the girl so that she might have the first choice.

How like our Christian desire, I thought, to give God the first portion of what He has given to us. He gives lovingly and lavishly, and we offer Him the first portion.

FIVE MAKE A FAMILY

HELP NEEDED



STICKING OUT my tongue at the clock was childish, but it made me feel better. This was one of the days I had planned too much for a mere 24 hours. Naturally, it wasn't the clock's fault, but I do get so tired of blaming myself.

I tucked the casserole for the church pot-luck supper in the oven as I took out the cupcakes for the PTA tea. Every organization I belong to, whether it's in the church or the rest of the community, is girding itself for a spurt of action between now and spring. Since no one seems willing or able to act without eating—and since cooking is something I do fairly well—I feel as though I were running a one-woman food processing shop.

"But it's not," I consoled myself, "as though you were merely cooking and baking. You are helping to create a sociable, relaxed atmosphere in which people can work together harmoniously."

TRITE BUT TRUE. As I removed the cupcakes from the pans I thought about that side of our human nature. Eating together is really a distinct mark of humanity. When you throw scraps in a henyard, for instance, the chickens almost knock one another over.

Before I could carry the thought further, the phone rang. "Just let someone ask me to make fancy sandwiches for some shindig and she'll find her ears pinned back but properly!" I promised the shrilling black object.

"Mother," came Karen's worried voice, "you know the composition I wrote last

night? Well, I can't find it. Would you look and see whether I dropped it in the car? And if I did, will you bring it?"

"Oh, Karen! I've a million things to do this morning. Can't you hand it in tomorrow?"

"No. If I don't hand it in, I have to stay after school and write it over. She's in one of her—never mind, I'll tell you later. So will you?"

"I suppose so. But what if it isn't in the car?"

"The rough copy is in the waste basket by the desk in the living-room. Thanks, Mother. Thanks a million!"

SHE HUNG UP and I put the pesky instrument slowly in its cradle. "Sometimes you're more trouble than you're worth," I told it. These modern children! They may be in school a mile and a half away, but what difference does that make? They pick up the phone and there is Mother ready to hear their distress signals.

Of course she doesn't have to be a softy and answer every S.O.S. Some women are strong-minded enough—or unfeeling enough—to break themselves of the habit of picking up their children and brushing off muddy knees. But most of us really worry over the children's worries. Besides we like to be needed. I turned off the oven, covered the cupcakes with waxed paper and a towel.

A FEW BLOCKS from the school, I spied Blanche Lightman. When I pulled up beside her she seemed glad for a lift. "You one of the hostesses for the tea

this afternoon?" she asked, unbuttoning her coat in the warm car.

"Just Pony Express. I've made some cakes for the party, but I'll bring them when I come this afternoon. Right now I'm rushing with Karen's copy of the composition she wrote last night. Seems without it she'll have to stay after school and write another."

"I guess Miss Longwood is clamping down on them. The teacher they had last year was so eager to bring out whatever creative ability they had that she wasn't very strict about handing things in on time and all that."

"Oh, I suppose they have to learn habits of promptness and responsibility. Right now I'm the one who is being prompt and responsible!"

"Aren't you, though! You should get a very good mark for this."

"Maybe I do get some sort of mark in my own head, some feeling of satisfaction that I am really a super-duper mother. Funny we should talk about it, because ever since I told Karen I'd come, I've been wondering why."

"Seems pretty natural to me. Karen's in a jam. You're trying to help her out. 'So there you are. And here I am,' getting a ride to school as a result."

"Please! No George Gobel before lunch."

"O.K.—but have you noticed how hard it is to steer clear of him? Those clichés of his keep popping up."

"'And they're the worst kind!'"

"You win. And here we are at the school."

WE WENT UP the steps laughing, then silencing the merriment as we pulled open the heavy door. Blanche hurried with a click-clack of high heels down the hall to the teachers' restroom where the committee was gathering, while I turned in at the principal's office. Verna

Stone looked up from her typewriter beyond the high desk or counter that separates the official from the unofficial world. "The committee is meeting—"

I shook my head. "I'm really not on that committee. For some reason people think I am but I came to bring a paper that Karen forgot."

"I'll send a messenger with it. But what a shame you had to make a special trip! Couldn't you have brought it when you come this afternoon?"

"There seems to be some sort of special deadline." A trace of sarcasm must have crept into my voice for Verna grinned understandingly. "I know," she said, lowering her voice, "we have them every now and then in that class. But if any of the children are going into the business world, they might as well get used to them now."

"Oh, that's the way the world runs, all right. Housekeeping is one thing after another—if you try to run things right. So thanks for seeing that Karen gets this."

I FOUND MYSELF racing down the school steps toward the car. Deliberately slowing, I grew quiet inside for a moment. "Dear God," I prayed simply, "I thank Thee for health and strength to do the tasks before me. Help me to accomplish them steadily, one by one, but if one thing has to be set aside for something more important, teach me not to fret as though the coming of Thy kingdom depended on my feeble efforts."

I hope it wasn't disrespectful to be finishing the prayer as I turned the ignition switch. And I knew it wasn't. I knew, too, that I had made the right use of my time and that it was important to let Karen feel she could reach out to an earthly parent for help when she needed it—just as I reach out to a heavenly one.

A CHRISTIAN DICTIONARY

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened. Such a word is: **"PROPHET"**

WILL THIS WORLD come to an end in 1955? Some people think so. They would probably tell you that this destruction is prophesied in the Bible. Verses from Daniel or Revelation, or from Apocryphal books like Esdras, could be shown to back up their belief.

Some people use the books of the prophets as they would an astrological chart, a crystal ball, or tea leaves. These folks therefore feel that their special knowledge is of religious origin and not to be confused with "inferior" forms of prediction.

Most of us know better than to try to interpret Scripture to fit our own desires. We certainly know better than to take the most obscure passages and make them the cornerstones of our faith. But even the most mature Christians often have difficulty knowing how to interpret correctly the prophets and their prophecies.

PROPHETS ARE those people, men or women, who teach the Word of God. Of course there are always false prophets too, who think they are repeating the Word and actually are not. True prophets, whether of today or of Old Testament times, usually emphasize that part of God's Word which deals with the moral, ethical, and religious standards of people and societies. There should be something of the prophet in all of us Christians, for all are teaching the Word of God.

The Word of God is that part of the

knowledge of God that comes to man in one form or another. It deals with God's personality, his desires, his activities, anything that we humans can be shown about him.

The Old Testament prophets were inspired men who had a better grasp on God's reality and the world's reality than grasped by those around them. They were most concerned with the way in which people were failing to live up to standards of right and wrong. They were concerned about injustice, pride, materialism, immorality. They realized where selfish attitudes would lead the people individually and also the nation.

Almost every prophet felt that if the abuses of his day were to continue, these abuses would bring inevitably the destruction of the society. Practices contrary to the will of God make for chaos—sometimes slowly, but always surely. And living rightly, loving justice, showing mercy, walking humbly with God, these things give well-being to people and nations.

GOD WOULD SEE to it that the results would follow the causes. Destruction would follow evil. Strength would follow righteousness. For this was the heart of the existing contract between man and God, the Covenant relationship (Old Testament). This, carefully interpreted for the specific situations that confronted the particular society in which the prophet operated, was a vital part of the Word of God, the part which most concerned the prophets.

To be as accurate as possible, we must not consider the prophets as foretellers of the future so much as analysts of the trends of a given society, spiritual statisticians who could plot the graph of a people's religious life, and show where it was leading them.

"If you continue in your present way,

then this and this will certainly result." That was the formula used by such men as Amos, Hosea, Jeremiah, Isaiah. "If you improve your present way of life (which you probably won't), then God will give us national security." This was the goal of their activities, the near objective for which they were preaching. The ultimate objective was, of course, that people do the will of God.

THE PROPHETS were concerned with their own day. Their timeless worth lies in their ability to evaluate two areas, one changeless, the other change-resistant: the first, the Word of God, and the second, human nature. Since God does not change at all, and people change very little, the truths those early prophets grasped are as true today as then, as our society parallels theirs. What they said may well be—and should be—applied to us, even though they were not thinking of our times when they spoke. None of them was saying that in A.D. 1955 such and such would happen.

In Jesus' day it was common practice to use earlier prophecies in a way historians no longer do. Matthew's account of the birth and early life of Jesus is full of such use of prophecy. Matthew and men like him, having known Jesus and recognized him as the Christ, could look back into their people's history and realize that Jesus was a fulfillment of the revelation of God's Word, the same Word for which the prophets were striving.

The same Truth about God which was revealed to and by the prophets was most fully revealed in Jesus. So one could honestly say that the prophets were speaking of Jesus, even predicting his coming, although they themselves may not have realized where the truth they taught would ultimately lead.

So Luther talks about Christ in the

Old Testament, and Paul makes a comparison between the crossing of the Red Sea and Christian baptism. All was part of the complete Word of God, and therefore was part of the Word which was in the beginning, was made flesh, and the Word which shall always be—even Jesus Christ.

SUCH CONCEPTIONS are difficult to grasp because they are partly beyond our human understanding. Although we cannot yet know the whole truth—seeing as in a mirror dimly—in Christ, thank God, we see nothing but the truth. Jesus is the perfect prophet and the embodiment of all true prophecy.

The world may end this year. If it does, those who forecast it will have been lucky, not inspired. The true follower of prophets and prophecy is he who walks in the way of the Lord.

—PHILIP R. HOH



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Teen romance?

QUESTION: Randy is 17—a rather serious-minded boy. In the last two months Flossie, 16, has been phoning him several times a week. At first he seemed indifferent to the girl. Later it became apparent that he was pleased by the attention he was receiving. I am afraid he's getting interested in the girl, for he has had several dates with her.

I wish this child would stop calling. I have wondered what to do. Would it be good for me to answer the phone calls and ask her to stop phoning so of-

ten? Should I have a talk with her mother? Or should I talk to Randy about it? I am afraid to make a move lest I aggravate the difficulty.

REPLY: What is disturbing you? Are you afraid Flossie will arouse the boy's interest and then let him down? Are you worried lest Randy may give the girl so much attention that his studies may suffer? Or are you upset about the sex factor? It seems to me that you are not very realistic.

Both boy and girl are now at an age when mutual interest is natural, and, in fact, desirable. Of course, in any boy-girl affair, various complications may arise. Parents must expect that and accept it as part of the developmental picture. Randy is old enough to be thinking about girls as possible mates. Phone calls, dates, crushes, pleasures, and disappointments are normal factors in the process of learning, advancing, and maturing. Opposition is more likely to intensify problems than to help solve them.

You are in a position to help both boy and girl by encouraging parties, dates, and other forms of meeting under proper conditions. It is good for these young people also to get into one another's homes, meet the parents, and understand the home situations. All of these experiences will prepare them to make sane decisions later.

Fathers and mothers gain nothing by "prying and spying." Such operations complicate the issue. Forbidding dates makes it almost impossible for parents to serve as counselors. Fault-finding, ridicule, and stern regulations do more harm than good. It is better to try tactfully to gain and keep the confidence of young people, to be ready to talk about their interests and affairs in a friendly manner, when

the way is open, than to take a negative line. Such a procedure will help them to avoid mistakes, enjoy youthful pleasures, and to choose the right kind of companions.

Death

QUESTION: My husband died three years ago. Helen was three at that time, while Willy was only a few months old. The boy, of course, has no memory of his father, but Helen has, though her recollection is necessarily vague. Helen repeatedly asks how soon she'll see her father again. I always tell her it will be a long time, that now we must be good companions for each other. But again and again she brings up the question. I am perplexed as to what to tell her.

REPLY: You are following a good procedure. It would be a mistake to go into any theological explanation of the problem. It would be a terrific let-down to tell her point blank that she will never again see him on earth, or in this life, but it would be unfair to give any assurance that she will. It is better all around to say it will be a "long, long time."

Later, as she gains more thinking capacity and experience she will become more ready to think about death and its implications, will probably begin to figure it out for herself. At that time she may be told that our great Christian hope is to meet our departed loved ones in the Great Beyond, when we have finished our time and work here, that they are safe with Jesus. It may be added that we want so to live here that we may be sure of a wonderful reunion in the future.

It is one's function, furthermore, to keep a child occupied with many interesting ideas and activities so that there may be little time for brooding.

Israel Against God

The Unfaithful. By Ewald Mand. Muhlenberg Press. Philadelphia, Pa. 1954. 292 pages. \$3.75.

Although it is often claimed that reading novels is a form of escape, this is not necessarily so. Novels can provide the basis for richer understanding of a period or an episode which is long past. It is so with *The Unfaithful*. This novel brings us face to face with the realities of life in the days of the prophet Hosea, a turbulent period in the history of Israel and of Judah. It forces upon our attention a segment of living experience which illumines the Old Testament narrative from which Mr. Mand draws his theme. The novel makes glowingly alive the days of kings Hezekiah and Jeroboam.

These were times of deep anxiety for those in Israel who feared for the continued existence of their nation and for the religion of Jehovah. Assyria stood poised to cross her frontiers while the mass of her people were unconcerned and lived in corruption.

The novel's plot develops in the juxtaposition of its three main characters—Hosea, his wife Gomer, and Zilpah, the gentle shepherdess who had been Hosea's first love. It reveals Hosea's long and often painfully groping search for the will of the Eternal which takes him from his father's home in Lebonah to the temple school in Bethel and into the priesthood of his people. He marries Gomer, a beautiful but dissolute dancing girl, in answer to Jehovah's command to take "a wife of harlotry and have children of harlotry," so that he might experience in his own body the abominations into which his nation had fallen.

But Hosea's heart still belongs to Zilpah, the simple maiden with whom he had fallen in love in the days of his youth. Gomer reveals herself fickle and unfaithful, which adds to the growing burdens of her husband. He longs for understanding and love and peace but finds them not, except in a kind of spiritual identity with Zilpah. He compares the two women and finds that "Zilpah was like the heights upon which the shepherds fed their flocks and like the black tents of Cedar, humble and substantial." She is quiet, like the soft rustle of the millstone in the early morning and like the ripening vineyards. But Gomer is like "the bustle of

the high place under the full moon and the brilliance of the valley of Sharon early in spring." When he thinks of Zilpah a great calm comes into his soul, while Gomer affects him like a bubbling cup of strong wine.

The immorality of the temple worship and of its attendant rites and the profligacy of the priests drives Hosea to utter disgust. In deep disillusionment he forsakes the service in the temple to become the wandering prophet of the Eternal. He is hunted by the authorities, hated by the people and shunned by his own brothers. But with unyielding courage he seeks afresh the will of God for him and for his people and fearlessly thunders forth his denunciations. At last, the death by stoning of Gomer for her adultery is a sign to the prophet that the Eternal has taken the yoke from his neck and he is free. That night he writes the final lines in the book of his prophecies.

The Unfaithful, a title that is descriptive both of Hosea's wife and of his people, is a serious and imaginative novel. It is realistic and richly documented, and draws from a wide range of human and social experience. There is often violent action and explicitness in the discussion of moral and social problems and of institutions. It brings us back to the recognition that the source of all significant achievement lies in the struggles, aspirations, sacrifices, joys, and sorrows of human beings in partnership with the Divine. If we are to read and understand with live interest the meaning of God's word, we need to be reminded that all of this with which we are dealing in the last analysis relates to human beings through whom God spoke and wrought. We need to restore, to

deepen, and to keep clear our sense of this truth, and Mr. Mand's book helps us to do so.

WALTER T. NAU

Lenoir Rhyne College

Interpretation of History

The End of Time: A meditation on the philosophy of history. By Josef Pieper. Translated by Michael Bullock. Pantheon Books. 185 pages. \$2.75.

Josef Pieper's *Leisure the Basis of Culture* was an excellent example of the best of Catholic thinking as it criticizes an Enlightenment interpretation of culture. His *The End of Time* applies the same line of reasoning to our Enlightenment interpretation of history, with our activist and moralistic attitudes. As his earlier book found our vertical framework lacking in a theological dimension, so this later book makes the same criticism of our horizontal framework. It is his insistence upon this further dimension which is his major contribution.

Having established the need for this higher level in the first chapter, he goes on to analyze the gloomy world picture of today as due to the lack of that very element in our thought and action. Such a lack results in our belief that we are going to construct the kingdom of God on the basis of human perfectibility, progress, and reason. It is this faith of the Enlightenment and its Kantian followers that is now collapsing. A completely secular and immanent interpretation of history is thus incomplete and inadequate.

The third chapter builds on the first's interpretation of the end of history as needing to unite both ideas of end—that of goal and *finis*. For Pieper this means that modern totalitarianisms may play the role of the Antichrist, something which can only be explained in terms of original sin, and transformed by the *Logos* become man, who sacrificed himself for us. This gives the Christian something which distinguishes him from both the rebel and the enlightener: the Christian thinks in terms of prophecy rather than prediction, and he acts sacrificially without reviling either nature or his fellow men.

Whether such an excellent interpretation of history is possible on the Aristotelian basis, which sees history as like a creature, and the Scholasticism which divides the natural and the Supernatural, reason and faith, is a question which does not get answered in this otherwise very helpful little book.

N. E. RICHARDSON, JR.

Gettysburg College

Commentary on the Gospels

Through the Gospels to Jesus. By Dwight M. Beck. Harper. 468 pages. \$5.

Dwight Beck has produced a broad and understandable discussion of the four gospels. It is the product of twenty years' teaching at Syracuse University, nourished by reading in the field of New Testament study.

He opens the book with the historical setting for studying the life of Jesus, followed by an analysis of the available source material. The bulk of the book is a commentary on the first three gospels, using the *Gospel Parallels* edited by Craig, Cadbury, and Grant, as his guide. He closes with a commentary on the Gospel of John.

Teachers and students studying the life of Jesus have long sought such a balanced and systematic treatment as Beck has made available. His interest, above all, is that men would "read, mark, and inwardly digest" the text of the four Gospels. This task, for Beck, does not involve a thicket of speculative complexity. Rather it demands a "balanced historical view."

Though this volume deserves a thorough reading, it is lacking at two points. No mention is made of the new light shed on such problems as the origin of John's Gospel, the character and style of Matthew's Gospel, or the role of baptism in the early church. Some reference to the Dead Sea Scrolls should have been included. Furthermore, since a college public will be reading this work, illustrations would assist the student in more fully understanding the character of the land about which he is studying.

These minor criticisms should not detract from the important contribution the author has made.

OTTO REIMHERR

College Park, Md.

LETTERS TO THE EDITOR

Woman on a pedestal

SIR:

"Ministers' Wives Are Made, Not Born" (THE LUTHERAN, Jan. 5) must strike terror in the hearts of "sisters of the cloth" in parsonages throughout the nation! How many of us have been laboring under the delusion that we were to be partners and wives to our husbands, not unordained queen bees of the parish! Mistakenly, we have thought our highest aspiration to be the making of a Christian home, a place of refuge and strength for the shepherd of the flock, and the nurturing of our children!

But, no! A "minister's wife" is neither bird, beast, fish or fowl! She is a creature set apart—a paragon on a pedestal. What a poor specimen is she who cannot manipulate a mimeograph, wield a baton, pinch hit on the organ, warble soprano, alto, and, in emergencies, a tremulous tenor! Let no theologian marry one without training in clinical psychology, parliamentary procedure, Gothic versus contemporary architecture, the humanities and pragmatic education, interior decoration, the Dior look, and the power of positive thinking!

No wonder pulpit committees seeking a pastor ask—"Does your wife sing or play the piano, or what are her talents?" They read THE LUTHERAN! Do you think celibacy of the clergy should be revived? Where will we recruit all these paragons—and where will we find men worthy of them?

AMALIE ROTH SHANNON

Billings, Mont.

Please add Virginia

SIR:

As a loyal (though adopted) Virginian, I am chagrined to note that in mad rush to send you the story on the United Lutheran series of the Protestant Hour (THE LUTHERAN, Jan. 19) I failed to include my own synod—Virginia—in the list of the four ULCA synods giving financial support to the current series.

You'll be interested in knowing that as a

result of PRT promotion, the list of stations carrying the United Lutheran series jumped at least 50. As I write this, additional commitments from U.S. and Canadian stations are in our hands.

New York

RICHARD T. SUTCLIFFE

A happier Lutheran

SIR:

Does the Lutheran Church teach us that we can commit such sins as theft and adultery, and all we have to do is pray and go to church and our sins are forgiven? That is what I gather from the statement you made in the "Conclusion" (Jan. 5). You say our whole record is canceled, completely erased, as our Saviour taught us, when we ask forgiveness. We may come forth as new people each day.

You mean to tell us that is the Christian way of living? I was wrong in fussing my husband for kissing other women in front of me. He always said he couldn't see any harm in it. I guess I have been the sinner then for arguing with him, and should start enjoying some of the things I have missed out on. I never got the full meaning out of being a Lutheran before. Thanks for making things so clear. I am sure I will be a happier Lutheran now.

MRS. X.

Mrs. X seems to underestimate the requirements of genuine repentance.

Positive thinking

SIR:

All the time I have read Dr. N. V. Peale's advice and counsels I have not been able to rid myself of the feeling that he is dealing in what you aptly call "pink pills."

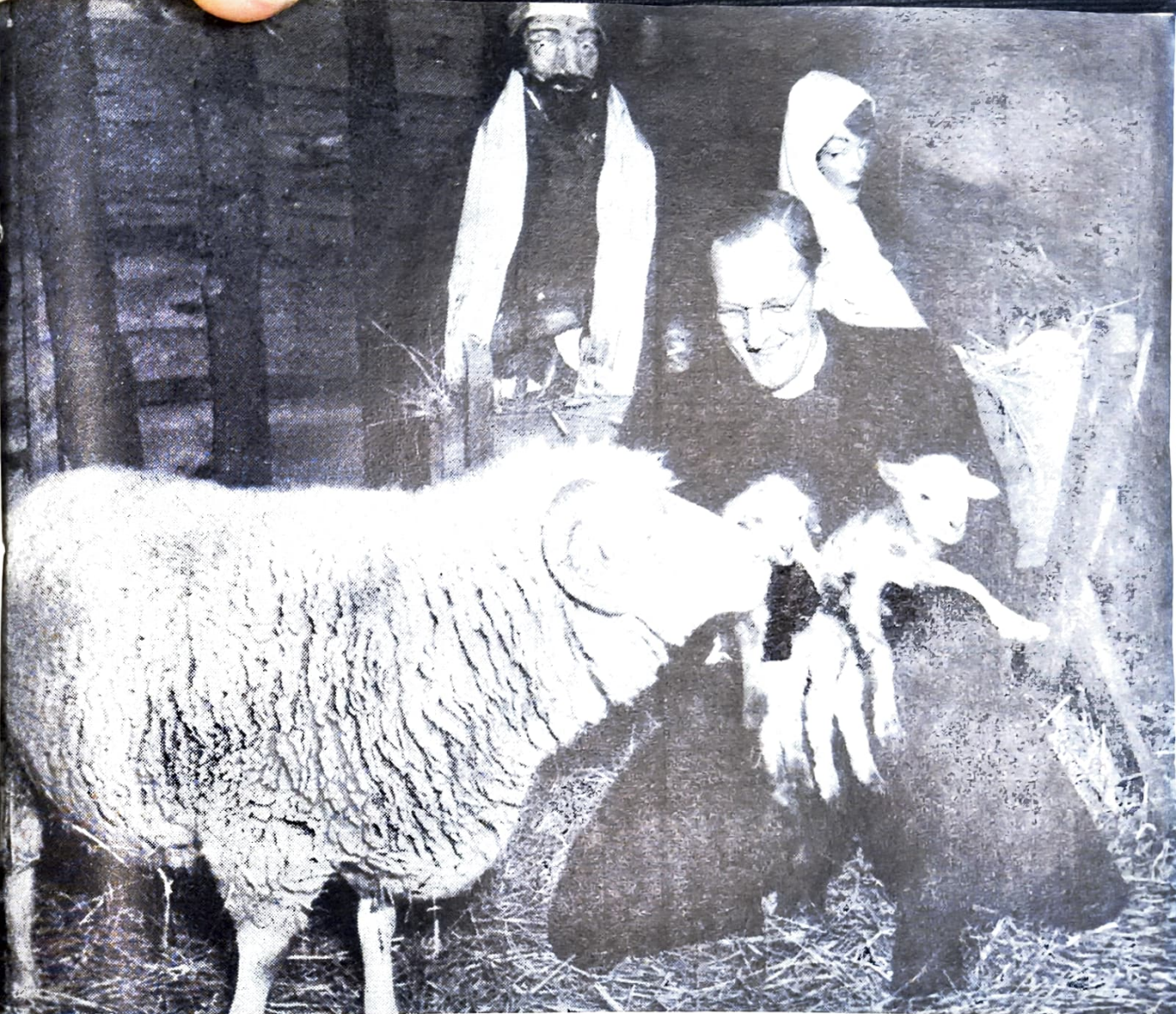
Burkes Garden, Va.

HANS REBANE

SIR:

I do not agree with you that we are bankrupt penitents, but I do agree that we can do nothing of worth except as God gives us strength. You seem depressed, but you shouldn't be. Writing editorials for church papers should not be a wearisome task. It isn't for Dr. Peale.

MRS. ELIZABETH GEGG
Lancaster, Pa.



JOSEPH LOOKED SURPRISED: There was a happy event on the lawn of Holy Trinity Church, Hollis, N. Y., when the ewe in the Nativity scene gave birth to two lambs. Pastor Ivan L. Sterner, who gained experience with livestock during boyhood on a Pennsylvania farm, assisted at delivery.

NEW YORK

Lambs Born on Church Lawn In Christmas Celebration

By WILLIAM R. FUHLBRUCK

LONG ISLAND—The live sheep that added reality to the Nativity scene on the lawn of Holy Trinity Church, Hollis, doubled itself on Dec. 31. The newcomers were a bit small and not noticeable to passersby. They were lambs that arrived when nature had run its course. The ewe that had been placidly munching hay before the crib since Christmas week gave birth to two offspring.

The Rev. Ivan L. Sterner gave nature a well-qualified helping hand. Raised on a farm near Gettysburg, Pa., Pastor Sterner had tended sheep in his youth, and had seen many births. The ewe mother and her ram mate that had been at Holy Trinity's manger scene had been borrowed from Lollypop Farm, a small amusement center in Syoset, Long Island.

Although many mission congregations use public-school facilities for their services before acquiring their own buildings, St. David's Church, mission congregation in Massapequa Park, has reversed the procedure. Pastor Charles E. Deitz has welcomed two sixth grade public-school classes

NEW YORK . . .

into the social hall of St. David's new church building pending the completion of the public school building nearby.

To encourage children of the Gloria Dei Sunday school, New Hyde Park, to become Christian stewards, Fred Hashagen, a Lutheran Laymen's Movement member from that congregation, has established an annual award known as the "Stewart the Steward Membership in the L.L.M." The first award was given to 11-year-old Clifford Gerber, active in the Sunday school, children's choir and Cub Scouting programs of that church. The Rev. Walter A. Kortrey is pastor.

Mr. Hashagen has been busy teaching stewardship among the members of his own family. His daughter Lois, instructor in religious education at Wittenberg College, makes practical use of Stewart the Steward's children bulletin, *Let's Go*, in her classes at the college.

DON'T GO AWAY DISGUSTED

When the C. J. Andersons first visited Hope Church in Minneapolis, they walked to the front of the church, sat down . . . and the pew collapsed.

Other prospective members might have been discouraged. But Mr. Anderson went home, got hammer and nails, and returned the same afternoon to repair the pew.

The pew has withstood the test of time. So has Mr. Anderson. He is today lay-president of Hope.

Lutheran Charities, the multi-synod welfare and family counseling agency of Queens, has announced the addition of Dr. David Davis to its staff. Dr. Davis became the clinical director of the agency Oct. 1. He is also on the staff at New York City's Bellevue Hospital, and instructor at the New York University college of medicine. He has taught psychology at Concordia, and holds a B.D. from that institution. Dr. Davis feels that his work will add to the ministry of the church, for he holds that "the soul is basic to the integration of the human personality."

Ten Million Spent on Church Building Projects in Buffalo

By HERBERT A. BOSCH

BUFFALO—A summary of building operations of Protestant churches in this area during the past five years, as published Dec. 31 in *The Buffalo Evening News*, revealed that these congregations had invested more than \$10 million in new building projects and in improvements to structures now in use. A compilation of the United Lutheran share in this total indicates that our congregations have expended and are spending now at least \$1.4 million for new churches, parish houses, and other facilities.

First Church, Lockport, the Rev. Ivan L. Lange pastor, on Nov. 28 laid the cornerstone for a building on an admirable site not far from the present property. A church and parish house are being erected at a cost of almost \$270,000.

A day of double distinction was observed at Parkside Church Jan. 9. In the morning the 25th anniversary of the pastorate of Dr. John G. Fleck was celebrated. Dr. Frederick R. Knubel, president of the Synod of New York and New England, was the guest speaker. In the afternoon a son of the congregation, Mr. J. Donald Rae, was ordained. He has been called to Messiah Church, Schenectady, and recently returned from studies abroad on the Samuel Trexler Fellowship. A dozen clergymen were present for this ordination.

Ordination of Mr. Harold C. Norris, a member of Zion Church, Niagara Falls, Dr. Arthur H. Schmoyer pastor, took place Jan. 30. Mr. Norris will become pastor of St. John's Church, Ancram.

Prospects for the bingo bill, now before the New York state legislature, were discussed by a member of the State Assembly from the Buffalo area, Mr. Justin Morgan, at a meeting of the Pastors' Association. The proposal to amend the state constitution to liberalize bingo provisions could not come before the voters in a general referendum for at least two years. Mr. Morgan



CAPACITY DOUBLED: Redeemer Church, Allentown, Pa., dedicated its \$110,000 church school building in November. Erected over existing basement, new building offers 6,500 square feet of floor space, and doubles capacity of Sunday school room. The Rev. Richard G. Hoffert is pastor.

supported the proposed study of the state divorce laws, and advocated creation of separate courts for youthful offenders as a step in combatting juvenile delinquency.

He advised the clergy to make their opinions known on any item in which they have a concern, and welcomed expressions from lay members of congregations whose stand for civic righteousness and integrity in government is not properly understood by many politicians.

After organizing the Church of the Messiah, Lewiston, and guiding its destinies for the first year, the Rev. Howard A. Lenhardt, field missionary for the synod, moves to the New York area to serve the entire synod more effectively. The Rev. Francis K. Wagschal of Middleburgh assumes the pastorate at Lewiston on Feb. 1 . . . The Rev. Theodore A. Schrader of Naugatuck, Conn., comes to Redeemer Church, Buffalo, Feb. 1. The congregation has recently acquired a parsonage.

Negotiations are being completed for transfer of ownership of ground belonging to the Lutheran Church Home for the Aged to the Lutheran Council of the Niagara Frontier. This inter-Lutheran agency may establish a home for the invalid aged. The need for such a convalescent home has been cited by welfare authorities as imperative.

After holding services for three months in the Masonic Temple, members of St. John's Church, Lancaster, the Rev. Edward G. Goetz pastor, were able to worship in their own church building for the first time on Christmas Eve, even though their improvement program has not yet been completed.

St. Paul's, Blossom, is now debt-free. The last payments of \$2,200 to members who held notes of indebtedness were made just before Christmas.

ROCHESTER—A third meeting of the Rochester Conference was scheduled Jan. 26 at Concordia Church, the Rev. Louis L. Golder pastor. This meeting was in addition to the usual sessions held each spring and fall. According to the Rev. Alfred L. Beck, president of the conference, this meeting will relieve the pressure of business at other meetings and will acquaint a greater number of lay persons with the extra-parochial work of the congregations. Two lay delegates from each church and the pastor were invited to attend.

The Rev. Edward W. Uthe, assistant pastor at Reformation Church, for almost five years, has accepted a call to the Church of the Good Shepherd, Tonawanda, north of Buffalo. Pastor Uthe has been a leader in conference youth work and in student affairs.

N. Y.: ROCHESTER . . .

Three or four times yearly the Pastors' Association meets in combined session with pastors of the Lutheran Church—Missouri Synod, twelve of whom serve congregations in this city and vicinity.

Work on the new St. John's Church, Ridge Road, continues, and the day for occupancy by the congregation is not far distant.

Lutheran leadership in the financial campaign of the Rochester Federation of Churches is being given by Mr. Joseph Martin, Church of the Reformation and president of the Inner Mission Union. In the Buffalo area the campaign of the Council of Churches for \$97,000 has enrolled Mr. Andrew Strohrer, Holy Trinity Church, as leader of the Lutheran group.

CENTRAL STATES

Church Conducts Poll On Favorite Hymns

By PAUL C. WIEGMANN

OMAHA—"Singing Church Month" will be observed by St. Luke's Church, Omaha, in March. Members and visitors will be asked to indicate their favorite hymns. Selections receiving the greatest number of votes will be used during services. St. Luke's 50th anniversary committee has planned the pro-

gram to determine what people like to sing.

St. Luke's met its 1954 benevolence goals in full—\$8,240 for apportionment and \$1,103 for Lutheran World Action.

Construction of an educational building is the goal of Salem Church, Fremont, Nebr. A starter for the building fund is \$9,820 received from the estate of the late Amanda Doering, and \$500 contributed by Martin Petersen as a memorial to his wife . . . THE BUILDING FUND of First Church, South Sioux City, Nebr., is nearing the \$100,000 mark. The congregation has grown in 33 years from 29 to 950 members. Attendance at Sunday services last November gave Pastor Samuel W. Jensen an opportunity to find out what members think about the church's organizations—and his sermon subjects. Roll call cards distributed to confirmed members asked them to indicate their preferences. Of 210 persons signing cards, 25 said they would like to sing in the choir. Many wanted new organizations or new programs in existing organizations. Several wanted a home Bible study program.

Among proposed subjects for future sermons was a request for clarification of Norman Vincent Peale's "positive thinking," the relation of the resurrected soul to God, and "Does Satanism, Communism or Fascism fill the vacuum when man does not believe in God?"



MISSIONS IN JERSEY: Two mission churches were established in the New Jersey Synod within one month. Pastor Harold E. Berg received 100 charter members into Holy Trinity congregation in Burlington City at the organization service last Nov. 29. (See also picture on opposite page.)



ST. PAUL'S CHURCH, Edison Township, became New Jersey's 138th congregation with 133 charter members affiliating on December 19. The Rev. F. Kenneth Shirk developed this mission.

A POINT SYSTEM for Luther Leaguers of St. Paul's Church, Grand Island, Nebr., has been established to help them go to camp this summer. They can earn points by regular attendance at League meetings, church services, choir, Sunday school. St. Paul's congregation was able to pay its benevolence and LWA quota for 1954 and place \$3,600 in the building fund after current bills.

AMONG THE CONGREGATIONS: Christ Church, Wisner, Nebr., collected over \$4,000 during a canvass for a building fund appeal . . . Our Redeemer Church, Omaha, gave a television set to Pastor Claudius E. Jensen's parsonage for Christmas. Redeemer Church now has 1,075 confirmed, 733 communing members . . . Zion Church, Gothenburg, Nebr., dedicated new furnishings—altar, pulpit, baptismal font, sanctuary chairs—gifts of members of the congregation . . . Kent Memorial Church, Sunrise Beach, Mo., collected 410 pounds of clothing for Lutheran World Action . . . The Sunday school of Salem Church, Ponca, Nebr., contributed \$100 for Midland College, \$100 for Central Seminary and \$163.82 for apportionment—the result of Christmas offerings and Advent self-denial folders. Salem Church met its 1954 apportionment in full.

PRE-LENTEN RETREAT lectures will be given Feb. 14-16 at Central Seminary, Fremont, Nebr., by Dr. E. W. Mueller, Dr. Alvin Rogness, Pastor Arthur L. Angersbach, and Chaplain John Deutschlander. The lectures are sponsored by ULCA Board of Education.

MICHIGAN

Stewardship Attains Goal

By CLYDE G. STEELE

DETROIT—The Michigan Synod in 1954 contributed the highest percentage of benevolence in its history, giving 119.4 per cent of the apportioned quota. The stewardship and executive committees set up a goal of 120 per cent for the synod, and enlisted the co-operation of every congregation to reach it. All but three congregations attained the 100 per cent mark, with some going well beyond 150 per cent. Lutheran World Action receipts were 123.2 per cent of the assigned quota.

The council of Hope Church, Detroit, the Rev. Clyde G. Steele pastor, took two forward steps in benevolence for 1955. At their January meeting the council approved continued support of Dr. Paul F. Durkee as a missionary in India and voted to assume support of Mr. and Mrs. George Frock in Malaya. To complete their mission program, they also voted to sponsor a home mission, Christ the King, Livonia, where the Rev. Kenneth Larkin is serving as mission developer. Support of all three projects comes from communion offerings.

Jan. 16 marked the birthday of the synod's newest mission, Prince of Peace, Detroit. Mission Developer Michael Furney reports a charter membership of 208 adults and 372 baptized, the largest in a new mission in the history of synod. On the day of organization 35 children and 18 adults were

MICHIGAN . . .

baptized and 86 confirmed. Dr. Frank Madsen, synod president, conducted the service of organization.

Immanuel Church, Jackson, has opened a "marriage clinic," under the direction of Pastor Everett Bunck and Mr. George Thorman. Purpose is to provide group-thinking and activity for those concerned about modern family problems. Each series of classes is limited to 10 couples, but with no limitations as to age or number of years married. The clinics will continue as long as there is a demand.

The Rev. L. F. Gunderman, pastor of Holy Trinity Church, Flint, reports that the congregation experienced a successful campaign for \$70,000. This was one of the first congregations in the ULCA to avail itself of the Lutheran Laymen Movement's financial campaign assistance. The congregation has purchased property near the present church for a new structure and a large home, to be used for parish work at present and in the future as a parsonage relocation.

NEW JERSEY

Synod Gives 108 Per Cent Of Apportionment Budget

By RALPH I. SHOCKEY

TRENTON—A half-dozen years ago, when Lutheran congregations in New Jersey were organized as conferences of synods in New York and Philadelphia, their records of contributions toward the benevolence apportionment were not impressive. Since the Synod of New Jersey was formed in 1950, there has been a steady improvement. In 1953 the apportionment was met in full.

The 1954 record, it was reported last week, is 108 per cent of the apportionment and 101 per cent of the Lutheran World Action goal. In the synod's special "tri-objective appeal"—home mission fund, Camp Beisler, synod president's parsonage—48 per cent of the two-year \$150,000 goal was reached in 1954.

St. Matthew's congregation, Moorestown,

led the synod in percentage of apportionment paid—116 per cent. Holy Trinity Church, Wenonah, contributed 230 per cent of its Lutheran World Action quota.

IMPROVEMENT in labor-management relations in New Jersey is the objective of a four-week school being conducted in St. Paul's Church, Elizabeth, by the synodical Brotherhood and the Board of Social Missions. Sessions started Jan. 17 and will continue each Monday through Feb. 7.

"The Christian Approach to Labor-Management Relations" was discussed by the Rev. Harold Letts of the ULCA Board of Social Missions during the first session. "Labor's Role in Industrial Relations" was led by a CIO speaker. "The Government's Role in Industrial Relations" was presented by Mr. Carl Holderman, secretary of labor for New Jersey. "Constructive Developments in the Labor-Management Field" concludes the series.

The "King's-Men" church attendance crusade will be launched as a synod-wide project of the Brotherhood at a state-wide rally at St. Mark's Church, Trenton, Feb. 12. Mr. Merwyn C. Fuss, president of the ULCA Brotherhood, will speak.

The Lutheran Leadership Training School of Essex County was held in St. John's Church, Newark, Jan. 10 through Feb. 14. Pastors serving as instructors included the Rev. Carl Peterson, the Rev. Carl Uehling, and the Rev. Harry Hoffman.

Services for the deaf are being held in the Saviour Church, Trenton, each Sunday by the Rev. C. Ronald Gerhold, pastor of the Missouri Lutheran Church in Newark. Pastor Gerhold also serves other mission points with similar opportunities for worship and fellowship.

MISS NONA M. DIEHL, executive secretary of the Women's Missionary Society of the ULCA, spoke in the Saviour Church, Trenton, about "Our Hope for Years to Come" . . . Leadership training sessions, sponsored by the Hudson County Pastoral Association, are being held Jan. 12 through Feb. 16, in St. John's Church, Jersey City. Courses include "The Bible and Its Uses," by the

Rev. John Wagner; "Living Your Faith," by the Rev. Frederick Spreen, Jr.; "Worship and the Liturgy," by the Rev. Willis Ross. The Rev. Arthur G. Posselt served as dean.

Life in the Lutheran Church in Indonesia was discussed by Mr. I. P. Simandjuntak, a native Indonesian, in Redeemer Church, Dumont, Jan. 9. Mr. Simandjuntak is studying at Columbia University and Union Seminary and will soon return to his native country to become the head of the new government-supported Christian university.

Gethsemane Church, Keyport, had a mortgage-burning service Jan. 23. A \$4,200 indebtedness on the parsonage had been paid. A new church is now being considered.

OHIO

Ohio Synod Reached 100 Per Cent Apportionment

By E. RUDOLPH WALBORN

COLUMBUS—Ohio Synod Treasurer George L. Rinkliff predicted last December that his books would close Jan. 4 with 100 per cent apportionment paid. "Our treasurer's predictions always come true," said Synod President George W. Miley. At the end of 1954, Mr. Rinkliff announced that apportionment receipts were \$751,840.15—\$5,654.14 over the budget. All synodical causes and the ULCA were getting the amounts budgeted, with the extra going to the ULCA.

It was another good year for Lutheran World Action. The 285 congregations gave \$105,000; 117 per cent.

WHEN FIRST CHURCH, Findlay, dedicated its new church on Jan. 9, it had completed the largest construction project undertaken by a congregation in the Ohio Synod. Pastor Walter E. Bradley and Dr. George W. Miley officiated at the dedication of the building which, including the furnishings, is valued at close to \$500,000.

The nave of the limestone building seats 380; transept and side chapel increase the capacity of the church to 575. At the first service 780 persons were present. A memo-

rial chapel is separated from the nave by pillars and arches. Chancel furnishings, the gift of Mr. and Mrs. Harry Flater, include

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OHIO . . .

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the site of the old church, and retains several walls from the old building. It is in the downtown area of this prosperous northwestern Ohio city.

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Financing of the building has been a long-range program, beginning in 1940. Several bequests have helped. After the present building pledges have been completed an indebtedness of about \$75,000 will be left to be amortized over an eight-year period.

A tornado that struck St. Peter's, Tuscarawas, last summer all but blew the building off its foundation. Apart from damage caused to the exterior—two large windows were shattered—the structure was found to have been moved a few inches by the force of the wind. Extensive repair work was necessary. The interior of the church was practically rebuilt, a center aisle opened through the nave and the chancel more adequately arranged. A new main entrance was provided and a fire escape installed. Insurance largely covered costs. Pastor Lloyd M. Riggle was aided in the rededication by Dr. Simon A. Metzger, Crestline, a son of the congregation.

GRACE CHURCH, Wadsworth, completed a \$40,000 long-term improvement program on Jan. 23. President Miley was present to aid Pastor J. David Mumford in the dedication program. Tom MacAdam, a junior at Hamma Divinity School and son of the congregation, participated in the service.

Improvements included removal of pressed stone in the spires, gable cross, parapet and roof over the narthex, and replacement with Indiana limestone, except for the stainless steel cross. The nave was given added lights designed by Rambusch in the latest style. Memorial electronic carillon and communion rail were dedicated, as were a prie dieu, credence bracket, alms bason, processional cross and candelabra.

PENNSYLVANIA

Homes for 105 Refugee Families are Promised

By VIGGO SWENSEN

HARRISBURG—Not many European refugees arrived in Pennsylvania in 1954, but machinery for the new resettlement program is now beginning to move in high gear. Assurances of housing and employment for 105 families had been forwarded to Washington by the Pennsylvania Committee for Lutheran Refugees by the end of the year.

The Pennsylvania committee has 87 dossiers (descriptions of families seeking resettlement) and 29 are in the hands of conference chairmen throughout the state. An additional 44 applications for assurances have been received, while 75 contacts have been made with relatives or friends other than those for whom dossiers have been received.

Five Lutheran denominations are co-operating in the resettlement program in Pennsylvania. They are the United Lutheran Church, Lutheran Church—Missouri Synod, American Lutheran, Augustana, and Suomi Synod. The joint effort involves 1,675 congregations with 860,000 members. The effort is centered in Pittsburgh with David C. Ellinger, 606 House Building, as area director of Lutheran Refugee Service. Central Pennsylvania Synod representatives on the state committee are the Rev. George Whetstone (secretary for synodical Inner Missions), who is chairman, and Dr. William Van Horn Davies, pastor of Messiah Church, Harrisburg.

The national employment situation has caused some hesitation on the part of those seeking assurances for refugees. For their encouragement the State Committee indicates that the refugee simply asks an opportunity to work for the prevailing wage at any kind of job of which he is capable. The committee is endeavoring to obtain a more liberal interpretation of bona-fide opportunities from the Pennsylvania Employ-

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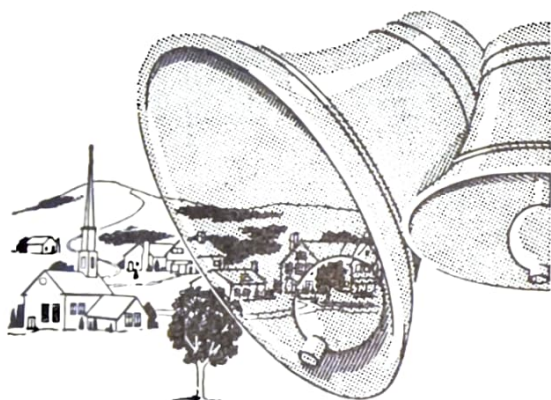
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PENNSYLVANIA . . .

ment Service which must certify these jobs. In Central Pennsylvania the work has been organized through conference chairmen who are now ready to contact pastors and congregations.

"Total of benevolence giving is higher than in any previous year," reports Central Pennsylvania Synod Secretary George Berkheimer in releasing the figures for 1954. \$2,090,923 was received for all purposes. In the final week (first week in January) receipts were \$205,000. This is half the total received for the entire year 1939, when synod was organized. Apportionment receipts were \$1,294,406 or 109 per cent of the quota. Lutheran World Action receipts exceeded the quota by 17 per cent. This represents \$212,725, an all-time high percentage in the synod.

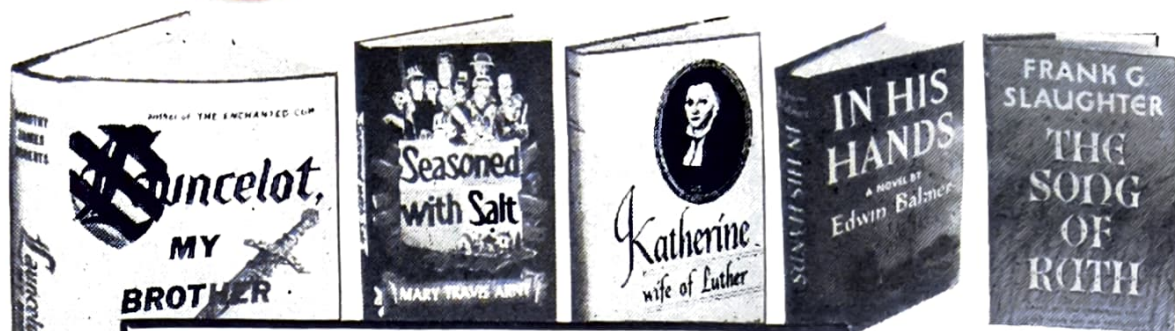
During renovating of the synodical Church House, beginning Feb. 1, temporary headquarters will be 510 N. Third Street, Harrisburg. The work should be completed within six months. The Department of Inner Missions will remain at its temporary quarters, 2533 N. Second Street, during this period.

At a recent reorganizational meeting of the Lutheran Service Society of Greater Harrisburg, C. W. Wolfe, Harrisburg, was elected president of the board. Mrs. Harper Spong, the Rev. Richard Martin, and Robert Hanson were named vice presidents. William V. Davies, Sr. and Richard Snyder became treasurer and assistant treasurer. The board is charged primarily with the management of the Lutheran Home for the Aged. Executive secretary is the Rev. Robert E. Koehler, Jr.

A 35 per cent increase in communing membership is the record of St. Paul's Church, Millersburg, during the seven-year pastorate of the Rev. James Emerick. Five-year improvement plan was completed with the recent dedication of an \$80,000 church school building. Previously the nave was enlarged and social facilities expanded.

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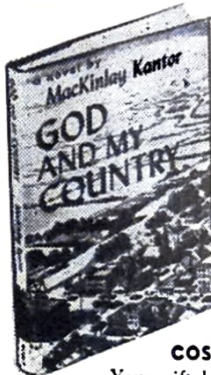
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PA.: HARRISBURG . . .

Council of Churches Feb. 8-9 at Buck Hill Falls. Denominational officials, members of boards, commissions, and committees on the rural church in the state are invited.

In November the United Churches of Greater Harrisburg and Dauphin County observed its 10th anniversary. Launched with 48 member churches and a budget of \$7,300, it now numbers 112 congregations and operates with a budget of \$18,000. The present executive secretary is the Rev. Joseph M. Woods, Jr. who became the first full-time secretary in 1949, succeeding the Rev. Jesse Reber.



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During Youth Week—Jan. 30 through Feb. 6—officers of the Pennsylvania Council of the United Christian Youth Movement are seeking to enlist 40 young people above high school age to conduct vacation Bible schools in ghost towns and rural communities of Pennsylvania. They also expect to raise \$500 for the project's travel expenses. John T. Griffith, a Lutheran youth of Harrisburg, is the new vice chairman of the group.

MISSIONARIES

DEPARTURES TO OVERSEAS FIELDS

- BILLOW, WILLIAM D.** To 303-3 Chome, Hyakunin Machi, Shinjuku Ku, Tokyo, Japan.
- CURRENS, GERALD E.** To Lutheran Mission, Monrovia, Liberia.
- DAWKINS, CHARLES B.** To 303-3 Chome, Hyakunin Machi, Shinjuku Ku, Tokyo, Japan.
- DEAL, HAROLD G., JR.** To 22-3 Chome, Tokugawa Cho, Higashi Ku, Nagoya, Japan. Feb. 1.
- HAMMER, H. D.** To 8 de Octubre Street, 3449 Montevideo, Uruguay.
- KLEINER, H. H. C.** To Tenali, Guntur District, Andhra State, India.
- KNUDTEN, A. C.** To 252 Atara Street, Monrovia, Liberia.
- MOYER, H. H.** To Dowlaishwaram, East Godavari District, Andhra State, India.
- PARKER, GORDON.** To Lutheran Courts, New Amsterdam 2, British Guiana.
- POWLAS, MAUD.** To Shion En, Chuo Ku, Arao, Kumamoto Ken, Japan.
- SCHMITZ, CONRAD J.** To de la Quintana 1114, Rosario, F.C.N.B.M., Prov. Santa Fe, Argentina.
- SCHREINER, GEORGE V.** To Lutheran Mission, Monrovia, Liberia. Jan. 13.
- SLIFER, PAUL A.** To Lutheran Mission, Monrovia, Liberia.
- SWAVELY, C. H.** To Guntur, Guntur District, Andhra State, India.
- WHETSTONE, HAROLD.** To Lutheran Mission, Monrovia, Liberia.
- ZAUDTKE, RONALD L.** To Rodriguez 329, Tandil, F.C.N.G., Roca, Argentina.

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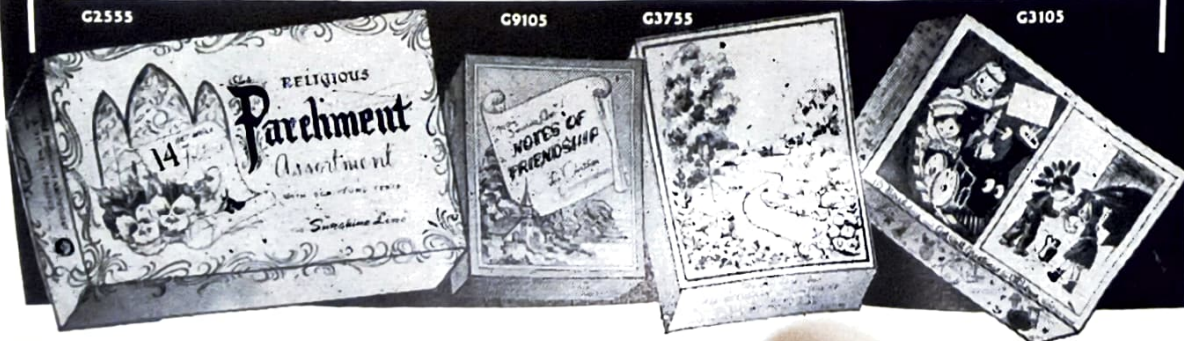
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DECEASED

Lida B. Allbeck

Mrs. M. M. Allbeck died at Mansfield, Ohio, on Christmas after a brief illness. Her life was associated with the parsonage. She was born in 1869, the daughter of Dr. and Mrs. J. W. Schwartz, in Worthington, Pa. With her husband, she was engaged in church work in Pennsylvania and Ohio.

A son, Prof. Willard D. Allbeck of Hamma Divinity School, and a grandson, the Rev. Alton N. Allbeck of Covington, Ohio, have continued the family tradition of service in the ministry. The funeral was at Mansfield Dec. 28.

Dr. Herbert T. Weiskotten

Dr. Herbert T. Weiskotten, for 30 years pastor of Redeemer Church, Brooklyn, N. Y., died Jan. 11 at age 60. He had been a member of the Board of Publication and Board of Social Missions of the United Lutheran Church, and had held positions of responsibility in the Synod of New York.

Dr. Weiskotten was born in 1894 at Jamestown, N. Y. He attended Columbia University, received M.A. and Ph.D. degrees from Princeton University, and graduated 1920 from the Philadelphia Seminary.

During his first pastorate, at St. John's Church, Summit, N. J., he also taught at Wagner College four years. In 1924 he became pastor of Redeemer Church, succeeding his father, the late Rev. Samuel G. Weiskotten who, as the church's first pastor, had served 30 years.

He was a member of the ULC Board of Publication from 1936 to 1938 and of the Board of Social Missions from 1941 to 1950. He also served on the synod Board of Education and on the Wagner College board of trustees.

He is survived by three sons, Pastor Richard H. Weiskotten of Epiphany Church, Queens, N. Y.; Pastor Theodore D. Weiskotten of Poestenkill, N. Y.; and Edward F. Weiskotten, in addition to three grandchildren.

The funeral on Jan. 13 was conducted by Dr. Frederick R. Knubel.

February 2, 1955

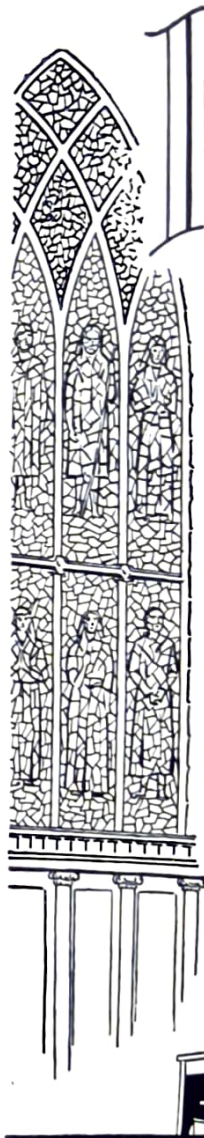
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IN CONCLUSION

THE DAY I RECEIVED the report on United Lutheran Church apportionment (see page 4) was the day I made out my U.S. income tax for 1954. It might be good for all of us to compare the amount we are required to pay in taxes with what we give the church.

The government would soon be bankrupt if it had to depend on voluntary giving. A family of four, with \$5,000 income last year, is charged a \$416 federal tax in the U.S. If such a family gives \$200 to the church in all offerings during the year, it is above the United Lutheran average.

Everybody (except politicians making campaign speeches) knows that high taxes are necessary to pay for important services the government provides. It should be even more clear to Christians that generous offerings for the church's work are essential in expressing our sense of responsibility to God.

IT WILL BE a few months before we have a complete record of 1954 offerings in our churches. I estimate that the total will be about \$72 million, contributed by perhaps 500,000 families. Eighty per cent of the money was for congregational expenses, building funds, and other local purposes.

Slightly under 8 per cent went to the United Lutheran Church for its regularly budgeted work. This is the \$5,752,788 which we report on page 4 this week. The average asked from each member was \$6.10, but we fell short 25 cents apiece.

We're not dealing in large figures, such as the cost of building big bridges or battleships. The church is accustomed to using comparatively small sums for great purposes. The encouraging fact is that there has been steady progress in giving.

Total offerings in United Lutheran congregations have increased about \$5 million a year for the last 10 years. The 1955 total will no doubt be almost three times as much as in 1945. We have gained in membership, but not enough to account for that. People have considerably more money, but that doesn't explain everything. There has been a gradual awakening of our people to what we might call the holiness of giving.

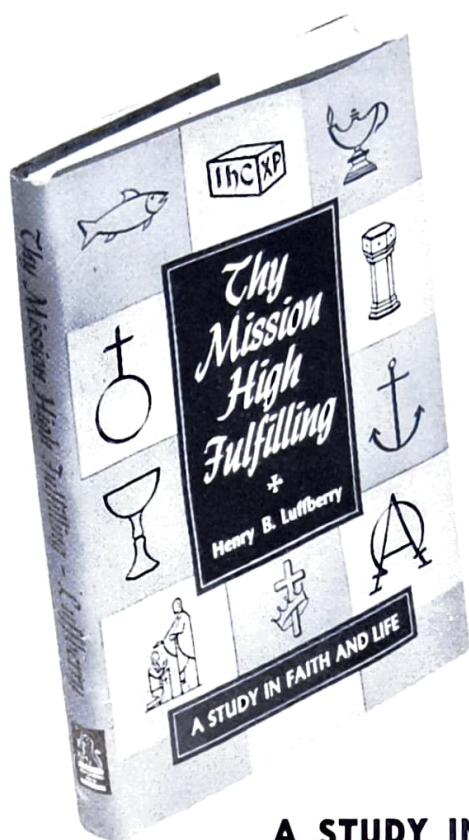
It's dangerous to keep everything for ourselves. Most of us, without half-trying, can spend our entire income for what look like necessary expenses. We have to push ourselves hard to reach the point of making serious gifts to the church.

When we do that, we know we have shared in an eternal enterprise. We are on the side of light and life, against darkness and death. A plump bank account may be comforting. But it sings no songs in the kingdom of God.

THERE IS NO LIMIT to the amount of money the church can use well. The biggest bill these days is for planting new congregations to keep up with rapid population changes all over America. At present our church has cash to pay for about 50 a year. But there could easily be 100 or 200. Beyond the borders of our own land, there are the distant countries where a steady stream of missionaries should be going.

Our church giving isn't merely a matter of balancing a budget. However much we give, there would still be need for more. What we must decide is how eager we are to be the faithful people of God, responding to opportunities to put our pocketbooks to work for him.

—ELSON RUFF



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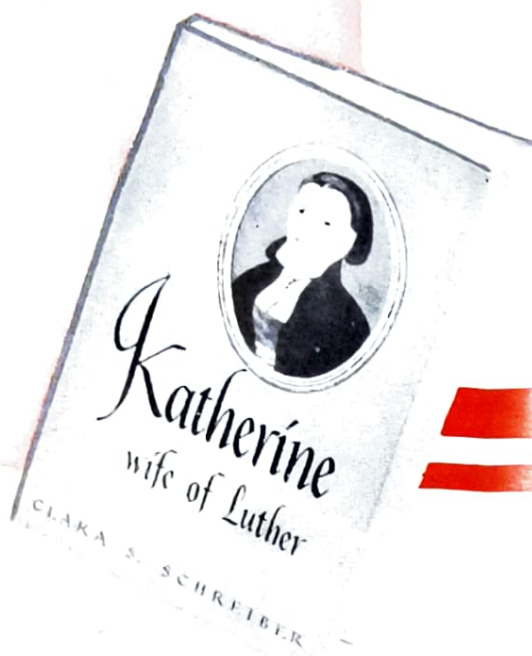
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