

The LUTHERAN



New Hampshire Church in Winter

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THE REAL THING

THE ROOM WAS WARM with the glow and crackle of the logs in the fireplace. I was tired from the exhausting days of the Christmas season. My five-year-old son was playing with the doctor's kit which he had wanted so earnestly.

He spied me as I came into the room and said, "Daddy, lie down on the davenport and let me doctor you."

There was no escape. He listened to my heart, gave me all manner of shots, took my temperature and finally tired of trying to doctor me. I watched him pack his bag of instruments as carefully as any doctor, and turn to leave the room.

At the door he paused and, looking around said to the future in general and to me in particular, "Some day I am

going to be a real doctor."

From such statements in youth the future is determined. I could hear my oldest son, when two years of age, saying, "Daddy, when I grow up I am going to be a preacher." Today he is in theological seminary.

THEN I THOUGHT of all those who have stood at the baptismal font or at the altar for confirmation and I had the feeling they had said, in their hearts, "God helping me, I am going to be a real Christian." But all too often when the glow in the fireplace of their faith died down, the enthusiasm for the real thing in Christian life slowly died too.

—MARTIN F. FOUTZ



The LUTHERAN

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor

George H. Straley, Robert E. Huldshiner, Assistant Editors. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

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THE CHURCH IN THE NEWS

End of Palestine emergency

Wars had been frequent and savage in the country where shepherds once heard angels sing of "peace on earth." Recent wars in Palestine almost destroyed mission work which Germans began a century ago.

When World War II erupted, British police removed German missionaries from a trade school for boys and from a hospital they maintained in Jerusalem, from a girls' school in Bethlehem, from an orphanage in Nazareth. The Arab-Israeli war in 1948 resulted in the division of tiny Palestine into two hostile nations. German missionaries were not permitted to return to areas held by the Jews.

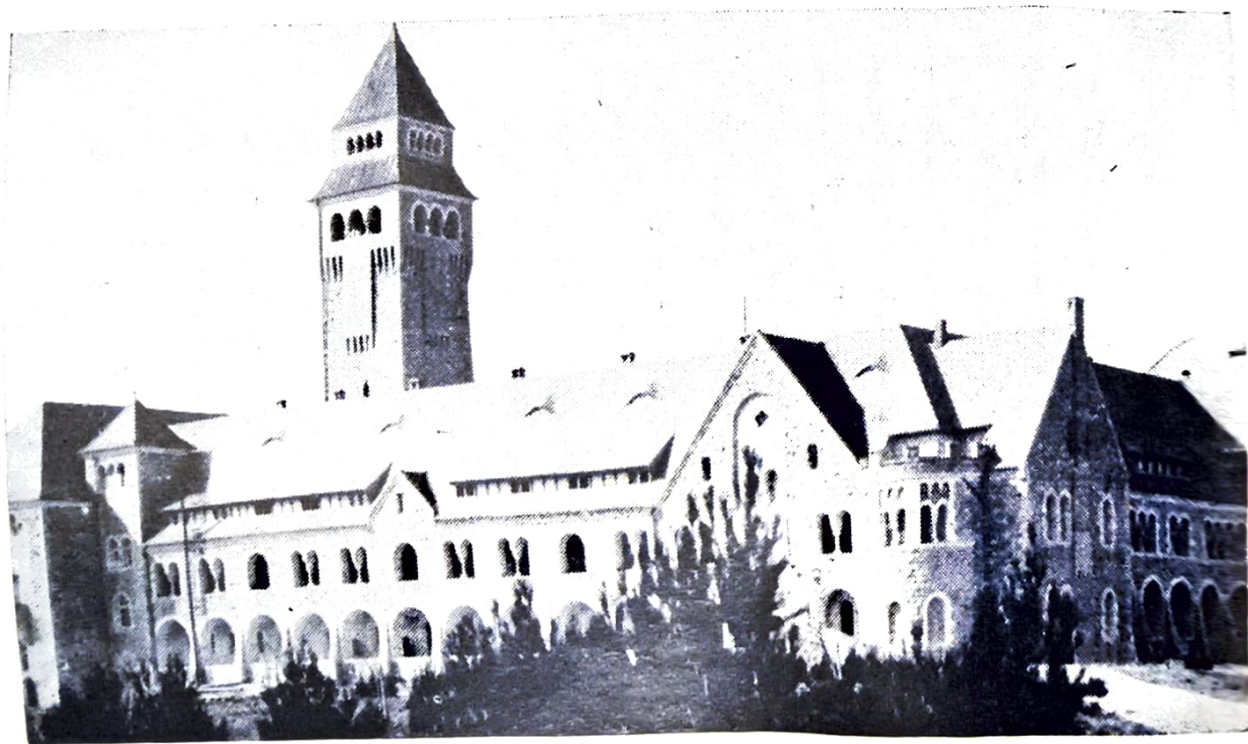
Lutherans of America rescued as much Palestine mission property as they could after the war. They made a settlement with Israel for properties permanently

lost, and resumed operation of mission stations in Arab territory. American Lutherans spent \$700,000 of their World Action funds since the war in restoring and conducting schools, orphanages, and hospitals in Palestine.

This week Americans were returning responsibility for the Palestine missions to the German societies. It is still impossible for Germans to send sufficient *Deutschmark* to Palestine to pay even one-fourth of the cost of the work. Clothing, medicine, food will be shipped from America in large quantities to aid refugee Arabs. But after Jan. 1 the German *Palastina-Werk*, an association of five mission groups, will resume the management.

Want unions to teach religion

"Men at the head of the unions are church-going individuals," the Rev. Roy



UNDER THE OLD MANAGEMENT
Augusta Victoria Hospital at Jerusalem

H. Mills asserted. But "many of the rank-and-file union members do not go to church."

Dr. Mills, Methodist pastor in Des Moines, was a member of the International Brotherhood of Electrical Workers for 10 years before studying for the ministry. In Des Moines he is chaplain of the Trades and Labor Assembly, central agency of 100 AFL locals in the county. "Besides taking care of union members from an economic and social viewpoint," Dr. Mills proposed, "the union needs to step in and help them in a spiritual way."

Labor leaders seemed convinced. "We'd like to have union members become church-going people," said an AFL official, E. C. Greaves. First step in Des Moines was for AFL leaders to invite all clergymen of the city—Protestant, Jewish, and Roman Catholic—to a breakfast on Dec. 14. They discussed the possibility of more church activity among union members. "We want the members to get under the influence of a church," said Mr. Greaves.

Who's Who in Labor states that two-thirds of labor leaders list themselves as members of churches. Twenty-four per cent are Roman Catholic, 39 per cent Protestant, 2 per cent Jewish. One-tenth of the Protestants are Lutheran.

South Africans get together

The race situation went from bad to worse in South Africa this month when Prime Minister Daniel F. Malan was replaced by Johannes Strijdom. Malan had prepared the way for complete separation of the country's 10 million Negroes and Asiatics from the 3 million whites. Strijdom promised to carry the plan through, and to take away all citizenship rights from non-whites.

South African churches are divided on the race question, with the Dutch Reformed favoring separation and the other

churches opposing it. But this month all South African churches (except Roman Catholic) were represented at a three-day conference to discuss their problems.

Delegates sat in segregated blocks of seats. But they did meet together, for the first time, and kept their emotions under control while debating explosive questions.

Difference of opinion

White leaders of the Dutch Reformed Church said that segregation makes possible the maximum development of each race. "The modern nationalistic idea of equality of all men is not only a denial of the doctrine of creation but also of the true nature of the kingdom of God," said the Rev. C. B. Brink.

Anglican Bishop C. W. Alderson said race separation is "the cruelest of human ills," and is "always imposed by people of one color, one-sidedly, at their own will and pleasure." A Negro pastor, the Rev. S. W. T. Luzipho, said segregation is "a denial of human dignity." When he goes to visit a white Christian pastor, he said, "I have to go in the back door. If the door is opened by a white child, the child will call, 'Daddy, there's a boy here.'"

Delegates succeeded in agreeing on a statement calling "all Christian persons to regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another."

Billion-dollar bingo

Americans spend more money on bingo, said Bill Davidson in *Collier's* magazine this month, than "they pay to watch baseball, football, basketball, and boxing combined." Total bingo bill is \$1 billion a year, he estimates. Churches

are among the chief sponsors of the game even in states where it is illegal (43 states).

Before bingo was legalized in New Jersey in April, a Roman Catholic parish in Newark made \$125,000 a year on the game, and a Jersey City parish netted \$100,000, said Mr. Davidson. Since legalization, prizes are limited to \$1,000 an evening and profits are reduced. But the number of games increased from 100 or 200 to 6,773 in six months. Bingo receipts in the state in six months were \$4,021,054.

Low-income people, and especially women, are the most persistent bingo players, said Mr. Davidson. Craving for a big return on a small investment (\$1 a game) becomes as compulsive as alcohol addiction.

A high percentage of bingo games aren't honest, Mr. Davidson asserts. They are rigged by racketeers who make sure that the biggest prizes are won by their confederates.

Women wanted full-time

There are 1,445 women in full-time service of the United Lutheran Church, Dr. Mildred E. Winston reported to the ULC Board of Education this month. But there are jobs waiting for 4,000.

The Winston survey indicated that 283 women are in congregational service, 944 are employed by church institutions, boards, and agencies (as welfare workers, nurses, office personnel), 69 are in the service of the Board of Foreign Missions, and 149 in deaconess work.

Women 45 to 60 years of age are useful in church service, Dr. Winston reported. A short summer course at the Deaconess School (Ruxton, Md.) may equip competent persons for parish positions or other full-time work.

There will be 217 more pastors

There are 217 students scheduled for graduation from 10 United Lutheran theological seminaries in May, Dr. Gould Wickey reported to the Board of Edu-



BINGO IN CHURCH

Building fund is raised for Roman Catholic church in Garfield, New Jersey

cation on Dec. 7. First-year students number 231. There are 220 second-year students.

The number of ministerial students is 16 per cent greater than in 1950, and 81 per cent greater than 10 years ago.

Bishop wants the church in politics

More Christian influence in governmental affairs was recommended by the Church of Sweden's new bishop of Stockholm, Helge Ljungberg, in his first pastoral letter to the clergy of his diocese. He said churchmen should form opinions regarding a Swedish law legalizing abortions, and should bring pressure on the parliament to authorize construction of more churches.

"Many people believe that the time has come to form a new political party that would concern itself with human beings rather than their standards of living," he said. "People with a Christian point of view ought to participate more actively in political life."

Raising the question of whether it is "necessary and desirable to legalize a procedure that diminishes a person's right to live," the bishop said the abortion law does just that to the unborn child and thus impinges upon "the holiness of life." He urged that an objective study of the question of abortion be made jointly by church and government experts.

The bishop deplored the fact that new housing developments in Sweden generally provide for all types of social activities but seldom for a church. "No new state church has been built in Stockholm in the past 25 years," he said.

China debates approved by Augustana

Students in five colleges of the Augustana Lutheran Church won't be warned against debating on: "Should the United States Recognize Red China?"

The church's education board announced this month that "we refuse to yield to the current hysteria and fears which would change our concepts of free discussion."

The board asserted that college education must "prepare students for an intelligent, responsible, and courageous participation in national and world affairs . . . because it will fall to the lot of this student generation to make decisions on unavoidable controversies.

"Putting blinders on students in our colleges and universities seems a dubious way to prepare them for crucial decisions," the board said. "They should be helped to see important questions from all angles in order to find solutions."

The board stated that "our faith in American college youth leads us to place all possible evidence before them and to trust them to uphold a truly American policy on platforms of debate, even as it is they who may have to defend such a policy with their own lives on future battlegrounds."

Augustana Church President Oscar A. Benson said it is gratifying that "those who are responsible for the education of our youth are willing to accord them freedom on any topic that is current and vital enough to be debated."

Roanoke debaters explain

The question of Lutheran college students debating about recognition of Red China mushroomed into a continent-wide news story last month. The Edward Murrow "See It Now" TV show reported on the situation at Roanoke, a United Lutheran college in Salem, Virginia.

The college debate coach, Prof. Julius F. Prufer, told the TV audience that "I decided I wouldn't have our men debating the affirmative" (favoring recognition of China) "lest they be accused of advocating communism." This month six

Roanoke students said they had made up their own minds to play safe in the debate, and had not been "forbidden" by college officials.

"We do not want to put ourselves in a position where we might later be investigated or denied government positions for having advocated something which might be construed as Communistic," the Roanoke students stated. "We recall recent Congressional and loyalty review board investigations where alleged support of communistic causes was a key charge against the accused person . . . We would not want statements made in affirmative debate speeches to be used against us some time in the future should we apply for work in the government or seek elective office."

Baptist pastor quits in Georgia

A young Baptist minister, Henry A. Buchanan, left Shellman, Georgia, this month in incandescent indignation. "I shake the dust of Shellman from my feet," he said.

Last June Mr. Buchanan agreed with the U.S. Supreme Court on the question of race segregation in public schools. He said, "The unpleasant truth is that the Supreme Court has rendered a just decision and we must accept it simply because it is right." The Shellman congregation was disturbed by such talk, but voted 2 to 1 to retain their pastor. But two rural congregations of the three-church parish asked him to resign.

This month the Shellman congregation voted 78 to 17 that they should seek a new pastor. Mr. Buchanan recommended that Shellman should "secede from the United States."

Another church split

A handful of pastors had left the Lutheran Church—Missouri Synod to form an Orthodox Lutheran Church. They

disapproved of the "Common Confession" which the Missouri Synod and the American Lutheran Church had signed in an effort to end century-long doctrinal squabbles.

Orthodox Lutherans tried to take their congregations with them out of the Missouri Synod, and in four cases the problem has been carried to court. This month District Judge C. A. Rollof issued an order ousting the Rev. Walter Buhl from the pastorate of Zion Church, Springfield, Minnesota. The majority in Zion Church, the judge learned, favored remaining in the Missouri Synod.

The Rev. Francis Q. Schupmann has been ousted from two congregations by court decisions. One of these cases was carried to the Minnesota Supreme Court which ruled against the pastor. The pro-Missouri party also got a favorable verdict in Chesterfield, Missouri, when the case was decided by the state Court of Appeals in September.

German churches and politics

Shrewd and stubborn Konrad Adenauer had brought his West German government to the final hour of decision on whether to rearm as an ally of the western nations. The fact that Chancellor Adenauer is a faithful Roman Catholic complicates his problem of holding together a majority in the Bonn parliament.

This month the Adenauer forces lost control of the state government in Bavaria. Rumors had circulated that the Adenauer party, the Christian Democrats, intended to bring all education, including the universities, under church control.

Protestants hesitate to support the Socialist party, which has a long antichurch record, but are almost equally skeptical of Roman Catholic influence in the Chancellor's party. To quiet their fears,



BIBLE VERSES FOR LITTLE ROCK
School superintendent inspects booklet

the Christian Democrats had kept a trusted Protestant, Dr. Hermann Ehlers, as president of the Bundestag. Dr. Ehlers, a lawyer, died suddenly on Oct. 29 at 50 years of age. Dr. Eugen Gerstenmaier, a Lutheran clergyman who left church work to enter politics in 1951, was rushed into his place.

Bible in school

Selected Bible verses, intended to give public-school pupils "a higher moral, ethical, and spiritual understanding," were distributed last month to teachers in Little Rock, Arkansas. The verses were selected by local ministers and a committee of the Parent-Teacher Association.

The whole public-school curriculum, "from primary grades to university levels and in all subjects," should be reworked to "root out the secularist and humanist assumptions on which, at the present time, it is too largely based," said Dr. Eugene Blake. He said teachers today don't dare even "to hint of their personal faith in the classroom." Dr. Blake, the new president of the National

Council of Churches, made his proposal at a meeting of the New York state school boards association.

Canadians are warned

Need for "a wise policy of integrating Lutheran immigrants into an emerging core of Lutheranism" in Canada was voiced at a meeting in Saskatoon, Dec. 9 and 10.

The plea was made by the Rev. W. A. Mehlenbacher, executive director of the Canadian Lutheran Council, at a "Today-Tomorrow Lutheran Conference," attended by more than 100 church leaders.

All branches of the Lutheran Church in Canada serving a multilingual constituency were urged by Mr. Mehlenbacher to "lose no time in planning an effective ministry to the Lutheran immigrant. Either we do that without delay or we shall lose a large percentage of them," he warned. A million immigrants, including many Lutherans, have arrived in Canada in the postwar period.

Basically, the Canadian Lutheran Church must be an English-speaking church, Mr. Mehlenbacher declared, but vigorous ministry to the immigrants in their native languages may be necessary for a long time.

Gallup queries church-goers

"More people are going to church these days. How do you account for this increase?" Gallup poll-takers asked a cross-section of Americans. Thirty per cent said the reason is "fear, unrest, uncertainty of the future." Nineteen per cent said "renewed faith in God."

Some thought it is because of the "effect of religion on military personnel" and "postwar reaction." Others said "church programming and publicity are better." Two per cent said it is the "Eisenhower influence." Twenty-two per cent said they don't know.

World News Notes

Devastated land

In convulsions following World War II, 10 million Germans were expelled from the eastern part of their country. Russia awarded the territory to Poland in exchange for Polish areas which Russia annexed.

Few visitors from the free world have visited the "lost territory" which most Germans are passionately eager to regain. But several members of the British parliament were recently invited to tour the area. They didn't get into rural areas, said John Hynd, because they were told the roads are too bad for automobile travel. Looking down on the countryside from an airplane, and visiting the large cities was the extent of their opportunity to observe.

They didn't see "immense herds of cattle" which the Poles report in the area, and cities are still heaped with rubble. Breslau, said Mr. Hynd, has no new buildings. Bomb-battered houses in Danzig have not been repaired. Stettin is worst of all, with many streets still blocked by rubble.

Intense reconstruction activity has centered in the industrial section of Upper Silesia, principally around Stalinograd (formerly Kattowitz).

Small countries prosper

Encouraging evidence of European recovery is the prosperity enjoyed by the smaller nations. Norway, Denmark, Sweden, Belgium, and The Netherlands have attained high living standards.

Stockholm reported in October that over half-a-million Swedes now own automobiles. There were 200,000 privately owned cars in Sweden in 1950. Even in the low-income group, 9 per cent own cars.

The Dutch government slashed taxes for 1955 by \$141 million but announced that repair work of the damage done by the 1953 floods will be paid for by next year. Said Finance Minister J. van der Kieft: "Holland's monetary position is sound while the outlook has unmistakably the mark of a boom."

Are Austrians Germans?

Two Austrians precipitated a crisis in the unstable relations between West Germany and Austria. It happened when the Austrians—who have been residents of Germany since 1946—asked the Bonn government to recognize the German citizenship they automatically acquired in 1938 when Hitler annexed Austria to the Reich. A federal court upheld their claim.

Austrians protested loudly. Did Bonn consider the *Anschluss* still valid? Was Adenauer already bent on tying the "Austrian pushcart" again to the German steamroller?

Austrian Chancellor Julius Raab told the Vienna Parliament he didn't think so. Adenauer stated stiffly in an interview to the Austrian daily *Neues Oesterreich*: "Since its formation the federal government has never given the slightest reason to believe that it did not consider Austria an independent state and did not condemn Hitler's so-called *Anschluss*."

Germany on display

In 1955 West Germany will be on permanent exhibition in New York. A committee of prominent Americans will sponsor the creation of a *Goethe Haus* in midtown Manhattan.

A library for the new cultural center is being assembled in Germany. There will be frequent lectures, films and concerts. —ROBERT E. HULDSCHINER

UNCLE SAM'S Christmas present to U.S. clergymen is the chance to enter the Old Age and Survivors Insurance (OASI) system. Previously excluded from social security, ministers may now be covered as "self-employed" individuals, beginning January 1.

Pastors who enter OASI must pay 3 per cent of their income, including salary, wedding, and funeral fees, and income from writing and speaking, with housing expense deducted. The rate will be increased at five-year intervals until it reaches 6 per cent in 1975.

How to get coverage

ANY TIME BEFORE April 15, 1956, a minister may secure coverage for 1955 by applying for a social security number and filing with the District Director of Internal Revenue (where income tax is paid) a certificate indicating his decision to enter OASI. There is no advantage in filing this certificate early, since a minister and his family are not eligible for benefits until he has been covered a year and a half.

It is important not to let April 15, 1956 slip by without filing the certificate. After that date, coverage for 1956 would still be available; but the year 1955 would be counted as zero in computing the minister's average salary as the basis for determining the size of his monthly retirement check or the benefits for his survivors. If the first year of available coverage is bypassed, a minister must be covered for five years, rather than a year and a half, before becoming eligible for benefits.

Dr. Van Deusen, Washington representative of the National Lutheran Council, writes a page on national news each week for THE LUTHERAN.

The final date for decision is April 15, 1957. Any minister who has not chosen by that time to enter OASI forfeits his right to do so. This deadline applies, too, to those who are ordained in 1955 and are eligible for 1955 coverage by earning at least \$400 before the end of the year. Those ordained in later years will have the year of their ordination as well as the year following in which to make up their minds.

Benefits

MONTHLY CASH PAYMENTS are made to the minister when he retires at 65 or older, and his wife when she reaches 65; to his widow when she reaches 65, or earlier if she has children under 18. The size of the checks depends on the minister's average monthly income. A scale of exact amounts is included in a pamphlet to be sent to ULCA pastors by the Board of Pensions and is published also in the current issue of *The National Lutheran*.

For the pastor on the verge of retirement, OASI coverage is a bargain. The social security taxes he pays for 1955 and 1956 will come back to him in less than two months. Benefits will be higher if he works through 1956 instead of retiring in the middle of the year as the law permits him to do.

A pastor who is now 55 and retires at 65, if his wife is also 65 or over, will receive in benefits the amount he has paid out in taxes in less than a year. One who enters at 45 will under the same condition recover his investment in less than two years after retirement; one who enters at 35, in less than three years; and one who enters at 25, in less than four years.

—ROBERT E. VAN DEUSEN

Christians Have Great Responsibilities

By CHARLES MALIK

**New situations in the world challenge the church,
but its primary concern is Christianity itself**

THOSE WHO CALL themselves Christian, who love Jesus Christ above everything else, have great responsibilities in the world today. With the world, they must carry the cross of all its troubles.

There is an order in which they are at one with all men everywhere. This is the natural order where disciplined reason is supreme. Their primary duty therefore is to develop the sharpest and most sustained employment of the intelligence. In science, in philosophy, in the arts, in law, in the common tasks of civilized existence, in political wisdom, in the ordinary burdens of life, in the prudence of the world, in the objective analysis of situations, in perceiving, preserving and promoting the noble and just and good, in none of these natural domains may the Christians be found lazy or wanting. There is thus a practically unending field in which they could fruitfully co-operate, and profit from co-operating, with those who do not know Christ, or who know him sentimentally or incompletely, or even those who, for whatever reason, have denied him.

The natural employment of the intelligence on a world-wide basis will reveal that there are four areas in which Christian responsibility today is fundamentally

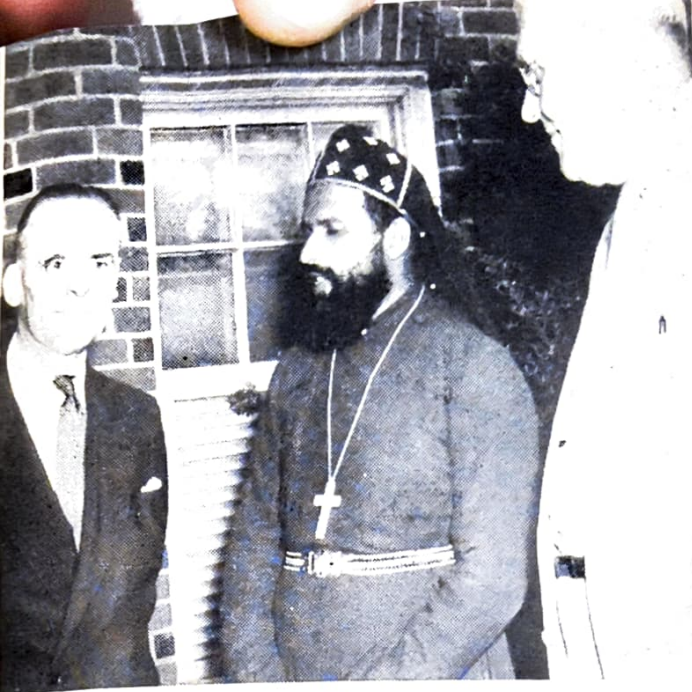
challenged. There is the Communist challenge, there is the rise of the East, there are the internal problems of Western culture itself, and, amidst all these, there are the special responsibilities to the church and to Christian existence in general.

THE RESPONSIBLE CHRISTIAN cannot evade the duty of understanding the total nature of the Communist challenge. His calm analysis should reveal to him at what ultimate roots—on the economic, the political, the military, and, above all, the intellectual and spiritual level—this challenge strikes. And at these several levels the challenge must be faced, refuted and overcome. For in drawing up the twenty or so fundamental tenets of his faith, the Christian will find that communism consciously and voluptuously repudiates every one of them. It is then a struggle to the death with communism.

But this should not in any way blind the Christian to the political, economic and social evils and injustices throughout the world which communism, whether sincerely or hypocritically, makes so much of. Nor can it possibly blind him to honest and real possibilities of "peaceful coexistence"—a tremendous issue—in a world in which atomic war might mean not so much the defeat of communism as the destruction of everything.

The responsible Christian must welcome and rejoice at the rise of the East, for any increase of freedom and respon-

Dr. Malik is the ambassador to the United States from the country of Lebanon and an active lay leader of the Eastern Orthodox Church. This article is condensed from an address he made at the recent assembly of the National Council of Churches of Christ.



KEEPING IN FAITH AND FELLOWSHIP
International Missionary Council leaders from widely separated lands met at Wagner College, Staten Island, last summer

sibility throughout the world is a God-given boon. Christ died for all and the profound and great cultures of the East have many gifts of wisdom to bring to him once they know he is born. The rise of their star is therefore in a sense the rise of his.

The problem is exceedingly complex, calling for the wisest statesmanship and the deepest love. For it is possible for a Christian starting with absolute sincerity and innocence to be so taken by the spiritual wealth of the East and by its immense economic, social and political problems, as to forget in the process not only that "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . ."

WITH RESPECT to the problems of Western culture, the responsible Christian must be at once ruthless in his analysis and hopeful in his outlook. For if Western culture had truly lived up to its

best lights, it is possible it would not have had to face the great crises of the moment, both internal and external. On the other hand, the prophets of gloom and doom must either have been overcome by personal fatigue themselves or must have failed to appreciate the well-nigh infinite creative resources still at the disposal of the West.

There is not enough social and political cohesiveness in the West. The unity of Western culture is undermined by all sorts of divisive factors, sprouting from within itself as well as invading it from without. There is a devastating hedonism, a debilitating amorality, a suffocating subjectivism, a dark anti-intellectualism, a precipitous activism, a corroding secularism, an absence of inward peace and certainty. But so long as the universities are vigorous and free, so long as appeal can always be freely made to men like Aristotle, Augustine and Kant, and so long as the churches never tire of preaching the Gospel and therefore of convicting, healing and forgiving men, who can set limits to the hope of the West?

It is very well to worry about communism, about the East, and about secular culture; but the Christian's primary concern is of course Christianity.

MAN CAN NEVER be satisfied with his human dignity, no matter how wonderful, how essential, how true. He must look up to the hills, to the heavens.

Nor is this enough, for the ultimate question is not whether we look up to heaven, but whether heaven has as a matter of fact looked down upon us.

If there is a God; if he created us out of nothing; if he is absolute wisdom, truth, activity, life, goodness, love, forgiveness; if he loves each one of us infinitely despite our manifold sin; if he did certain specific acts for us in history,

for example at Bethlehem and on Calvary; if we really know that the richest, the deepest and the truest tradition is the one in which he has acted and we have interacted with him; if we really know the illumination and direction and peace which come from him; if we really know the incredible communion which occurs, across both time and space, among those who know, love, fear and trust him; if these things are our inalienable possession, then we shall journey in this vale of tears unafraid, no matter what happens.

The world is not going to be saved tomorrow; so let us not be over-anxious. There shall always be wheat and tares; they shall always "both grow together until the harvest."

THIS IS THEREFORE essentially a life of pilgrimage. It can be tolerated only if we keep faith and maintain fellowship with one another; only if he is our companion, our comfort, our end; only if we "know whom (we) have believed."

In great critical moments no doctrine stands out more sharply than the doctrine of the remnant. It is most important today that the clergy, the bishops, the church, should above everything else tend and preserve the remnant of Christ, "even as a hen gathereth her chickens under her wings . . ."

Greater by far than any grandiose schemes of world peace or world betterment is the daily care of souls. Christian world responsibility is primarily responsibility to Christ for individual souls—souls suffering and estranged from him either through ignorance, or through their own sin of which the worst type is fear lest they would not be forgiven, or through the sin of the world.

TO DISCHARGE his responsibilities in the world as Christ wants him to, a Christian, no matter how high or how low his station in life might be, must live an intense spiritual life. This means a life of prayer, of discipline, of mortification, of patience, of openness to God, and of identification with the church. Human designs do not always work and one is often left with a sense of utter futility. But under the schooling of the Cross, failures shed forth a resplendent meaning which our unaided reason would otherwise never have compassed. At least then we blame ourselves; at least we read the sign of the will of God. Also, complex situations often allow of several more or less equal alternatives, and only the mind of Christ can reveal which is the best.

Christian world responsibilities are primarily the responsibilities of the church. No Christian leader can bring to bear the will and power of Christ upon the sorrows of the world apart from the church. No saint, no matter how saintly, can maintain his saintliness in splendid aloneness outside the church. Only as individuals and groups humbly identify themselves with the problems and difficulties, with the tribulations and sufferings of the church, and even and above all with the shame and the scandal of the Cross in the church, can they truly and honestly pray that God's will be done on earth as it is in heaven.

GOD IS NOT made for the world so that Christian responsibility consists only in magically using God to save the world. On the contrary, the world is made for God, and only in and through the church can we bring the world on its knees, where it should be, to him.



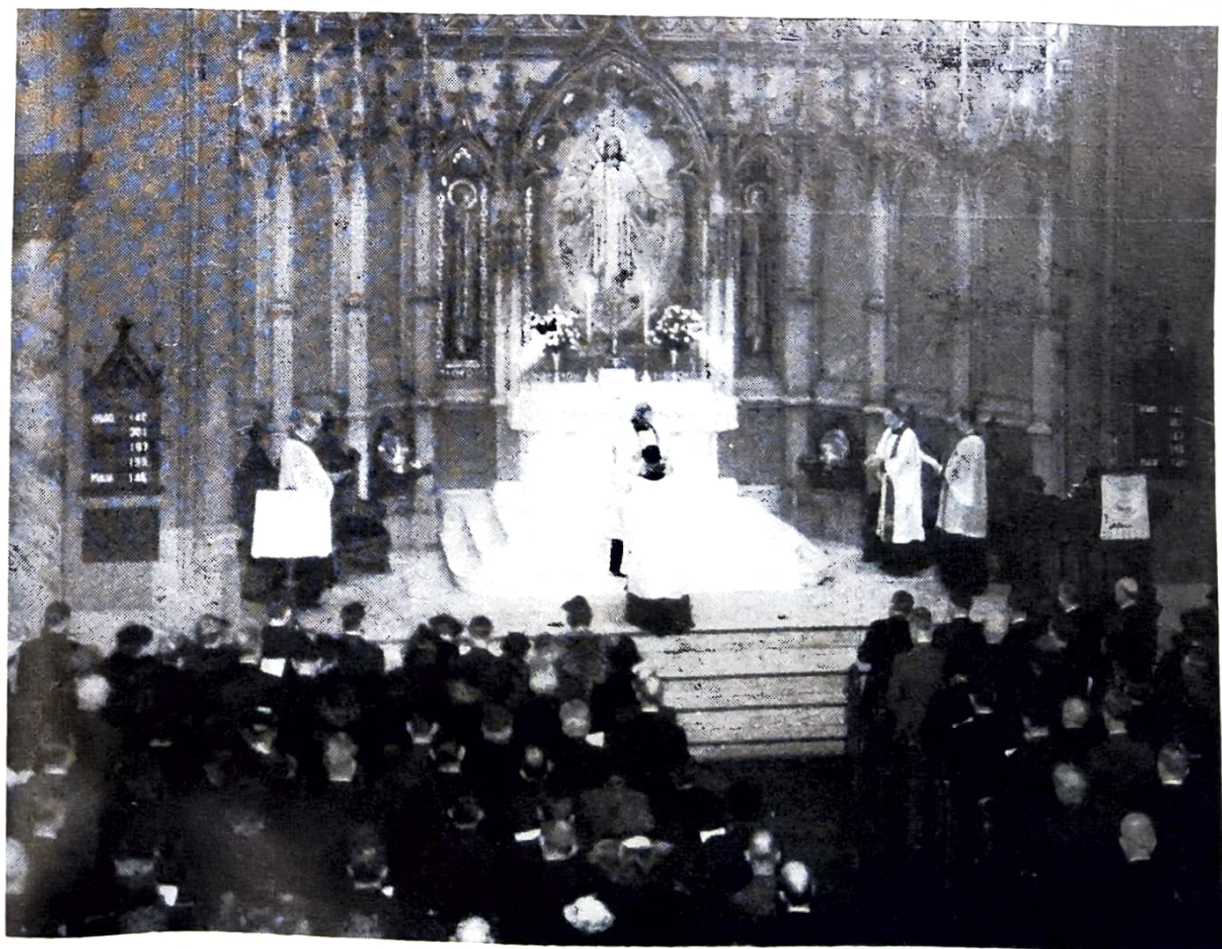
A SUNSET IN ONE LAND is a sunrise in another.

A LOT HAPPENED IN TEN YEARS

FRANKLIN CLARK FRY COMPLETES DECADE AS ULCA PRESIDENT

WORLD WAR II was still raging as the United Lutheran Church in America elected its second president, Dr. Franklin Clark Fry, to succeed Dr. F. H. Knobel who had served since 1918. On Oct. 11, 1944, when Dr. Fry was elected (see photo), he told convention delegates that "we of the next generation will try to perpetuate the faithfulness" of earlier leaders. Since inauguration on Jan. 10, 1945 (photo below), Dr. Fry has worked tirelessly, skillfully, effectively in the service of the United Lutheran Church and of the Christian church throughout the world.

At ULC conventions each two years since 1944, Dr. Fry has been re-elected to the presidency by almost unanimous vote. As skilled administrator and powerful speaker he has deeply impressed the public.





With his first "official family" of Dr. W. H. Greever, secretary, and Dr. Henry Beisler, treasurer, Dr. Fry began a term of office which saw unparalleled progress and expansion.

Critical years at the close of World War II made unusual demands on the ULCA leadership. Opportunities developed for Christian service in far-flung parts of the world.

Typical of the world-wide calls was the formation of the Lutheran World Federation, in which the ULCA president played an important role. Below, he sailed for Europe with Drs. Ralph Long, A. R. Wentz, J. A. Aasgaard for LWF meeting. Dr. Fry also helped form World Council of Churches in which he now heads the central committee.

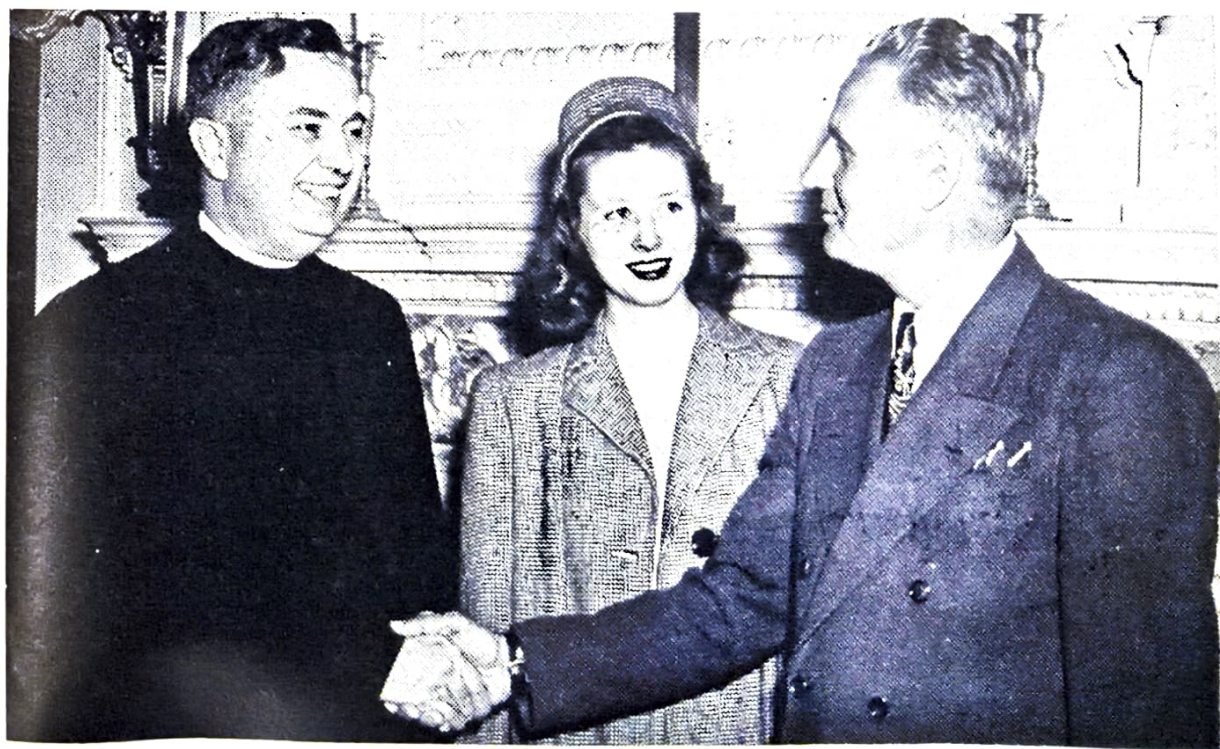




First change in the official family came in 1946, when Dr. F. Eppling Reinartz succeeded Dr. Greever as ULCA secretary. Pictured with Dr. Fry (left, above), Dr. Reinartz became part of a team that has carried on effective work for the church.

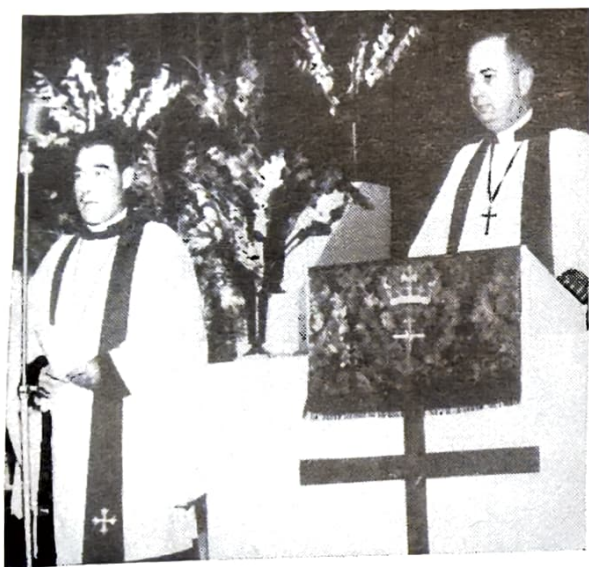
Not all the ULCA president's work dealt with world problems. When the Children of the Church presented a gift of nearly \$20,000 for ULCA work at a ceremony in Ohio in 1947, two of their representatives climbed on the president's lap.

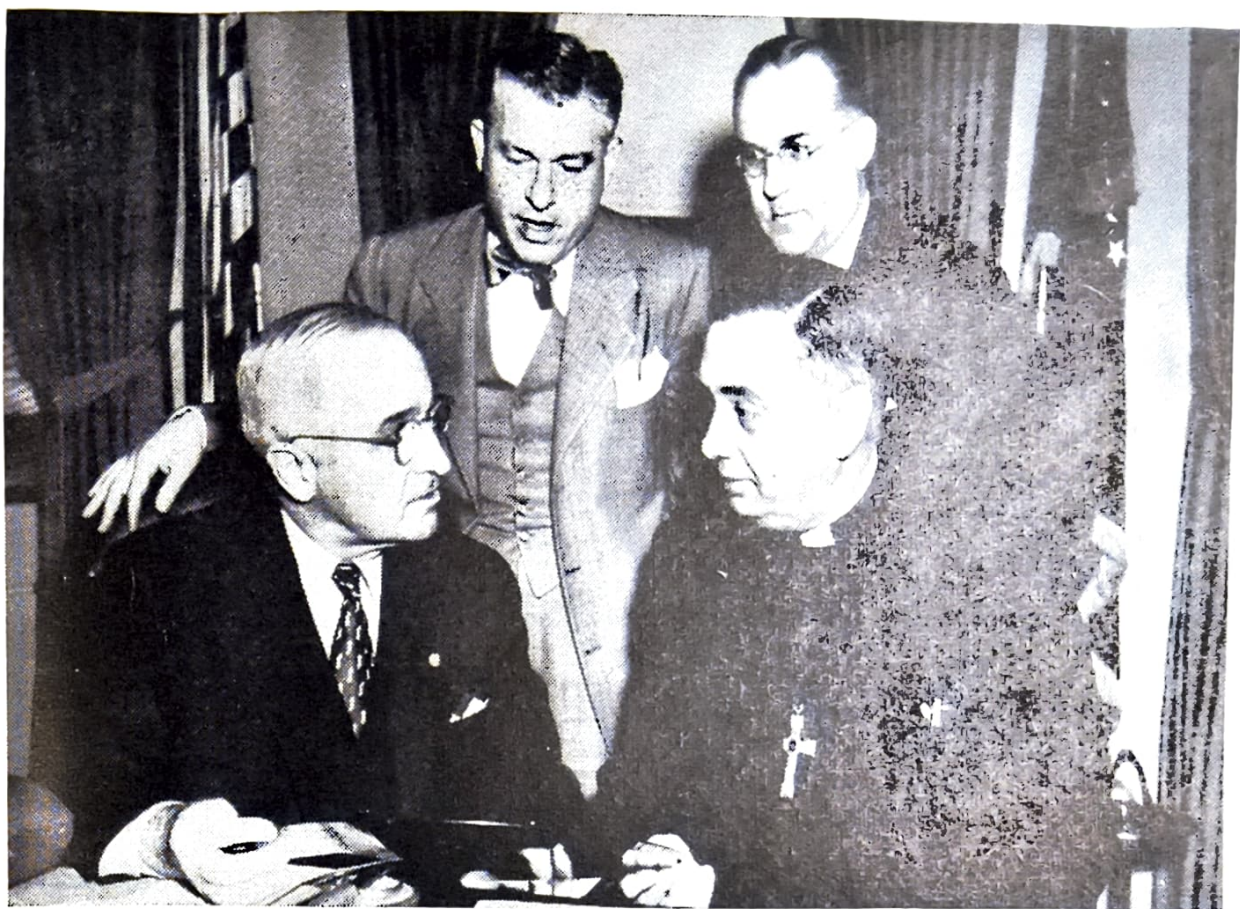
Famous persons were frequent visitors at the Church House in those days, too. The Hon. Luther W. Youngdahl—now a federal judge—after his election as governor of Minnesota, paid a call with his daughter Margaret at Dr. Fry's office.





When Dr. Reinartz presented a traveling bag to Dr. Fry (left) in 1948, the gesture was symbolic. During the next few years the ULCA president became a familiar visitor in all parts of the world. In Puerto Rico with Pastor Eduardo Roig (below, left) he helped celebrate the 50th anniversary of Protestant mission work. In Germany, they called him the "laughing bishop" as he aided relief work and visited with Dr. Stewart Herman (below). The business of the church took him into the palaces and capitals of the world. To speed Lutheran relief work in Yugoslavia, Dr. Fry and Dr. Paul C. Empie of the National Lutheran Council met with Marshal Tito (at bottom of page).





Dr. Fry is no stranger at the White House. When the threat arose of the sending of a U.S. ambassador to the Vatican, Dr. Fry was one of those who presented the protest of American Protestants to President Harry S. Truman. The protest was effective.



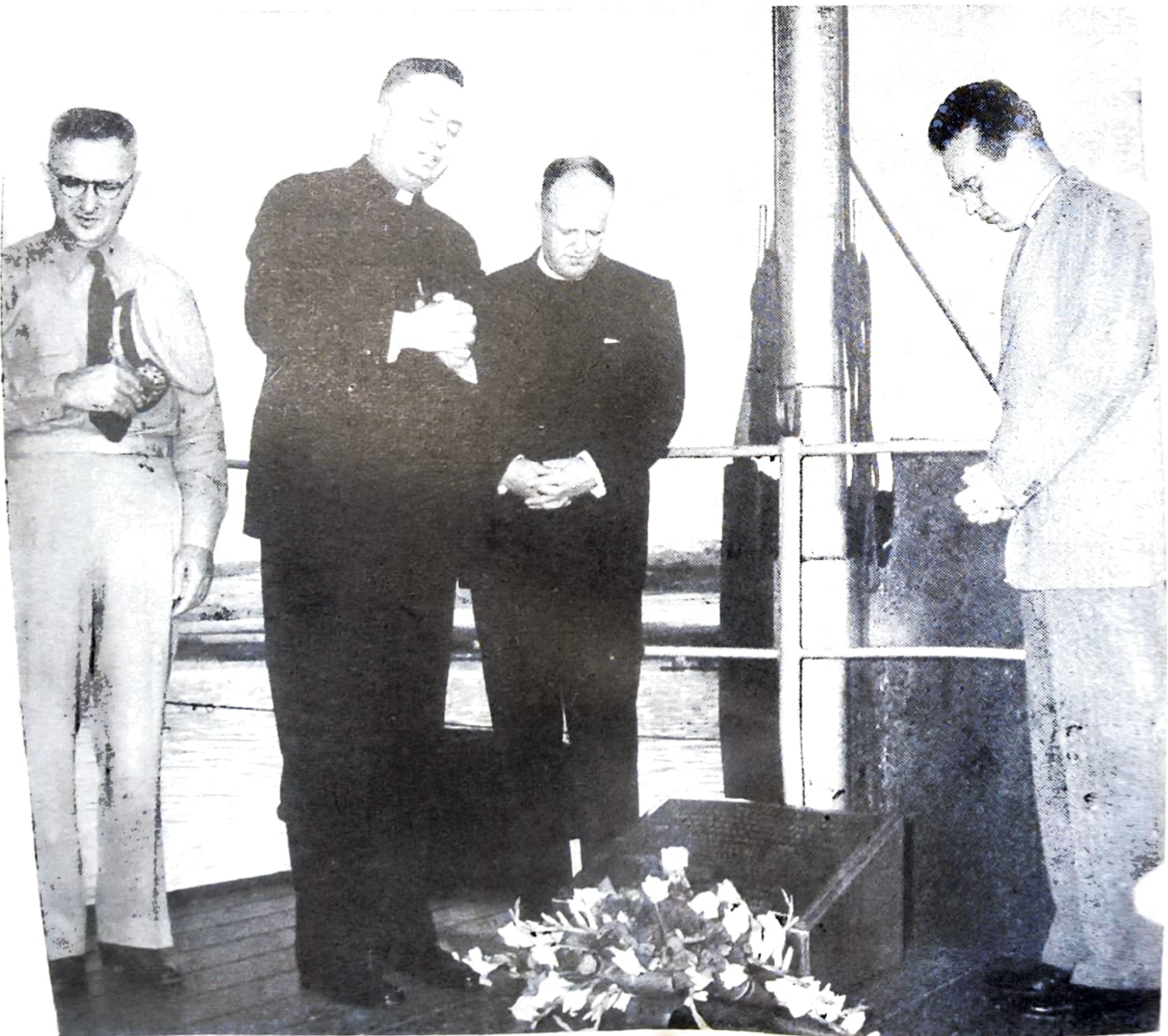
Not only did Europe become familiar ground for the ULCA leader, but Asia too. After visiting American troops in Korea and viewing rehabilitation work carried on by Church World Service, Dr. Fry dedicated the new Christian University in Japan.

December 29, 1954



Trips to India, to other parts of Asia, and to Europe became commonplace as world duties were heaped upon the ULCA executive. With Dr. Empie (left) he boarded a plane for England and Germany to survey the rapidly changing church situation and to attend to World Council business.

In the interests of the World Council, Dr. Fry had earlier made a round-the-world flight to inspect conditions confronting displaced persons and war refugees in the Far East, Africa, the Middle East and Europe. En route, he stopped at Pearl Harbor to place a memorial wreath on the plaque on the U.S.S. Arizona. With him (below, right) is the Rev. W. G. Hintz, pastor of Lutheran Church, Pearl Harbor.





World prominence continued and grew as the ULCA president gained new honors. West German Chancellor Adenauer (above, left) visited him in America to express thanks for the help given German Lutherans. The highest decoration had previously been given him by the Bonn government. With Dr. Lilje (above) he addressed the LWF at Hannover. But the home front was not forgotten. At left, he wielded the gavel for the 1954 ULCA convention at Toronto, was overwhelmingly elected for a sixth term. Below, he consulted with ULCA Treasurer Edmund F. Wagner and Comptroller Carl Warden as the ULCA, under his leadership, set new records of achievement.



How Much Is a Man Worth?

By RALPH W. LOEW

Spiritual qualities and great ideas that hold men and nations are the real mark of greatness

THERE HAS BEEN much discussion of spiritual values in recent years. Men like President Eisenhower have brought a new respect for their meaning. Even though people disagree in their interpretation, we are compelled to ask ourselves what life is worth.

Everyone has to live for something. He may discover along the way that he isn't sure what he has been living for. He will be like the man whom Walter Lippmann once described, "At the heart of man's discontent there are likely to be moments of misgiving in which he finds the civilization of which he is a part leaves a dusty taste in his mouth. He may be busy at many things but he discovers one day he is no longer sure that they are worth while doing . . . It occurs to him that it is a great deal of trouble to live." Every honest and sensitive soul confesses to that sense of confusion about values.

WE KNOW THE WORTH of a thing such as a car or a loaf of bread or a television set. But what is the worth of an idea? Of a man? Of the compelling strength which surprisingly enough occurs in the heart of a man who seemed meek? It is at that point that a person had better add up the things that are of the most importance to him.

In *Gone With the Wind*, Scarlett O'Hara tossed her values overboard when the going was rough and Rhett Butler, who was certainly no paragon of virtue, chided her for it all, saying, "When you

go back to find the virtues you've tossed overboard you'll discover that strange sea-change has happened to them."

There are some things we find worth living for, to be kept at all costs. Said St. Paul, "Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy. Then the God who gives peace will be with you."

THE LATE Archbishop Temple said he thought our day was much like the condition of a department store where some mischievous boys had gotten in and changed all of the price tags. The ten-cent articles were marked fifty dollars and the fifty-dollar articles were marked ten cents. It does seem as confusing as that. But look deep within and you discover your real values. You find out what you think about yourself, about your family, about your work, about the things that make you laugh, or cry, or make you angry. You learn a lot about yourself—and those values—when you look within. Since all of us are going to have some values we had better take a close look at those which claim our time, our talent and our resources.

A MAN'S FAITH, whether he calls it his religion or not, is his measurement of the things that matter most to life. The religious man is one whose faith has given him a center for existence, has tied his values into a meaningful bundle and

given him direction for his life. He is able to live by a compass instead of by a speedometer.

Most of the values of our world seem abstract until we see them in persons. They come to life in people. Talk about goodness and you will soon think of a good person. Talk about honor and you soon think of an honorable man. That man is fortunate who has in his heritage his teacher, his friend, the incarnation of what he'd like to be. Any lad is lucky who has a dad who can challenge his best until the youngster sees his values at their best in his own father. He's unfortunate if he feels that he has to live down his family's reputation.

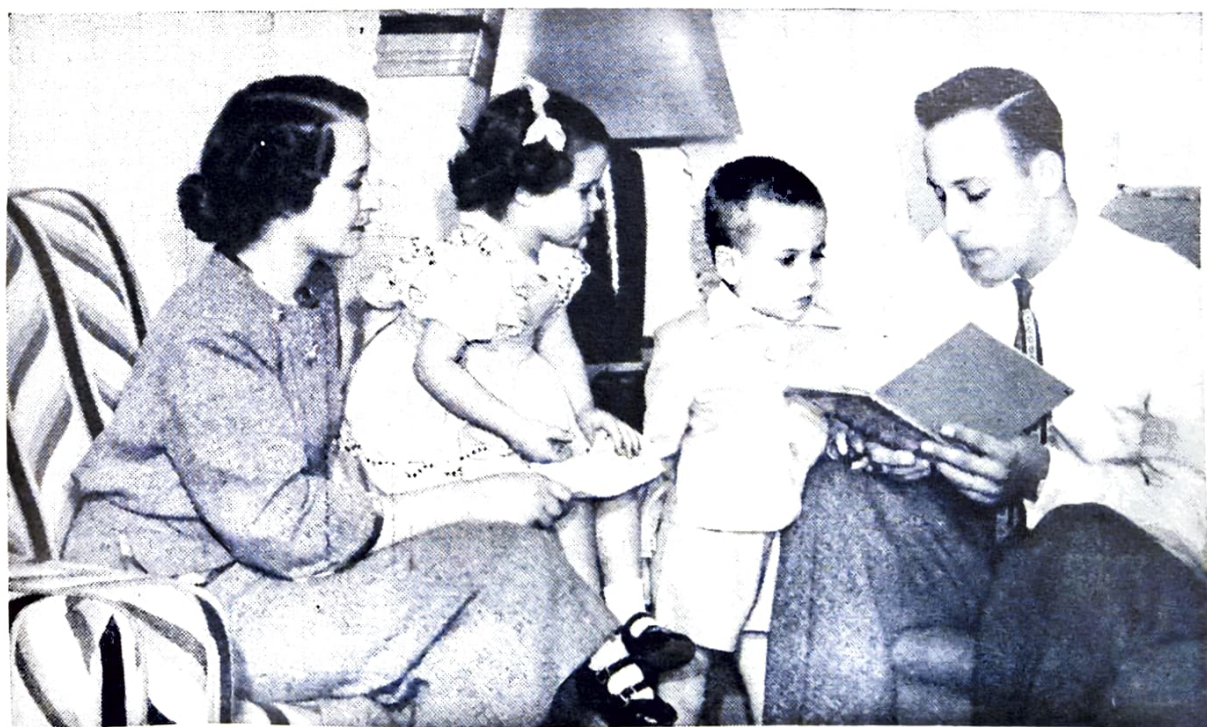
Perhaps that's what confuses us so much in our world today. We have given men and women in other countries strange ideas of our America. Movies, comics, and the actions of some of our tourists and travelers have made us look like what we really didn't want to be. Sometimes I wonder if we really express our best selves to our own families!

There are some practical things we

can do about this. For one thing, we can keep in circulation the great values we hold. They exist, if they are real, whether we keep them alive or not. But they live through us and we can make them real to someone. Every one of us can do that much.

And another thing we can do is use creatively the values we hold. It's one thing to be a good person. It's quite another to create the climate where others are encouraged to be good. Justice Cardozo once told a group of students, "All the study has been wasted except in proportion as it strengthens you to make a choice hereafter between conflicting and competing values."

WE CAN BE persons of great reverence. The worth of a man is not in the notions which he holds, but in the great ideas which possess him. We are interested not in his opinions, but in the great motivating power which possesses and moves him. The Christians say it this way, "For me to live is Christ." Say it your way, but say it.



FAMILY WORSHIP OFFERS CHILDREN A FORTUNATE HERITAGE

God Showed Us the Way

By MYRTLE E. CLARKE

A walk up some unpaved streets in a new section led us to the door where prayers were answered

MY YOUNGEST and only living brother Jim had been doing fairly well in a restaurant of his own when the depression came and he had to let it go. My sister Leila and I had taken big cuts in salaries and try as we would, we couldn't scrape enough together to save his business. Jim said it was just as well because it wasn't a paying proposition any more.

The next thing was for Jim to find a job. He applied everywhere he thought there might be an opening. But even ditch diggers had to be experienced. Jobs in his line of work were not to be found. His money dwindled. Leila and I supplied what funds we could, but Jim hated that, and I knew it would do something to his morale if we had to continue. But what could we do to help him?

I HAVE ALWAYS FELT that if you can get in tune with God, he will suggest answers to your problems and help you work them out. So I went to him about this problem in earnest prayer.

Then one day I realized that if Jim could come to the city where I worked, we could at least cut expenses. I knew that he liked Minneapolis and was afraid he wouldn't want to leave it, but he agreed at once.

As soon as he was with me, we found a small apartment. He would have food and shelter anyway. That was a great comfort to me and the first step in solving the problem.

Now what? Jobs were scarce here too. I tried to size up Jim's assets and liabilities.

He was naturally kind and loved children. He had experience in buying foods and was also a bookkeeper. But he lacked initiative and was apt to visualize some new opportunity in glowing colors that turned drab on closer view.

FINALLY I ASKED a friend to try Jim for a week in his store. I know now that he didn't need anyone, but did it because I had asked him. He let Jim go at the end of the week—said they just didn't need another man. Perhaps if Jim had been dynamic, he would have fired someone else and kept him. But we didn't want that either.

It seemed to me that Jim must have something of his own and manage it himself. But what? I kept praying that we might find the right thing. Then all at once I thought of a corner grocery. I knew I could manage the rent from month to month, and we could start with a few hundred dollars' worth of stock.

Jim liked the idea and began to answer ads. Most of the stores advertised were in undesirable locations, and we could tell that some of them had unsavory reputations. I felt discouraged.

"IF WE COULD only have a store in this neighborhood," I sighed one day. "Wouldn't that be something?"

"I am sure this is a restricted district," said Jim.

"I suppose so. I know I haven't seen a store around here. Nor have I heard one mentioned."

A few evenings later I suggested that we walk up the hill to a newer part of the city that a few years ago was just woods.

We walked up the hill five blocks and then along a street parallel to the one on which we lived. The streets were unpaved, but the sidewalks were of cement.

All at once Jim said, "Diane, there is a grocery store on the other side of the street. This can't be a restricted district up here."

"Oh, Jim," I cried, "do you see what I see across the avenue on the corner? It looks like a little corner store with living rooms attached."

WE CROSSED THE AVENUE quickly and pressed our noses against the big window of the empty room. It really had been a store, and the shelves were still there. Then a light flashed on in the adjoining room.

"Let's inquire," I suggested. "It can't do any harm."

We rapped at the door. When a young

man opened it, we asked if we might rent the store.

He hesitated a moment and then said, "Well, when I bought this property, my wife expected to run the store with my help evenings, but her health has kept us from doing anything about it. Yes, I think I would like to rent it. Come in. Let's talk it over. Maybe we can fix up some kind of an arrangement. The rent will help me out in my monthly payments."

We spent the rest of the evening on business details. The owner was kind and helpful. He offered to take Jim down to the wholesale house and introduce him to the manager. I could put up a bond as I was well known and my credit good. Then we could get a real start.

At last all was settled. I looked at Jim. The light in his eyes and the old familiar smile he gave me told me that he had a new lease on life, and I knew he would make good. My prayers had been answered, and I whispered softly, "Thank you, God."



THE HISTORY of Christianity shows conclusively that material prosperity does not guarantee spiritual prosperity. Material means may be used for spiritual ends; but when the material becomes the dominant factor, spiritual ends are perverted.

—W. T. CONNER in *The Cross in the New Testament* (Broadman)

IS THERE ANY HELP FOR US when we feel badly hurt, both in body and soul? Take a look at Jesus. His Cross is a perpetual reminder of his patient suffering and his challenge to every one of his followers to take up their cross. Whatever we suffer, we know he suffered even more. And when we think of what he suffered, it helps us to bear our own pain.

—KARL H. A. REST in *When Stones Hurt Your Feet* (Muhlenberg)

THE THIRD CANDLE

By RAY W. SHERMAN

**When Trap took his Boy Scout oath seriously,
he thought that his parents should do the same**

TRUDGING HOMEWARD from the meeting of Troop 2, Trap tried, with all the courage of his eleven years, to whistle "Old MacDonald Had a Farm," but it fizzled like the last wheeze of a punctured tire.

As he went up the front walk, his pace slowed and, instead of entering the house, he slumped on the steps. Hands dangling between his knees, he gazed sadly at the Boy Scout pin on his shirt pocket, where Scoutmaster Mike Moran's big fingers had fastened it.

From the pin Trap's eyes drifted down over his khaki shirt, neckerchief and slide, his neat longs, those hardly marred scout shoes, all—till less than an hour ago—filled with enchanting promise of weekends in the woods with the gang, savory steaks over open fires, nights under stars beside a silvery lake.

AFTER SO MANY months of yearning tonight had been thrilling:

"James Traphagen Smith! Advance front and center!" Reciting the oath—last step before tenderfoot and the pin—had been easy. Trap hadn't thought much about that third point of the oath: "To keep myself physically strong, mentally awake, and morally straight." It was merely the lighting of a third candle and some words. Then just before closing, Mike hurled the bomb:

"Mrs. Delvan Halleman has lost her purse. She's a good friend of this troop. If any Troop 2 boy—" Why did Mike's

eyes bore so at Trap? "—hears anything about it, let her know. Probably no identification in it."

In the street lamp's light the little brass badge gleamed like purest gold. With a last look at the pin—still his—Trap lifted himself from the steps, squared his shoulders, upped his chin, and turned the doorknob—quietly, for dad would be listening to TV.

From her chair in a corner, under a reading light, Trap's mother smiled a silent "Hi!" and went on with her knitting. Dad, head on a pillow on the floor, raised a hand in greeting but kept his eyes on the screen. Trap tried to follow the drama too, but, after a moment, kissed his mother, waved "good night," and started for the stairs.

HE STOOD BEFORE his mirror, watching glints from the pin, before he took off his neckerchief, smoothed it on his bed, lifted it by its corners, folded it tenderly, and laid it in a drawer. Then he stopped short as the handbook stared up at him.

Opening the book, lips grim, he read again Law No. 1: "A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating . . . he may be directed to hand over his scout badge." Slowly he closed the book.

Ever since his mother had bought his shoes he had kept them at the center of his closet floor, where he could see them whenever he opened the door. After a moment's thought he put them there

again. No matter what happened, the shoes were his. So was his khaki shirt, which he put in its place on a hanger, over his longs.

The street lamp, through the trees out front, cast an eerie shadow on the ceiling and for a while Trap, flat on his back, stared wide-eyed at it. But after a bit the television stopped its drumming and he tried to sleep.

WITH THE SNAP-OFF of the TV switch Trap's mother drew a deep breath and opened her ears to normal sounds. Trap's father moved to the sofa, picked up the evening paper, and laughed, "Guess Trap doesn't like drama."

"Oh-h-h—" the needles continued to fly "—children don't—" The needles stopped. "I thought I heard him." She listened. "Maybe he's restless."

"Excited over that troop, probably!"

Trap's mother laid her knitting on the table, tiptoed to Trap's door and opened it enough to let her peek in. There was no noise, not even of sleep-laden breathing. "Trap," she whispered.

She was sure there was a smothered sound before his, "Yes, Mother."

Swinging the door wider to let in the hall light, she stepped to the bed and began to straighten the rumpled clothes. "Can't you get to sleep?" She ran a hand over his forehead and brushed back his hair.

"I haven't—yet." He wriggled into a new position. "But I will."

WHERE HER HAND had touched Trap's pillow she felt again and, bending closer, peered into his eyes. "Is anything wrong, Trap?"

There was a perceptible delay before he said, "I'm all right, Mother."

Kissing his damp cheek, she closed the door and went down to her knitting, where she cast uncertain glances at the

paper which hid Trap's father's face. Finally she said: "Jim, there's something wrong with Trap."

"Wrong?" He dropped the paper. "What's wrong, Mary?"

"I don't know. But he's been crying."

"Crying? What about?" He sat erect. "That scout business?"

"I don't know, Jim," Trap's mother answered. "But—his scout badge is pinned on his pajama jacket. His pillow is damp."

"I'll get to the bottom of this!" Trap's father was halfway to the stairs before she could stop him.

"Please, Jim! Wait! Let's not scold him!" she pleaded. "He wouldn't cry unless he was in trouble! He's just a boy! Maybe I should go up and ask him to come down."

"Okay." Trap's father returned to the sofa. "Maybe I was too fast. But—that scout business—"

FROM THE SEAT Trap took at the other end of the sofa the scout pin gleamed brightly. "Well," his father said cheerily, "got a new badge?"

"Got it tonight," said Trap. "Tender-foot."

He added, "Next is second class."

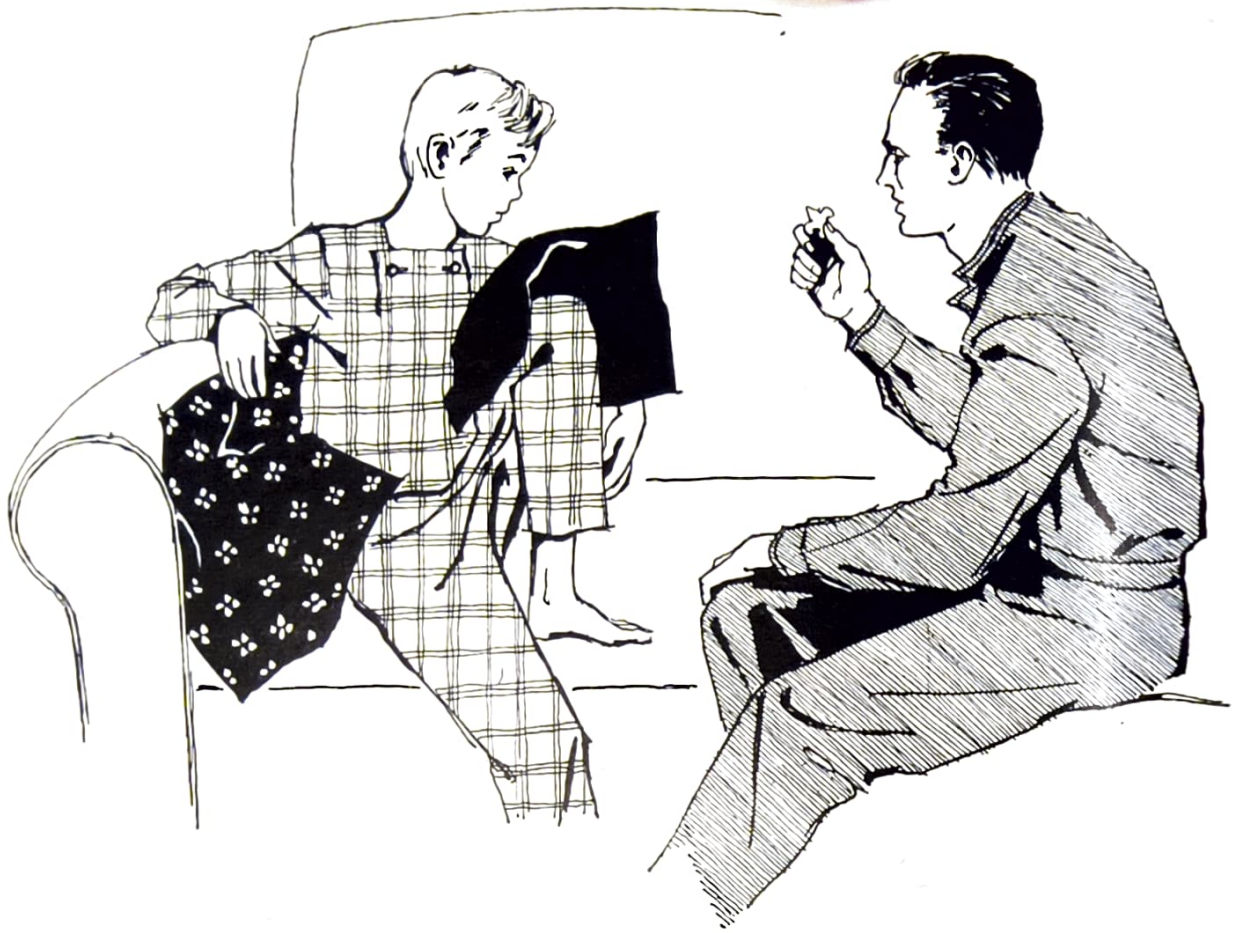
A big hand, fingers strong from miles of gripping a bus wheel, stretched along the sofa. "Could I see it?"

Trap unpinned it and handed it to his father. "The three points, at the top," he explained, "like a flower, are the north of the mariner's compass. Hundreds of years old."

"Well, well!"

"The two stars are for—truth and knowledge."

His dad said nothing and Trap went on. "The eagle, at the bottom, is for America. We must love her—and defend her—always."



THE BADGE STILL in his hardened palm, Trap's father smiled toward him. "Couldn't go to sleep very well?"

"Not—very."

"Trap—" his father's tone was commanding. "Is anything worrying you? Are you in trouble?"

TRAP'S LIPS quivered and his breast rose and fell.

"No matter what it is, Trap, your dad and mother are your best friends in the world. We'll stand by you. We'll get you out." Softly but firmly, he asked, "What is it, son?"

Trap's fingers gripped the cushion between his knees and his chin sank to his chest. "I might—" he fought to keep his voice from breaking—"I might have to give up my badge."

"Who'd make you give it up?" At the severity in her husband's tone, Trap's mother shook her head vigorously. "I

mean—I don't understand," he added.

Lips still trembling, Trap said: "It's the scout oath and law."

"The law? Tell me, Trap. I'm afraid I don't understand."

"You have to swear to the oath and law," Trap said. "You swear not to lie or cheat or steal or be unfair—not to take anybody's property." Nobody said anything, and Trap struggled on. "If Mike found out I did, he could put me out. Even if he didn't find out, the kids might. They'd think I was a heel. They'd make me quit."

"But Trap!" The words burned with parental fear—and hope. "You wouldn't do anything like that!"

Trap stammered. "It's Mrs. Halleman's purse."

TRAP'S FATHER'S HAND closed tight about the tiny pin and he looked across at Trap's mother, whose fingers were

tense on the arms of her chair.

"Tonight," Trap went on, "Mike Moran said Mrs. Halleman called him up and said she lost her purse, that she didn't think her name was in it, that if any of us knew anyone who had found a purse to tell them it was Mrs. Halleman's. And," Trap gripped the cushion again, "even if I didn't take it—but know where it is—and can't tell her, I'd like to quit the troop."

Trap ventured a glance at his mother, but her eyes were riveted on his father. Trap added, "Mike said there was \$20 in it. It was \$21.47—wasn't it?"

"Trap!" His father's face was grim. "How did you know that?"

"I'm sorry, Dad. I couldn't help it." Trap slunk farther down in the cushions. "I was in my room when you came in from work and told mother that after Mrs. Halleman got off your bus you found the purse where she had been sitting. You were sure it was hers. She was rich and would never miss it, and you told mother to keep it for a present."

The room was quieter than when the

third candle had been lighted. Timorously, Trap let his eyes turn toward his father, who was moving the badge about in his hand. His mother's lower lip was pressed between her teeth. If only somebody would say something! Anything! But he wasn't prepared for the quiet steel in his father's "Son!" and Trap shrank again into the corner of the sofa.

His father's words were slow, and heavy. "I said your dad would get you out of trouble. No matter what. And I will. Mrs. Halleman will get her purse back—with everything that's in it." He handed the pin to Trap, and smiled. "You could sleep now—couldn't you?"

Coming down from tucking Trap away, his mother brought the scout handbook, worn and soiled by boyish fingers. "Trap says the law is on page 26."

Trap's father thumbed pages quite a long time before he said: "I've found that scout oath, too, Mary." Her needles stilled while he read it. Flipping the book to the sofa beside him, he said, "Rather a nice thing to teach boys, isn't it?"



TO COMPROMISE with evil is not to conquer it.

—W. T. CONNER in *The Cross in the New Testament* (Broadman)

THE RELATION of justice to love in personal encounters can adequately be described through three functions of creative justice, namely, listening, giving, forgiving. In none of them does love do more than justice demands, but in each of them love recognizes what justice demands.

—PAUL TILlich in *Love, Power, and Justice* (Oxford)

ONE OF THE GREAT PROBLEMS of organized religion today is that most of our effort is spent in convincing the already convinced.

—MARGARET BLAIR JOHNSTONE in *When God Says "No"*
(Simon & Schuster)

COFFEE HOUR



I SLIPPED INTO a jacket and ran over to Mawsons to return Claire's mixer. She insisted on my using it yesterday when I had all those little cakes to ice for the Brotherhood party.

"Hi!" I called, sticking my head in the front door. "Anybody home?"

"Out here in the kitchen. I'm still in my robe. The children aren't even up. We're all being lazy except poor Charlie. He had to go down to the store."

"Can't he take a rest after the Christmas rush?"

"Inventory comes next. I'm going down this afternoon to help a while, but I was just too dead beat to go this morning. I love Christmas, but if you're going to carry out a lot of the traditions that mean so much in a family, it takes work which can't be sandwiched into the few hours at the end of the day when you're working full time."

"Staying home full time looks pretty good to you right now?"

"You're right. And yet it did make things a whole lot easier financially to have me working with Charlie than for him to have to pay out the wages people expect nowadays. I'm not sorry I did it. It's just that today it feels good to sit down and put my feet up. Here, what am I thinking about! I didn't offer you a cup of coffee!"

"Sit still. I'll pour it. No, sit still! I'll get the cream too. I've been in your kitchen before. Remember?"

She laughed. "That's right. You have. You probably know where the crullers are, too. Help yourself."

SHOVING THE MIXER into its place beside the canisters, I took a cruller from the bread box. "Um-m, good. Now let me thank you for the mixer. I'd never have finished if I'd had to whip all those egg whites by hand. Next year I must ask Santa to bring me one of my own. Mercy! There I go! Christmas not really over and I'm thinking of something I want to hint around for next year! Human nature is ungrateful, isn't it?"

"You just finding that out? You should live with teen-agers! No, don't look at me like that. I'm not going to say anything against those wonderful children of mine. They are grand kids, if I do say so. But this is the sort of thing that happens. They wanted mostly clothes for Christmas, so we really went overboard. Thought we had them stocked up to last till Easter. Now Marilyn has been invited by a very special boy to a very special party on New Year's Eve. She has nothing with the special something to give her the lift she needs really to sparkle. She'll wear what she has but she would love something *special*."

"But that one sweater you gave her is what the fashion magazines are showing as suitable for the dressiest of dressy occasions."

"The fashion magazines, yes. But the fad hasn't hit her own crowd. And we just can't be different at that age. Far better to be dead than be different."

"My, let me get you more coffee! You sound positively bitter! Put lots of sugar in this cup. It may make you feel better."

"I'm not bitter. Just sad. We can't

afford a new party dress at this point, so she will wear her rose taffeta—and suffer. Trouble is, all the youngsters have too much and if we can't keep up with the Joneses, we feel injured. I know we can't do anything about the dress without throwing the budget completely askew. I also know it is better for her character not to get every single thing her heart desires. But it hurts just the same."

HER GRIN was an attempt to make light of the situation—a rather pitiful attempt that wouldn't fool anyone. "Look," I burst forth impulsively, "isn't there something we can do? These new sheath dresses take almost no material and taffeta isn't expensive."

"A sheath dress? For Marilyn?"

"Sure. In a girlish color—not black and slinky, if that's what you're thinking. Let me help her. I'd love to!"

"Oh, Connie, you don't know what you're letting yourself in for. I can't do much, because look at this house! Any spare time I have is promised to help Charlie. Marilyn can run up seams on the machine but she can't follow a pattern to save her. You'd have to do all the pinning and basting. No, I can't let you."

I was beginning to have a few inward qualms myself, but I'd said it in good faith and I'd stick to it. "Nonsense. It won't take long. And what are neighbors for, if not to help?"

Or was this what the Good Samaritan was doing? Somehow I doubted whether he wrapped the poor wounded man in yards of pink or blue or yellow rayon. I was probably way off base in this thing, as Dan would say. Oh, yes, Dan would probably have a lot more than that to say! I shuddered, but my backbone stiffened. "If you had seen how unhappy Claire looked," I would tell him, "you would see that I just could not do anything else."

There was a knock at the back door. "Mother!" called Karen.

I opened the door and drew her inside. "Come in quietly. Marilyn and Chuck are still asleep. Any trouble I ought to come see about?"

"No, Pete is still working with his erector set. He thinks with the new parts he got for Christmas he can make a whole skyscraper, but something always goes wrong and it topples. Susie's making dresses for the tiny dolls Nana gave her so they can ride in his elevator if he ever finishes it. Everything is all right but they are really just too childish. May I go over to Barbara's for a while?"

"If you like. Any plans?"

"We might go skating if the red flag isn't up—as it will be, most likely. If we don't do that we'll call up some of the gang on the telephone. Maybe they'll come to her house."

"Sounds all right to me. You haven't forgotten you're going to be at the church this afternoon to plan for the Intermediate-Senior Luther League party, have you?"

"Oh, no. Barbara has to be there too. We'll make it. Don't you worry. See how Mrs. Mawson relaxes and doesn't worry about Marilyn." She left, laughing and pretending to ward off my blows.

CLAIRE AND I began to laugh and the more we laughed, the harder it was to stop. "Just look—" she gasped.

"—how Mrs. Mawson—"

"Doesn't worry. You should relax."

"Relax like you! Here, we both need a glass of water. This is awful."

"I'll choke," she protested.

"No, you won't." As we quieted, we looked at each other. The words came out as though one person spoke. "Why don't we?" "Why not?" "Let's just relax and not worry."

Personal Problem Clinic

Poor rich folks

QUESTION: I have a neighbor who became wealthy as a result of the late war—with little effort, almost accidentally. He told me the money just kept coming, and now he has more than he needs, more than is good for the family. After some delays, his money enabled him to get into several clubs. His wife is a crude, uninformed person but she has gone in for expensive clothing (some of it quite inappropriate), furs, and diamonds, but she is afraid to mingle with people. She can't carry on an acceptable conversation with a high-school freshman without advertising her severe limitations.

This couple is very unhappy. In the days while they were struggling and their children were small they had happiness of a kind—but not now. This man, because of his money, is now the mark of several designing women. That has made his wife jealous, led to quarrels, and added to their misery. The children, now in their teens, are running wild and spending freely.

REPLY: Money cannot buy happiness or virtue. Unfortunately, it sometimes makes people stingy, secretive, or suspicious. It is no help to this family. But if they are open-minded enough to listen to counsel it is possible that their situation can be changed.

1) These people ought to prepare to unite with a church, if they are not members, or to renew their interest and take their faith seriously if they are already members. That will give them a new orientation if they are willing to have it.

2) Both husband and wife ought to enroll for some simple courses in any school for adults which may be available. English grammar and American history would be a good start. They need to get the idea that grownups can learn and are learning by the millions, that self-improvement can continue steadily throughout life.

3) They need also to acquire some ap-

pealing benevolent interests. Their church can help them much in this area. Any one who will enable them to realize what a privilege giving is will do them a great kindness. If they once get a start in intelligent giving, they'll recover from their niggardliness, discover new realms of satisfaction, and be of real help to many worthy causes.

Late hours

QUESTION: Why must young people keep such outlandish hours? The school social occasions begin late and wind up early in the morning, to the distress of most parents. I wish the school authorities would do something about getting these functions started earlier and ended earlier. I don't feel that I can retire for the night until Joan and Bob are in. But it's a long wait. George says I am foolish to get aroused about the young set. But if something happened I would just about go wild. What is a parent to do?

REPLY: Of course we are concerned about our children. But how are we best to express that interest? George is largely right. By staying up late you will not alter the events of the evening. You will help no one but may damage yourself and your relationship to the children.

After parents have done their best in providing guidance through the years, they have to trust their children to live up to their ideals. Late hours may or may not bear a relationship to behavior, but they are largely taken for granted today—perhaps too largely. We have had all the years prior to adolescence to get in our influence through companionship, counseling, instruction, and example. With that background, it is likely that the children will conduct themselves worthily and bring no troubles on us. Your children must at some time assume responsibility for themselves, and now is the time.

—EARL S. RUDISILL

BOOKS

New York Lutherans

History of the United Lutheran Synod of New York and New England. 1786-1860. Vol. I. By Harry J. Kreider. Muhlenberg Press. 247 pages. \$2.25.

Here is synodical history written and printed to be read. Dr. Kreider, for nearly twenty years the able and active historian of his synod, presents in this first volume of its story an alive, clear account of New York Lutheranism from the formation of the New York Ministerium in 1786 to the Civil War period (1860). The author has happily combined careful documentation with a semi-popular text, frequent and well-chosen quotations and illustrative comment, and a minimum of statistics and compilation.

After a synopsis of five pages which includes the story since 1860, and yet unwritten in full scope, the first chapter briefly relates colonial developments until 1786, summarizing two previously published volumes by the author. The next two chapters give the history of the New York Ministerium, another describes the Hartwick Synod which separated from the Ministerium, and another tells of the Franckean Synod which broke away from the Hartwick group.

Though Dr. Kreider handles with sympathy the enthusiasms and excesses of the Franckean movement, it does not seem fair to historic pietism to call these Franckeans "Pietists pure and simple." Abolitionism and vehemence "in asserting that they would have nothing to do with creeds and confessions" are not the marks of real pietism.

Three final chapters are topical, describing within all synods such subjects as education, worship, reform, and missions. Only the last paragraph provides summary, since the year 1860, while not an arbitrary stopping-point, leaves the story in mid-course.

The United Lutheran Synod of New York and New England is obviously taking pains to gather, preserve, and present its historic records. This volume is one of the fruits and shows the value of that effort. New York Lutherans will find it important reading. Other Lutherans will find it interesting, as most synodical histories are not. Let us hope that other synods will find in it an inspiration and a model.

FREDERICK K. WENTZ

Southern Seminary

Laymen as Preachers

Go Preach. Edited by Theodore O. Wedel and George W. R. MacCray. Seabury Press. 242 pages. \$3.50.

Here are thirty sermons written by Episcopal clergy, suitable for lay preaching in Episcopal churches. The practice of using "lay readers" to conduct services in parishes where there is not adequate service from ordained clergy is an established practice in the Episcopal Church. Such readers are often called upon to preach and are generally expected to use sermons "authorized by authority."

The book is divided into two sections. The first is a series of 18 sermons following the church year from Advent to the end of the Trinity Season. Part two is an effort to set forth great themes of Christian life.

Because of the situation in mind, and because of the nature of the preaching expected, these sermons are written in a simple, clear, forthright manner. They have the character of one layman speaking to another, and at the same time possess a definite authoritative understanding. Since the sermons do maintain this general spirit, they become fine reading for any lay person, and could be an excellent aid to the pastor who desires to give to members of his congregation some resource reading that presents a concise and yet sufficient presentation of the meaning and significance of the various seasons of the church year, or to those who desire a simple word on the Christian approach to love, money, home, prayer, and other important aspects of life.

Carlisle, Pa.

CHARLES SARDESON

Our Complacency Is Endangered

From a Christian Ghetto. By Geddes MacGregor. Longmans, Green. 140 pages. \$2.

These are "letters of ghostly wit" written by Paul to his young friend Timothy about the realities of the Christian faith. But this Paul and Timothy are not living two thousand years in the past but five hundred years in the future and the letters are dated in 2453.

Many things have changed—Christianity is proscribed, the Christians are persecuted and live in ghettos in the old earth cities. The creatures of the World State live in air cities, in a nightmare blend of thinking machines, interspace travel, plastic housing and Basic Grunt—the successor to language.

Paul is a medievalist, especially interested in the twentieth century, and he directs Timothy's studies to the peculiarities of the Christians of that period. And peculiar do we twentieth century Christians seem to the enlightened students of five hundred years from now. Our timidity, evasions, lack of joy and vigor, preoccupation with the trivial—the barbs strike home. We feel an uneasy stirring of recognition as the author describes—five hundred years in the future—the followers of Orthodox Pretend-Christianity.

There is no instrument more effective in pricking complacency than satire and fantasy. But it is a hard tool to handle. This fantasy does not quite come off; that is to say it is not a classic deserving shelf space beside *The Screw Tape Letters* or *Gulliver's Travels*. It is a witty, disquieting look at present-day Christianity, guaranteed to leave the thoughtful reader uncomfortable, and resolved to re-examine his own inner life.

St. Petersburg, Pa. CATHERINE HERZEL

The Power of Scripture

The Bible in World Evangelism. By A. M. Chirgwin. Friendship Press. 162 pages. \$2.50.

If the thesis of this little book (which is the result of more than two years' study by the author) is true, then the commission to be appointed for the conduct of the evangelism program of the United Lutheran Church in the next biennium would do well

to read the book. For Dr. Chirgwin's contention, expressed in various ways, is that the Bible is the handmaid of evangelism.

Starting with the early church he shows that the Scriptures were "an indispensable tool" to the expansion of the church and that in every man's hands it was a means of persuading the non-Christian to accept the faith. Whether it was as universally used as the author contends may be doubted.

Again this was true in the Reformation period when the motive that actuated the Reformers "was first and foremost evangelistic." Nor was it accidental that the great missionary societies of Britain and America were established almost simultaneously with the founding of the great Bible societies early in the 19th century.

Today the fastest-growing churches in America are those sects that read and study the Bible most, and use it as missionary propaganda. The fascinating story of the modern colporteurs—which occupies more than a third of the book—is further proof of the tremendous appeal of God's Word for drawing men to Christ as Saviour. This section of the book will offer apt illustrations for preachers' use and is most convincing regarding the use of the Bible for evangelistic purposes. There is an excellent foreword by Bishop Berggrav.

Brooklyn

HAROLD S. MILLER

For Daily Meditation

Windows of Heaven. By Glenn Clark. Harper. 189 pages. \$3.95.

In contrast to most books of daily devotions, this is a large-size, splendidly bound volume. Meditations are provided for 12 weeks, and each is illustrated with an attractive photograph chosen by photographer Lucien Aigner. The result is an unusual series of 84 themes for private worship.

For those who do not have to rush through a brief daily reading, but are willing to take the time to read a longer sermonette and then dwell for a few moments on the unusual pictures of people or of nature, this should be a rewarding volume.

A. P. S.

The Lutheran

CENTRAL STATES

Auxiliaries Merge

In New Synod

By PAUL WIEGMAN

OMAHA—Final steps in the merger creating the new Central States Synod are scheduled this month as the auxiliaries—Brotherhood, Luther League, and Women's Missionary Society—of the new synod come into existence.

Women's Societies of the three synods which merged on June 8 were represented at Grace Church, Lincoln, Nebr., Dec. 6, 7.

Elected as synodical Women's Missionary Society officers were: Mrs. Ernest Tonsing, Topeka, Kan., president; Mrs. George Stoepplerwerth, Russell, Kan., vice president; Mrs. O. L. Johnston, Omaha, Nebr., recording secretary; Mrs. Gustav Huf, Omaha, statistical secretary; Mrs. C. C. Emerick, Wichita, Kan., treasurer.

New Brotherhood officers are: William H. Suhr, Hooper, Nebr., president; Eldon Johnson, Davenport, Nebr., vice president; Verlin Wendt, Pilger, Nebr., secretary; William Rogge, Auburn, Nebr., treasurer; the Rev. Richard L. Jobman, Norfolk, Nebr., pastoral advisor.

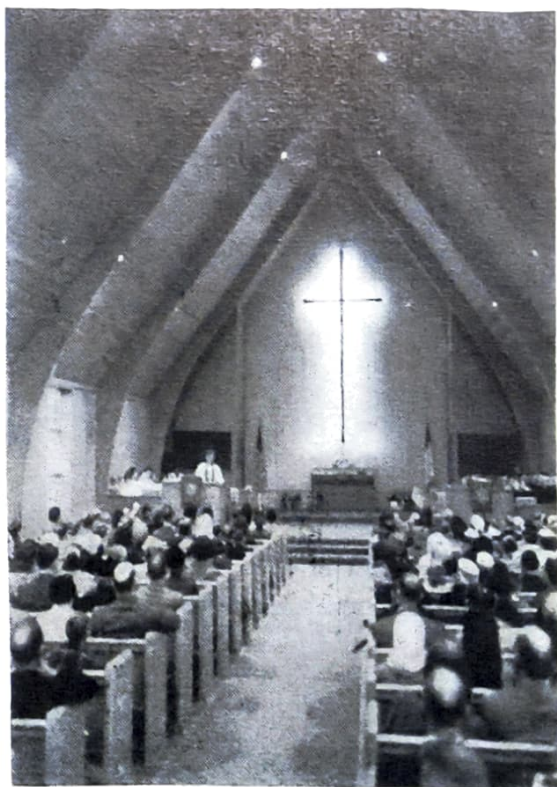
Brotherhoods merged at a session in Friedens Church, Lincoln, on Dec. 14. The Luther League merger is scheduled for Dec. 30 in St. John's Church, Salina, Kan. One representative from each congregation which has a youth organization, as well as all pastors of the Central States Synod, have been invited.

DOORS OF A NEW Lutheran church in Tulsa, Oklahoma—"oil capital of the world"—were opened to the public for the first time on Thanksgiving Day. Dedication of the new First Church will not take place until furnishings are all in place, but construction had been sufficiently completed by Nov. 25 to permit use of the building. Workmen were 45 days ahead of schedule.

The new structure, seating 400 in the nave, is built of Colorado pink stone. Cost was \$200,000. The old church, dedicated 40 years ago, had to be torn down to make way for a new Tulsa County courthouse. The new church is on the crest of a hill overlooking downtown Tulsa. The Rev. Aksel C. Larsen is pastor.

A church bell in storage for years will go back into use in a few months, when it is hung in the tower of St. Mark's Church, Atchison, Kan. It was the property of St. Paul's Church in Long Island, Kan., until the congregation was disbanded. To provide tones inside the church which will equal the tones of the reclaimed bell, St. Mark's congregation decided in November to appropriate \$4,200 for rebuilding the organ.

In Tulsa's Brookside area a new United Lutheran congregation, Ascension Church, is being organized by Pastor Fred W. Henkel.



BEAMS JOIN AS IN PRAYER in Resurrection Church, Juneau, Alaska, which was dedicated Nov. 21. (See exterior of building's startling new design in "The Lutheran," Dec. 15.)

CENTRAL STATES . . .

Salem Church, Dakota City, Nebr., gave 315 bushels of corn (valued at \$431) and \$202 in cash in response to the All-Lutheran Food Appeal. The congregation also demonstrated generosity toward its pastor, the Rev. Carl I. Empson, at festivities celebrating the 30th anniversary of his ordination. Gifts included a television set.

Dedication of a \$125,000 parish hall and church school at St. John's, Russell, Kan., took place Nov. 14. Dedicatory preacher was Synod President Clemens H. Zeidler. Attendance at services totaled 2,000.

A 40-YEAR-OLD SENIOR at Wittenberg College is exchanging a \$15,000-a-year architectural practice for the pulpit.

He is Edmund Moeckel, who will be taking the last step toward his ministerial goal when he enters Hamma Divinity School next year. He left his architectural job in Stamford, Conn., nearly three years ago to take the first step as a student at the college.

While some of his friends might disagree, Ed says there's nothing phenomenal about his decision to become a minister. "For some time I had wanted to be a preacher," he says, "and finally I made the break."

But more often than not Ed can be seen at the site of Wittenberg's new chapel-library, studying the blueprints for the building or talking with workmen.

A veteran of several years' navy service, Moeckel at one time was in charge of repairs and maintenance for the presidential yacht, the U.S.S. "Williamsburg." In his architectural business he designed and built homes and office buildings.

Moeckel finally made up his mind about the ministry when one of his own employees, after seeking advice from him on a spiritual matter, declared "You ought to be a minister."

"It was kind of a sign," Ed says. "So I sold my house and turned the business over to my partner and here I am."

TWELVE LUTHERAN congregations in the Wisner, Nebr., area, including those of the Missouri Synod, joined this fall in gathering grain and cash as gifts to the All-Lutheran

Food Appeal . . . The Couples' Club of First Church, Nebraska City, made a big round-up of used clothing in response to the Thanksgiving Clothing Appeal. The collection was shipped to Omaha where a men's group has again been loading freight cars for Lutheran World Relief . . . A "sewing day" for the Women of the Church in Our Redeemer congregation, Omaha, produced a large supply of dresses, pajamas, and quilts for the Indian mission at Rocky Boy, Montana.

Pastor and Mrs. Rudolph Moehring of Wakeeney, Kan., were injured in an automobile collision on Oct. 25. Pastor Moehring has been confined for many weeks to a hospital in Manhattan, Kan.

NEW JERSEY

Synod Organizes Seven Missions in Five Years

By RALPH I. SHOCKEY

TRENTON—The Synod of New Jersey added another church to the roster of its congregations Nov. 21 when Holy Trinity Church was organized in Burlington City. It is the seventh mission organized by the synod since 1950. One hundred charter members—46 transferred from Zion Church, Riverside—were received into the congregation by the Rev. Harold E. Berg, mission developer since 1953.

The New Jersey Synod was formed in 1950 by congregations formerly members of New York and Pennsylvania synods. The seven new congregations organized since that time equal in number the new ULC missions established in New Jersey during the previous decade.

Dr. Arthur M. Knudsen, staff secretary of the ULC Board of American Missions, and Synod President Edwin H. Knudten, shared in the organization day services. Other participants included the Rev. Edwin E. Wisser, Jr., president of the Southern Conference, and the Rev. Floyd P. Milleman, pastor of Zion Church, Riverside.

RELIGIOUS INSTRUCTION from first grade

The Lutheran



FIRST SERVICE in Grange Hall marked beginning of Good Shepherd Church, East Glenville, N. Y. Mission was organized by Pastor Robert M. Ireland (front row) of Faith Church, Schenectady.

through senior high school started at Holy Trinity Church, Maple Shade, in December. Pre-high school sessions are held throughout the week including Saturday; high school students each Wednesday evening. The 16-member volunteer teaching staff is under the supervision of the Rev. Ralph J. Steinhauer, pastor of the church.

Leadership training classes for Southern Conference schools will be held in Holy Trinity Church, Audubon, Jan. 12-Feb. 16. Courses will be given in the Old Testament, child guidance, worship and the interpretation of the Christian faith. The Rev. Walter Wrede, Magnolia, is serving as dean and registrar.

ANNIVERSARIES: Trinity Church, Hudson Heights, celebrated its golden anniversary in November and announced that it had attained its goal for apportioned benevolences, Lutheran World Action, Lutheran Welfare, and Tri-Objective Appeal for 1954. The total anniversary budget was \$18,450. It was the first time in the 50-year history of the church that all benevolent obligations were paid in full, according to a report given by Pastor John H. Wagner.

TEMPLE CHURCH, Pennsauken, celebrated its 30th anniversary recently.

EPIPHANY CHURCH, Camden, the Rev. Paul C. Weber pastor, exceeded its diamond anniversary fund of \$3,000 in November.

DR. C. DONALD HEFT, secretary of the synod and pastor of St. Mark's Church, Oaklyn, was honored on his 20th anniversary of service to the congregation with special activities. Dr. Emil E. Fischer, former

president of the Ministerium of Pennsylvania, was the speaker.

Calvary Church, Cranford, plans to construct a parish building and renovate the present church. A two-story unit was purchased some months ago as part of the \$125,000 program. The Rev. Arnold Dalquist is directing the project.

A Sunday school PTA in Reformation Church, Long Branch, has given valuable aid in the educational program, according to Pastor Frederick Barteldt. Room mothers have been appointed to visit and supervise the pupils.

NEW YORK

Refugees Need Sponsors

By HERBERT A. BOSCH

BUFFALO—Homes and jobs were found for several thousand DPs by Lutherans in upstate New York from 1949 to 1951. A new effort to make room for refugees gathered speed recently, as churchmen in this area formed an inter-Lutheran committee in which congregations of the American Lutheran Church, Missouri Synod, and United Lutheran Church are co-operating.

The National Lutheran Council program for securing sponsors for refugees, according to provisions of the 1953 act of Congress, was described to pastors of the area by the Rev. W. J. Weidt of New York, regional director of the NLC refugee service.

Ground was broken Oct. 24 for the new church and parish house to serve St. John's

N. Y.: BUFFALO . . .

Church, which is moving to a suburban site on Ridge Road. A five-acre tract has been acquired.

Of unique interest in Buffalo is the school for weekday religious instruction conducted on released time for pupils of high school age in the area adjacent to Kensington high school. Kensington Church, the Rev. Carl Prater pastor, is co-operating with congregations of the American Lutheran and Missouri Synod in a unified program. The three pastors bear the brunt of the teaching assignment.

MEMBERS of First Redeemer Church, the Rev. William F. Voss pastor, are observing the 60th anniversary of their congregation. A program of improvement and redecoration has been carried out at a cost of \$10,000. All families of the congregation are subscribers for THE LUTHERAN, and the congregation has a record of more than 100 per cent payment of apportioned benevolence.

Reformation Church, the Rev. John E. Rohrbaugh pastor, was 40 years old in October. A service was held in which former pastors, the Rev. Paul E. Hoffman of Holy Cross Church, Farnham, and the Rev. J. Oscar Neeb, retired, participated . . . St. Timothy's Church, Grand Island, the Rev. William Rowen pastor, completed its first financial campaign, when more than \$20,000 was pledged by 70 families. This fund-raising effort was directed by Mr. Edward Foehl of the Lutheran Laymen's Movement.

The Lutheran Business and Professional Women's Club, affiliated with the Lutheran Church Home for the Aged, celebrated its fifth birthday at a dinner on Oct. 26. The group maintains personal acquaintance with guests in the home, gives group entertainment programs, and also provides financial aid. It is intersynodical, with 150 members. Speaker was Dr. Ralph W. Loew, pastor of Holy Trinity Church.

Intersynodical effort is being made to establish a home for the invalid aged in Buffalo. Pledges for the venture now total \$210,000, with a goal of \$350,000. Con-

gregations of the ULCA are responsible for more than 45 per cent of the total now assured.

Early in December, Buffalo Lutherans gathered clothing for Lutheran World Relief, and again aimed to fill a boxcar. The Rev. Kenneth L. Heuerman, assistant pastor at Parkside, was ULCA member of the committee in charge.

In the Buffalo area, Dr. Martin O. Dietrich, pastor of Ascension Church in Snyder, is chairman of a committee on refugees within the local Council of Churches. Dr. Dietrich was formerly a Lutheran World Federation representative in Europe.

Home talent was employed at the Reformation service of United Lutheran congregations held at St. John's Church, the Rev. John A. W. Kirsch pastor, when Dr. Alfred L. Beck, pastor of the Church of the Reformation and president of the Rochester Conference, spoke on "Lutheran Conservatism, Strength or Weakness?" The Rev. Luther Sievert, pastor of St. Luke's Church, was chairman.

When the Rev. Helmut Dietrich was installed as pastor of Good Shepherd Church late in October, the service was in charge of Pastor Beck, assisted by the Rev. Paul G. Alberti, pastor of Transfiguration Church, and the Rev. Martin O. Dietrich.

GUEST PREACHER at Holy Trinity Church Oct. 17 was the Rev. Adolph Freudenberg, pastor of the Church of the Holy Spirit in Heilsberg, Germany. To this church members of the Buffalo congregation had contributed more than \$10,000 as a special project of Lutheran World Action in the postwar years. The German church has ministered not only to its members in the west, but has been a haven for refugees from the Eastern Zone.

AMONG THE CONGREGATIONS . . . Church of the Resurrection has completed refinishing and carpeting the floors at a cost of more than \$3,000 . . . St. Mark's Church, Kenmore, is enlarging its facilities for worship and adding to its educational unit at an estimated cost of \$65,000 . . . St. John's Church, Lancaster, now being renovated, broke ground recently for a parish house.



SPIRITUAL QUIZ: Every Thursday night, Messiah Church, Philadelphia, enacts a "Meet the Press" session for the benefit of the congregation. While Pastor Dr. Ross Stover (right) acts as moderator, a four-member panel queries guests on foremost questions of the day. Among guests were Missionary Ernest Flothmeier; Dr. Gustavus H. Bechtold, executive secretary of Inner Missions, Ministerium of Pennsylvania; Dr. G. Elson Ruff, editor of "The Lutheran." Program is not on the air.

Churches Gather Funds For Building Projects

By W. R. FUHLBRUCK

LONG ISLAND—Good Shepherd Church, Bayside, reported at the end of November that it had succeeded in a fund-raising campaign yielding pledges for \$85,000 for an educational building and parish house. The congregation of 200 families expects to begin construction in a year.

St. Luke's Church, Woodhaven, has raised \$75,000 in capital-fund drives during the past four years. The congregation is modernizing its three-story building. Although Woodhaven is an old residential community, predominantly non-Protestant and well churched, St. Luke's has increased its confirmed membership by 200 in four years. The Rev. Robert E. Mohr is pastor.

Cornerstone of a \$90,000 parish center for Christ Church, Ozone Park, was laid Oct. 10. The Rev. Ernest A. Meyer is pastor. The building will house the Sunday

school with space for 300 children, provide kitchen facilities and offer room for recreational activities including basketball.

Another cornerstone service was conducted Nov. 14 by Holy Trinity Church, Rockville center. Dr. David G. Jaxheimer, assistant to the president of the New York Synod, preached to 450 who attended. The church, which will seat 275, is expected to reach completion by April. Built at a cost of \$300,000, the structure will provide Sunday school space and a sexton's apartment. It is so arranged that it can accommodate 800 persons for special occasions.

CHURCHES IN QUEENS collected 17,000 pounds of clothing in the LWA Thanksgiving appeal. Representatives of 36 churches delivered clothing from local parish collections to the Queens depository at the Rabe Brothers storage warehouse in Richmond Hill. A trailer truck carried the shipment to the LWA depot in Phillipsburg, N. J.

Representatives of 16 Long Island and Brooklyn congregations spearheaded plans to conduct visitation work in Long Island hospitals on a year-round basis. Mrs. Oliver

N. Y.: LONG ISLAND . . .

Hartmann presided over the chaplaincy committee, an off-shoot of the Brooklyn Tiding-Over Home. Plans were completed to distribute 6,000 gifts during the Christmas season. During the year an average of 700 patients have been visited each month. Many social programs were presented.

ACCENT ON YOUTH

Youth of five Lutheran denominations in Nassau and Suffolk counties, Long Island, convened in Epiphany Church, Hempstead, for the first all-Lutheran youth rally on Nov. 21. There were 540 taking part in the program, which included Vespers, supper, and group singing. The meeting was sponsored by the Intersynodical Pastors' Association which includes ministers of the ULCA, American Lutheran Church, Lutheran Church—Missouri Synod, Augustana Lutheran Church, and Evangelical Lutheran Church. Mr. Henry S. Ramaila, a South African student at New York's Union Seminary, spoke on "The most dramatic one-man mission of our time." More intersynodical rallies are planned.

More than 250 young people attended the Long Island District Luther League unity dinner Nov. 7 in St. Luke's Church, Woodhaven. Speaker was Dr. Harold S. Miller of Incarnation Church, Brooklyn. He challenged youth to answer three questions: "Is Christ alive? How can Christ live in us? What can Christ do for you if he dwells in you?" William T. Heil, pastor of Christ Church, Little Neck, is the new advisor of the District Luther League.

HERE AND THERE—The Lutheran Inner Mission office of Brooklyn receives frequent requests for part- and full-time practical nurses, housekeepers, and domestic workers. Persons interested in such positions have been invited to contact the Brooklyn Society . . . A retreat was conducted for 28 teen-agers of Messiah Church, Flushing, Theodore H. Ressler pastor, at Camp Norge, Bear Mountain, on Oct. 29-31.

Churchmen Study Labor Law

By CHRISTIAN P. JENSEN

SYRACUSE—The Taft-Hartley law was attacked and defended at an Industrial Relations Institute in First English Church, Syracuse, on Dec. 4. The institute was sponsored by the United Lutheran Church Board of Social Missions and the Synod of New York and New England. A hundred laymen attended.

Those who shared in the discussion were Dr. Robert Sedgewick, professor of economics, University of Syracuse; Wilfred Stevenson, vice president of the Syracuse Federation of Labor; Robert I. Hicks, president of the Lamson Corporation; and the



COMMISSIONED. A 25-year-old accountant, George V. Schreiner, was commissioned in his home church, St. Paul's, Liverpool, as a missionary to Africa. He will be business manager of the Liberia mission. Commissioning was conducted by Dr. Ralph W. Loew, vice president of the ULC Board of Foreign Missions. Mr. and Mrs. Schreiner and their two small daughters are preparing to sail for Africa in January.

Rev. Lawrence T. Hosie, executive secretary of the local Council of Churches. The Rev. Edward K. Perry of Herkimer was moderator of the panel discussion.

At a second session, the institute studied the statement on economic and social questions published by the National Council of Churches in September.

THE FOURTH new United Lutheran congregation to be organized in the Syracuse area since 1947 may be formed in the Dewitt-Fayetteville-Manlius section. The field has been surveyed by the Lutheran Society of Onondaga County. Officers recently elected by the society are Mrs. Joseph Clarke, president; Carl Schneider, vice president; Miss Catherine Rumpf, secretary; John Riddler, treasurer.

Larger quarters for Lutheran student counseling at the University of Syracuse have been secured at 898 Ackerman avenue. A new counselor, Miss Evelyn Christiansen of Chicago, begins work Jan. 1 . . . Autumn term of the Lutheran Leadership School was recently completed at St. Paul's Church, Johnson City, and Christ Church, Norwich. Teachers were the Rev. Melvin E. Yearke of St. Paul's Church and Dr. Chrisenberry A. Ritchie of Prince of Peace Church, Binghamton.

OLDEST LUTHERAN congregation in Syracuse, St. John's and St. Peter's, began a new chapter in its 116-year history Nov. 28 when it rededicated its remodeled church. Cost of the work was \$60,000. Nine persons have gone from this congregation into full-time service of the church, and two young members now have similar plans.

Seventy-fifth anniversary of First English Lutheran Church of Syracuse, organized in 1879 to pioneer in English-language ministry in this area, was celebrated at five services this year. The first was a "salute to youth" on June 20. On Oct. 17 came the "salute to men," with Richard T. Sutcliffe of the ULC Department of Press, Radio, and Television as speaker.

Dr. Nona M. Diehl, ULC Women's Missionary Society executive secretary, was the speaker at the "salute to women" on Oct. 24. The congregation's reconstructed as-

sembly hall was dedicated Oct. 31 (the church interior was redesigned and redecorated last year). At the final anniversary celebration Nov. 7 Dr. Henry W. A. Hanson, Gettysburg College president emeritus, was the preacher.

NEW PRESIDENT of Pittsburgh Synod Women's Missionary Society is Mrs. Helen Henry of Jeannette, Pa. Mrs. Henry has held leading positions in women's church work



before. She was president of the Young Women's Congress of the Greensburg Conference and of the Greensburg Conference Missionary Society. In her new post she succeeds Mrs. G. Lawrence Himmelman.

ROOMS HAVE BEEN furnished at Hartwick College's new women's dormitory, Dewar Hall, by Redeemer Church, Binghamton, and Holy Nativity Church, Endicott . . . Hartwick was the scene of the first "unity dinner" of three district Luther Leagues—Schohanna, Mohawk Valley, and Southern Tier—on Nov. 7. Speaker was Pastor Robert Heffner, Mt. Kisco . . . The Syracuse District League held a dinner in Luther Memorial Church, North Syracuse, Nov. 7. The Rev. Melvin Yearke, Johnson City, was the speaker.

Dr. Fred J. Fiedler, editor of *The Foreign Missionary*, and Dr. R. M. Dunkelberger, missionary to India, were speakers at the Central Conference Women's Missionary Society in Syracuse Oct. 22. Officers elected

N. Y.: SYRACUSE . . .

are: Mrs. John E. Sjaugen, president; Mrs. Arthur Paschke, first vice president; Mrs. John Sprock, second vice president; Mrs. Paul Tritschler, secretary; Miss Beatrice Snyder, treasurer; Mrs. Melvin Yearke, statistical secretary.

OHIO

"Layman of the Year" Chosen

By E. RUDOLPH WALBORN

COLUMBUS—For the sixth year St. Mark's, Fairborn, John H. Meister pastor, has named its "Layman of the Year." For 1954 Milford Buob has been voted by the church council as the outstanding man in stewardship and consecration to St. Mark's. With the honor goes a lifetime membership in the Lutheran Laymen's Movement.

Mr. Buob is lay president of the congregation and co-chairman of the committee which is now busy making plans for a \$100,000 addition to the church building, underwritten a year ago in a financial campaign.

St. Mark's is at the doorway to the large air force headquarters of the Air Service Command, and the Wright-Patterson fields, and has maintained a fine service to air force personnel.

WHEN Pastor Stephen H. Puffenberger closed a long ministry in 1943 at the Vantatta parish he offered his services to nearby St. Paul's, Newark. For eleven years he has been editor and printer for the parish. In recognition of his interest and labor, he has been named "honorary pastor emeritus." In a recent month he provided over six thousand turns of the mimeograph crank to keep St. Paul's people informed. Now 81, Pastor Puffenberger has spent 56 years in the ministry.

On a recent Sunday the florists for Glenwood Church, Toledo, provided altar flowers in recognition of the faithful service rendered by the sexton, Mr. Ocel Coe and his wife. Pastor Weeg commended this recognition, saying, "The flowers become a

reminder of a basic truth inherent in the message of the New Testament—that all men can serve God where they are."

"Two more years and I'll be a century old," Mr. L. V. Kochheiser told Pastor Luther H. Buchholtz of St. Paul's, Belleville, when he was congratulated on his ninety-eighth birthday. Mr. Kochheiser is in good health and enjoys life and his church.

BETTER LATE THAN NEVER

"I'm back after a fifty-year absence," Dr. Franklin E. Strobel told the congregation at St. John's, Hicksville, Ohio, when he was invited to supply for Pastor Maynard E. Powell on Nov. 21. Fifty years ago next month, Dr. Strobel—then a senior student at Philadelphia Seminary—had been invited to preach to the congregation. The church council implied that they would be extending a call to him in the not too-distant future.

Pastor Strobel wanted to come to Hicksville but in the meantime received a call from a Pennsylvania congregation. He delayed responding, hoping to hear from St. John's. He set Good Friday as the day his decision to stay in Pennsylvania must be made, if he did not hear from Ohio.

On Good Friday he sent off his acceptance to the eastern congregation, and on the next day received a call from St. John's. "At last I'm here in answer to your call," he could say fifty years later.

Dr. Strobel, now retired and living in Paulding, is pastor emeritus of Hope Church, Toledo. He served as a mission developer for the Synod of Ohio for many years in Cleveland and Toledo, and was secretary of the synod from 1928-32.

PENNSYLVANIA

Ministers Get Advice

By VIGGO SWENSEN

HARRISBURG—Problems of the ministry were explored by leaders of a half-dozen Protestant bodies at a state-wide pastors' conference in Harrisburg. The annual conference, sponsored by the Pennsylvania Council of Churches, was held Nov. 16 to



MORE ROOM FOR PUPILS: Immanuel Church, Burholme, Philadelphia, dedicated its new parish house Dec. 5. The \$145,000 building makes available more space for church school, fellowship. Architect T. Norman Mansell is at the microphone. Pastor Frederick Hasskarl (right foreground) will soon assume pastorate at St. Mark's Church, Williamsport, Pennsylvania.

18, with 463 ministers attending (91 of them Lutherans).

Among prominent churchmen who addressed the meeting were Dr. Franklin Clark Fry, president of the United Lutheran Church, and Episcopal Bishop Frederick J. Warnecke of Bethlehem.

"Don't retreat into a hobby," Bishop Warnecke warned clergymen. "Don't retreat into the status quo. Don't see the ministry as an endless string of Sundays. God still sows. The victory is his. It's ours to keep at it."

"MOTHER CHURCH" was the subject of Dr. Fry's address. "Only the church, through the gospel, provides the pastor with genuine security and permanence," he said.

The church, the ULCA president said, is the true foundation for a peaceful world. It provides stimulus for the better life, brotherhood, the basis upon which men may see eye to eye and the best hope of reconciliation among nations.

Another speaker was Dr. Paul E. Scherer, professor at Union Theological Seminary in New York. "Perhaps not since the Refor-

mation has it been possible for us to understand fully what the Word of God really is," he said. "It is not to be simply equated with the Bible—it is the revelation not of truth but of God himself. The Word of God incarnate in Christ commits itself in and through Scripture and confronts us there in order that we may be judged by it and redeemed by it."

"When laymen leave most of the church's task to the professional member of the body, they leave too much," said Dr. David A. MacLennan of Yale Divinity School. "If the ministers aid and abet them in so doing, they may be recreant to their commission as God's servants."

"The tasks of a minister," declared Dr. MacLennan, "are: 1) to be a man of God, 2) to preach the Word, 3) to lead the people in that mysterious and transforming encounter with the unseen holy God we call public worship, 4) to exercise 'the cure of souls,' 5) to build the church under God and with his holy spirit."

Leading a discussion on "Labor's Legislative Objectives," Harry Boyer, president of

PA.: HARRISBURG . . .

the CIO Council, listed principal problems of organized labor: workmen's compensation, care of persons afflicted with occupational disease, unemployment compensation, vacation payments, equal pay for women, FEPC legislation, full rights for institutional employees, job assistance, loyalty oath bill and civil rights.

Responsibility for the conference was shared by the state council's general secretary, Dr. Jesse Reber, and the conference committee headed by Dr. W. Lynn Crowding of Williamsport. Lutheran members of the committee were Dr. Walden M. Holl, Johnstown, and Dr. Viggo Swensen, Harrisburg.

DEDICATION of the redecorated and newly furnished Zion Church in Union Deposit, a union church consisting of Lutheran and Reformed congregations, took place Sept. 26. A new organ and choir vestments were put in use. Dr. David S. Martin, pastor of the Lutheran congregation, shared with the Rev. Paul A. Solt of the Reformed Church in the celebration. The Lutheran congregation recently received a legacy from the estate of William D. Snyder.

Home for Old People To Open in Lancaster

By ERNEST J. HOH

LANCASTER—The Lutheran Home at Lancaster, to provide quarters for 22 guests, has been completed and is almost ready for oc-

cupancy. Dedication is scheduled in January. All congregations of the Lancaster Conference are being asked to underwrite the operating budget of the new project.

A large residence in downtown Lancaster was purchased last year, and a \$50,000 fund sought for converting it to its new use. Only one third of the conference congregations responded in 1954 to appeals for support of the home.

A MEMBER of St. John's Church in Lancaster was named the city's "outstanding citizen of the year." He is Joseph Feagley, vice president and manager of Armstrong Cork Company. He served as chairman of the building program of the new St. Joseph's Hospital, and is also state president of the Chamber of Commerce.

Four pastors of the conference served as missionaries at the York preaching mission. They are the Rev. Raymond Fetter, the Rev. Celo Leitzel, the Rev. Wallace Fisher, and the Rev. Gilbert Martin.

Trinity Church occupied its new \$450,000 parish house on Dec. 12. Dedication will take place Jan. 2. Pastors Wallace Fisher and Ray Evelan report increases in attendance and in contributions at Trinity.

ZION CHURCH, Landisville, dedicated its new \$50,000 church school building this fall. The speaker on the day of dedication was Dr. Ralph D. Heim, professor at Gettysburg Seminary. The new building with six classrooms and up-to-date equipment completes part of a long-range building program which will give Zion Church a complete and mod-

HAND ON THE LATCH: Zion Church, Landisville, Pa., dedicated its new parish hall Dec. 12. The Rev. Ernest P. Leer is pastor.



ern church plant. The congregation has grown from 32 to 235 members. The present pastor is the Rev. Ernest P. Leer.

Christ Church has set an example for all of our congregations by adopting a 50-50 budget that appropriates as much for benevolence as for the current expenses of the congregation.

The Rev. Gilbert J. Martin, pastor of St. John's, Lancaster, was elected president of the Lutheran Inner Mission of the Lancaster Conference. The full-time case-worker of the mission reported caring for 22 children and 41 aged people.

Week-Long Mission Rallies Thousands

By PAUL LEVI FOULK

YORK—"A Little Pentecost" was experienced by thousands of Lutherans in the York conference area in late November. Seventy-eight congregations participated in a week-long mission program. The Department of Evangelism of the United Lutheran Church Board of Social Missions aided in planning the mission. Attendance at services during the week exceeded 70,000. There were 3,393 lay workers making calls on inactive members and unchurched families. They obtained 1,508 commitments. Offerings totaled over \$12,000.

The mission week was concluded by rallies at William Penn High School, York, and Eichelberger High School, Hanover. Three thousand heard Dr. Ross Stover, Philadelphia, and Pastor Wallace E. Fisher of Trinity Church, Lancaster, who spoke on the role of the church in today's world. Large choirs composed of members of the participating congregations sang.

Dr. Ralph C. Robinson, president of the conference, said the mission had three results: it demonstrated the value of the organization of the United Lutheran Church through the congregations and laymen, demonstrated the presence of the Holy Spirit in this "little Pentecost," and demonstrated the vitality of conference lay leadership. The mission was also highly praised by Dr.

Dwight F. Putman, president of the Central Pennsylvania Synod.

Mrs. Howard O. Walker, York, was re-elected president of the Women's League of Gettysburg College at the annual convention. The league voted to continue its project of establishing a fine arts department in Brua chapel. The league now numbers 5,200 members. Mrs. J. Leon Haines, Baltimore, was re-elected vice president; Mrs. James M. Singer, Bloomsburg, Pa., recording secretary; Mrs. Page Schildnecht, Lancaster, statistical secretary; Mrs. Martin Grove, Harrisburg, treasurer; and Mrs. G. E. McCarney, Conshohocken, historian. Mrs. Frank H. Kramer, Gettysburg, was elected registrar to succeed Mrs. Parker G. Wagnild. Officers were installed by Mrs. Walter C. Langsam, wife of the college president.

"The modern world needs the spirit and example of Martin Luther," Dr. Frank F. Adler of Ocean City, N. J., told the York Reformation gathering of 1,000 in William Penn high school.

Zion View congregation has purchased 19 acres adjoining Quickel's Church . . . St. Matthew's Church, Hanover, received \$500 from the will of Mrs. Mildred K. Lohr. St. Bartholomew's received \$250 from the same estate.

Sister Mabel Harnish was installed as deaconess in St. Paul's parish, York. At the installation on Dec. 5, the Rev. George E. Whetstone preached. Sister Anna Ebert, Philadelphia, participated.

The fifth boxcar of used clothing was sent from the conference Dec. 1. Fifteen tons were loaded by the Rev. Earl Scholtzhauer, chairman of the collection committee, and his assistants.

The York County Council of Churches brings the following outstanding preachers of the nation to York for the third annual midwinter Preaching Mission, Jan. 9-16 at First Presbyterian Church: Dr. Paul E. Scherer, New York; Dr. Edward L. R. Elson, Washington, D. C.; Dr. Daniel A. Poling, Philadelphia; Dr. Clarence Edward Macartney, Pittsburgh; Dr. Gardner C. Taylor, Brooklyn; and Dr. Charles E. Schaeffer, Philadelphia.

Education Is the Answer

By OLIVER F. WEAVER

DENVER—The "fear attitude" works two ways, members of St. Paul's Church were told as the congregation celebrated its 70th anniversary on Oct. 26. Dr. Gould Wickey, United Lutheran Church Board of Education executive secretary, said, "We fear others and others fear us."

Dr. Wickey called crime, gambling, divorce, poverty, and waste "the enemy within" which threatens to destroy America. Teaching, not organization, he said, is the church's effective method of meeting problems which arise in a gradually shrinking world.

Dr. Elmer W. Harner has been pastor of St. Paul's 35 years. Membership exceeds 1,500.

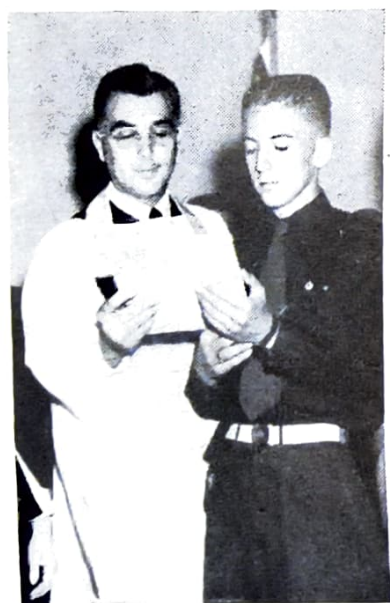
Fortieth anniversary of Messiah Church in Denver featured a loyalty dinner attended by 800. From Hagerstown, Maryland, Dr. Wilson P. Ard had come as the speaker. He was pastor of Messiah Church from 1925 to

1941. The church building, completed in 1949, has already been outgrown by the 1,600-member congregation. An addition, costing \$75,000, is soon to be dedicated. Pledges for benevolence, current expense, and building fund for 1955 total about \$100,000. The Rev. J. Benner Weaver has been pastor since July.

ON THE FIRST SUNDAY of 1955 a new congregation will be organized in Pueblo, Colo., to be called Hope Church. Dr. Arthur M. Knudsen of the ULC Board of American Missions will speak. The Rev. Stanage A. Scott is pastor . . . The two-year-old Holy Cross Church, Wheatridge, Colo., is still holding services in a Grange hall, but is strong enough to start its first building program soon. A hundred members received this year bring the total to 234, reported Pastor Charles L. Strubel . . . Good Shepherd Church, organized in Denver in 1948, intends to add a second unit to its building soon. Pledges of \$11,000 have been made.

Trinity Church, Boulder, Colo., had a new parsonage for a new pastor, when the Rev. John B. Rupley, Jr., was installed Nov. 21 by Synod President John F. Futchs.

AWARDS



Pro Deo et Patria awards are presented in three congregations. At left the Rev. Franklin H. Schott, Mount of Olives Church, Phoenix, Ariz., and Ronald Nell. Center, Dr. George F. Harkins, assistant to the president of the ULCA, makes the award to Fred Berkobin, Holy Trinity Church, Nutley, N. J. First such award in the history of St. Stephen's Church, Lenoir, N. C., was given to Tommy Abernethy. His mother and Pastor Clayborne S. King extend their congratulations (right).

PRAYER FOR A SKYSCRAPER

Two hundred workers bowed their heads in prayer. The veil fell from an aluminum wall plaque bearing this invocation:

O God our help in ages past,
Our Hope for years to come.

It was not a church that was dedicated, but Denver's newest skyscraper, a 23-story office building. Clergymen were the speakers. One of them said that in "evidence of our faith in that Power which transcends all material things, we stand here humbly to dedicate this structure to God. We have therefore asked his servants to offer to him this building which could not have been created without his aid and guidance."

—Changes of Pastorate—

CANADA

OLESON, ELMER. To Guelph-Shantz parish, Ontario.

CENTRAL PENNSYLVANIA

BRAME, EDWARD G. From Mt. Union parish. To Fisherville parish.

DELANEY, CHARLES L., JR. From Gettysburg Seminary. To Christ Church, York, assistant pastor.

HELFRICH, HAROLD B. From Audenried-Beaver Meadow parish. To St. Matthew's Church, Harrisburg.

RIEDEL, GERALD H. From Fayetteville parish. To Chaplaincy—U.S. Air Force.

SHAFFER, M. E. From Shoops Church, Colonial Park. Retirement.

ILLINOIS

LAIRD, GEORGE D. From Chaplaincy. To St. Paul's Church, Nachusa, and Dixon State School, Dixon, chaplain.

OLAFSON, K. K. From Christ Church, Sharon, Wis. 1608 Liberty Ave., Beloit, Wis.

MARYLAND

STRUBE, JOHN. From chaplaincy. To Salisbury, Wicomico County, board missionary.

WAGNER, HANS L. From St. John's Church, Bremen Twp., Ill. To Zion Church, City Hall Plaza, Baltimore.

NEW YORK

DIETRICH, HELMUT T. From Zion Church, Brooklyn. To Church of the Good Shepherd, Rochester.

GUHL, HOWARD F. From Holy Cross Church, Farnham. To St. John's Church, Gardenville.

ICKES, JOHN D. From Zion Church, Everett, Pa. To Protestant Council of New York City.

LAMBERT, FRANKLYN S. From St. Mark's Church, Williamsport, Pa., assistant pastor. To Holy Trinity Church, New York, assistant pastor.

MCVAY, FRANK. To St. Mark's Church, Jamaica.

NORRIS, HOWARD M. To Covenant Church, Ridgewood, assistant pastor.

NORTH CAROLINA

BROKHOFF, JOHN R. From Redeemer Church, Atlanta, Ga. To St. Mark's Church, Charlotte. (Jan. 1)

DORTON, RICHARD B. To Friendship Church, Taylorsville.

YOST, JOHN L., JR. From Board of Foreign Missions, secretary. To Haven Church, Salisbury. 201 W. Harrison St.

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NORTHWEST

CLEMENT, JAMES. From Pentecost Church, Milwaukee, assistant pastor. To Walworth, Wis., field missionary.

KINDEM, INGOLF B. From St. Mark's Church, Fargo, N. D. To Trinity Church, Appleton, Wis.

VRIESMAN, DAR. To Bay Shore Church, Milwaukee, assistant pastor.

WILCH, JAMES. From Northwestern Seminary. To St. Mark's Church, Waukesha, Wis.

OHIO

ALLBECK, ALTON N. From St. John's Church, Covington. To Augsburg Church, Toledo, associate pastor.

FISHER, CHARLES R. From Crouse Memorial Church, Tiro. To Third Church, Springfield.

KORNTHUEER, PAUL J. From Hamma Divinity School. To East Canton-New Baltimore parish.

TEXAS

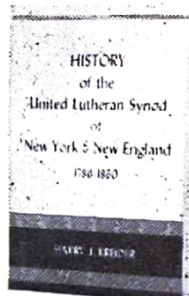
LENTZ, WALTER. From Salem Church, Port Lavaca. To Northwest Corpus Christi, mission developer.

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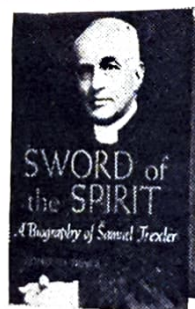
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WESTERN CANADA

BLACKWELL, ANDREW C. From First United Church, Flin Flon, Man. To Regina, Sask., mission developer. 3602 Mason Ave.

WILKE, ARNOLD R. From Spruce Grove parish, Alberta. To Edmonton, Alberta, mission developer. 7728—83rd Ave.

DECEASED

Rev. Paul Bieger

The Rev. Paul Bieger, senior pastor of the former Midwest Synod, died Oct. 28 at age 89. Born in Germany, Pastor Bieger came to the U.S. in 1888 after graduating from Breklum Seminary. He served congregations in Burlington, Ia.; Chicago, Holland, Ia.; Belmont, Wis.; Hastings, Fontanelle, Yutan, Nebr.; and Tea, S. D. He retired to Tabitha Home, Lincoln, Nebr.

Funeral services were held at Tabitha Home and Salem Church, Fontanelle. Survivors include his wife, Mrs. Anna Bieger of Burlington, Ia.; two daughters, Mrs. Helene Bauer of Beresford, S. D., and Mrs. Frieda Koutsky of Berwyn, Ill.; and two sons, Everett, Cavour, S. D., and Arnold, Osceola, S. D.

Robert H. Hite

Robert Houston Hite, a student at Chicago Lutheran Theological Seminary, was killed in an automobile accident in Maywood, Ill., on Nov. 20. His wife, Barbara Jean, was critically injured.

Mr. Hite, aged 34, was a native of Wilmerding, Pa. He was graduated from Chicago Seminary in May, and expected to be ordained after completing graduate studies next year. The funeral was on Nov. 22 in Grace Church, Chicago, conducted by members of the seminary faculty.

Emma M. Sutter

Mrs. Emma M. Sutter, 78, wife of Dr. Frederic C. Sutter, president of the Wagner College board of trustees, died Nov. 18.

A native of Brooklyn, she was a charter member of the Wagner College Guild, and taught Sunday school for many years in Trinity Church, Staten Island, where her husband is senior pastor. The couple cele-

December 29, 1954

brated their 55th wedding anniversary last September.

Beside her husband, Mrs. Sutter is survived by three sons: Dr. Carl J. Sutter, associate pastor of Trinity Church; Frederic E. and Herbert E. There are three brothers and two sisters.

Funeral services were held at Trinity Church, with the Rev. Paul Kirsch officiating, and Dr. George Tamke delivering the sermon. Interment was in Moravian Cemetery, Staten Island.

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IN CONCLUSION

DETROIT IS A GOOD PLACE to hold a conference on mobility. Products of the Motor City have put America on wheels—on 200 million wheels, assuming that each car has four of them! People can now scoot rapidly and easily from one place to another. Our whole way of life has been changed.

Probably our forebears managed well enough with their covered wagons and stagecoaches. But the tiresome and difficult trip from Philadelphia to New York that took Henry Melchior Muhlenberg two days can now be made in less than two hours over a modern turnpike or by railroad. By air it is a matter of minutes. People think nothing of jumping into the family car on short notice to travel a few hundred miles.

Such ease in going places is bound to affect the social and cultural standards of a people. Churches that are still bound by the customs of horse-and-buggy days find themselves curiously outmoded in this free-wheeling age.

REPRESENTATIVES from all National Lutheran Council bodies met last week in Detroit for a three-day conference on the problems and opportunities presented by our new age of movement. In any single year, 30 million Americans change their residence, the conference learned.

Some movements follow a definite pattern, like the continuing westward expansion and resultant growth of West Coast states, especially California. The North Central industrial area is also growing.

Agricultural areas are losing population, leaving many rural churches in a precarious position. Mechanization of farms and absentee ownership causes many people to move to cities where they can find better employment and greater

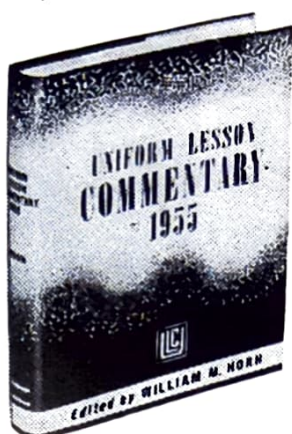
security. Mass exodus of Negroes from southeastern states to northern industrial areas is another trend.

For a church with a broad national outlook, these movements are not discouraging. They're actually a continuation of the pioneer spirit. People are seeking improved living conditions for themselves and their families and greater opportunities for economic advancement. This is a sign of optimism and faith in the future.

BUT CONGREGATIONS that see their membership changing, like some city churches where there are almost all new faces in ten years' time, may find this constant movement of people a handicap. Church programs are often static in a mobile age. They fail to grasp opportunities that come when new people move into their neighborhoods, sometimes because these new people are of different racial or cultural backgrounds. Congregations tend to become ingrown social organisms, content with their homogeneity and hostile to newcomers. Or sometimes they simply lack the personnel and sense of mission that would make a more complete ministry possible.

The Detroit conference did not come up with any novel solutions. Better follow-up methods, more careful instruction so people won't drift away, increased home mission work in new communities and among migrants, programs in older churches to attract new residents of their neighborhoods—these are all methods we've always known about, but perhaps have not always used. But when we face a situation honestly and intelligently, God will guide us to right decisions and to a fruitful increase in the work of his kingdom. —ALBERT P. STAUDERMAN

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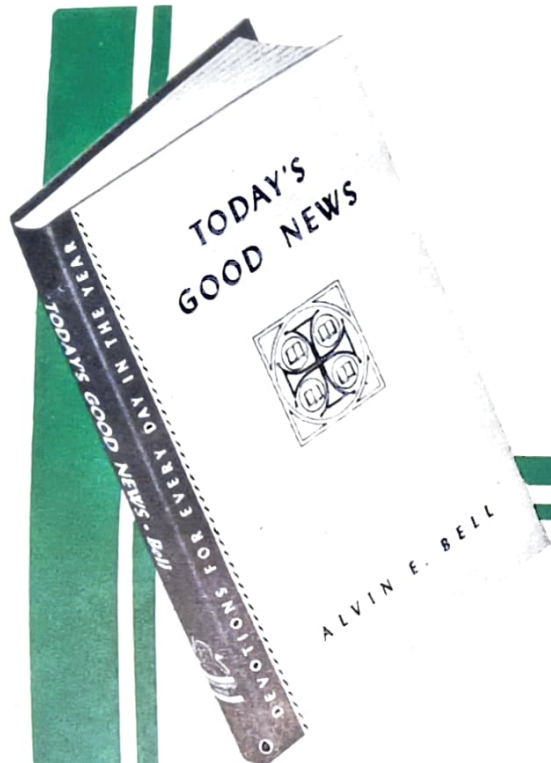
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