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August Brustat

Concordia Seminary, St. Louis, ir_brustata@csl.edu

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DIGNIFIED METHODS OF CHURCH PUBLICITY

A thesis

**presented to the faculty of
Concordia Seminary, St. Louis, Mo.,**

by

August W. Brustat

**in partial fulfilment of the
requirements for the degree**

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Approved by

P. E. Kreitzman

J. M. Reinhardt

DIGNIFIED METHODS OF CHURCH PUBLICITY

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INTRODUCTION

Church publicity is an important phase of church work. It is the MEANS by which we call to the attention of immortal souls the truth of salvation in Christ Jesus our Lord.

Methods of church publicity are an important part of the curriculum of a theological Seminary. Prospective ministers of the Gospel will be greatly aided in their future parish duties if dignified ways and means of publicizing the Gospel are called to their attention in the course on Practical Theology.

This thesis has been divided into two main sections.

A. THE BIBLICAL BACKGROUND, in which the Savior's Great Commission, the basis for all church publicity, is considered, and,

B. THE PRACTICAL APPLICATION.

The author has been particularly fortunate in having had close contact with the American Lutheran Publicity Bureau, as a member of its Board of Directors for the last five years, as chairman of its Promotion Committee, and latterly as contributing editor of its magazine, THE AMERICAN LUTHERAN. From this association much valuable information has been obtained and various dignified methods of church publicity have presented themselves.

During a twelve-year pastorate, nine years of which have been devoted to one parish, numerous methods of publicizing the Gospel have been tried. The effective methods are discussed in this thesis.

Of the various methods of effective publicity some are considered of MAJOR importance, others of MINOR importance.

Those considered of major importance are the Christian Day School, Tracts, Newspaper Advertising, "Lutheran Information", and the Radio.

So important does the Christian Day School loom in the eyes of the author, that as Visitor of the Nassau (L.I.) Circuit of the Atlantic District of Synod, the pastors and laymen were rallied and a Central Christian Day School is to be founded in Mineola in September (1941).

Valuable historical information on tract conversions have been secured by the author after delving into the files of the American Tract Society and the American Lutheran Publicity Bureau.

The author has been religious editor of the weekly newspaper THE MINEOLA NEWS SUN, and the material contained under "newspaper advertising" comes from his personal experience.

The radio is considered one of the most effective present day means of publicizing Christ, and is

viewed from that angle.

The other methods of minor, but vital importance, are considered accordingly.

These momentous words were spoken by the risen Jesus beyond the cross and the resurrection. The command was therefore imperative. The ascending Christ gave this divine charge to His disciples from the slopes of Olivet. It was His mission to set up His Kingdom among men by the preaching of His Gospel; the glad tidings of peace and life to God through His mercy.

THE MANDATE WAS THE COMMISSION GIVEN

The risen Jesus gave this commission to His apostles, the chief ministers of state in His Kingdom, the architects that laid the foundation of the Church. THEY must go and bring the Gospel to all nations. Christ here stirred up His disciples to disperse themselves all over the world.

And He gave it to their SUCCESSORS, the ministers of the Gospel, whose business it is to transmit the Gospel from age to age to the end of the world in time.

And He gave this command to all CHRISTIANS everywhere, in every age, in every clime, and in every place to go and do likewise, spread the Kingdom abroad among men.

DIGNIFIED METHODS OF CHURCH PUBLICITY

A. THE SCRIPTURAL BACKGROUND

"Go ye into all the world and preach the Gospel to every creature." Mark 16:15

These momentous words were spoken by the Risen Jesus beyond the Cross and the resurrection. The command was therefore authoritative. The ascending Christ gave this divine charge to His disciples from the slopes of Olivet. It was a commission to set up His Kingdom among men by the preaching of His Gospel, the glad tidings of reconciliation to God through His mediatorship.

TO WHOM WAS THE COMMISSION GIVEN?

The Risen Jesus gave this commission to His apostles, the chief ministers of state in His Kingdom, the architects that laid the foundation of the Church. THEY must go and bring the Gospel to all nations. Christ here stirs up His disciples to disperse themselves all over the world.

And He gave it to their SUCCESSORS, the ministers of the Gospel, whose business it is to transmit the Gospel from age to age to the end of the world in time.

And He gave this command to all CHRISTIANS everywhere, in every age, in every clime, and in every place to go and do likewise, spread the Kingdom abroad among men.

GO AND TEACH

With authority Jesus bids His followers to go and teach them, teach the nations everywhere the power of His blood to cleanse, the yearning of His heart to save. Go and tell the nations everywhere to come unto Me if they be weary and heavy-laden, and I, I will give them rest.

"Go and TEACH", He says, illustrate, explain, expound, tell, inform, narrate, portray, publicize. Take from them the darkness of ignorance; reveal to them the light of revelation.

Inform them concerning Christ, the history of His life and death and resurrection; instruct them in the meaning and intention of these truths, and of the advantages which the children of men have or may have thereby. Invite them without exception to come and share in them. This is the Gospel. Let this be preached in all places to all persons.

The members of Christ's Kingdom are to tell the children of men that they are all by nature in a state of misery and danger, condemned by their sin, conquered and enslaved by the arch-enemy of God and man. But the situation is not hopeless. "For", the Master says, "Go and tell them, that if they believe

the Gospel, and give themselves up to be Christ's disciples; if they renounce the devil, the world, and the flesh, and be devoted to Christ as their Prophet, Priest, and King, and to God in Christ as their God in covenant, and evidence by their constant adherence to this covenant their sincerity therein, they shall be saved from the guilt and power of sin, it shall not rule them, it shall not ruin them. In short, he that is a true Christian shall be saved through Christ.

If they believe not, if they receive not the record God gives concerning His Son, they cannot expect any other way of salvation, but must inevitably perish; they shall be damned by the sentence of a despised Gospel, added to that of a broken Law.

And even this is Gospel, it is good news, that nothing else but unbelief shall damn men, which is a sin against the remedy.

The duty of the apostles of Christ, His ministers and followers then is this: To teach the commands of Christ, to expound them to the world, to press upon them the necessity of obedience and to assist them in applying the Gospel to their lives.

ALL ARE CAPABLE OF BEING TAUGHT

Teach them, and they shall speak the language of Canaan and sing the song of heaven. All nations are capable of being taught. The negro slave has perished under the lash rather than dishonor the Master. The Eskimo has climbed his barren steeps and borne his toil while he has faithfully worshipped his Lord. The Hindu has patiently submitted to the loss of all things because he loved Christ better than all. Feeble Madagascar women have been prepared to suffer and die rather than to deny Christ.

There has been heroism in every land for Christ. Men of every clime and every race have willingly died for Him. Upon His altar has been found the blood of all kindreds that be upon the face of the earth.

WORDS OF POWER TODAY

"Go ye and teach the nations." "Make disciples of all nations." Would that the Church could hear the Savior addressing these words to Her now; for the words of Christ are living words, not having power in them yesterday alone, but also today.

The injunctions of the Savior are PERPETUAL in their obligation; they are not merely binding upon the apostles, but are binding upon us also,

upon every Christian does this yoke fall. We are not exempt today from the services of the first followers of the Lamb; our marching orders are the same as theirs, and our Captain requires from us the same obedience, as prompt and perfect as from them. We are to make it the business of our lives to take the glad tidings of salvation up and down the world with all the possible speed, fidelity, and care, for it is a message of universal concern and therefore ought to have a universal welcome.

This commission of Christ to His followers is the missionaries' charge, their Magna Carta.

ALL POWER GIVEN TO CHRIST

In Matthew 28,19 we see this same commission prefaced by Christ's own declaration: "All power is given unto Me in heaven and on earth - Go ye therefore and teach (make disciples of) all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

In viewing the great charter we observe the commission which our Lord Jesus Himself received from the Father. Being about to authorize His apostles, if any ask by what authority He charges,

He tells them, "All power is GIVEN unto Me in heaven and on earth." Hereby Jesus asserts His universal domination as Mediator, which is the great foundation of the Christian religion, He did not assume this power, or usurp it, but it was GIVEN Him, He was legally entitled to it, and was invested with it, by a grant from Him Who is the Foundation of all being, and consequently of all power. God set up Jesus as King, inaugurated and enthroned Him. As God, equal with the Father, all power was originally and essentially His, but as Mediator, as God-man, all power was GIVEN Him, for He finished the work He had come into the world to do. He humbled Himself, and because He humbled Himself, God highly exalted Him. God the Father gave His Son Jesus power over all flesh that He might give eternal life to as many as were given Him. (John 17:2).

All souls are His and to Him every heart and knee must bow, and every tongue confess Him to be the Lord. This our Lord Jesus tells His disciples, and us through them, not only to satisfy them for the authority He had to commission them, and to bring them out in the execution of their commission, but to take off the offence of

the Cross. They had no reason to be ashamed of Christ Crucified when they saw Him thus glorified.

THE CUP OF SALVATION

The disciples had the cup of salvation. Christ filled it with His own hands. He gave it to His disciples to drink and to pass it along. "Freely ye have received, freely give." (Matthew 10:8). "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:8). "Go ye therefore". (Matthew 28:19).

So the apostles partook and then passed it on. They of Jerusalem passed it on to Antioch; And they of Antioch passed it on to Ephesus, Philippi and Corinth; and they in turn passed it on to Rome; and they of Rome passed it on to Britain and Germany; and they of Britain and Germany passed it on to us in America; and we in America are to pass it on to Japan, and China, and India, and Africa, and the isles of the sea which have it not.

PASS IT ON

There are some who have that cup of salvation today and hold on to it. "It is good", they say, "and blessed", but they will not pass it on. The heathen are perishing for want of that cup. There is more salvation in that cup than they can ever use themselves, but they do not pass it along.

Do people ask: "What shall I do for Christ?" We reply: "Go where He is not and take Him with you."

The bells of Christian towers and the lights of Christian chapels are almost within sight and hearing of each other around the whole globe and this has been made possible because the lives of consecrated missionaries were laid on God's altar, and noble souls lived for Christ instead of self.

But it is nevertheless true that in the Christian Church today there is a marked ignorance as to the duties involved in the evangelization of the world. The individual Christian often does not realize that he, as an individual, is responsible for the promulgation of the Gospel into all the world. The twentieth century Church is often guilty of neglect in carrying out the

"Church's world responsibility".

"WITNESSES UNTO ME"

Just before His ascension Jesus said: "Ye shall be witnesses unto Me unto the uttermost part of the earth." This great commission smashes the pride of nationality in the work of the Church. This commission is higher than petty race and national prejudice for He has dominion from sea to sea and from the rivers unto the ends of the earth.

By these words Jesus meant to say that "What Jerusalem, Judea, Samaria, and all the world needs is ME." We should then be His witnesses. The Greek word for witness is martyr.

It is astonishing. The term "martyr" is reserved by us today for one who seals his testimony for Christ with his blood. That is accurate, but it is not all the truth. Martyrs were burned, but the fires did not MAKE martyrs. They were martyrs BEFORE the burning. The fires did not make, but REVEALED martyrs.

A martyr is a witness for Christ, not merely in talking which may be hypocritical, but in the sense of LIVING for Jesus. A martyr is one

convinced of the Truth and changed by it. A witness then is a case of a transformed life. Through us Christ is to be seen and heard.

We must not undervalue the witness of speech, but there are some, nominal Christians, who glibly speak about politics, current events, sports, and other minor details of everyday life, but are tongue-tied concerning Christ. How can a true witness do that? The big thing is the witness of our LIFE for Christ, and that includes speech. If we really LIVE for Christ, and He in us, we will most assuredly speak for Him and about Him.

WHERE? In every village, town, city, county, state, nation, hemisphere, the lands beyond the seas, the islands of the deep, the whole wide world. HOW? By our life, lips, actions, prayers, personality, character, influence, abilities; by our time, talents, treasures; in the printed word and the spoken word, the preached word, the sung word, the word broadcast through the air.

NONE NEED BE IDLE

No man need stand idly by in the Christian life. If we have any gift, we can use it for the service

of Christ. Indeed as a person loves Christ, as he realizes what he has received from Christ, he will use such gifts, not for personal gratification, but for the great work of God through His Church. Let the LINGUIST unfold in new tongues the mystery of redemption. Let the LEARNED bring the experience of former times to assist present exertions. Let the ELOQUENT show forth the praises of Him Who has called us out of darkness into His marvelous light. Let the LOGICAL REASONER silence the gainsayer and defend the Truth. Let every man and woman stir up the gift that is in him, and like the woman with the precious ointment, do what he can for the cause of Christ.

GIVE

Give yourselves, your children to Christ. Oh for the faith of ABRAHAM who was willing to offer up his Isaac, the son of promise, Oh for the gratitude of Hannah who said: "I have lent my child to the Lord, as long as he liveth he shall be lent to the Lord." (1 Samuel 1:28). Is this too much to ask? Is this too great a sacrifice? Listen to the words of Jesus: "Verily I say unto you, there is no man that hath left

house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

(Luke 18: 29,30). Why should we do all this?

Why? Because our Lord and Master bids it in His oft-repeated, "Go ye", "Go ye and preach", "Go ye and teach", "Teach the nations", "Go ye into all the world and preach the Gospel to every creature." "The Gospel must first be published among the nations". (Mark 13:10).

"Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke 24:47).

THE EARLY CHURCH

In the Book of Acts we read of the marvelous conquest for Christ which the first century Christians made. They planted the banner of the Cross throughout the inhabited Roman world in one generation. Though they had no railroads, no steamships, no automobiles, no airplanes, no clippers, no radios, yet in one lifetime they spread the Gospel of salvation to all the then-known world.

SUCCESS AND FAILURE

Is there anything more marvelous than this victory of the first century Christian Church? Is there anything more depressing than the frequent failures of the Church since then?

In the fourth century of our Christian era the Roman Empire made Christianity a state religion. On the surface this act seemed a scored victory for the Church, but in reality it was a weakness for the Christian Church to be so linked up with the state.

And then for one thousand years the Church was throttled by paganism. But look at it fifteen hundred years after the Cross, at the time of the Reformation, when the Church was, for a time at least, purged and cleansed of its erstwhile heathenism, Martin Luther being the central figure in reviving the gospel.

And then some of the reformers, particularly Zwingli and Calvin, the fathers of the sectarian churches of today, began to introduce reason into that Gospel of salvation which must be accepted solely and alone by faith, and again introduced a failure into the Church. This lasted a few

hundred years more. Then the Wesleys and Whitfield arose in England who took up with increased fervor the missionary activity of the Gospel of Christ, for which we must give them credit, even though they were in error on ^{many} ~~certain~~ points of Christian doctrine and practice. But through their influence many missionary societies were founded, some of which ~~(are still extant today, and)~~ are doing a great deal to fulfill that great Commission, that great Charge, that great Command issued by Christ to all of us who call ourselves Christians.

And when the Lutheran Church in the land of the Reformation degenerated spiritually, our forefathers a century ago, under the leadership of Dr. C.F.W. Walther, left the land of their nativity and planted on our shores a Church which for over a century now has witnessed to the "Whole counsel of God."

IS ANY PRESENT COMPULSION NECESSARY?

Is there today any present compulsion necessary? Is this word of Jesus old, or is it living among us? Mankind is forever essentially the same. Christ has His witnesses today as He had them two thousand

years ago. Are we ready to fall in line? Let us ask ourselves: What are we doing to fulfill the great Commission of Christ? Let us realize our responsibility, and then go, and do.

OUR FIELD IS THE WORLD

Jesus tells us, "Ye are the light of the WORLD." (Matthew 5:14). "Behold the Lamb of God which taketh away the sin of the WORLD." (John 1:29). "This gospel of the kingdom shall be preached in all the WORLD." (Matthew 24:14) "For God so loved the WORLD." (John 3:16). "The field is the WORLD." (Matthew 13:38). "The Bread of God is He that giveth life to the WORLD." (John 6:33). "That the WORLD through Him might be saved." (John 3:17). "He is the Christ, the Savior of the WORLD." (1 John 4:14). "These that have turned the WORLD upside down have come hither also." (Acts 17:6). "Your faith is spoken of throughout the WORLD." (Rom. 1:8). "God was in Christ reconciling the WORLD unto Himself." (2 Cor. 5:19).

THE BIBLE - A WORLD BOOK

The Bible, by which we live and die, and which we preach is a world Book. Because of this it is

decidedly a missionary Book. Every book in the New Testament was written by a missionary. Every epistle in the New Testament that was written to a church was written to a foreign mission church. Every letter in the New Testament that was written to an individual was written to a convert of a missionary. The one book of prophecy in the New Testament was written to seven foreign mission churches in Asia Minor. The disciples were called "Christians" first in a foreign mission community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracings of the missionary journeys of the apostles. The problems which arose in the early Church were largely questions of missionary procedure: Of the twelve apostles chosen by the Lord Jesus, every apostle except one became a missionary. The only man among the twelve apostles who did not become a missionary, became a traitor.

FOLLOWING CHRIST'S EXAMPLE

In this the early Church was following the example of their Lord. For Christ was decidedly a missionary. Christ was a HOME missionary in the domicile of Lazarus. He was a FOREIGN mission-

ary when the Greeks came to Him, and when in the vicinity of Tyre and Sidon He spoke to the Syro-Phoenician woman. He was a CITY missionary when He taught in Samaria. He was a CHILDREN'S missionary when He took them up in His arms and blessed them. He was a missionary to the POOR when He opened the eyes of the blind beggar. Jesus was a missionary to the RICH when He opened the spiritual eyes of Zacchæus. He was a missionary to the ROBBER while He was hanging on the Cross. And His last commission was a missionary commission when He said before His ascension: "Go ye into all the world and preach the Gospel to every creature." (Matt. 28:19)

A CHRISTIAN IS A MISSIONARY

To be a Christian then involves being a missionary, for the terms "Christian" and "missionary" must ever be synonymous. If a man has once felt the compelling love of Christ in his life he will bend every effort to bring fellow-sinners to the Savior.

"When thou art converted, strengthen thy brethren". (Luke 22:32). Why should we not tell others the way to heaven if we ourselves have found it? Why should we not warn a man, who

unconscious of his danger, is approaching the brink of ruin? Why should we not snatch the poisoned chalice from a brother's hand?

A PROFITABLE BUSINESS

When we endeavor to lead men to Christ we pursue a business far more profitable than the pearl-fisher's diving or the diamond-hunter's searching. No pursuit of mortal man is to be compared with that of soul-winning. I know what I say when I bid us think of it as men entering the cabinet of the nation, or occupying a throne. It is a royal business, and they are truly "Kings and priests unto God" who follow it successfully.

In view of the missionary heart of Jesus, all who call themselves by His name must follow Him and have the same passion for lost souls.

THE FATHER'S BUSINESS

"I must be about my Father's business". (Luke 2:49). Thus spake the twelve-year old Jesus. That was the principle by which He was guided throughout His earthly lifetime.

The Father's business is to usher in the Kingdom of God through the preaching of the

Gospel. The Father's business is the missionary activity of the individual Christian. The Father's business is witnessing for Christ to the lost souls of men.

We see Jesus employed in the Father's business when from the mountainside in Galilee He delivered His incomparable "Sermon on the Mount", in which He outlined the heaven-established principles on which His Church should rest; when using a fishing boat as a pulpit He preached to countless thousands by the side of the beautiful Galilean Sea; when to Nicodemus who came to Him by night, He preached His masterful sermon on "the new birth", saying, "Except a man be born again, he cannot see the kingdom of God." (John 3:3). Jesus was about His Father's business when resting by the side of Jacob's historic well at Sychar He brought the "Water of Life" to a spiritually thirsty soul; when on the pulpit of the Cross He preached a brief sermon of seven sentences which brought the light of heaven into the soul of the heathen centurion who confessed: "Truly this was a righteous man and the Son of God." (Matthew 27:54). Throughout His earthly pilgrimage, daily, yes, hourly, in His travels to and fro, hither and yon in the Holy Land, Jesus was actively

engaged in missionary work.

It was for the purpose of doing missionary work, for the execution of the Father's business that Jesus called James and John, the sons of Zebedee, plying their father's fishing boat on the rippling waters of the Sea of Galilee, to become fishers of men for the kingdom of God.

Knowing what was in man, Jesus knew what man was interested in. Though He called the fishermen, James and John, to be fishers of men, He did not speak to the hill-country-men about fishing. He spoke to them of sheep and shepherds and pasturelands, terms which they knew and understood, parables and analogies that they could freely comprehend. Then there were merchants and tradesmen. To them He spoke of pearls, and then of Himself as the "Pearl of Great Price."

Jesus comes with salvation for all. The Lord *has an appeal for everybody.*
~~Jesus fits into everyone's thinking.~~ To the ARCHITECT He is the Chief Corner Stone. To the BAKER He is the Living Bread. To the BANKER He is the Unsearchable Riches. To the BUILDER He is the Sure Foundation. To the DOCTOR He is the Great Physician. To the EDUCATOR He is the Great

Teacher. To the JURIST He is the Righteous Judge. To the SAILOR He is the Anchor of the Soul. To the SERVANT He is the Good Master. To the SOLDIER He is the Captain of our Salvation. To the SINNER He is the Lamb of God. To the CHRISTIAN He is the Lord Jesus Christ.

To the domestic worker He speaks of the housewife kneading dough, or mending garments, or searching the floor for a lost coin. No wonder the common people heard Him gladly. He spoke their language. He was "All things to all men."

FOLLOW ME .

"Follow Me" (Matt. 4:19), is the secret of the success of the fishers of men. It is the Cross and the crucified Christ that is the marvelous magnet of mankind. That is the Gospel that is to be published and proclaimed. Present it in splendid ritual with stately music in a large cathedral if you will, or proclaim it from the ground, with a stump for a pulpit and a log for a bench, it is the same good news. The soul-hungry man will take that message and live.

Some fish are slow in biting. These must be given time. Here is the test of PERSEVERANCE in a fisher of men; in a Christian missionary. We

usually hear one word on every tongue - the word "RESULTS". This has been the tragedy of the Church in the last generations. She has tried to show results. The world demands ^{outward} results, but this word was never in the vocabulary of Jesus. He

said rather: "Be thou FAITHFUL unto death, and I will give thee a crown of life." (Rev. 2:10). Cast out the life-line of salvation faithfully and persevere, leaving all results with Jesus.

The true Christian, the true fisher of men, sees the world through the eyes of Jesus. He loves with his heart and ministers with his hands. Read the history of the early Church in the Acts of the Apostles, and see how St. Paul and other spirit-filled men and women went up and down in that

Graeco-Roman world and fished in all waters for the souls of men. Read the history of the Church in the lives of men like Luther, Carey, Taylor, Judson, Livingstone, Paton and Walther. Read the ministry of Finney, Moody, and Spurgeon, and see how these and thousands of other Christ-like men and women salvaged wrecked lives from the depths of sin.

Like the shepherds of Bethlehem we should make known abroad the saying concerning Him. Like Simeon

and Anna we should speak of Him to all that look for redemption. Like Andrew and John we should first seek to lead our brother to Jesus. Like Philip we should look for our Nathanael to tell him about the Messiah of Israel. Then, like Peter and John, we should meet objectors with a cheerful, "We cannot but speak the things which we have seen and heard." Like Paul we will not rest day or night until our entire communities are brought to the Cross of Jesus and kneel before Him in humble adoration. This message of the Cross has been given to us and is in us, and we must tell it; for "out of the abundance of the heart the mouth speaketh" (Luke 6:45).

What a blessed experience will be ours when we cheerfully confess Christ before men. It may become one of our themes in glory: some precious soul led to the Savior through our testimony.

TO EVERY CREATURE

"To every creature" Matt. 28:19. Yes, the world, near and afar. To Alaska's blue-white shining beauty; to a thousand flower-filled isles of the tropics; to the Eastland to the West, we are to go with the Bible under our

arms as messengers of the Cross, telling men everywhere that "God was in Christ reconciling the world unto Himself." (2 Cor. 5:19).

MUCH WORK TO DO

How much work there is still to do. There are roughly two billion people on the earth, of whom more than half have yet to hear the Gospel of their salvation, or to understand its saving meaning. Across the centuries comes the word of the Lord: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes." (Is. 54:2).

It will not be by the power of our numbers, or money, or machinery, or material equipment that we will march across the world into the hearts of men. Only as we go in the faith of a CAREY who "attempted great things for God and expected great things from God"; only as we go in the passion of a HENRY MARTYN who said: "Now let me burn out for God"; only as we go in the utter consecration of a DAVID LIVINGSTONE who in the heart of Africa wrote in his diary, "Again, my Jesus, my King, my Life, my All, I dedicate my whole self to Thee"; only as we go in the power of that CHRIST Who has all power in heaven and

in earth, and Who gives it to those who dare to follow Him, shall we go triumphantly.

As we face the utter sufficiency of the redeeming Christ, and sense the unutterable need of this sinful world, we seem to hear a voice crying: "Whom shall I send, and who will go for us?", and then, "Go work today in my vineyard."

As the Church of Jesus Christ wakes from her sleep, and shakes off her lethargy, and rises to her challenge she must realize that she must not waste time, that every second a soul wings its flight into eternity, that sixty every minute, three thousand five hundred every hour, yes, eighty thousand every day pass through the open portals of the valley of death. Most of these souls are passing on into eternity without God, without Christ, without hope, lost forever in everlasting night. These souls are our responsibility, for we have been called by God to be His witnesses, and we are permitted to remain on earth that we might proclaim the message of the Cross as the only way to eternal life and salvation.

GIVING FOR MISSIONS

We talk about giving for missions. Do we realize that American Christians average six cents per week

for mission work, and that is less than one cent a day? Where is our zeal, our love, our consecration, our stewardship, our devotion for the souls of those for whom Jesus gave His all? Let us, when we give, ponder the spirit of this little verse:

"Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving is o'er.
Give as you would to the Master
If you met with His loving look.
Give as you would of your substance
If His hand your offering took."

IT IS FINISHED!

Let us publish to the nations that salvation is accomplished, redemption is nigh, it is finished!

It is finished! There is nothing for you to do. It is finished! Christ has done it all for you. It is finished, Christ need not bleed again. It is finished, you need weep no more. It is

finished! Go and tell it to those who are torturing themselves through obedience and mortification to offer satisfaction. Yonder Hindu is about to throw himself on a bed of spikes. Stay thy throw, poor man, wherefore wouldst thou bleed? One has already bled. It is finished!

Yonder fakir is holding up his hands erect till the nails grow through his flesh. Cease, poor wretch, from all these pains. One has already suffered for you. It is finished!

In all parts of the earth speak to them who think that the misery of the body and soul may be an atonement for sin. Rush to them, stay them in their madness. Say to them: "All the pains that God asks, Christ has suffered. All the satisfaction by way of agony of the flesh that the Law demands, Christ has already endured. It is finished!"

Go to your own foolish countrymen who think by their gifts, and their gold, and their vows, and their fastings, and their own righteousness, and their own good works, to make themselves fit for God, and say to them: "Stop, it is finished! God needs not this of you. Why will you

pin your filthy rags to the fine linen of Christ's righteousness? Why will you add your counterfeit farthing to the costly ransom which Christ has paid? Cease doing your performances, for it is finished! Christ has done it all. "

God the Holy Spirit need not tarry because of your unworthiness, nor need you tarry because of your helplessness. It is finished! Every stumbling block is rolled out of the road; every gate is opened; the bars of brass are broken; the gates of iron are burst asunder. It is finished! Come and welcome. The table is laid; the fatlings are killed; the oxen are ready. Lo, here stands the Messenger. Come from the highways and from the hedges, come from the dens and from the kens of every country and nation, from every city and village and town and hamlet and kindred and clime. Come ye vilest of the vile. Jesus bids you "Come." And "He who cometh to me I will in no wise cast out." (John 6:37).

May the Spirit of the Living God help the Church everywhere to repeat this invitation by every publicizing medium, and make an effective call to many a heart for Jesus' sake.

B. THE PRACTICAL APPLICATION

Having considered the Scriptural basis for publicizing the everlasting Gospel, we now suggest some of the effective practical means whereby such may be carried out. Obviously, it is impossible to discuss every method that has been utilized to publicize the Gospel in the two millenia since our Lord gave His great mission command from the slopes of Olivet. We shall confine ourselves to those referred to in the introduction.

How can we today effectively publicize the Gospel?

I. THE CHRISTIAN DAY SCHOOL AS AN ADVERTISING MEDIUM.

Of course, we believe in the Christian Day School for reasons other than advertising.

We believe in the Christian Day School because:

1. "A wise law prohibits crossing the line of demarcation between Church and State." That means that the public schools are not permitted by law to teach the most important subject of all - RELIGION - and rightly so. Religious instruction does not belong to the province of the State, but to the province of the Church. And so it remains for the Church to provide for its children a thorough religious education.

2. We believe in the Christian Day School because though the public schools dare not teach religion, many of them nevertheless do teach a philosophy contrary to the Word of God. "Some of the textbooks purchased by public officials with public funds for public schools, openly picture the world

as an accident instead of the masterpiece of divine creation, and man as the product of evolution from the lower animals instead of the handiwork of Almighty God", as Dr. Walter A. Maier so forcefully expresses it.

And if for five hours a day, five days a week our children attending public schools are oftentimes subjected to doctrines so diametrically opposed to the Word of God, we can scarcely hope to overcome such an influence when we have the child for only one hour a week in Sunday School.

3. We believe in the Christian Day School because "the soul of education is the education of the soul." An education directed only to broaden the intellect or the mind, without reaching down into the heart and the soul is inadequate. Such an education may enable our children to acquire wealth, and prestige, and social standing, but these things are short-lived and with it all they may be lost eternally. If, on the other hand, the Lord Jesus is enthroned in their hearts, they will be rich toward God, and prepared for an eternal habitation with Him in glory.

4. We believe in the Christian Day School because the child was not designed primarily for the home, or for the church (that is incidental), nor for the state (as many false philosophies of government today insist), but for GOD.

One of the finest definitions of education is perhaps the one written by John Milton. Milton was an educator

as well as a statesman and poet. In his definition of education he sounds the note that the child was designed for God when he says, "The end of all education is for the child to gain the knowledge of God in Christ, and out of that knowledge to love Him, to imitate Him, and to grow like Him." That object of education can obviously not be attained through the public school system which is not permitted to teach religion. It can be attained only through Church-supported and Church-supervised schools.

5. We believe in the Christian Day School because such a school best serves the interest of the child. Solomon sounded that important note when he said: "Train up a child in the way he should go, and when he is old he will not depart from it." (Proverbs 22:6). So much in the adult life depends upon the religious education during youth. "The child is father to the man", says the proverb. We wish our children to grow up to be happy and successful and God-fearing. They will never be that fully without Christ. That is why religious education is more important than secular education, important as secular education may be.

The highest object of education must be to teach the child that he is a lost creature, saved by the blood of Jesus. To have found Jesus is worth more than all else in the world combined - and Jesus cannot be found through

the secular education of the public school system.

6. We believe in the Christian Day School because it will insure, under God, the future of the Church. The church that does not thoroughly prepare its children for intelligent church-membership has one foot in the grave. The children of today must carry on the work of the church tomorrow. If they are not thoroughly indoctrinated when they are young, they will oftentimes have little interest in the church when they are adults.

According to the synod-wide roll call, the losses to the Church are only half as great where the children attend a Christian Day School.

7. We believe in the Christian Day School because we are vitally interested in the preservation of our American Democracy, we are vitally interested in the United States of America.

The future of our country or any other country, under God, lies in the hands of the children. The Jewish Talmud says: "Jerusalem was destroyed because the education of the children was neglected." What our country will be in the next generation is being decided by the kind of education our children are receiving in this generation. If we do not train our children with a sense of true devotion and dependence on God, the days of our nation's greatness will soon be numbered, and its light will go

out in darkness.

For our country's greatness is not assured by its frenzied flag-waving citizenry, who today wave the Stars and Stripes. Many of them would just as soon wave the Red Flag of Sovietism tomorrow in the same enthusiastic manner.

Our country's greatness is not assured by its street-parading, band-playing organizations which today play the Star Spangled Banner. Many of them would about face tomorrow and play the Third Internationals.

No, our country's greatness is assured only by its Christ-centered, Bible-loving, law-abiding citizens who recognize the truth of St. Paul's words in Romans 13:1 and 2, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Christian citizens are the best citizens because they know the Word of God which teaches (1 Peter 2: 13,14), "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto the governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well."

Yes, we believe in the Christian Day School.

People who have given this matter of child education serious thought, educators, jurists, the clergy and others, recognize the fact that an education without religion is utterly inadequate. It will not do to give every concern to the material and omit the weightier spiritual matters concerning the individual. Just this thought in itself, is powerful in advertising the Christian Day School, and through it, the Gospel.

The Christian Day School BUILDING, especially if it is prominently located, is per se an advertisement for the Gospel.

Every PUPIL in the school becomes an advertiser for the Gospel. Children frequently discuss their school with parents, relatives and others, and in speaking of their Christian Day School, advertize the the Gospel and its power over the souls of men.

The EXCELLENT SHOWING made by Christian Day School graduates in institutions of higher learning is also an advertisement for the School and the Gospel in which that school was founded and stands. On March 9, 1941 Rev. George Meyer of Bristol, Connecticut, preaching in Mineola, New York, on the occasion of the founding of the Nassau Christian Day School Association said: "In twenty five years, six hundred eighth graders have been graduated from our school in Bristol and not one has failed to pass the state examination for high school.

The graduates of this school consistently had higher scholastic averages than the graduates of any other school in Bristol. No graduate of this school has ever served one day in a reform school or jail. The probation officer of Bristol recently made the following statement: 'There would be no need for my office, if all boys and girls were like the pupils of Immanuel Lutheran School'."

And here is another splendid advertisement for the Christian Day School and the Gospel Church which founded it, culled from the April 15, 1941 issue of the LUTHERAN WITNESS: "Graduates of our Christian day-schools at Lockwood and Meinert, Mo., over a period of five years have won six out of the possible ten honor places, three firsts and three seconds, on the basis of their scholarship record maintained during the four years of attendance at the Lockwood High School." Such testimonies to the efficiency of our Christian Day Schools, so frequently released in the pages of our synodical publications are splendid advertising material.

Synodical statistics show that the losses after confirmation in those congregations which have Christian Day Schools is 50% less than in those congregations without such a school. And how does this effect the publicizing of the Gospel? Every Christian is a missionary. For every catechumen who retains his church

membership and remains a faithful disciple of the Lord Jesus, we have another missionary.

The Christian Day School is one of our most potent publicizing agencies.

II. GOOD PREACHING

It is not our intention to go into details on the subject of homiletics, for that is not within the scope of this thesis. Our only purpose in mentioning this powerful publicity factor is that experience shows over and over again the truth of Luther's statement: "Es ist kein Ding dass die Leute mehr bei der Kirche behaelt denn die gute Predigt."

We know of many churches that have splendid missionary opportunities whose pastors, though consecrated laborers, simply lack the talent to produce and deliver a "good" sermon. Not that there is anything wrong with their doctrine. At times even their homiletics are applied superbly. But language, clarity, and forceful delivery are lacking. The consequence is that the people just do not attend the services as they ought. And newcomers oftentimes just do not make repeat visits.

For effective publicizing of the Gospel, the preacher must deliver good sermons, Scripturally accurate, homiletically sound, doctrinally pure, grammatically correct, linguistically simple, and effectively applicable.

III. A PROMINENTLY LOCATED CHURCH

Years ago, it seems that comparatively few of our congregations sufficiently realized the value of publicizing the Gospel by locating their churches prominently. It was, to be sure, much cheaper to purchase a fair-sized piece of property in some back street, and to construct four walls with a roof over them. And there can be no doubt about it, the Gospel was preached there.

But the post-war years, the change from the German to the English language, the barrier of German immigration, as well as other considerations, have compelled us to seek the lost, not only of Teutonic origin, but of all races of men..

To do this more effectively, we began to locate our churches on the boulevards of our large cities, and on the prominent avenues and thoroughfares of our villages throughout the land. "The church spire is not only a thing of beauty but it is also publicity. The spire of a cathedral is a standing advertisement as well as an inspiration." This prominence given our church buildings has had this result that today as perhaps never before in our history we find on our church registers not only such names as Schmidt, but also Donahue, Ronzoni, Chung Li, Yamada, Zalewski, Livesmore, Cohen, and George Washington Jones. Not that a prominently located

church, built in accordance with the best architectural rules will , in itself, draw people to Christ. It will not. The Gospel alone will. But a prominently located church, architecturally pleasing, is a definite medium of Gospel publicity in that it serves as a constant, though mute invitation to hear the Gospel preached from its pulpit.

IV. USING PRINTER'S INK

"It pays to advertize." The business world realizes this. Consequently large and flourishing concerns such as Life Saver Corporation, the American Tobacco Company, General Motors , Cambell's Soups, and many others spend millions of dollars annually to call their products to the attention of the consumer.

The power of printer's ink is recognized in such advertising by the business world. But many church demoninations are equally aware of the tremendous power of persistent use of printer's art. It is safe to say that much of the success of the "Jehovah's Witnesses" (International Bible School Association), is due to their persistent dissemination of booklets and pamphlets. The Christian Scientists and the Seventh Day Adventists have similarly capitalized the power of the printed page. Their literature is spread far and wide. There is seemingly no limit to their use of printer's ink.

Our church has also recognized the importance and value of spending money on printed advertising of many kinds. How can our church effectively use the printing press to disseminate the great biblical truths of sin and grace?

a. First there are the TRACTS. Many excellently printed and embellished (streamlined) tracts have been published by our Concordia Publishing House and the American Lutheran Publicity Bureau. These tracts deserve a wider circulation. The free tract fund of the American Lutheran Publicity Bureau has, in the twenty seven years of its existence, published and distributed many millions of these silent Gospel messengers.

The recent tract campaign of the Bureau with the cooperation of the International Walther League and our synodical papers which generously publicized the campaign, was the means of circulating over a million tracts in forty three states of the Union and ten foreign countries within the period of one month.

Christians are using tracts in increasing numbers and are seeing the results of their missionary enterprise. Many, it is true, are faithfully distributing tracts who will never see the results of their witness on

earth, but they will most assuredly see them in glory. Whether we see results or not, it is our blessed privilege to know that if we sow the good seed of God's Word, the harvest will certainly be for His glory. "Cast thy bread upon the waters; for thou shalt find it after many days." (Eccl. 11;1). Tract distribution enables you to "sow beside all waters", and to be "instant in season and out of season."

Christians should be encouraged in their tract distributing ministry by remembering that when a Gospel tract is put into the hands of a sinner and it is the means of his salvation, it starts a widening circle of influence for our Lord that will continue to widen until His Second Coming. Let us remember, too, that God multiplies the seed that is thus sown. What an incentive this should be to "sow beside all waters", knowing that God Himself will give the increase.

To show the publicity value of tracts we should study how God used tracts in transforming sinners into saints, in leading sin-stained yet blood-bought souls from darkness into light.

Luther wrote a pamphlet-tract on Galatians, which, falling into the hands of John Bunyan was the means of his conversion. John Bunyan wrote the immortal PILGRIM'S PROGRESS which next to the Bible and Luther's SMALL

CATECHISM enjoys the largest circulation of any book in the world. PILGRIM'S PROGRESS has been translated into 135 different languages and has been distributed all over the globe.

John Wesley, founder of Methodism, whose testimony for Christ snatched England from the brink of paganism, was converted by reading Luther's pamphlet-tract, "Introduction to Romans."

The CHRISTIAN READER'S BIGGEST narrates the following interesting tract story which emphasizes the widening influence produced by a tract conversion. "A young Frenchman who had been wounded at the seige of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand - Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man re-acted upon the whole continent of Europe, for he was William of Orange, who gave religious liberty to the Netherlands."

Here is another story from the romantic literature of tract distribution. A Christian woman was filling a box to send to India in the interest of missions. A "half-penny" brought by a child as her contribution to the mission box, purchased a tract which was included with the other gifts. The tract eventually came into the hands of a Burmese chief and it led him to Christ. He told the story of Jesus to his friends, they believed and cast away their idols to serve the Living God. Subsequently a church was erected, a missionary came to serve, and 1,500 converts from heathenism were the result of that tiny seed.

Years ago, a lady gave a tract to two actors. One of the actors was led to the church by a tract, was converted and became pastor of Tremont Temple, Boston. His name was George Lorimer. Through Dr. Lorimer's influence, Russel H. Conwell was led into the ministry. Conwell wrote the famous ACRES OF DIAMONDS known to Christians the world over. Both men were noted preachers and their work in the Kingdom of God is traceable to one little tract given by a woman.

We read that Richard Sibbs wrote a tract entitled THE BRUISED REED; a tin peddler gave it to a boy named Richard Baxter; by reading it he was brought to the Lord Jesus. Baxter in turn write A CALL TO THE UNCONVERTED. Among the thousands that were saved through

its silent testimony was Phillip Doddridge, who wrote THE RISE AND PROGRESS OF RELIGION IN THE SOUL. This pamphlet fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to know Jesus. Wilberforce wrote A PRACTICAL VIEW OF CHRISTIANITY, which fired the heart of Leigh Richmond. He, in turn, was the author of a powerful pamphlet-tract entitled THE DAIRYMAN'S DAUGHTER which was circulated in millions of copies (4,000,000 before 1848). Richmond was accustomed to hand tracts to his fellow-travelers. One was torn in two by a receiver and thrown down the road. "A puff of wind carried it over a hedge into a hayfield where a number of haymakers were seated. Soon they were listening to the tract read by one of their number who had found it. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The reader was lead to reflection and prayer, and subsequently became an earnest Christian tract distributor himself. And of the rest, within twelve months, three became active Christian workers."

Dr. Frank Mason North, the hymn-writer and great leader in missionary effort, said at the Centennial Banquet of the American Tract Society: "When I was about fifteen years old, someone put into my hand a little tract. I don't know that any of you ever saw

it. I owe to it much of my life, much of my spirit and my work, my knowledge of God and my confidence in Jesus Christ. What was its name, its title? 'THE LIVING CHRIST.' Just that - 'The Living Christ.' It told me I could have Him myself, and I took Him for myself as the living Christ. I pray that millions of such little messages will go out to the waiting hearts of the youth, and the waiting and weary hearts of those who are older, to bring the reality of the blessed faith in Jesus Christ."

A tract in the Armenian-Turkish language led to the founding of a Protestant community of 200 in Nicodemia.

Someone gave four copies of a pamphlet on the "Inspiration of the Bible" by H.L. Hastings to four infidels at different times. All four were converted and became ministers of the Gospel.

Tracts alone were responsible for at least eight churches in China.

Kimura, pastor of a church in Kyoto, Japan, said he was converted by a tract entitled "John 3:16".

Pastor Testa, who has done a great service among the Italians, says that when he was a boy working in the streets, carrying water for a group of laborers, a woman put into his hand a tract which led to his conversion and to his fitting himself for the ministry.

Ralph Welles called "the great Sunday School power of his generation", was converted through a tract.

A tract brought an outcast woman to a New York City church with a heart so fired for Christian service that she went from door to door and secured \$10,000 for an orphanage for babies.

A tract gave India over a thousand years of service from the famous Scudder family.

Adoniram Judson, great missionary to Burma, was converted by a tract.

J. Hudson Taylor, missionary-founder^{of} the China Inland Mission which God has used to bring tens of thousands of Chinese to bow before Calvary's Cross, was led to the Lord Jesus by a tract.

Others have used these silent messengers to publicize the Gospel as follows. We are told that a tailoress inserts a tract in every pair of trousers she finishes; a box-maker in every box he sends out; a publisher in every book he prints; and a farmer's wife sends one in each crate of eggs that goes to the market. One man watches the obituary notices in the newspapers and sends to the bereaved people tracts adapted to their need. A fruit dealer who visits the market regularly, places a bundle of tracts in each farmer's wagon. Another keeps a wall pocket at a railroad station filled with good tracts. Others have

regular mailing-lists of invalids, shut-ins and unconverted and periodically send them suitable tracts. And still others have placed literature in automobiles parked on Main Streets throughout the country.

And we would suggest still other methods of publicizing the Gospel by means of tracts. Place a tract in every letter you send. A tract placed in a letter can reach the executive's mansion or enter the home of the poor. There it can stay for weeks, months, and even years, and turn up again in time to deliver its true and faithful message just the same as it could the day it left the kind and thoughtful hand that passed it on.

Tracts are useful to open a conversation with the unchurched, and beneficial to leave after a discussion with someone on Christianity. Tracts may be given to the milkman, postman, and grocer.

They may be distributed among classmates at school or fellow-employees in our places of business. They may be deposited in hospitals, jails, stores, post-offices, railroad and bus terminals, in the seats of cars or subways and slipped under the doors of homes in the community.

Tracts can go anywhere. There is no limit to their traveling possibilities. They can go many

places we cannot go. Tracts know no hesitancy and no fear. They never grow weary or tired. They can be multiplied without end, and can travel at little or no expense. They need no meeting room to tell their story. They can tell it in the living-room, the kitchen, the shop, the factory, the office, the schoolroom, the store, or the railway-car. They take no note of scoffs, jeers or taunts. No one can betray them into hasty expression. They never quarrel, never lose their temper, never answer back. They stick to their story and tell it over and over again. These silent messengers of divine truth can go into homes where men and women sit in darkness and in the shadow of death. To many, tracts offer the only chance for people to hear and live. Tracts testify while we sleep, and they will continue their silent ministry long after we have been called to a higher service.

From the heavy correspondence received at the office of the American Lutheran Publicity Bureau in connection with the recent tract distribution campaign we would quote two items.

The first is from a lively tract distributor in Chicago. The news comes through Pastor Geo. S. Luecke of Our Saviour Lutheran Church. He writes: "Our Mrs. Hansen is out of your tracts again. She finds your tracts particularly adapted to her work. She places them

in tract boxes in hospitals, libraries, public institutions of many kinds, and gives them to groups like W.P.A. workers. She has the endeavor scattered pretty well throughout Chicago, through the various zones of the Walther League. She herself keeps more than fifty tract racks filled with good tracts. She is starting now an effort, to spread the movement to Wisconsin and Indiana, through Walther League contacts. She has a mailing list of people beyond the reach of the church, some in Alaska and island possessions, and in mission frontiers, comprising near 1,000 names I suppose. So you will realize why she needs tracts in large numbers." This note was accompanied with a request for 6,000 tracts.

The second is a reproduction of a little slip which tells its own story:

My dear Friend:

This little tract is given to you by the undersigned, who is a member of St. Paul's Lutheran Church, Park Ave., (opposite the schools), Amityville, N.Y.

My hope is that you read through this tract.

And if you have no church connection, may I cordially invite you to attend the services of my Church, on Sunday morning at 9:30 o'clock, and on Wednesday evenings (during Lent) at 8:00 o'clock.

Sincerely,

Edith Prussner
59 County Land Road
Amityville, N.Y.

Tracts are beyond a question of a doubt a most effective way of publicizing the Gospel through the use of printer's ink.

b. But there are other effective ways of preaching the Gospel by means of the printed page. We have had some interesting experiences with newspaper publicity.

Six years ago last July our local newspaper changed hands. We had come to the office of the newspaper with our usual weekly "Church Notice" (which incidentally, is not an effective means of publicizing the Gospel, since experience shows that comparatively few people ever read such notices). We introduced ourselves to the new editor and had a friendly talk.

During the course of our conversation we suggested that even as other columns (editorials, political, society, sports, etc.,) were run regularly, perhaps some column for the Christian reading public might regularly be featured. The suggestion was favorably received and we were asked to edit such a column. Ever since that day six years ago the column has continued without any cost to our congregation.

From our experience we offer the following suggestions on newspaper publicity.

HEADINGS

Our original heading ran this way:

SERMON OF THE WEEK

By **THE REV. A. W. BRUSTAT**

The Rev. A. W. Brustat preaches at the Lutheran Church of Our Saviour, Jefferson and Willis Avenues, Mineola, every Sunday at 10:45 a.m. Sunday School is conducted at 9:15 a.m. Studies in the Gospel of St. John are conducted every Sunday evening at 7:30 p.m.

Later on it took this form:

SERMON OF THE WEEK

By
REV. A. W. BRUSTAT
Pastor, Lutheran Church of Our Saviour,
Mineola

THE SACRIFICE OF CHRIST

And for the last two years it has taken the following form, and with it we submit a sample column to indicate the approximate length of the weekly article and its general set-up.

Religion Today

1. Golden Text
2. Thought For The Week
3. Personality of Jesus
4. Universality of Christianity
5. The Teachings of Jesus
6. Jesus' Touch

by **THE REV. A. W. BRUSTAT**
Pastor Lutheran Churches
In Mineola and Westbury

1. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.
2. "If a Jew gave one tenth of his income under the Law, for a Christian to give less under Grace is a disgrace."

3. Note the dynamic personality of Jesus, who in prophecy is called "The Wonderful" by Isaiah. Recall that the age in which Jesus lived was an age of Jewish traditionalism, conceit and bigotry. It was an age of Caesarean imperialism, selfishness, brutality and idolatry. Yet despite all this, Jesus of Nazareth is earth's solitary ideal, time's transcendent miracle. He broke all apparent laws of heredity. He was a tremendous exception to the law of environment. You can account for Plato, he sat at the feet of Socrates. You can account for Cicero, he was trained in the statutes of the twelve Tables. You can account for Newton, he pondered in the cloisters of Cambridge. But how will you account for Jesus, who never argued with Socrates, never strode with Cicero by the golden Tiber, never meditated with Newton by the rippling River Cam. How does it happen that Jerusalem with her Temple, Egypt with her Heliopolis, Athens with her Academy, Rome with her Forum, France with her Sorbonne,

Germany with her Heidelberg, England with her Oxford, and America with her Harvard, have never produced the peer of Jesus, never produced a single graduate that could even dimly compare with Jesus of Nazareth?

4. Glance at the universality of Christ's religion. All other religions are, comparatively speaking, more or less local and topographical. For example there is the Priest religion of Egypt; the Hero religion of Greece; the Empire religion of Rome; the Brahma religion of India; the Buddha religion of Ceylon; the Islam religion of Arabia. But Christianity is the religion of mankind. Baal was Phoenician; Osiris was Egyptian; Apollo was Grecian; Mars was Roman; Zoroaster was Persian; Confucius was Chinese; Guatama was Indian, and Mohammed was Arabian. But Jesus is the Son of Man. He is universal. And therefore His religion is the religion of the sons of men; equally suited to black and white, to cultured and ignorant, to high and low, to rich and poor, to philosophers and novices, to young and old, to patriarchs and children, to mountaineers and lowlanders, to landmen and seamen.

5. For 1900 years the teachings of Jesus have been sweeping across the nations like a whirlwind. Jesus con-

quered Europe and changed its name to Christendom. He entered China and the binding of feet stopped. He passed through India and the suttee fires went out. He stopped in Africa and savages were transfigured. He visited the Islands of Oceania and cannibalism fled before the onward march of Christian civilization.

6. Note how everything touched by Jesus received eternal value and everlasting adoration. The Cross, the ugliest instrument in the world, made so by Roman cruelty and hate, is glorified because it bore His body in the agony of death. Nazareth, the despised city of Galilee, being the scene of His childhood, becomes one of the sacred places of the Holy Land. Poets have sung praises to the "Little town of Bethlehem," because He was born there. And not a spot on earth is more attractive than the Sea of Galilee. His place of burial is sought by thousands, and the Garden of Gethsemane has a place in human hearts that will abide forever. Jacob's well is immortalized because He rested there and gave the Water of Life to a thirsty soul. And the least and lowest Individual is lifted out of obscurity and crowned with immortality by identifying himself with Jesus by word and deed.

This Jesus is your heaven-sent Redeemer. He died on the Cross to wash away the crimson stains of your sin and reunite you with God. Believe Him, accept Him, worship Him and serve Him, and be assured of a place in glory.

Attend Church every Sunday!

A POSITIVE APPROACH

Such a newspaper column, we believe, should always be positive in its approach, never negative. It would be a sad mistake for instance to denounce other church bodies. Such denunciation is very much in order in official synodical publications, but not in a newspaper column. The positive message of Christianity should rather be presented and the public permitted to draw its own conclusions. It would not be possible to retain such a newspaper column for long if it were used as a polemics forum.

LIST PARAGRAPH HEADINGS

For a streamlined age we feel that a column should be broken up into short, pithy paragraphs. This can be done even when a sermon digest is used as in the sample column. This makes it much more readable and attractive. A long, unbroken column may be overlooked entirely or read cursorily and much of its value lost. But if broken up into sections with a special heading for each section it is more likely to be read and more easily digested.

"KNOW YOUR BIBLE"

Some three and a half years ago we approached our editor with another suggestion. The public ought to be better acquainted with the Bible itself and a column entitled "Know Your Bible" consisting of ten Bible

questions, the answers appearing on another page of the newspaper, might be a real asset to the newspaper and a help to those who desired to study the Bible. Again our editor was willing to try it and so a second religious column developed in our local weekly newspaper, THE MINEOLA NEWS SUN.

A sample is appended.

Know Your Bible

CAN YOU ANSWER THESE QUESTIONS?

By THE REV. A. W. BRUSTAT
Set 86

1. Give the name of the priest who did not need to offer sacrifice for his own sins?
2. To who was the command given: "Follow me and I will make you fishers of men"?
3. What beggar was laid at a rich man's gate?
4. What is the name of the first wood mentioned in the Bible?
5. Who delivered Joseph from the hands of his brethren?

(Answers to these questions will be found below.)

Bible Answers

By THE REV. A. W. BRUSTAT
Set 86

1. Christ, because He was sinless. Hebrews 7:22-27.
2. Simon Peter and Andrew. Matthew 4:19.
3. Lazarus. Luke 16:20.
4. Gopherwood. Genesis 6:14.
5. Reuben. Genesis 37:21.

IS IT WORTH WHILE?

To the question: Is such Gospel publicity in the newspaper worth while, we answer with an emphatic, "yes". We are informed by the editorial office of the newspaper that when on occasion the column was inadvertently omitted a flood of inquiries from the reading public came in either by mail or phone. We are further informed that it is regularly read by shut-ins, the sick and the reading public in general. Sunday School teachers from other churches in town have told us that they use the material in both columns regularly with their classes. A Presbyterian women's group in town uses the RELIGION TODAY column for their discussion group and the KNOW YOUR BIBLE column for their Bible study project.

But let the editor himself tell the story. On May 22, 1937, the following unsolicited editorial appeared in our local newspaper under the caption:

BIBLICAL COLUMN COMMENDED BY LOCAL PASTOR

from which we quote: "To date ten sets of questions in the "Know Your Bible" column have been released in this publication by the Rev. A.W. Brustat, religious editor. One hundred questions on the Bible have been submitted to our readers. The results of this venture and the interest it has aroused in the community is

fascinating. We submit some of the results as narrated by our readers.

"A pastor of one of the Williston Park churches reports that the members of his Bible Class clip the questions and answers from the newspaper every week and they are reviewed and studied when the class meets.

"A mother of three small children pastes the questions and answers into a scrapbook and teaches her children the answer to at least one of the questions every day when the children retire for the night. This is in addition to their evening prayers.

"A resident of Hempstead, passing through Mineola on his way to work, stops at a local newsstand every Thursday morning for the MINEOLA NEWS SUN and clips the sermons and Bible questions and answers for his scrapbook.

"When in the recent issue of the WESTBURY HOME NEWS one of these religious columns was omitted for lack of space, a resident of Westbury sent in for a copy of that week's issue of the Mineola paper because as she said: "I don't like to miss any of these articles."

"These are some of the more interesting results and reports made so far. The editors would appreciate it if you would report similar information.

"If the ten questions and answers of the KNOW YOUR BIBLE column were studied every week for one year it

would give the Bible student a knowledge of 520 Bible questions. We feel this to be a splendid way of gaining knowledge of the greatest book in the world."

To us these columns have been an opportunity of preaching in print and thus publicizing through another medium the everlasting Gospel of our crucified and risen Saviour. Through it many visitors have been led to our church. Some of the recent converts came to us through this medium. Some of them may not have been won for Christ had it not been for these religious columns in the newspaper.

As a result of this work for our Weekly, the editorial office has requested us to write up special religious editorials for Thanksgiving, Christmas, New Year and Easter. This is featured on the upper front page center - a most advantageous spot - and the newspaper has usually favored our church by appending the announcement of our special holy day services. We submit several illustrations of this feature.

MINEOLA, N. Y., FRIDAY, NOVEMBER 24, 1939



A Thanksgiving Message

By The REV. A. W. BRUSTAT,
 Pastor, Lutheran Churches in Mineola and Westbury

In a well known hymn of Thanksgiving we sing:

"Now thank we all our God
 With heart and hands and voices,
 Who wondrous things hath done,
 In whom His world rejoices.
 Who from our mother's arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours today."

Every one of us has been blessed with such evident benedictions that even a faulty sense of gratitude should impel us to approach our heavenly Father and declare: "Our God, we thank Thee."

Even in these days when the hearts and souls of man are sorely tried, we enjoy outstanding blessings. First, let us reflect upon the **NEGATIVE** blessings of our life. These negative blessings are numerous and precious. They call for our deep and constant thankfulness. That we are not today in deepest poverty; not on beds of sickness; not enduring sharp pain and suffering; not without homes; not friendless; not without social comforts; that war does not desolate, and pestilence does not sweep, that

(Continued on Page 5)



A Message For Thanksgiving

(Continued from page 1)

famine does not rage in our land; that we are not without liberty to worship God; that we were not born in pagan lands and of heathen parents; that we were not trained up in idolatry; not nurtured in superstition; not left without the Bible and the Sanctuary and the Means of Grace; and that we are not without the knowledge of salvation by Christ Jesus.

Today, then, for sorrows that might have come upon us, but have not; for evils that might have overtaken us, but did not; for what we might have been, but are not; for perils unseen; for dangers escaped; for accidents averted; for trials unexperienced; for temptations warded off; for pains we never felt; for all these negatve blessings of life, each the result of God's tender and considerate thought of us, let our hearts be filled with praise.

But how precious and countless are the POSITIVE or DIRECT blessings of God toward us! Who can number them? Life, health, food, raiment, dwellings to cover us, social enjoyments, multiplied domestic blessings, charities for the poor and needy, a government that is free, laws to protect, schools to instruct, the press to inform, homes that are safe and happy, institutions of education and benevolence and religion, sustained and prospered; and, above all, the Gospel of the blessed Savior, shining from many pulpits in our land and lighting the way to heaven — all these are rich, positive blessings which we all today possess and enjoy. And they all come to us as a gift of love from God, who has bestowed them all upon us by the liberal, open hands of His providence and grace.

Let us be thankful.

Rev. Brustat will preach the Thanksgiving sermon at the Lutheran Church of Our Saviour, Mineola, at 9 a. m., on Thanksgiving Day.

Merry Christmas

By The Rev. A. W. Brustat, Pastor, Lutheran Church of
Our Saviour, Mineola.

Though the world be torn with strife and greed, with hatred and carnage as another Christmas dawns over the world, Christians the world over will greet each other with a "Merry Christmas." For regardless of outward world conditions, Christians have an inner joy, a soul peace, a vital happiness which is ever unaffected by the world, for "unto us is born a Saviour, which is Christ the Lord."

And so we say, "Merry Christmas." Yes, merry CHRISTmas. Christmas means Christ-mas, the festival of Christ, the King, the birthday of Jesus, the Saviour. Merry Christmas to you: May Christ, the Lord, be the heart and center of all your Christmas joy.

Merry Christmas to you. Ah, but let your outward rejoicing reflect your inner joy over the birth of your Saviour from sin. May He, for whose coming the ages longed and waited, come anew into your heart and life in this joyous season, gladdening your spirit, healing your diseases, soothing your sorrows, rejoicing your heart. Merry Christmas.

Merry Christmas. But let your rejoicing be over the coming of your King rather than over the gifts, the activities, the feasts. Be happy in the love of God shown you in Jesus, your Saviour. Let your Christmas gifts remind you of God's great Gift to you, let your Christmas activities be inspired by your Lord's great work for you, let your Christmas feasting be in appreciation of the feast of love, forgiveness and salvation prepared for you by your Saviour. Yes, be merry, rejoice, for the angel of Bethlehem says:

"Unto you is born this day

A Saviour, which is Christ, the Lord"

Such Gospel publicity brings and keeps before the eyes of the community our Church and the Cross for which it stands.

We were interested to note in perusing old issues of the AMERICAN LUTHERAN in connection with our research work on this thesis, an article by Dr. John H.C. Fritz, which appeared in Volume I, #5 (May 1918) of this magazine. Dr. Fritz makes four excellent suggestions for newspaper writing; namely,

1. Write NEWS.
2. Write your news in CONDENSED FORM.
3. PUT ALL THE ESSENTIAL FEATURES OF YOUR NEWS INTO THE VERY FIRST PARAGRAPH, which in newspaper language is called the "lead". Make your very first sentence stand out.
4. WRITE YOUR NEWS "STORY" FROM THE VIEWPOINT OF THE NEWS REPORTER.

That suggestion made in 1918 holds also for newspaper work in 1941.

c. "LUTHERAN INFORMATION"

Before leaving newspaper advertising we would suggest that a paid advertisement containing some fundamental doctrine of the Lutheran Church, carried weekly over a period of several months or a year in a respectable newspaper with a far-reaching circulation, as very

effective in publicizing the Gospel. Such an advertisement might be made the project of some mission-minded individual, one or more of the church's organizations, or the local congregation, or even a group of congregations in the area covered by the newspaper.

The American Lutheran Publicity Bureau inaugurated such a paid "ad" as an experiment in Nassau County, Long Island. The "ads" appeared for fourteen consecutive weeks in the lower right hand corner of page two, in the Saturday issue of the NASSAU DAILY REVIEW-STAR. The paper covers more than a score of villages and towns, and has a circulation of about 75,000.

The articles were entitled as follows: 1) A Bit of History; 2) The Conference at Worms; 3) Some Reformation Blessings; 4) More Reformation Blessings; 5) The Lutheran Church and the Bible; 6) Man; 7) I Believe in God; 8) Who is Jesus Christ?; 9) What is a Christian?; 10) What is the Church?; 11) The Church and State; 12) Why Wear the Cross?; 13) Why Lent?; 14) What is Man's Destiny?

The author of this thesis was in charge of the experiment and composed the majority of them and at the conclusion of the discussion on "Lutheran Information" submits as many as are available.

What were the results of this experiment? 168 replies reached the offices of the Bureau, an average of twelve letters per issue.

Here is a sample letter. "Enclosed please find 30 cents for which please send me the devotional booklet you offer 'The Candles of God'. Your articles in the newspaper are such inspirational reading and offer such food for thought. They have been such a God-send to me while lying here in bed going on three months now. Your messages are such a wonderful comfort to me. I thank you. Gratefully,

Mrs. G. S.

Valley Stream, L.I."

Here is a word from a pastor. "Your ads have been great. Hope others have seen fit to sponsor an issue or two. Our church is so poor and weak that the best we could do is enclosed.

Rev. R.H.R.

Long Beach, L.I."

And here is one of the several letters sent directly to the newspaper office which was subsequently published in their columns:

"MRS. TOWNSEND ENJOYS LUTHERAN ARTICLES

Editor, Nassau Daily Review-Star:

What fine instructive articles are appearing in your paper sent by the American Lutheran Publicity

Bureau. The latest one, 'I Believe in God' makes it so plain, that it isn't what we think is true, but what the Bible, the inspired Word of God says is true.....

Mrs. F.G.T.,

Rockville Center, L.I."

DOES IT PAY?

As a result of these doctrinal advertisements a request came into the Bureau from a resident of Hempstead, L.I., who had studied for the Roman priesthood. He asked that a Lutheran pastor visit him to discuss Lutheran doctrine. The author of this thesis was sent to see him. And the result? Two former Romanists were recently received into our membership. And who knows how many were by these articles strengthened spiritually, or led to attend a Lutheran service, or even brought to Jesus. Does it pay? Does it pay?

The American Lutheran Publicity Bureau has now branched out and is conducting a similar experiment in Westchester County, N.Y., But while returns are promising it is too early to tabulate results.

The Bureau stands ready to render this service to any newspaper in the country.

Lutheran Information

A BIT OF HISTORY

God had prepared the world for the work of His human instrument Martin Luther. The age in which Luther was born was, not unlike our own, a period of unrest, of change and expectation. The printing press had been invented only about a generation before, and as a result books were printed, people began to read, to question and to inquire. The Renaissance had spread from Italy throughout Europe, and as a result schools were founded and particularly in Germany and England there was a revived interest in the study of the Greek New Testament. Nine years after the birth of Luther, Columbus made his first memorable voyage westward to discover a new world. Great things were happening. But these were but the prelude to greater things yet to happen.

Martin Luther was at this time a zealous young monk of 34. He had attended the best schools, had become an Augustinian Friar, been ordained to the priesthood, and had accepted a professorship of philosophy and theology at the University of Wittenberg.

While Luther was thus faithfully performing his duties as a parish priest, he came face to face with what he considered an outrage against the Church of which he was a member. In hearing the confessions of his parishioners, he discovered that a man, John Tetzel by name, had been in the vicinity selling people the full pardon for all sins, for a cash fee. Now the Bible emphatically teaches that forgiveness of sins can be had only by the grace of God through faith in the Lord Jesus Christ.

Luther felt that this was undermining the very foundation of the Church. To oppose this blasphemous error he resorted to the means commonly employed at that time, namely, to challenge anyone to debate the issue with him publicly. Next week we shall consider the Conference which Luther was called to attend in the city of Worms.

A gold cross for your coat lapel or dress will be mailed free of charge to anyone requesting it. Write for your cross to the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 313 - E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

THE CONFERENCE AT WORMS

The selling of pardon for sin by John Tetzel for a cash fee impelled Martin Luther to draw up the now famous 95 THESES or propositions which were nailed to the door of the Castle Church at Wittenberg. This was the hammer blow heard round the world. The date was October 31, 1517, a date rightfully called the birthday of the Reformation. With lightning-like rapidity Luther's 95 Theses spread throughout Europe and Luther became the most discussed man on the continent. As time went on, the controversy gained momentum until finally Luther was commanded to appear at a Conference in the city of Worms. He went determined boldly to confess Christ.

The outcome of that conference is known to the world. Luther ended his memorable defense with the well-known heroic words: "Refute me by proofs of Scripture, or else by plain just arguments. I cannot recant otherwise. It is neither safe nor prudent to do aught against conscience. Here I stand; I cannot do otherwise! God help me. Amen."

Carlyle calls this event the greatest scene in modern history. And it was. The destinies of generations yet unborn were hanging in the balance. This conference at Worms marks the end of an old and the beginning of a new era in history.

Had Luther wavered, or had he recanted the clock of the world would have been turned back and the history of Europe, the history of America, in fact the history of the world would have taken a different course. The lives of men and women today, whether in Europe or in this country, whether Catholic, Protestant, Jew or Gentile, are different because Luther lived, and because of his heroic: "Here I stand, I cannot do otherwise. God help me. Amen."

Next week we shall consider three momentous results of the Reformation: namely, Protestantism, social and political freedom as it developed in the democracies, and popular education.

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Lutheran Information

SOME REFORMATION BLESSINGS

Luther's stand at the conference at Worms was momentous. We note three Reformation blessings in this column.

1. Luther's stand at Worms created **PROTESTANTISM** and all that this meant to the world. All Protestantism, Lutheran and otherwise, owes its life and its existence to Luther.

Protestantism means a protest against ecclesiastical and spiritual tyranny. It stands for freedom of thought and the freedom to worship God according to the dictates of one's own conviction and conscience. Protestantism brought a new spiritual life into the world and with it all the progress which characterizes our modern age. Protestants and Catholics alike owe an eternal debt of gratitude to Martin Luther. Without Luther our modern civilization would have been impossible.

2. Out of the spiritual freedom brought on by the Lutheran Reformation grew a social and political freedom on which is based the democratic form of government as it developed in England, in France, and in the United States.

Democratic principles of government involving freedom of speech, freedom of the press, freedom of private opinion, equality before the courts, and separation of Church and State, would have been utterly impossible without the Reformation and are some of the Reformation's precious by-products.

3. Luther also made an original and lasting contribution to the progress of mankind in the field of popular Education. Luther has been rightly called the "father of popular education." And it was the Protestant and particularly the Lutheran Church that began to teach the masses.

Further contributions made by the Lutheran Reformation, namely, the restoration of the Bible, the authority of the Bible, and the re-emphasis of the cardinal doctrine of the Bible, will be considered next week.

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ROOM 212—2. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

MORE REFORMATION BLESSINGS

Luther's stand at the conference at Worms was momentous because it restored the Bible to the place rightfully belonging to it. Luther realized that the basic cause for all evil was the general ignorance of the Word of God. So Luther translated the Bible into the language of the common people so that all could now read God's will as revealed in His Word. Following Luther, others began to translate the Bible for their people, and today the Bible is translated into 1039 different languages and dialects throughout the world. All this would not have been had there been no Lutheran Reformation.

We must point out, too, that Luther contended for the authority of the Bible. Luther insisted, and rightly so, that the Bible is the only reliable source and guide in all matters of faith and life; that it is God's unalterable revelation to man; that its truth is absolute and everlasting. Wherever in the world this truth, emphasized by Luther, is NOT recognized, there spiritual Medievalism, superstition and spiritual chaos have followed.

And then Luther re-emphasized the cardinal doctrine of the Bible, namely, that the death of Jesus Christ, the Son of God, is an everlasting and complete atonement for the sins of the world, and that man is therefore saved by faith and not by works.

This is the key to the whole Bible, the key to the meaning of the Gospel, the key to the understanding of Christ and His redemption. This is the foundation and the heart of the Christian religion. And remember, it was Luther who restored this teaching to Christendom.

All glory, praise and adoration be to our eternal God.

A gold cross for your coat lapel or dress will be mailed free of charge to anyone requesting it. Write for your cross to the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 512—E. N.

1819 Broadway, New York^o City

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Lutheran Information

WHY LENT?

Lent begins with Ash Wednesday, February 26th, and continues until Easter. The word "Lent" merely means "spring" and as such has no religious significance. The season of Lent, however, has a great significance for every true Christian.

The Christian associates the entire redemptive work of Jesus Christ, His suffering and death, with the word "Lent". Special services are arranged by many of the churches to meditate upon the various episodes in the story of the passion of our Lord. Lutheran Churches usually observe Lent with special mid-week services.

Some Christians make it a practice to make certain sacrifices during the Lenten season, perhaps depriving themselves of luxuries and the like. Such sacrifices are purely voluntary in the Lutheran Church, are not expected or made obligatory and are not considered as earning any special merit or grace before God. If they are made, they are considered purely as a means of deepening the individual's spiritual or devotional life.

The season of Lent is considered a closed season in the Lutheran Church. Generally speaking marriages, celebrations and public socials are not held during this season, not because there is any Scriptural or church law forbidding them but because they may not be in harmony with the spirit of the season which is one of repentance and self-denial.

The Lutheran Church makes use of the Lenten season to direct the attention of its members in a special way to the cross, there to behold the Divine Redeemer of the world. It is a season of rededication and reconsecration to Jesus Christ the Crucified.

Listen to the LUTHERAN HOUR, Station WHN, every Sunday, 6:00 p. m.

A special Lenten devotional booklet "Our Lord's Passion" will be sent free of charge to anyone requesting it. Address the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 515—E. N

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

THE LUTHERAN CHURCH AND THE BIBLE

The Bible is a book that was written over a period of sixteen centuries from about the year 1500 B. C. to the year 100 A. D. Some thirty-six different men had a part in its writing. Those men who wrote it, however, did not write of their own accord but recorded only that which God through the Holy Spirit prompted them to write. The Bible teaches this truth when it states: "All Scripture is given by inspiration of God." 2 Tim. 2, 16; and again: "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 21. Because this is true, the Lutheran Church believes and teaches that the Bible in its entirety is God's unerring Word and the infallible source of spiritual truth.

The Lutheran Church accepts the Bible as the **ONLY** foundation and source of faith and doctrine. It knows no other source. St. Paul says of the Christians, or the Christian Church that they are "built upon the foundation of the apostles and prophets." Eph. 2, 20. Whatever is not distinctly taught in the Bible finds no place in the teachings of the Lutheran Church. At the same time no doctrines that are taught in the Bible are omitted from its teachings.

Many religious leaders of the present age are willing to accept the statement that the Bible contains the Word of God but are unwilling to accept the truth that it IS God's Word. This teaching or attitude toward the Bible the Lutheran Church condemns as a vicious one since it sets up man as the judge, who must finally determine what is God's Word in the Bible and what is not. Lutherans believe that the Bible is the Word of God in its entirety.

Sermons preached from Lutheran pulpits are proclamations of Bible truth as applied to man's daily life. Jesus Himself said: "Blessed are they that hear the Word of God and keep it." Luke 11, 28. The Lutheran Church feels that the one great need of mankind is to hear God's Word and so it makes that its business—to bring God's Word to men by the preaching of the Bible, the whole Bible and nothing but the Bible.

A book of daily devotions entitled "Candles of God", covering the period from January 9 to February 25 will be mailed free of charge to anyone requesting it. Write to the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 412—E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

WHY WEAR A CROSS?

More and more people are wearing crosses. More Protestant people are wearing the cross than in former years. Lutherans have always worn crosses.

What is the significance of wearing a cross? We know, of course, that it was the instrument upon which Jesus Christ made His atoning sacrifice for the sins of the world. The cross is therefore a symbol of that death and all that it means to the believer. It is the symbol, then, of the Christian faith.

To wear a cross means to confess faith in Christ's atoning death. To wear a cross stamps that individual as a Christian, one who has accepted Jesus Christ as his personal Savior from sin and has followed His injunction, "Follow Me." To wear the cross for any other purpose, we believe, is blasphemy.

Sometime ago a man and a woman, intending no harm, painted the side of their business automobile with the American Flag. They thought that they were patriotic but they were arrested for the misuse of the American Flag.

There are no officers to arrest men and women who misuse the symbol of the Christian religion, the cross. The manner, however, and the purpose of our wearing it must meet with the approval of Him of whom it testifies.

To wear the cross merely as a charm to protect us from harm and danger, or "to bring us good luck" is a misuse of this sacred emblem. To wear it merely as an ornament because it "looks nice" is an abuse of this most holy symbol. To wear it and live a life that is not in keeping with the precepts of Jesus Christ is an insult to the cross and to Christ.

The Christian wears the cross to testify to his faith in Him who suffered and died upon it for his redemption.

Listen to the LUTHERAN HOUR, Station WHN, every Sunday, 8:00 p. m.

A gold cross for your coat lapel or dress will be mailed free of charge to anyone requesting it. Write for your cross to the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 512—E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

WHAT IS THE CHURCH?

Do you belong to the class of people who are under the impression that the church needs you and that the church is therefore everlastingly angling to get you into it? Are you inclined to judge the church, as so many do, as an institution which is merely one of the many human institutions that contribute to the social welfare in the preservation of law and order? Do you perhaps even have the peculiar idea that the church is composed of people who have a rather queer trend of mind and are perhaps a bit abnormal to be interested in its work? Just what do you think of the church?

Let us state without qualification that you need the church. The church is an institution of God Himself and He has made it the custodian of His heavenly treasures. The church has a message which you ignore at the risk of your soul's salvation. The world exists today for the sake of the church and its work. All of the other agencies of man, all the events of the world's history are simply the background for the work of the church.

God has no other plan for man than that immortal souls be won for Him for eternity. He uses the church for that purpose. It is through the church that He calls men to repentance and faith in Christ. It is through the church that He elevates the cross of His crucified Son, Jesus Christ, in order that those who look upon Him in faith may be saved. It is through the church that He offers the solution to life's problems. Through the church He grants consolation to the sorrowing, cheer to the heavy-hearted, strength to the weak, and eternal life to the dying. When once this plan of God and His object in connection with the church has been fulfilled, the world will cease to exist, since its purpose will have been accomplished.

When we speak of the church we mean the church which has remained true to the command of its Divine Founder, Jesus Christ, the church which has remained true to the Bible, and its doctrines, the church which has no other purpose in the world than to preach the Gospel.

If you do not know the church because of previous lack of connection with it, if your mind is full of misconceptions regarding its purpose and teachings, go and find out what it stands for. Give its message a hearing.

The church wants you, not because it needs you, but because you need the church and the message it preaches. The Lutheran Church has remained loyal to the Word of God, the Holy Bible, and proclaims the way of salvation that Jesus commanded the church to proclaim. The Lutheran Church offers to supply your need for the church.

Listen to the LUTHERAN HOUR, Station WHN, every Sunday, 6:00 p. m.

A daily devotional booklet, "The Candles of God" will be sent free of charge to anyone requesting it. Address the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 613—E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

THE CHURCH AND STATE

The Lutheran Church believes in the separation of Church and State. Politics are not preached from its pulpits. It does not indulge in lobbying for the passage of legislation which will force blue laws and the like upon the people.

Although both the Church and the State are ordinances of God they have entirely different aims. Through the Church God purposes to save men. Through the State God purposes to maintain external order amongst men, as the Bible states it, "that we may lead a quiet and peaceable life in all godliness and honesty"—1 Tim. 2, 2.

The means which the Church and State employ are altogether different. The Church may not employ any other means than the Word of God to accomplish its God-given task. On the other hand the Scriptures specifically state that God has given "the sword", that is, force, to the State.

The Lutheran Church points out to its members the will of God concerning the citizen's duty of obedience toward the State, basing this duty on the clear Word of God in 1 Pet. 2, 13, "Submit yourselves to every ordinance of man for the Lord's sake . . ." At the same time it also points out the responsibility of the individual Christian toward the part he has in the affairs of the State which is governed by the people.

Regular prayers for the welfare of the State are said in Lutheran churches.

Listen to the LUTHERAN HOUR, Station WHN, every Sunday, 6:00 p. m.

A daily devotional booklet, "In The Light of the Cross" will be sent free of charge to anyone requesting it. Address the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 212—E. R.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

I BELIEVE IN GOD

Who is God? What is God? The existence of a Supreme Being is almost universally accepted. It is questionable whether there are really any out-and-out atheists in the world. The inner consciousness of man speaks of the existence of a Supreme Being. And this consciousness is substantiated by the testimony of the created world around us, for "The heavens declare the glory of God and the firmament showeth His handiwork". Psalm 19, 1. The beauties and wonders of nature, the consistent orderly arrangement and working of its forces, its sublime mysteries and unharnessed power testify in unmistakable language to the existence of God. The Bible clearly characterizes him who would deny the existence of God when it says, "The fool hath said in his heart, 'There is no God'." Psalm 14, 1.

That there is a God is admitted, then, but who is He, what is He like? When men follow their own reasoning they seldom agree on anything. Men have tried to arrive at a conception of God by the process of human reasoning, but the result has been disastrous. They have reached the most varying and oftentimes fantastic conceptions of God.

If we are to know God truly, He must reveal Himself to us. This He has done in the Bible. There we find Him to be a personal God, an omnipotent Creator and a conscious, deeply interested Sustainer and Preserver of the universe and all that is in it. He has revealed Himself as three persons, Father, Son and Holy Spirit, in one essence, personally interested in the temporal welfare of every individual and the ultimate salvation of all who accept Jesus Christ as the Son of God and their personal Savior. This Triune God guides the destinies of nations as well as individuals. There is no escaping His supervision and there is no evading of responsibility toward Him.

Whether or not God's revelation of Himself in the Bible agrees with our own notions does not in the least change the character of God. The fact that His revelation of Himself crushes our pride and startles us into terrified wonder cannot alter God's qualities. He has made us, sustains us, and He has given us a law we must fulfill. He has proposed the one condition for our eternal happiness, acceptance of His plan of salvation through Jesus Christ's suffering and death in man's stead.

The Lutheran Church accepts and teaches this conception of God as He has revealed Himself in the Bible. It answers all questions about God, who He is, what He is like, what His attitude is toward mankind, what His final purposes are, from one source only, God's own Word, the Holy Scriptures.

A daily devotional booklet, "The Candles of God" will be sent free of charge to anyone requesting it. Address the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 512—E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

Lutheran Information

WHAT IS MAN'S DESTINY?

Men have offered many unsatisfactory answers to the vital question: "What is man's destiny?" Labor answers: "Shorter hours, better living conditions, increased wages." Industry answers: "Greater industry, greater production." Capital answers: "More money, greater profits."

But there is only one satisfactory answer. Man's destiny is union with God, reconciliation with God. Man's destiny is to become one with God.

Is not man one with God now? No, he is not. Man has left God, has separated himself from God, has placed a barrier between himself and God. Sin is the barrier that has separated man from his God.

How then can man accomplish his destiny of union with God? The truth is that man cannot of himself or by any efforts of His own return into fellowship with God. God Himself has provided the means whereby man can again be united with God. That means God provided through Jesus Christ, His Only-begotten Son. By His death on the Cross, Christ removed the barriers that man's sin had erected, and bridged the gap between heaven and earth. The Cross brought us back to God.

Scripture says: "For Christ has once suffered for sins, the just for the unjust, that He might bring us to God." I Peter 3:18.

Therefore, "whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Listen to the LUTHERAN HOUR, Station WHN, every Sunday, 6:00 p. m.

A special Lenten devotional booklet "Our Lord's Passion" will be sent free of charge to anyone requesting it. Address your request to the sponsors of this column:

The AMERICAN LUTHERAN PUBLICITY BUREAU

ROOM 512—E. N.

1819 Broadway, New York City

These articles appear in this newspaper every Saturday

d. PARISH PAPERS

A quarter of a century ago the well-edited parish paper was an oddity in the Lutheran Church. Today, however, the Lutheran Church leads Protestantism in its circulation of exemplary parish papers. For this reason we will not discuss this well-known medium for publicizing the Gospel in detail. We will make only a few suggestions for a good parish paper.

1. We would suggest that an ideal parish paper is a simple, four-page leaflet, about 5" x 9" in size.

2. Preferably, it should carry no advertisements. "Ads" from liquor stores, bowling alleys, etc., are not only undignified, but definitely do not belong in a church paper.

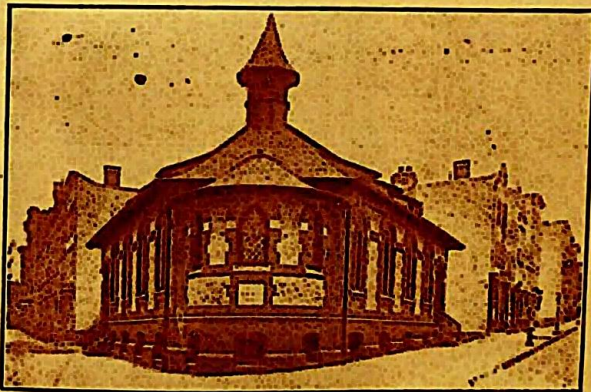
3. While mimeographed parish papers may have to serve in many congregations, and can do so if they are carefully gotten up, the ideal is the printed page.

4. The parish paper ought not be cluttered up with non-essentials, announcing the next clam-bake or rummage sale. The fact is we feel that no such money-making schemes ought to have a place in the Christian scheme of church support at all. Every good parish paper will contain some leading editorial

We would suggest the printing of a blotter which the young people of the church might easily distribute throughout the community as one of their missionary projects. An attractive, well-printed blotter, not cluttered up with too much type, with a simple, but direct invitation, is effective. A church blotter may be utilized by members of the family for some time after it has first been received. Even if the message does not make an immediate impression, its repeated suggestion as it lies on the desk and is utilized when writing letters, is a frequent reminder of its mission.

Several sample blotters are appended.

"The Church on the Seventh Corner"
Latken Square, Bronx



Holy Trinity Lutheran Church

Intervale Ave. & Home St.

G. E. HAGEMAN, PASTOR

ENGLISH SERVICES ONLY

Sunday, - 10.45 A.M.

Wednesday, - 8.15 P.M.

Sunday School, 9.30 A.M.

WE INVITE YOU



ST. PAUL'S
LUTHERAN CHURCH
"THE CHURCH OF THE OPEN BIBLE."
SHERMAN STREET AND FOURTH AVENUE
DECATUR, ALABAMA

YOU ARE CORDIALLY INVITED TO ATTEND.

R. W. HAHN, PASTOR RES. 319 SHERMAN ST. PHONE 311

Sunday Service.....10:30 A. M.

Sunday School.....9:30 A. M.

Bible Class.....7:00 P. M.



A Friendly Church
St. Paul's Lutheran at Amityville
(Opposite the School)

Friend, we need the Church.

WORSHIP OF GOD belongs on each Sunday's program, and is more needful than re-creation of the body. Not work, but worry wears us down. Regular worship is essential for a courageous and right life.

WE WELCOME YOU and your guests, and urge you to attend our early summer service, for a message from the Christ Who alone affords enduring comfort and peace to our burdened world. Come thou with us, and we will do thee good.

Every Sunday at 9:30 a. m.

f. CIRCULARS

It is true that at times an unchurched family in the community decides to attend some church "for a change". But what church shall it be? There is the Catholic, Presbyterian, Methodist, Baptist, Lutheran. "Oh, says some member of the family, "didn't we get a circular from the Lutheran Church recently? Suppose we attend that church today."

Such things have actually happened. It is our custom to circularize every home in the community at least three times a year, prior to Lent, Easter, and Christmas. These circulars have been the means of bringing many visitors to our services. A number of these casual visitors became interested in the Lutheran Church, attended the adult instruction group, and were ultimately received into membership.

On the Sunday before Ash Wednesday our Walther Leaguers are given a small map indicating the streets they are to circularize. A Lenten folder, as per sample, is carefully prepared, a tract inserted, and these are then distributed to every home in the community.



Lent

An Invitation

You are earnestly invited to attend all the services announced in this folder. We ask you to interrupt the routine of your temporal interests and distractions to join us in the consideration of the sufferings and death of Him who came to establish our salvation. You cannot afford to pass Him by. Your eternal destiny is involved in His Passion. Your attitude towards Him determines your eternal fate. He constitutes the one great issue in your life. We ask you to rouse yourself out of your preoccupation with the trivialities of life and to pay heed to the essential values of eternal verities. "What is a man profited if he gain the whole world and yet lose his own soul?" Your life is rapidly running its course. You do not know the hour of its termination. If you reach the end of the road without the companionship of Christ, you will end a mislived life as a spiritual bankrupt. We bring these facts to your attention in all sincerity of heart and with deep concern for your eternal welfare.

Attend the services and get acquainted or renew acquaintance with Him who alone is "the way, the truth and the life," and without whom "no man cometh to the Father."

Lent

at the

Lutheran Church of Our Saviour

JEFFERSON AND WILLIS AVENUES

MINEOLA

WEDNESDAYS - - - 8:00 P.M.

Dates and Topics

**FEB. 26.—Reconciliation—Our Destiny
(ASH WEDNESDAY)**

The Face of Christ

MAR. 5—The Radiance of That Face

MAR. 12—The Resoluteness of That Face

MAR. 19—The Compassion in That Face

MAR. 26—The Majesty in That Face

APR. 2—The Suffering in That Face

**APR. 10—Calvary Brought Down to Today
(MAUNDY THURSDAY—HOLY COMMUNION)**

**APR. 11—3-Minute Meditations on Each of the
Seven Last Words
(GOOD FRIDAY—12 NOON)**

**APR. 11—The Crucified King
(GOOD FRIDAY—8:00 P.M.)**

ALL SERMONS BY REV. A. W. BRUSTAT

You are cordially invited

Sundays - 11:45 A. M.

at the

Lutheran Church - Mineola

Dates and Topics

**MAR. 2—The Crucifixion Interpreted
(HOLY COMMUNION)**

MAR. 9—The Essential Need of the Cross

**MAR. 16—The Crucifixion and Forgiveness
(HOLY COMMUNION)**

MAR. 23—The Crucifixion and My Struggle

**MAR. 30—His Crucifixion and My Crucifixion
(HOLY COMMUNION)**

**APR. 6—The Glory in the Face of Christ
(PALM SUNDAY)**

**APR. 13—God's Resurrection Pledge
(EASTER)**

**Note 1. Services are also conducted in the Fire
Hall, Maple Avenue, Westbury, every
Sunday, 9:00 A.M.**

**Note 2. Children's Lenten Services every Sun-
day at Mineola, 10:00 A.M.**

MR. D. DOHRMAN, PREACHING

You are cordially welcome

An Invitation

YOU are earnestly invited to attend all the services announced in this folder. We ask you to interrupt the routine of your temporal interests and distractions to join us in the consideration of the sufferings and death of Him who came to establish our salvation. You cannot afford to pass Him by. Your eternal destiny is involved in His Passion. Your attitude towards Him determines your eternal fate. He constitutes the one great issue in your life. We ask you to rouse yourself out of your preoccupation with the trivialities of life and to pay heed to the essential values of eternal verities. "What is a man profited if he gain the whole world and yet lose his own soul?" Your life is rapidly running its course. You do not know the hour of its termination. If you reach the end of the road without the companionship of Christ, you will end a mislived life as a spiritual bankrupt. We bring these facts to your attention in all sincerity of heart and with deep concern for your eternal welfare.

Attend the services and get acquainted or renew acquaintance with Him who alone is "the way, the truth and the life," and without whom "no man cometh to the Father."

A similar folder is prepared before Easter and Christmas. The investment for about 2500 printed copies is about \$15.00 to \$22.00, but it pays dividends.

The Lutheran Hour circular is similarly distributed throughout the community prior to the first broadcast of the season.

If a congregation cannot afford the printing bill, a mimeographed circular will also serve the purpose particularly if it is well done and appears neat and attractive.

If a mimeographed circular is used, we would suggest that the size do not exceed $5\frac{1}{2}$ " x $8\frac{1}{4}$ ".

The circular contains very little more than a simple but direct invitation, and an announcement of the coming service.

V. USING THE AIR WAVES

"Go and preach the Gospel to every creature."

When the Lord laid this charge upon the shoulders of the Church He surely took full cognizance of the possibility and the responsibility of the twentieth century Church in its use of the radio.

Some years ago the Radio Committee of the American Lutheran Publicity Bureau published a startling report, saying, in effect, that the income on an investment of one million dollars at the rate of $5\frac{1}{2}\%$ would suffice to fill the air in every nook and corner of the globe with the saving message of the grace of God in Jesus Christ. The report added that this is not an idle fancy of an impractical dreamer, but a truth arrived at after the painstaking compilation of facts and figures over a three-year period of investigation.

The effectiveness of the radio as a means of transmitting thoughts and ideas, truth and untruth, is undisputed. The infant-giant of the early nineteen-twenties has grown. Some say it overshadows all other channels of publicity. Radio annihilates space, reduces the time element to a mere fraction and is capable of bringing men and nations together in "the twinkling of an eye". Never before in the history of the world has there been such a powerful

medium for the exchange and propagation of ideas. Furthermore, it has been accepted and utilized as just such a medium by the peoples of the earth. It has taken a very definite place in the social organization of the day. It has ushered in a new epoch into the varied history of human experience.

Evangelism, the spreading of the "good news", the publicizing of the Gospel was at first as simple as its contemporary social organization. A Galilean fisherman's boat, ships and caravans, foot-messengers, hand-written treatises, were all a part of that particular organization. But it is inescapable that "times change", and with the changing times means of communication and the transmission of ideas change. The historic policy of the Church has been to utilize every proven and effective mode of the times and every current means of communication in taking the Gospel of Christ to the unchurched, e.g., art, printing, music.

The radio today is the most effective medium of communication. Would the Lord have us spurn its uses or neglect to put to the service of the Gospel its far-reaching arms? On that first stilly Christmas morn the message of the Gospel echoed from the far reaches of the air. Today we find that

the air is capable of transmitting that same Gospel not to a few shepherds on a star-lit hill just beyond Bethlehem, but to millions of needy souls the world over.

Suffice it to say that the radio should be employed by the Church as a medium for the dissemination of the Truth of the Gospel, not as a substitute for church attendance or worship. It will always remain the duty of professing Christians "not to neglect the assembling of themselves together", and to partake of the Blessed Sacrament which cannot be given over the radio.

The radio can best serve the Church of God in a purely evangelistic service, in stirring the souls of the indifferent and smug to a knowledge of their true fundamental state of sinfulness, and of pointing them to the Savior whose soul-saving message can be heard from local pulpits Sunday after Sunday. Its purpose is to spread abroad the world's need of a Savior from sin and at the same moment to offer the one and only Savior, Jesus Christ, the Son of the Everlasting Father.

The radio of today has a unique value. It penetrates into nations and lands otherwise

impenetrable. It reaches towns and villages isolated from normal church activity by distance and circumstance. All strata of society can be contacted through its media, the drifted, the despairing, the groping, the hardened, the rich and the poor, the blacks and the whites. The Church on earth is to be a "witness to all generations". How better in this day and age can this vital and sweeping task be accomplished than through the medium of the radio?

The history of our own synodical efforts in the field of radio have proven its worth and its effectiveness. Station KFUD and the Lutheran Hour without a doubt may be called a twentieth century crusade for Christ.

Not only is the radio a means by which the unsaved may be shown the way of salvation, but it serves as a means of preserving and strengthening the faith of those already within the "communion of saints". Without a doubt the Gospel on the air has meant much to the Christian life of the bed-ridden and those whose circumstances prevent them from attending local divine services. Bible classes, children's educational programs based on the teachings of Scripture, and religious programs to meet every age group and social and intellectual level, - all are

possibilities which ought to be capitalized.
And these not on a limited, local scale, but
statewide, yes, nationwide and international.

The Lutheran Hour and the American Lutheran
Publicity Bureau have in recent years utilized the
commercial artist for the dissemination of the
Gospel by means of bill-boards, poster bulletin
boards, and poster signs.

None of these agencies are vital and effective
and offer another dignified method of witnessing
for Jesus.

1. In conjunction with the General Outdoor
Advertising Company, several bill-boards have been
prepared for the church. From the letters received
at the Bureau it is evident that this method of
advertising the Gospel, ancient as far as commercial
institutions are concerned, comparatively new as far
as the church is concerned, is an effective reminder
to thousands, even as they speed by at 60 miles an
hour, that their souls are in need of the Lord Jesus.

We submit copies of two of the bill-boards that
have thus far been utilized.

VI. USING THE COMMERCIAL ARTIST

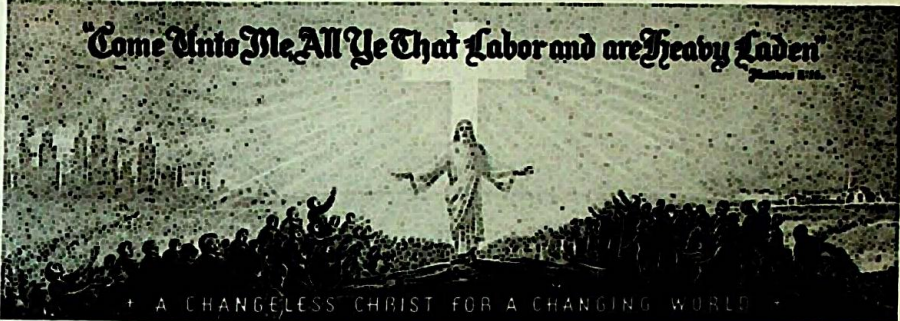
The Church can and should employ every legitimate means known to man to propagate the faith.

The Lutheran Hour and the American Lutheran Publicity Bureau have in recent years utilized the commercial artist for the dissemination of the Gospel by means of bill-boards, poster bulletin boards, and poster stamps.

Each of these agencies are vital and effective and offer another dignified method of witnessing for Jesus.

1. In conjunction with the General Outdoor Advertising Company, several bill-boards have been prepared for the church. From the letters received at the Bureau it is evident that this method of advertizing the Gospel, ancient as far as commercial institutions are concerned, comparatively new as far as the church is concerned, is an effective reminder to thousands, even as they speed by at 60 miles an hour, that their souls are in need of the Lord Jesus.

We submit samples of two of the bill-boards that have thus far been utilized.



This space for Time, Place & Date of Services

Lutheran NOON DAY Lenten Services

We Preach

Christ Crucified!

You are cordially Invited

The
LUTHERAN HOUR

EVERY SUNDAY

from COAST TO COAST

"BRINGING CHRIST TO THE NATION"

DR. WALTER A. MAIER
Speaker

Tune in CKLW 1:30 to 2 Sunday

Another bill-board is at present being prepared which will be released in time for the Lenten season of 1942.

2. POSTER BULLETIN BOARDS

A few years ago a plan was conceived to advertise the Gospel or certain Scriptural truths by pictorial posters framed in a manner similar to the usual church bulletin boards. The idea has spread rapidly, and usually some mortician will donate such a board to a church, particularly if prominently located. Usually the donor requests that a small plate bearing his name be attached to the board, but oftentimes he is willing to donate such a poster board without any conditions. The latter of course is preferable.

To be effective a new poster should be displayed in the board at least every two weeks. If properly cared for the poster board serves as just another link in the chain of Gospel advertising.

3. Church bulletin boards, announcing sermon topics, or posting Scripture passages or mottoes, and bearing the name of the church plus the name and address of the pastor are in such common use that they can be passed by with a mere mention.

4. Highway sign posts, prepared by the International Walther League for churches in the Synodical

Conference, are also used extensively throughout the Church. Attractive and dignified, they serve as an excellent advertisement to direct the passing motorist to one of our churches.

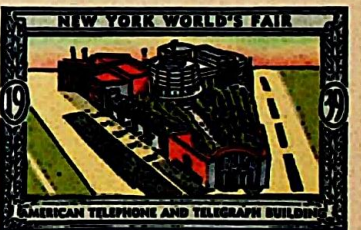
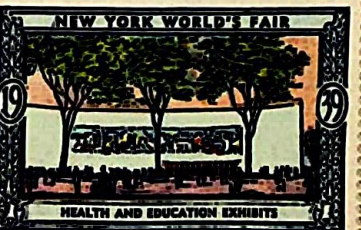
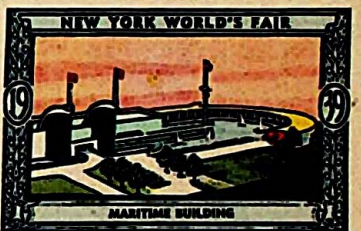
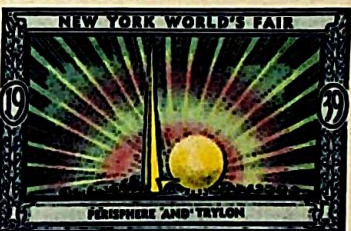
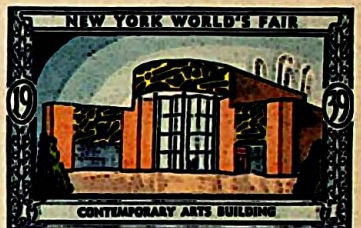
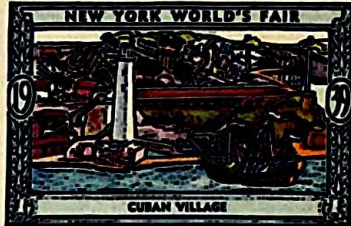
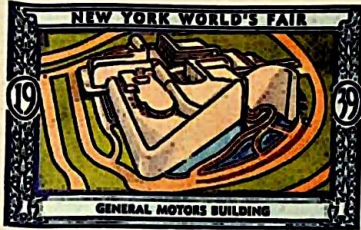
The Lutheran Hour sign post bearing the imprint: "THE CHURCH OF THE LUTHERAN HOUR" in yellow letters against a black background serves the twofold purpose of advertising the local church and the Lutheran Hour. The Lutheran Church as no other church is utilizing this dignified method of publicizing the Gospel.

5. AUTOMOBILE WIND SHIELD STICKERS have been used to advertise the Lutheran Hour, but in the State of New York, and possibly in others, they are prohibited by law. It is claimed that they may obstruct vision and thus be the cause of accidents.

6. POSTER STAMPS AND CHRISTMAS SEALS

The message of the Cross can also be propagated effectively by means of the so-called poster stamps and Christmas Seals.

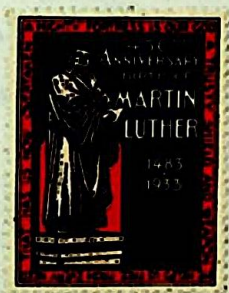
The secular world has made effective use of this means to advertize as the samples of the New York World's Fair and the coronation of King George VI of England show.





The Church has also made use of Poster Stamps. As far back as the 400th anniversary of Luther's heroic stand at Worms, a poster stamp commemorating that event was printed in 1921. The 450th anniversary of the birth of Luther was similarly advertised, as was also the 400th anniversary of the translation of the Bible into the language of the German people.

Synodical conventions and other ecclesiastical historical events may similarly be commemorated and advertised by dignified poster stamps and their twin, the cachet.

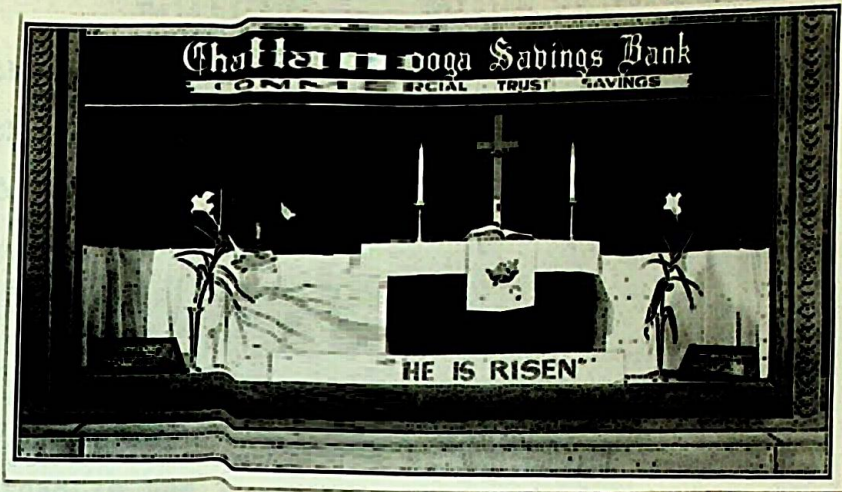


7. WINDOW DISPLAYS

The Church can also use the commercial artist, even though he may be a comparative amateur, in publicizing the Gospel by means of the window display.

The International Walther League has issued an eight-page pamphlet, containing many suggestions for effective window displays. The pamphlet offers many suggestions for such displays for Christmas, Lent, Holy Week, Easter, Reformation, National Lutheran Publicity Week, Missions, Lutheran Hour, Christian Day School, Wheat Ridge, church anniversaries, corner stone laying, dedication, etc. It offers suggestions on a general plan, the main theme, decorations, colors, lighting and location. We submit several samples.





VII. LUTHERAN DAYS AND LUTHERAN HOUR RALLIES

Political parties the world over have realized the publicity value of mass gatherings to propagate their particular views of government and to win votes for their candidates for office. The Church too has realized the value of such mass gatherings to propagate the faith and to win souls for Christ.

Lutheran Days - mass gatherings in which thousands have participated - have served to strengthen and preserve the faith of Christians and to impress even the skeptical public with the drawing power of the Gospel.

The Lutheran Hour Rallies conducted throughout the country in recent years have done much to secure support for our radio mission. But they have served in still another capacity. Many non-Lutherans, having been attracted to such huge inspirational gatherings have been won for the Church.

A well conducted mass rally is a powerful factor in publicizing the Word.

VIII. THE CHRISTIAN HOME AS A MEDIUM FOR GOSPEL ADVERTISING.

An incident related by Dr. G. Cambell Morgan forcefully serves to illustrate the power of publicizing the Gospel in the Christian home. "My father", says

Dr. Morgan, "came into my home soon after I was married, looked around in every room, and then said to me, 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is right.' So we made up our minds straightway that there should be no room in our house henceforth that had not some message, by picture or wall text, for every corner should tell that we serve Jesus, the King."

Attractive religious mottoes, calendars or pictures prominently displayed in the home witness for Christ to every visitor who enters. Christians will utilize also this means of Gospel publicity.

IX. AUDIO-VISUAL EDUCATION.

In the March and April, 1941, issues of the AMERICAN LUTHERAN, Pastor Herman Bielenberg of Oil City, Pennsylvania, made a powerful plea for the publicizing of the Gospel by means of sound films.

He writes, "The problem of bringing home to a circuit of a dozen congregations the real atmosphere of a convention is a difficult thing for even a gifted speaker Printed reports fail to catch the

spirit of the occasion. Consider by way of contrast what a visualized report could do, in sound and pictures, showing in a living, uniform, stirring manner the discussions, the resolutions, the details of a great church convention. In this way thousands of our members could hear and see and be inspired"...

"On a recent visit to New York", he continues, "I attended a Chinatown mission there. It was a thrilling experience. It is impossible to see these Chinese men and women, and little children being brought to our Christ in fulfillment of prophecy, without feeling a deep, inner, soul-satisfaction. This is a heart-warming picture, - and yet, how much of this work is generally known throughout Synod? A few printed articles have appeared. How powerful, how stirring and gripping a pictorial presentation of this splendid work would be! Synod's eyes and ears could bring people to that "True Light Mission" to see and hear the wonderful works of God.....

"Don't forget that the Christian work we are doing is an eternal work. The world still stands because of it The eyes of men remain blindfolded by our apathy and ears remain stuffed with the cotton of our inertia and laziness. We say "We can't do it." We admit the devil CAN do it. He is

using pictures and films in attractive and alluring forms to destroy the souls of men. We seem to be content to let him exercise an unholy monopoly..... If we love Christ, if we admit that pictures can tell our story effectively, then we have only one answer, to use them and begin at once."

The forthcoming Synodical Convention in Fort Wayne, Indiana, (June, 1941), is being memorialized to institute a department of visual education. It is our hope and prayer that the resolution will be adopted and that also this modern method of publicizing the Savior's work will be utilized by our Church.

IN CONCLUSION

The Lutheran Church of the Missouri Synod is the Bible Church. We can safely say that it is the one and only church body in America which has mercifully been preserved from false doctrine. By the grace of God it's clergy unanimously continue to preach and teach the pure message of the Gospel, the message of sin and grace, of the forgiveness of sin and salvation, not by man's efforts, but solely and alone by the redemption wrought by Jesus Christ, God's only Son, on the heights of Calvary.

Our Church not only has a message. It also has a mission, a God-appointed mission, to propagate the Truth entrusted to it by God to the nations of the world. May we spare no effort, or time, or money to fulfill our task by using every legitimate and dignified method known to man to broadcast that Truth for the healing of the nations.

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