

# The LUTHERAN



## PLANNING CHRISTIAN VOCATIONS

Church leaders offer advice to college student

Vol. 37, No. 30

APRIL 27, 1955

10 CENTS





## Driver's Seat

TWO WOMEN WERE sitting in back of me on the bus. One had traveled widely and was telling the other many interesting highlights of her experiences.

"I've done all this traveling in the month's vacation I get each year," she explained.

"I RARELY GO any farther than from Lewisbury to Sunbury," said the other. "I used to have a job on which I had to travel a lot, but I got a nervous breakdown from it. Maybe I wouldn't have if I'd enjoyed riding as you seem to. I'm always on edge in a car, a bus, in anything that moves. I guess it's the possibility of an accident that keeps me uneasy. How do you overcome it?"

The woman hesitated a moment, then

said, "I let the driver do the driving. Sitting there worrying about every jerk and turn can make anybody a nervous wreck and accomplishes nothing . . ."

"Sounds simple enough," agreed the other woman, "but how did you get yourself to do it?"

THE TRAVELER SEEMED to be pondering how to explain it. Then she came up with some excellent words of experience.

"By applying to traveling a lesson I learned by living," she said. "I was a nervous traveler in my journey through life, worried and troubled in my daily living till I learned one important thing—to let God in the driver's seat where he belongs and trust him."

—KATHERINE BENION

## The LUTHERAN

*News Magazine of the United Lutheran Church in America*

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**COVER PICTURE.** Miss Josephine Darmstaetter of the staff of the Women's Missionary Society and Dr. Vernon L. Strempeke (right) of the Board of Education confer with Midland College student Lyle Fodnes during Christian Career Conference held recently at Nebraska institution.



# THE CHURCH IN THE NEWS

## **The Corsi explosion**

The door to the United States creaked shut in the faces of European refugees on Easter Sunday. On that day the U.S. Secretary of State, John Foster Dulles, discharged his special assistant for refugee and migrant problems, Edward J. Corsi.

Protestant, Roman Catholic, and Jewish leaders had spent large amounts of time and money preparing to assist in immigration of 214,000 refugees, as authorized in a bill enacted by Congress 20 months ago. They hoped to duplicate the success they achieved in bringing 400,000 displaced persons to the U.S. under the terms of a 1946 law.

For many months the State Department fumbled and delayed in putting the 1953 law into effect. Church leaders criticized and complained. In January, in reply to the criticism, Mr. Dulles called Mr. Corsi to Washington as "the best qualified man in the United States for the job" of speeding up the resettlement program. Churchmen praised the appointment. Lutherans began predicting they might bring at least 15,000 refugees to the U.S.

Then pressure was put on Mr. Dulles by the anti-immigration people, such as Congressman Francis E. Walter, co-author of the McCarran-Walter Immigration Act. Mr. Dulles announced that Corsi was "not qualified" to administer the refugee resettlement.

## **Churchmen see Dulles**

Secretary Dulles, tired and nervous from the staggering strain of his responsibilities, had made a mistake. That was evident even to his best friends.

Dr. Paul C. Empie of the National

Lutheran Council wired Secretary Dulles in protest against the "appalling ineffectiveness" in administration of the 1953 Refugee Relief Act. Leaders of six church agencies (including Church World Service, National Catholic Welfare Conference, and a Jewish relief organization), said dismissal of Mr. Corsi was "an unfortunate blow to the effectiveness of the Refugee Relief Program."

Churchmen interviewed Mr. Dulles on Apr. 15. They asked for appointment of a new deputy to undertake the work which had been assigned to Mr. Corsi. They said a top U.S. official should be stationed in Europe with authority to speed up immigration visas. They requested appointment of an advisory committee to work with church and other agencies in bringing refugees to the U.S.

State Department officials seemed to be discovering that the refugee resettlement hadn't been going well. (In 20 months 1,044 refugees reached the U.S.). The Corsi incident might arouse the administration to action.

Mr. Corsi, speaking to editors of Protestant magazines on Apr. 15, said the refugee resettlement won't succeed unless it is put in "friendly hands." He said "the program needs to be administered by people who have confidence that the escapees from behind the Iron Curtain will make good American citizens, the kind of people our country wants and needs."

## **ULC congregations are bigger**

For the first time, United Lutheran congregations average more than 500 members apiece. Last Dec. 31 membership in 4,346 congregations was a fraction under 507, it was reported this month





#### WAITING FOR INVITATION

*Church people help children in refugee camp in Germany until parents can find some place to establish permanent homes*

by ULC Secretary F. Eppling Reinartz. At the end of 1953, average in 4,302 congregations was 498.

There had been 288 members in a typical ULC congregation in 1918 when the church was organized. In 36 years the number of congregations increased from 3,795 to 4,346, but size of the congregations grew 76 per cent.

ULC membership at the end of 1954, Dr. Reinartz reported, was 2,202,791. (Figures for Icelandic Synod—35 congregations—had missed the deadline and couldn't be included.) The 1953 total was 2,140,087. The 62,704 increase was the largest in ULC history.

Most of the gain resulted from the high birthrate prevailing in the U.S. and Canada. Infant baptisms totaled 61,131 last year—an all-time record, twice as many as the average through the 1930s. From the child membership to the adult membership rolls 25,281 were transferred by

confirmation last year. But there was an additional net gain of 10,317 adult members in 1954, which reflected the church's increased home mission and evangelism programs.

#### MEMBERSHIP TOTALS

	1953	1954
Baptized members	2,140,087	2,202,791
Confirmed	1,480,557	1,516,155
Communing	1,055,376	1,091,200

#### More money

According to tentative figures released this month by Dr. Reinartz, the 4,346 United Lutheran congregations spent \$76,312,614 last year. This increase of \$8,592,813 above 1953 expenditures is far larger than any previous annual increase.

About a third of the 1954 expense was for construction or enlargement of buildings (\$25,573,285). Normal congregational expenses went up from \$31,832,872 in 1953 to \$35,281,504 in '54. Part of this was for increase in pastors' salaries, which have lagged behind salaries and wages paid in business and industry.

Amounts contributed in 1954 for general church purposes totaled \$15,457,825. This included \$5,752,788 for United Lutheran Church apportionment, \$3,474,983 for synodical apportionments, and \$6,230,054 for unapportioned benevolences (Lutheran World Action, college and seminary appeals, Women's Missionary Society, and others).

Valuation of church property went up \$32,338,102 last year (total now \$414,395,988). Most of the increased value reflected construction of new churches, parish education buildings, parsonages. Debt increased \$3,371,646 (to \$35,340,613).

#### Comic books in court

Uproar about crime and sex "comic" books sold at U.S. newsstands had pro-



duced dozens of new laws in states and cities this spring.

The New York legislature approved a bill prohibiting sale to anyone under 18 of "comics" featuring "crime, illicit sex, horror, terror, physical torture, brutality or physical violence." Anyone who sells, shows, or lends such books to minors may be fined \$500. Church groups urged enactment of the legislation.

Some of the 1955 laws were already being tested in court. Arkansas's attorney general, Tom Gentry, said the bill passed by the state's House of Representatives was so vague that it would apply to pictures of "the encounter between David and Goliath, Samson slaying the thousand Philistines, the battle of Jericho, and the crucifixion of Jesus."

While the Minnesota legislature debated a "comic book" censorship law, Frederick F. Manfred said he would send his young daughter to a religious bookstore to buy a Bible. If the proposed law is in effect, said Mr. Manfred, "I shall cause a complaint to be drawn up against

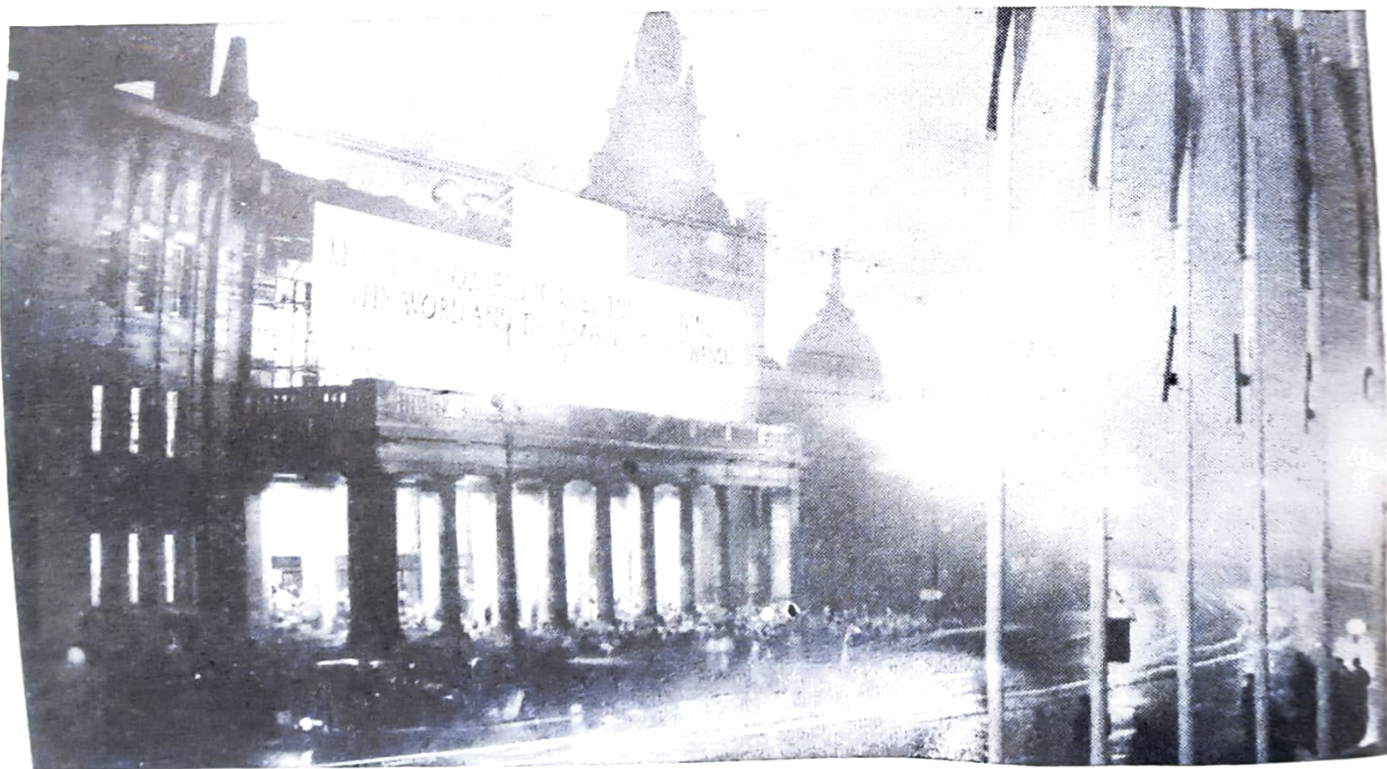
the bookseller on the grounds that the Bible with the Old Testament contains violent and obscene literature—which is forbidden in the bill."

Utah's governor, J. Bracken Lee, vetoed an anti-comic bill passed by the state legislature. It was so broad in its definitions that its opponents claimed it could not stand a court test.

### Don't agree on Graham

Glasgow's Kelvin Hall was crowded every night Billy Graham preached there during his six-weeks' campaign in Scotland. Over the auditorium entrance was the city's motto, "Let Glasgow flourish by the preaching of the Word and the praising of His Name" (*see photo*). Even on rainy nights, hundreds waited outside the auditorium for a chance to hear the American evangelist.

But Scotland's world-famous theologian, Dr. George MacLeod (Iona Community) said "the fundamentalism of Dr. Graham ill accords with the work the church has done these past 50 years in



PEOPLE STOOD IN LINE TO HEAR GRAHAM  
*Scots came, rain or shine*





**DR. RAJAH B. MANIKAM**  
*Still to be heard from*

relationship with science." He called the Graham gospel a "social escapism" which "hardly gears into the real pressures of our world."

After eight weeks in England, beginning in late April, Dr. Graham is scheduled to conduct rallies in Norway, Sweden, the Netherlands, and Germany.

### **Manikam chosen as bishop**

A Swedish clergyman, Dr. Johannes Sandegren, had been bishop of the Tamil Lutheran Church, which developed from the work of pioneer Protestant missionaries who arrived in India in 1706. A successor for Bishop Sandegren will be consecrated next Jan. 14, marking the 250th anniversary of Lutheran missions in the Orient. The Lutheran World Federation's executive committee will meet in Tranquebar at the time of the consecration.

Dr. Rajah B. Manikam was approved this month by the Church of Sweden Mission as Bishop Sandegren's successor. The Tamil Church had chosen Dr. Manikam

in an election in February. Approval must also be secured from the Leipzig Mission (Germany) which shares in the work among the Tamils.

One man who had not yet given his consent to the election was Dr. Manikam himself. This 57-year-old Indian Christian, a graduate of the Lutheran Theological Seminary in Philadelphia, is South-East Asia secretary of the World Council of Churches and president of the Federation of Lutheran Churches in India.

### **Christianity is almost everywhere**

The little kingdom of Nepal, in the shadows of Mt. Everest, had guarded its frontiers against foreigners almost as sternly as its neighbor, Tibet. There had been no Christian missionaries there since Roman Catholic monks were expelled in 1771. The frontier has been opened within the past year, Dr. James K. Mathews of the Methodist Board of Missions reported.

A 30-bed hospital and five maternity and child-welfare centers have been permitted. The project is sponsored by the National Christian Council of India, with four American missionaries on the staff.

Christian missionaries have been at work several months in Afghanistan, said Dr. Charles T. Leber of the Presbyterian (U.S.A.) Board of Foreign Missions. This leaves only two countries in the world, said Dr. Leber, in which no Christian work is underway—Tibet and Outer Mongolia.

### **Argentina bans religion in schools**

Argentina's President Juan Peron seemed this month to have gone so far in his struggle with the Roman Catholic Church that there could be no retreat. Instruction in Roman Catholic teaching in state-supported schools was stopped on Apr. 14. The government has cut



\$5,800,000 from its subsidy for Catholic schools.

Big Argentine newspapers, which normally reflect government attitudes, have begun calling for separation of church and state. The Argentine constitution recognizes the Roman Catholic Church as the official national church. The government pays salaries of the hierarchy and of many parish priests. Withdrawing government recognition of the church can be accomplished by a two-thirds vote of the Congress which meets in May.

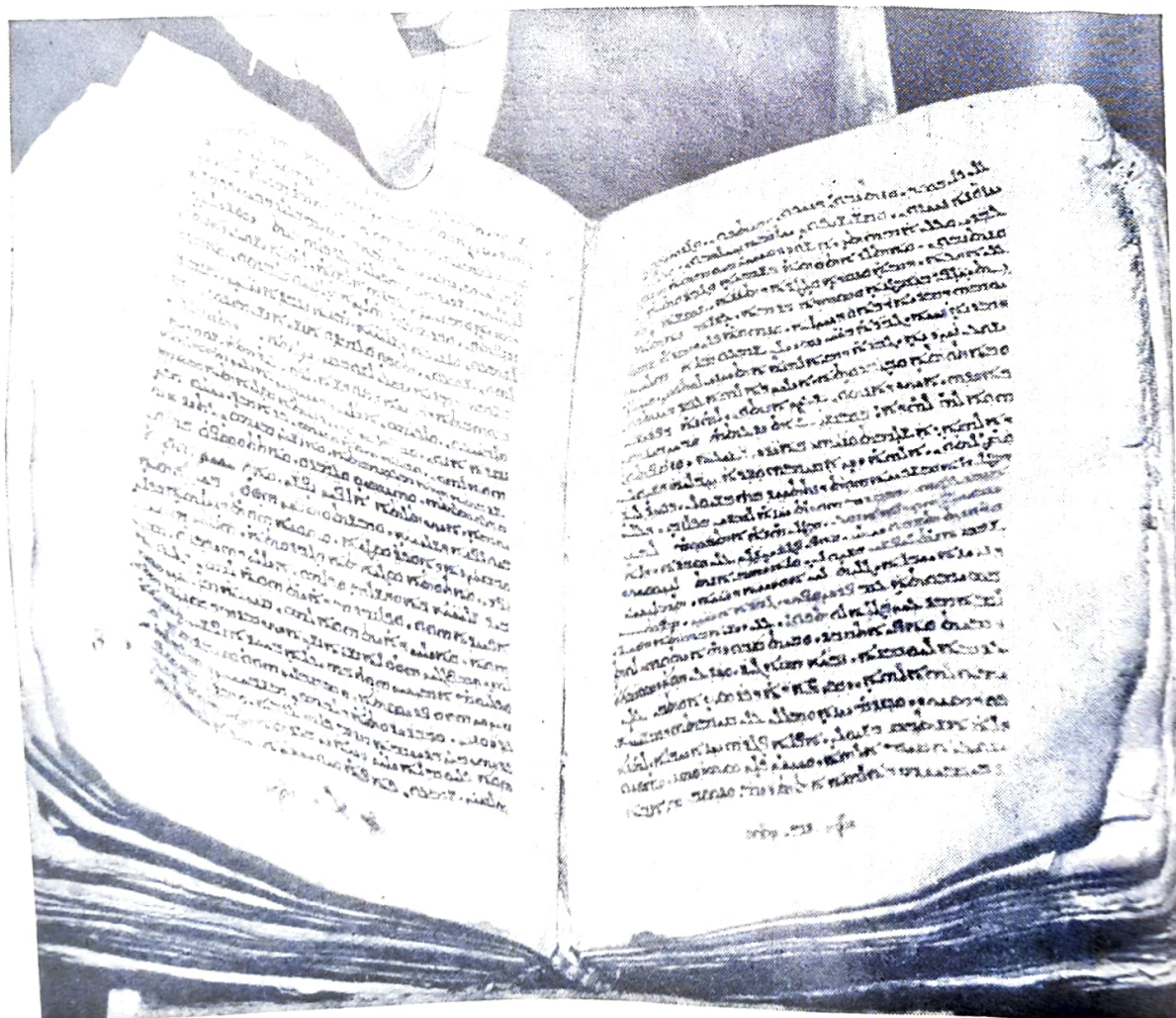
Although Argentines are 95 per cent Roman Catholic, only about 15 per cent are faithful communicants. Church and state were separated from 1884 until 1944 when Peron re-established the relation and required Roman Catholic teach-

ing in public schools. There are about 1,000 church schools with 240,000 pupils.

### \$1,500,000 for a Bible

Chief exhibition in the Library of Congress this month is an old Bible with some pages missing in the front and back. It had been locked up in a Washington bank vault for 25 years. The Aramaic Bible Foundation is trying to raise \$1,500,000 to buy it from its owner, Norman Yonan, and donate it to the library.

The Bible, said to have been in the Yonan family for 50 generations, is probably 1,600 years old. It is a translation of the New Testament (Gospels, the Acts, and 17 Epistles) into the Aramaic



A BOOK SURVIVED 16 CENTURIES  
25 years in a bank vault



language. The New Testament was written in Greek, but translated at a very early date into Aramaic—the language spoken by Jesus and his disciples.

### **Russians want visitors**

The Iron Curtain was coming up along the edges this spring, as Russians sent invitations to churchmen of several countries to visit Moscow in 1955. Four Dutch Protestant clergymen received a bid from Patriarch Alexei of the Russian Orthodox Church, and said they would go to Moscow in June to “strengthen ties between Russian and Dutch churches.”

Three Baptists of the United States, invited to Russia by Yakov Zhivkov of the All-Soviet Council of Evangelical Christians, have applied to the U.S. State Department for permission for the trip. “Such exchange of persons on the religious and cultural front might be a good thing,” said a State Department official.

Greek Orthodox bishops, including Archbishop Spyridon of Athens, have been invited by Patriarch Alexei to visit Moscow. They said they will reach a decision this month.

An invitation to Russians—including Orthodox, Baptists, and Lutherans—to come to England this summer has been extended by the British Council of Churches. It seems likely the invitation will be accepted. The archbishop of Canterbury offered to entertain them at his residence.

This month the Russian Orthodox Metropolitan Nikolai, second-ranking official of the Russian Church, visited western Germany.

### **Religion and politics**

“An uncomfortably large section of the modern Christian church wants no relationship whatever between religion and politics,” said the Rev. James H.

Robinson. “If our abdication of political responsibility is any indication,” he said, “then many Christians are either hopelessly irresponsible or they simply do not believe that righteousness is more powerful than evil.”

Dr. Robinson, a Negro, is pastor of the Church of the Master (Presbyterian) in Harlem. He gave the Lyman Beecher lectures at Yale Divinity School this month—the first time since the annual lectureship was established in 1872 that they have been given by a Negro.

Old Testament prophets, said Dr. Robinson, “were always applying the high moral demands of religion to the political systems by which men organized their lives.” Politicians “influence our government and its legislation far more significantly than all priests, ministers, and rabbis taken together,” he said. “It is our duty to inspire and undergird them, and to hold the ultimate goals of God’s judgment ever before them.”

### **Tax on church dinners**

Churches which serve meals for profit must get a business license in Richmond, Virginia, City Attorney J. Elliott Drinard ruled this month. St. Paul’s Episcopal Church serves noon lunches during Lent. The luncheons, “served regularly, as an established thing,” constitute business activity, said Mr. Drinard. A city business license costs \$20 plus 34 cents on each \$100 of gross receipts.

A Baptist home which provides living quarters for 30 paying boarders should not be exempt from real estate taxes, Mr. Drinard stated. The state constitution and city tax code exempt from taxation only property used “wholly and exclusively” for religious worship or as a residence for the minister, he said. The fact that the church boarding house uses its revenue for religious purposes does not warrant exemption from real estate tax.



# LUTHERAN MERGER PROSPECTS

By Erik W. Modean

IF CURRENT EFFORTS toward merger are consummated, there will be ten rather than sixteen Lutheran church bodies in America.

Most advanced of the unity moves now in progress involves the United Lutheran Church in America which, with 2,200,000 members is the largest of the bodies, and the American Evangelical Lutheran Church, with 21,000 members.

When the AELC holds its 78th annual convention next August, it will take action on whether or not to affiliate with the ULCA as one of its synods. Of Danish background, the AELC would have the status of a linguistic synod, with its membership overlapping that of other synods without regard to geographical boundaries.

UNITY DISCUSSIONS are also being carried on by committees of the 31,000-member Suomi Synod and the 8,700-member Finnish National Evangelical Lutheran Church, looking toward possible reunion of the two groups. They parted company at the turn of the century. Meetings have been held over the past few years to discuss pulpit and altar fellowship as a prelude to union.

Latest development on the merger front was initiated by the United Lutheran Church with an invitation to the 500,000 - member Augustana Lutheran Church to "enter into conversations looking toward organic union . . ."

The ULCA's invitation will be recommended "for favorable action" to Augustana's annual synod at St. Paul, Minn., June 13-19. At that time, it is expected, Augustana will also be called upon to consider a "widespread demand" that the church re-enter merger negotiations which

it broke off more than two years ago with the four bodies with which it was associated in the former American Lutheran Conference.

THESE FOUR GROUPS, now in the final stages of merger negotiations begun in 1948, are the Evangelical Lutheran Church, with 920,000 members; the American Lutheran Church, with 825,000 members; the United Evangelical Lutheran Church, with 54,000 members; and the Lutheran Free Church, with 66,000 members.

All four groups have already adopted a common doctrinal statement, the major portion of a constitution has been tentatively approved, and by-laws, articles of union and incorporation, and a budget are in preparation. It is hoped to complete these documents by Jan. 1, and a decisive vote on merger is planned at the 1956 conventions.

OBSERVERS BELIEVE the 2,000,000-member Missouri Synod may react favorably toward the ULCA's invitation, but only if doctrinal discussion is accepted as a preliminary necessity to consideration of the practical aspects of merger.

IF, AS, AND WHEN these various moves toward union are consummated, six of the church bodies would be eliminated as separate entities, leaving ten Lutheran groups in America.

On the basis of current statistics, the United Lutheran Church in America would, with Augustana and the AELC, have some 2,725,000 members, the Missouri Synod over 2,000,000 members, and the new church uniting the ELC, ALC, UELC and LFC more than 1,800,000 members. Together, these groups would represent all but a half million of the 7,000,000 members of American Lutheranism.



# WASHINGTON

By ROBERT VAN DEUSEN



## VIRGINIA RESISTS INTEGRATION

WITH JUSTICE HARLAN confirmed by the Senate, the Supreme Court tackled the thorny job of implementing its decision against racial segregation in the public schools. Oral arguments on the nature and timing of the final decrees began the day after Easter.

When the Court made its historic ruling last May, it ushered in a period of major social change. It wisely provided a breathing spell for mental and emotional adjustment before spelling out the procedures by which the decision would be enforced. It invited the states to submit written briefs to suggest how integration could best be achieved.

On Saturday of Holy Week, Virginia submitted a brief which tried to stem the rising tide. It claimed that racial integration is impossible at this time, and that the Court will have to permit an "indeterminable period" to elapse before requiring integration in the Virginia schools. Signed by Attorney General J. Lindsay Almond and state school officials, the document predicted that a decree calling for immediate elimination of segregation would result in the collapse of the public school system.

TO PEOPLE OUTSIDE Virginia, and to many inside it, the reasons given for resistance sounded flimsy.

1. According to IQ tests given to all high school seniors, the lowest 25 per cent of white students rated higher than the highest 25 per cent of Negroes.

2. Results of reading tests given to eighth-grade students showed that the lowest 25 per cent of white students had a higher level of reading proficiency than the highest 25 per cent of Negroes.

3. Health statistics for Virginia indicate that TB is almost twice as prevalent among Negroes as among whites, and that 78 per cent of the cases of syphilis and 83 per cent of the cases of gonorrhea occur among Negroes, who constitute 22 per cent of the population.

4. One white child out of 50 born in Virginia is illegitimate; one Negro child out of five is illegitimate.

5. While the state employs as many Negro teachers as states where there is no segregation, "Virginia is not prepared to place Negro teachers in charge of white pupils."

6. The Supreme Court decision pointed out that enforced segregation may give Negro children a feeling of inferiority that will "affect their hearts and minds in a way unlikely to be undone." The Virginia declaration held that the Court should also take into account the psychological reaction of the whites if segregation is abolished.

Of all the reasons given, the educational statistics were least convincing. If they proved anything, it was that Negroes have not been getting an adequate education under the segregated system.

The facts about communicable disease were more germane. But one cannot escape the impression that this matter was not taken too seriously as long as Negroes were limited to infecting other Negroes. Such statistics should spark a statewide Health Department clean-up.

In the days of Washington and Jefferson, the "Old Dominion" was the cradle of democracy. Twentieth-century Virginians should not permit their democracy to become senile.



# **Mississippi Has a Modern Moses**

By MELTON WRIGHT

**Dr. Laurence C. Jones of Piney Woods has devoted his life to leading his people out of ignorance and poverty**

THE STORY of Dr. Laurence C. Jones of Piney Woods is a modern parallel to the life of the biblical Moses. Just as Moses freed his people from the slavery and bondage of Pharaoh, so Dr. Jones has freed thousands from the bondage of ignorance, superstition and hatred.

Not long ago he appeared on a nationally - broadcast television program. Thousands of people for the first time learned the life story of the gray-haired, dignified Negro from Mississippi. When the master of ceremonies at the close of the show explained to viewers that the school at Piney Woods was handicapped by lack of funds and requested them to send one dollar each to Dr. Jones, a total of more than \$600,000 poured into the treasury of the unusual school in the heart of Mississippi's "Black Belt."

In 1909, Laurence Jones arrived uninvited and unwanted in the piney woods section of the state of Mississippi. His only earthly possessions were the suit he wore, a newly acquired diploma from Iowa State University and \$1.65 in cash.

A FEW MONTHS BEFORE, he had been the only Negro member of his class. For four years he had waited on tables in a fraternity house, served as a porter and struggled with other jobs to pay his way through the university. Because of his musical and dramatic talent, his winsome personality, his scholastic ability and impeccable character, he was well-liked by faculty and students. At graduation, the boys at the fraternity house gave him an

expensive gold watch; the university offered to get him the principalship of a large Negro high school; the fathers of well-to-do fraternity members presented tempting opportunities for good jobs.

With sincere gratitude, Jones turned thumbs down on all propositions. He had made up his mind to go South and teach. "I came here penniless and friendless," he told his friends. "You have done so much for me that I want to do something for the poorest and most friendless of my race."

Next he was standing in the midst of a wilderness of pine trees with a wild dream of building a school to educate the poorest of his race. He felt like Moses wandering in a strange land, among strange people, but he clung to his dream and determined to make it come true.

YOUNG JONES worked at numerous odd jobs to support himself as he began his search for Negroes with the greatest need for education. He finally located them in the midst of the densely populated piney woods, between Jackson and Braxton. The area teemed with blacks who plodded along content to strain a meager subsistence from the overworked soil and to raise a few razor-back hogs. Laurence found that they were illiterate, lazy, superstitious and partial to "blind tiger" whiskey. He had located the place and the people. Now all he had to do was start his school.

He visited homes, Sunday school conventions, churches, town meetings—any





**"JESUS NEVER FAILS"**

*Motto on wall behind Dr. Jones' desk symbolizes the faith he has lived by*

organization to which he could present his ideas and solicit aid. He rode on sway-back mules and in rickety ox-carts, but mostly he treked miles and miles on foot preaching the gospel of better homes, better farms, better churches and better people.

When his first year in Piney Woods had ended, his suit was threadbare, his shoes soleless, his soul sorely vexed. The people had not accepted him with open arms. Many shared the attitude of a skeptical old darkie who said: "I wish that feller 'ud go on away from here, he's got too much sense. I know he'd never come way down heah with his sense fer any good to us."

On one occasion, the heat of opposition was so intense that a group of mis-

guided white men almost lynched him. They called him out of a church meeting, threw a noose around his neck, tossed him on a pile of branches and fagots and prepared to jerk the rope. The frightened teacher prayed for help and it came immediately from one of the men who spoke up to the mob: "Let's give this nigger a chance to say something before we do this thing."

Dr. Jones says he made the most eloquent speech of his life. When he finished, the leaders called off the "necktie party" and made the mob cough up a collection of over \$50 for the school. At times like this, only his faith and indomitable courage kept his dream alive.

IN PERIODS of extreme loneliness, he went to his favorite spot beneath an ancient cedar tree beside a cool spring and communed with God. "Fear not; I will help thee"—the vivid words etched deep within his mind spoke to him like the voice of God. He would find a way; he was not alone.

One day he was sitting on a log under the old cedar reading a book. A sixteen-year-old boy came along and asked him what he was doing. "Reading," replied Jones.

"Could yu' teach me tu read?" That was the beginning—a teacher, a boy and a log. The next day the number trebled and soon there were 29 pupils sitting on logs listening to the "Little Professor" as he read and talked. A nearby, decaying sheep cote and the surrounding forty acres of land were given to the teacher and his little band of scholars. They cleaned out the dilapidated cabin, built dirt and stick chimneys at each end and coated it, inside and outside, with whitewash. Now they could face the winter in their one-room school. Young Professor Jones was happier than he had ever been in his entire life.



From this inauspicious beginning, Dr. Jones and Piney Woods School "inched along" until today the school has a campus of 1,600 rolling acres, with twenty modern buildings—dormitories, classrooms, library, barns and shops—valued at \$600,000.

SINCE THAT FIRST DAY under the now-famous cedar tree the philosophy of the school and its practical-minded founder has been "to educate the hand, the head and the heart." Each student learns at least two skills along with his academic studies. The boys are taught blacksmithing, farming, carpentry, plastering, dry cleaning, typesetting, plumbing, brick-making and masonry. Every brick in the handsome buildings was made by hand with student labor.

The girls are instructed in weaving, sewing, canning and cooking. Every girl who graduates can plan, cook and serve a well-balanced meal. They get practical experience in the spotless school kitchens

where three wholesome meals are served daily to the 600 students and forty-odd faculty members.

Dr. Jones proudly shows all of the visitors to the school the modern, immaculately-kept dairy barns which house a herd of pure-bred Ayrshire cattle, a gift from a white friend from the North. A proud, broad smile adorns his face, too, when he leads the way to the special concrete barn where the flock of Saanen goats resides. The milk from these prize animals is a highly desired product and brings in a steady income for the school. The school raises over 60 per cent of its required food.

PINEY WOODS opened its arms to the handicapped Negro youth of Mississippi, when they came pleading for help. At one time there were forty blind students plus those who were armless and crippled. Many of them graduated from Piney Woods to become self-supporting members of their communities.



PRACTICAL EDUCATION AT PINEY WOODS  
*Students learn the art of brickmaking*





#### LUTHERANS MET AT PINEY WOODS

*National Lutheran Council group recommended providing student chaplain and religion professor for school's faculty*

Commencement at Piney Woods is probably the most unique in America. Instead of traditional formal exercises with pomp and ceremony and youthful oratory, the students give actual demonstrations of the skills they have mastered. It isn't unusual to see a student shoe a horse, lay bricks, vaccinate a pig against hog cholera, make a dress or cook a meal right on the stage. Audiences sit spell-bound for over two hours fascinated with the skill and finesse of the demonstrators.

AT AN AGE WHEN most men would be sitting in easy chairs enjoying the sunset years of life, Dr. Jones follows a daily schedule that would tax the energy of a young man. He rises at five every morning and drives around the 1,600-acre campus to see that everything is all right; dictates a large batch of correspondence; counsels students and faculty members; prepares speeches for college and high school commencements which he delivers in all parts of the country and makes careful plans for the future of his school. Each year over \$75,000 must be raised to meet the basic expenses. Most stu-

dents don't pay any tuition; those who do, pay a small amount. The money comes from friends all over the world who send gifts that range from a few well-worn pennies to thousands of dollars. Dr. Jones prays and presents the needs to God and the public—the money always comes in. The school is debt-free and with the \$600,000 from the TV show it will be able to remain debt-free and expand its facilities to include hundreds of needy students.

Dr. Jones never seems to tire of planning and working for his beloved Piney Woods. Discouragement has yet to win a battle with the dauntless Little Professor.

"If I had my life to live over again," he will tell you, "I would choose to live it this way."

As he and his school face the future, it is with supreme confidence that tomorrow will be better. Referring to the early days of the school, Dr. Jones says, "I just kept on praying as if everything depended on God and kept working as if everything depended on me. You can't get discouraged if you do that."

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WHEN LIFE KNOCKS YOU DOWN, that is the proper position for prayer.



# Churches in England Are Empty

By WALDEN M. HOLL

## Problems of increasing attendance at services and making the church's program more effective face British clergy

WHY DON'T PEOPLE GO TO CHURCH? That's the question dozens of clergymen and hundreds of church members were asking last summer when it was my privilege to be an exchange preacher in England. I was greatly interested in the question and the many answers, since I had asked the question many times in America.

The spectacular success of evangelist Billy Graham to attract thousands to his services in London alerted churchmen to ask, "What can we do to get people to the services of the church?" It has been estimated that no more than 5 per cent of the people of greater London regularly attend church services. This is only half as good as in Moscow, where in the capital of world communism regular churchgoers are thought to be about 10 per cent of the Moscow population.

IN A COUNTRY FILLED with beautiful church buildings, with a great church tradition and with an unusually well-trained clergy, it is disturbing to find empty churches almost everywhere. Melodic church bells daily call people to worship—but their call goes unheeded by the vast majority. As I sympathized with clergymen in Great Britain, I recalled the statistics of church-going in America, which indicate that more people stay away on Sunday than attend houses of

worship. And so the answers I found in Great Britain to the question, "Why don't they go to church?" I've brought home with me in the hope that I can apply them to our own problem.

The answers can be divided into two groups—answers given by the clergy and those given by the laity. In some cases they are identical, in others they are quite divergent. As is true in America, the layman places a great deal of responsibility for poor church attendance on the clergy. He says, "Sermons are dull and lack interest and imagination." Or he says, "The sermons are too scholarly and sail over the heads of the congregation" or he complains that his pastor lives in an "ivory tower"—not aware of what is going on in the world and unable to speak to man's immediate need.

I found some lay people complaining that their ministers were not friendly and seemed to isolate themselves in a special class. One young man said to me, "I can't imagine my minister calling me by my first name. He always seems so stiff and formal."

THEN TOO, on the part of the laity I found all the common excuses so familiar in America. A man works all week and Sunday is his only day for relaxation. The times of the services just don't suit his schedule. The minister never calls at his house so why should he attend services?

The clergy have different answers. They complain that parishioners are glad

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*Dr. Holl is pastor of First Lutheran Church, Johnstown, Pa. He spent last summer in Great Britain as an exchange preacher.*





PREACHER IN ENGLAND

*Dr. Holl stands before sign outside St. Martin-in-the-Fields Church, in London*

to use the services of the church when they wish to be married or to have their children baptized or to bury their dead, but show a strong disinclination to avail themselves of its ministry apart from these occasions. The clergy complain that the people just take it for granted that the church will always be there when they have a specific need for it whether they attend the worship services regularly or not. In an endeavor to combat this frustrating situation you read in the papers of some clergymen making rules to force church attendance. Persons desiring a church marriage must attend at least one service in the six months prior to their marriage, or no music at church weddings for non-churchgoers, or weddings will cost more for non-churchgoers than for those who regularly attend the services of the church.

As in America, there is a great deal of condemning of people by the clergy for

their lack of interest and concern in church attendance, but I did find pastors who were probing deeper into the situation. Some had concluded that the pomp and ceremony surrounding the queen and official state function supplied a sort of religious experience for the common man—enough to satisfy any hunger of his soul. Other clergymen suggested that socialism had answered all of man's material needs and that man was content to live for "bread alone."

ONE SUNDAY EVENING of my ministry in Great Britain I preached in the famous St. Martin-in-the-Fields Church on Trafalgar Square in London. This is one church in Great Britain that is always "packed to the doors." On a miserable rainy Sunday evening in July I preached to an immense congregation, with standing room only. I asked one of the clergy of the church why people attend this church in such great numbers. I received two answers. First, it is the official church of the queen and many British subjects worship here in the hope that she may be present at the service. But a far more significant answer came in the discovery that here was a church that years ago under the leadership of "Dick" Shepard had developed imagination.

This church was made a flaming center of fellowship and Christian action. Unlike most parish churches it has a daily program of church activity. It also has a great concern for the poor and conducts a full-time inner mission program in the heart of London. Dr. L. M. Charles-Edwards, the rector, told me that Billy Graham's mission clearly indicated to him that given the financial resources and the right use of advertisement, the message of the Gospel can be brought to a great number of people who are at present outside the influence of the church. But he did express concern that



thousands who had found satisfaction in Billy Graham's services and message would not find the same warmth and concern when they returned to the established churches of Great Britain.

HE POINTED OUT that the Anglican Church is under the strict supervision of the Parochial Church Council. In his parish paper he wrote, "We know of a young and enthusiastic priest who, when he wished to adapt the morning service once a month, so as to make it more convenient for 150 cadets, was opposed in every possible way by the members of his Parochial Church Council. To which one could only say, God help any Billy Grahamite who lands there. For if it is true that what we do to others we do to Christ (and this appears to be what, most inconveniently, he taught), then let us beware lest in someone else he comes into his own and his own receives him not."

"What do we want our church to be?" asks Dr. Edwards. "A suburb for the sweet elected few or a home for the crowds who, now that Haringay Area has returned to normal, want somewhere to go? Every church has the opportunity to provide a spiritual home for those who would like to believe in something and who in fact want to worship God; but who are so often put off by the coldness or the dreariness or the squabbles of the churches. The tittle-tattle of the women's union, the silly little differences about clerical costumes and the number of candles on the altar and such trivialities."

He says further, "We in the church must first of all know our faith, but that is not enough. It is supremely important that we should express that faith in intelligible worship, that is to say, worship which the man on the street can understand and which he sees is related really to life." Like many American church-

men, some British churchmen feel that there must be a radical rearrangement of services. They feel that monotonous routine and lifeless service neither show honor to God nor attract the outsider. They feel services must have warmth and vitality. I found clergymen everywhere very much interested in our willingness in America to change the time of our services in order to appeal to the schedules of our people.

As an outsider, I formed a few of my own conclusions as to why people don't go to church. In Great Britain I observed that the clergy is a much more distinct class than in America. There is not the understanding of comradeship between clergy and laity that exists in our American churches. The fault of this may lie on both sides; but being a clergyman, I feel that our side must take the greater share of the blame. As one layman said to me, "Our rector seems to live in another world." One foot in Heaven may be an admirable position for the pastor but it appears quite dangerous to parish progress to get both feet there before the final call of God. The evangelical message of Christianity has been discarded in many areas because of a great absorption in the so-called "Social Gospel." Following several services I received the compliment, "That is the first Bible message we have heard in a long time."

PASTORS IN ENGLAND labor under severe handicaps. For the most part they labor without any clerical assistance. They carry the whole load of parish administration as well as that of the pastoral ministry. Some laymen of non-Anglican churches indicated to me that they felt to pay for clerical help in the church was somewhat immoral and made the church too much like a business. In America many of our laymen feel that the work of the church is a business and that God's



business is the most important in the world. The pastors I met in Great Britain were not fortified with this type of thinking on the part of their laymen.

Then, too, clergy are greatly handicapped because of their limited incomes. Many clergymen said to me that they could not afford to buy books. I was told that the highest-paid minister in London received the equivalent in our money of \$2,800 a year and that this was more than twice as much as the average minister was receiving. I had the impression that many of them were developing an inferior feeling because of their poor income and their inability to live up to the standard expected of their profession. I found many laymen who were aware of their minister's economic dilemma; but they were rather at a loss as to what to do about it since they were giving to the church all that they could possibly afford. The poor salaries of ministers have a connection with poor church attendance.

BUT THEY ASKED me a question that I just couldn't answer. "Why is it that in America where you have growing church attendances and where far more people attend church than in England, you have a higher divorce rate, more juvenile de-

linquency and more crime and immorality than we do?" I couldn't answer it, but to at least one preacher it meant a challenge.

THE CHURCH is far from dead in England. Those who attend are a faithful group, and out of this loyal remnant a strong church will again arise. The church has many economic, social and political handicaps that we do not have in America. I had to wonder if our church would fare as well, had we to labor under similar handicaps. As a pastor in America, I have listened to many reasons why people do not go to church. To these reasons, I added a few more from my summer of visiting and preaching in churches in Great Britain. But as I considered the reasons, it seemed to me that the basic reason was in man himself. I was reminded of an experience in a Union Hall a number of years ago when laboring men were citing their reasons for not attending church services. After many had spoken, a business agent of a union remarked with something of a blush, "Well, I suppose you have all told the truth about yourselves, but I want to say that I don't go to church any more because I just plain 'back-slid.'"



THERE IS NOT MUCH DANGER that English Christians will take their Luther too seriously, or that "Luther says . . ." will be used to close, rather than open minds to new truth. The answer to them is simple. We read Luther because we find in one page of him more sparkling and refreshing draughts of truth than in scores by others, because there are few Christian writers of any age who can bring before us the heights and depths of the Christian gospel, or bring home so urgently the drama of the Christian warfare.

—GORDON RUPP in *The Righteousness of God* (Philosophical Library)



# The Chaplain Leads a Busy Life

By JOY S. SCHAEFFER

**Long hours and difficult back-country trips enable him to serve a widely-scattered group of airmen in Newfoundland**

THE PHONE JANGLED at 2 A.M. on a cold winter night. As I slipped further under the covers, my husband reached for the receiver and half asleep, I heard him say, "Yes, this is the chaplain. Baby born prematurely? I'll be right there." And off he went for a talk with doctor and parents—and an emergency baptism.

As a chaplain in the Air Force, stationed in Newfoundland, Paul had many calls for action both night and day. Baptisms, marriages, funerals and counseling were just part of his work as chaplain to 4,000 service personnel, plus their 2,000 dependents.

THERE WAS THE TIME Paul went to a tiny "outport" fishing village to conduct a military funeral for an American airman whose parents were Newfoundlanders. He and the Air Police honor guard piled into a bus and, with the hearse leading the way, expected a scenic trip along Conception Bay.

Four days and very few meals later, they returned. The roads were so narrow that they had to find a place to go off the road every time they met a car coming toward them. The funeral was such a big affair for the local people that they came from miles around and exclaimed over the bus and hearse—the largest vehicles ever seen on their streets.

Sundays were busiest days of all, with

seven Protestant religious services. The day started off with an 8:30 A.M. service at the flight line, followed by Sunday school for 200 children in the Service Club amid juke boxes, day school equipment, pool tables and coke machines. There were times when the plug on the juke box and coke machine had to be pulled to protect the offering.

Fifteen minutes after Sunday school started, a worship service commenced in the Base Chapel. Immediately after this, Paul reshuffled his sermon notes and held the 11 A.M. worship, this time adding microphones for broadcasting. When this was over, he drove to Red Cliff, a radar site, perched high on a cliff with high winds and churning Atlantic waves beating on rocks far below. The service at this site was attended by only a few, and sometimes with the wind banging the roof up and down, the chaplain had to shout.

With this service over at 2 P.M., Paul and his assistant would come back to the base. The assistant turned the Sunday school back into a service club and day school, while Paul often had a 3 P.M. baptism service. Back home for the first time since early morning, there was an hour for supper and relaxation. Then at the chapel a 7 P.M. informal hymn sing and religious movie took place, followed twice a month by Christian League.

THE CHRISTIAN LEAGUE provided a common meeting ground for airmen and young couples, regardless of rank, in the fellowship of Christ. It always provided

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*Mrs. Schaeffer is the wife of the Rev. Paul Schaeffer, a pastor of the New Jersey Synod serving as chaplain in the U.S. Air Force.*



an enjoyable end for a busy Sabbath. After the topic was presented, coffee and cake were enjoyed as we discussed our welfare projects. A party for the children in the Orthopedic Hospital, a program for ladies at Sunset Home, a movie party for the orphanage children, gathering baby clothes for the Salvation Army home for unwed mothers. These projects gave us a common bond through helping the people at St. John's where we lived for two years.

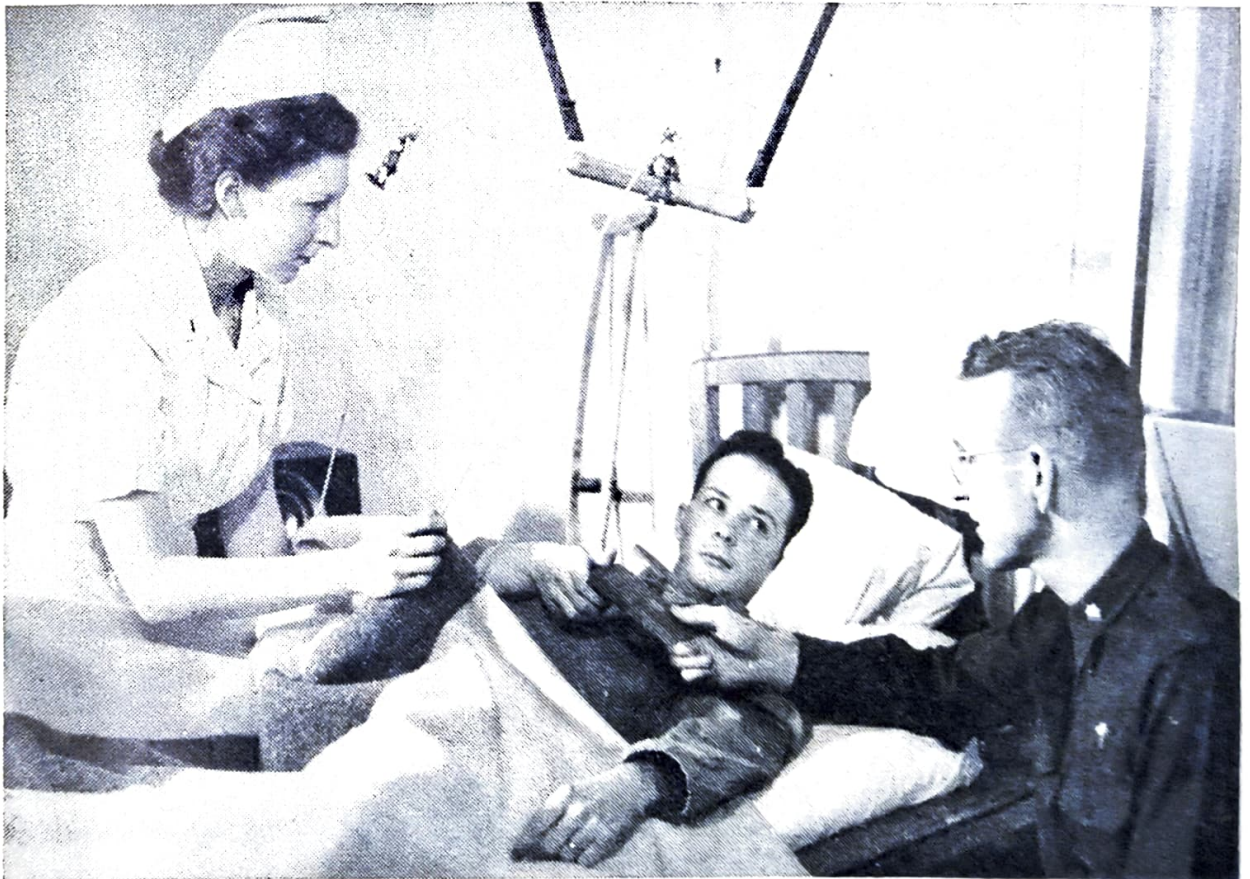
Every morning over the local station of the Canadian Broadcasting Company, local ministers presented a devotional program and the base chaplain was asked to join in. It helped public relations to have the chaplain take his turn and as a result he was often recognized in local stores by the sound of his voice.

NEWFOUNDLAND has no Lutheran churches yet, but we made friends in lo-

cal congregations and Paul was often asked to preach, address organizations or hand out trophies for a church bowling team. The Church of England, United Church of Canada, Presbyterian and Salvation Army are the major Protestant denominations in this tenth and newest province of our Canadian neighbors.

One Sunday afternoon, we sat in the Church of England Cathedral and as the winter sun sifted through the stained-glass windows, we listened to a Lutheran service in Latvian. Dean Skrodelis, who travels across Canada ministering to displaced persons, was surprised and pleased to find a fellow pastor in his midst. Plans are now under way for establishment of a ULCA mission at St. John's, largely because of the many Lutheran DPs in that area.

TURKEY TEAS were even part of the public relations program that Paul tried



HOSPITAL VISIT  
*Chaplain makes his important rounds*



to help establish. All the churches had these teas, which could be compared to a church supper. One night we counted twenty desserts on our table alone. Often the musical entertainment which followed was provided by Air Force personnel from the choir.

At Christmas, the combined Protestant, Roman Catholic and Jewish personnel presented the *Messiah* and the chaplain's section had the job of publicizing and co-ordinating performances. Two performances were given at the Base Chapel and one was broadcast from a church in St. John's.

MEN IN THE SERVICE seem to feel a freedom in discussing their problems. Interviews filled most of the chaplain's office hours. Problems—from homesickness to bigamy—ran the gamut of human experiences. One airman walked in and offered comic relief with his problem. His commanding officer had ordered him to get a haircut and he was worried for fear a new barber would ruin him. "Chaplain," he said, "a haircut can change your whole appearance."

Confirmation classes were held for those men who had taken instruction and letters were written informing their home

pastors. Four welfare specialists were kept busy typing letters and keeping files besides playing for services, singing in choirs, directing the junior choir and teaching Sunday school and vacation Bible school.

EVERY FEW MONTHS came the "long lines" trip. All across the 280 miles of Newfoundland are small groups of men manning communication stations. Some were stationed close to a small community, but some were very isolated. The chaplain and his welfare specialist got on the "Newfie Bullet," a narrow-gauge railroad, and took the two-week trip which brought them back sleepy-eyed and tired. They got off and on the train at all hours, sometimes waiting four or five hours in an unheated station to catch the morning freight. They took records, movies, books and homemade cookies to the men, held services and discussed their problems with them.

"Why did you ever get into this kind of thing?" I asked him after one especially busy week.

"Service like this is exciting and rewarding," he said. "There's real joy in serving the Lord where a pastor is so needed and can be so useful."



THE PEOPLE WHO TRY my religion more than any other are those who meet every proposal for human betterment or change with a superior smile and the old statement, "You can't change human nature." Someone said, "There's more downright blasphemy in that sentence than in a tent full of top sergeants." There is more downright atheism in that attitude than in all the professed godlessness of Russia, for at least Russia believes that *something* can be changed.

—J. WALLACE HAMILTON in *Horns and Halos in Human Nature* (Revell)

SEVEN DEADLY SINS: Politics without principle, wealth without work, pleasure without conscience, knowledge without character, business without morality, science without humanity, and worship without sacrifice.

—E. STANLEY JONES





# 'TWAS THE MONTH BEFORE SUMMER

By THEODORE K. FINCK

**The visit from Santa Claus came in the nick of time  
for the pastor concerned about his vacation school**

'T WAS THE MONTH before summer, when all through our church not a teacher was stirring. Not even a search was in progress for books we should use, though with vacation days near we had no time to lose.

The children weren't nestled all snug in their beds but had singing and hand-work and games in their heads! Yet my teachers and helpers—worn out, if you choose—seemed just settling down for a long summer's snooze.

And myself in the night while some sleep I was wooing heard out on my lawn multitudinous mooing. I peered through the window, not easy to rouse, and saw

old St. Nick driving six summer cows.

"Now Nurs'ry! now Prim'ry! Kindergarten!" he'd cry. "On Junior! Youth-adult! Intermediate! Spry!"

THEY STOPPED 'neath my window and Santa alighted, while the cows started grazing on grass they had sighted.

"I reached the North Pole, but I had to come back, for"—said Santa—"I found I'd not emptied my pack. The reindeer, refusing, said cows, who are dumber, had just what it takes for a Yankeeland summer."

Poor Santa looked wilted. His furs he discarded. The smoke of his pipe seemed stale and retarded. He perspired and gasped, so pathetic a fellow that his face was as formless as a dishful of jello. But then, as I pitied his world-weary looks, he poked in his bag and came up with some books.

"I know," he apologized, "now it's not

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*Dr. Finck, who edits the annual Vacation Church School Series for the ULCA Board of Parish Education also usually provides a promotional article about it for THE LUTHERAN. Readers will agree that this year he has reached new heights.*



Yule. But you see I forgot I had texts for your school." His eyes were much brighter; the smoke rings he blew were puffed by a man made suddenly new.

"YOU MEAN they're for me?" I sputtered. "What gives?"

Quoth Santa, "A Series that's called *Jesus Lives*." And he threw down the books with so jovial a thud that his cows got excited and swallowed their cud.

One book he picked up. "It's the truth in new molds. See, here's *Jesus Lives for Three-Year-Olds*."

"We have plenty of 'threes,'" I replied, "and of 'twos,' and I'm glad there is something their teachers can use. But Nick, my dear fellow, we've 'fours,' yes, and 'fives'—"

"Oh that," parried Santa, "is an age group that thrives! You've told them the stories of Jesus' first friends, so *New Friends of Jesus* fresh interest lends."

THE CATTLE were lowing. He undid their traces and, freed from the cart, off they strayed to far places. But Santa ignored them—a salesman was he—as he talked up his books with a bargainer's glee.

"The primary children the stories recall of *Peter and Paul and Good Friends All*. While the juniors—Kentuckian, perhaps Pennsylvanian—sight-see east and north of the Mediterranean. They tour *Twenty Cities* in a part of the earth where geography mixes itself with their mirth."

"The older ones, Santa?" I queried.

"Ah, youth! There it is! They will

love it—*The Trek of the Truth*. And a little book's left here for grandma and pop—*Witnessing to Earth's End . . .*"

He came to a stop, for just then, coming down from the sky, did appear a miniature sleigh and eight tiny reindeer. The petulant driver with temper so quick could indeed be no other than Mrs. St. Nick.

"Why, Santa," she scolded, "just where have you been? Don't you know what a terrible fix we are in? The snow, it surrounds us in mountainous piles and our ice fields have shrunk to a million square miles."

The visit was over—that Santa well knew. He climbed in the sleigh. But a question or two I could ask—

"Where purchase these books for our use?"

"From the U.L.P.H., 1228 Spruce."

"And the town?"

"Philadelphia. There are branches, I hear—"

But with that Mrs. Nick got her coursers in gear. She had hooked on the cart, for the cattle had scattered, and had picked up his furs as if they were what mattered.

"Come Donner and Blitzen" she shouted. "Let's roll!" And away they jet-rocketed north toward the Pole.

But good old St. Nick, as they drove out of sight, leaned forth from the sleigh to wish me goodnight and exclaim in the voice of an idol of swoon:

"A vacation church school is like Christmas in June!"



JOHN MASEFIELD, Britain's poet laureate, when asked what poem had given inspiration for his career, cited this verse:

"Sitting still and wishing makes no person great.

The Good Lord sends the fishing, but you must dig the bait."—*Look*



# THIS MAN IS VERY RICH

By THEODORE J. WOOD

**Because he has more than money, this man has found a valuable formula for happiness and peaceful living**

I KNOW A MAN who thinks of himself as "The Richest Man in the World." His property holdings at the moment are nil, he has no bank account and his income is sufficient only unto the needs of the day. Yet, despite a lack of financial security, he insists that he is worth millions of dollars, because he is possessed of many things that bring him personal happiness and make it possible to pass that happiness on to others. He has any number of little "Happiness Bonds" which he says could not be purchased for any amount of money, and with which he would not part for a million dollars apiece.

THIS MAN LOVES his job and often tells his friends and associates that his employers pay him "for having fun." He is regularly employed by a weekly newspaper publishing concern, gets along fine with his bosses and fellow workers who respect his written and spoken opinions. Not only is he a competent copy-desk man, but he knows many phases of the printing trade and has the feeling that if he is ever forced to give up creative work, he can move over into the mechanical production department without interrupting the regularity of his paycheck. He places a value of about a million dollars on his job and ability to keep a job, which, he says, is just like having money in the bank.

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*Mr. Wood is news editor of the Cleveland CALL AND POST, a Negro weekly.*

April 27, 1955

Academically, his training stopped between the fifth and sixth grades, but he's been fortunate enough to acquire a fairly liberal education through travel, reading and friendships he's made with people on all levels of the human ladder. With no formal training, he has made a living as a writer and editor for twenty years. He says, with modesty, that God endowed him—as he endows all his children—with natural talent, and adds, thankfully, that he has had the additional blessing of finding an outlet for this talent. Were it possible to sell this talent and all it has meant to him for ten million dollars, he would say, unhesitatingly, "sorry, no sale," because he believes he would be parting with many years of happy living and the joy that comes with the everyday realization that "all through life, I've had my hand in God's hand, and he supplies my every need."

This man will tell you that he has the best wife in the world—not just a companion, but first a friend, then a sweetheart, then a partner. They have been married nearly a quarter of a century and are as deeply in love as they were the day they exchanged vows. She is an accomplished musician, but has never insisted upon making a career of it. She has made a career—and a happy one—of helping him to realize his ambition. In spite of the many sacrifices that have been required of her, she never complains. Now that he is about to reach the top, she is proud of him, and tells her



friends, "My husband is a self-made man, and I'm proud that he has been able to make good in a profession that requires not only natural ability, but the best of training." For the love and devotion of his wife he wouldn't take a million dollars!

HE LOVES CHILDREN, and so does his wife, but they have none of their own. But there is a fourteen-year-old niece who is very devoted to them and she and her friends keep the house alive with excitement that only the teen-agers of this generation can find in everyday living. And there are dozens of other children—from toddlers to teen-agers—who call him "Uncle" when they see him on the street or in church. His association with these children he wouldn't trade for millions, for without it a void would be left for which no filling could be bought.

He doesn't own a home, but he rents from the finest people one could have as landlords. Not only are they good landlords, but good neighbors. Between the two family apartments the door is seldom closed. He can truthfully say that the people all around him are his friends. They are concerned about his family and

he about theirs, would offer a helping hand where needed, and rejoice in one another's good fortune. These are friendships that span a quarter of a century, and have crystallized with the years.

THIS MAN has what he calls "a fairly good religion." He is not a professional, testifying Christian; rather, he thinks of himself as a "developing Christian," developing in love for God through love for his fellow man. His church attendance is regular as is his tithing.

The privilege of being able to help others he considers invaluable. He wouldn't sell this privilege, for he would be selling part of his everyday existence.

In terms of tangible assets—those things with dollars-and-cents values on which so many people depend—this man is not considered prosperous. But in the intangibles which can only be acquired from a loving God—happiness in one's work, happiness with one's family, happiness with one's friends, and happiness in the knowledge that one is growing in Christian love—he is not far amiss when he says he is "The Richest Man in the World."

I know the man well. The man is me!



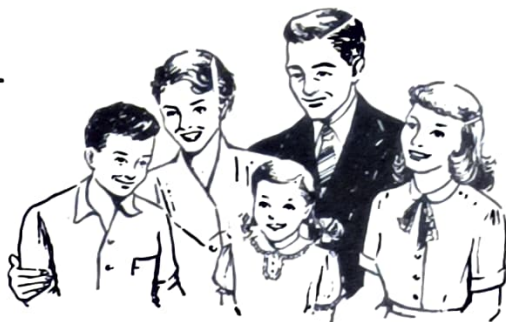
EVERY GENERATION has some typical examples to hold up before its children. Not so long ago youngsters were commanded to eat every speck of food on their plates and urged to think of the "starving Armenians" who would be grateful for a crust of bread. More recently it has been the poor children in refugee camps who provided the example. When the daughter of a friend of ours was told to say her prayers one night recently she raised some objections.

"You ought to be glad to give thanks for all the good things you have," said her mother. "Think of all the poor children without homes, or nice clothes, or food, or kind parents to take care of them."

"I do think of them," said the little girl, "and it seems to me that they are the ones who ought to say their prayers."



### Experiment With Lipstick



BLANCHE LIGHTMAN and I had so much to talk about that the drive home from Mrs. Ittel's was not nearly long enough. We waved to Dan who was doing some cultivating around the shrubbery in front of the house, then continued our conversation.

"You should have seen their faces," Blanche went on telling me about meeting Barbara and Karen and Pat Milburn on their way to a party they had all attended. "I mean their expressions, as well as the make-up. Meeting one of their parents was the last thing they had counted on! For a minute I was tempted to let them go on and pretend I hadn't noticed a thing, but they did look too ridiculous."

"You MUST have concealed your feelings very well, for Karen told me that before the party you showed them how to put on powder and lipstick."

"I think maybe I have the making of an actress in me, then. But I did keep it calm and friendly. And I have a good memory. I remember some of my early attempts to be grown-up. High heels were my downfall, figuratively and literally. Anyhow, I said, sweet as you please, 'I notice you girls have put on a little lipstick. How about letting me help you make it look more professional?'"

"I'll bet that took them by surprise!"

"I think it did. They looked sheepish for a minute. Then they came in with me and washed their faces well. They took turns sitting at my dressing table while I gave them a lecture on how older

women try to make themselves look as fresh and attractive as young girls do naturally. I gave them a light film of powder on the nose and just enough lipstick to make them feel they had some."

"Karen says you told Barbara she may use it if you can't see it."

BLANCHE LAUGHED and switched off the ignition. "I thought that would save her pride—and mine."

"Well, this whole business of cosmetics annoys me. With all the interesting and worthwhile things to be concerned about in this world, it seems just silly to fuss about faces. But since everyone else does it, when I don't I look as though I have just gotten out of a hospital—or a jail!"

"But what bothered me more than the make-up itself was that Mrs. Milburn let them go out looking like that. What do you suppose she was thinking of?"

"Maybe she wasn't home. I understand she is out a lot."

"And apparently the youngsters have high old times there when she is out. Nothing 'really wrong,' I suppose, but I don't think it's a good idea."

"Neither do I. Yet I don't like to be a suspicious old woman, saying 'don't this' and 'don't that,' all the time."

"I guess it is up to us to have them come to our own homes more."

"I suppose so—if I can farm Pete and Susie out now and then. Karen objects because they are always underfoot. Not so much Pete as Susie."

"Well, Bob is so busy with high school doings, part-time job, and running to his



girl's house in his spare time that we don't have that problem. I'll see what I can do."

BY COMMON CONSENT, she turned on the engine just as I reached for the door handle.

Dan wiped an arm across his sweaty forehead and leaned on his rake as I came up the walk. "You and Blanche some sort of special committee?" he grinned.

"Special committee on the rights and limitations of teen-agers, you might call us. No, not as serious as that. Just chattering, I guess."

"Not connected with the meeting at Mrs. Ittel's?"

"Oh, no. She had everything mapped out for us. She's tackled this May Fellowship luncheon just the way she does everything else. She knew before we met just whom she wanted to do what and like good girls we agreed to oblige. Saves a lot of trouble to have her do the planning for us."

DAN RAISED an eyebrow doubtfully, but before he could say anything, I asked, "Pete not home from cubs?"

"Wasn't this the day they were going on a rock-hunting expedition? If they hiked over to the woods, they may be late. Susie got permission to go to Donna Matteo's."

"So there went all your assistant gardeners."

"Karen helped for a while. Then Bill Schiner and Harry Rose came by and wanted to help. I don't know why they annoyed her but before long she decided to go do her homework."

I dropped down on the top step of the porch. Dan gathered the last of the stuff he had been raking into a bushel basket. "We know where they are and what they are doing," I said, "but we haven't done much to control it, have we?"

"Why should we? They seem to con-

trol themselves very well and we'd have to let go the reins some day. So long as they are coming along all right, why knock ourselves out making like we're running some sort of animal act where they jump when they're told?"

"Then you know what I was thinking about?"

"You were thinking about that lot of foolishness Miss Eckam told you last week at PTA. She wants those children to move around the classroom like some sort of assembly line. Rise on one chord, move to the cloakroom on the next. And for reading, open your books all together, find the place and close the book and look at the teacher. Pete says if he sees an interesting picture he forgets to close the book—and who wouldn't?"

"That's not what you said to Pete!"

"OF COURSE NOT. I told him getting along with people was as important as anything else he learns in school and teachers are people. Last year his teacher let him do pretty much as he pleased. This year, it's different. It's up to him to find out how the teacher wants him to act and act that way. It's part of life."

"Did he tell you that when he starts to get out of line, Vaiya, the little DP girl with the pretty braids, gives him a poke? She's like a real little mother."

"Schmidt was telling me how quickly the whole family is catching on. The man's working out very well in the store. Schmidt hired him with the idea that he'd do mostly janitor work, but he's catching onto the stock, knows more about it than some of the clerks."

"Sounds a little silly, I guess, but when I see him, I get a sort of lift. I think, 'This is America. Thank God for it.'"

"I know," Dan agreed thoughtfully. Then with a quick change, "Is there going to be some supper to be thankful for around here?"



# A CHRISTIAN DICTIONARY

By PHILIP R. HOH



## "HEAVEN"

EVER TRY to get across to a friend some especially unusual or inspiring happening? Almost impossible, isn't it, unless the other person happens to have had a similar experience? Usually we bubble over only to find that we are casting our pearls before people who just aren't in a position to share our enthusiasm.

When I was young my father used to try to describe to me the majesty of the Rocky Mountains, which he had seen in his college days. I tried to compare them with the Appalachians that I knew. I realized that the Rockies were higher, more jagged, more rugged. But until one day, years after, when I actually stood at the foot of the Rockies near Denver, and later in Jackson Hole and at Glacier Park—until then I had little understanding of what my father had been trying to tell me. Then I, too, was overwhelmed by their majesty.

I had not been in a position to understand, for I had never had any experiences similar enough to use as a basis for comparisons. So it is with almost anything, preconceptions based on vicarious experience alone give little reality and meager understanding.

So IT IS with death and heaven. Not until we have stood personally before the gates of heaven and beheld the majesty for ourselves, not until we have met God face to face and have been overwhelmed by his love, not until then can

anything, even Jesus' words, give us the full picture. "For now we see as in a mirror dimly."

Certain facts God has revealed to us through his Son. And our faith in Christ enables us to believe even those things we cannot yet understand. That there is a heaven, we know. That it is good, we know. That it brings us closer to God, we know. But there are also phases of the situation we can only vaguely grasp.

What happens directly after we die? Do we go immediately to heaven, or do we go to a "purgatory"—as Roman Catholics believe—or do we "sleep" for a time? The idea of a purgatory we can rule out, as there is not sufficient biblical basis for it and because it runs counter to the nature of God. But what of this possible period of sleep?

St. Paul often talks of those who have fallen asleep, who shall wake at the last trumpet, and so on. The book of Revelation also seems to assume that the dead wait until the era of judgment. Just what this sleep would be like we have no way of knowing. Paul used the word for want of a better one.

ON THE OTHER HAND, there are places in the scriptures that seem to indicate an immediate resurrection, as when Jesus says, "Today shalt thou be with me in Paradise." Our conceptions of time are involved here. It is possible that we who see time as linear do not understand its depth. If it be that the dead sleep until some day ushers in the full kingdom of God, they would be unaware of that sleep. For practical purposes we could say in any case that consciously our dead go at once into that closer service of God we call heaven.

What is heaven like? Where is it? Is it a place? Traditionally we think of heaven as up and hell as down. A psalm-



ist speaks of ascending into heaven and descending into Sheol. Our creed states that Jesus ascended into heaven. Modern knowledge of cosmology is beyond that of the Hebrews and Greeks, so far advanced that today we hardly know which way is up. Where heaven is, we have no way of knowing.

PEOPLE HAVE always pictured heaven in terms of the finest they could imagine. For the Jews it was a "New Jerusalem," complete with walls and towers. For some it has been a return to the Garden of Eden. For Robert Browning it was the opportunity for further service, echoing Jesus' words in the parable of the talents. "Thou hast been faithful over a few things, I shall give thee charge over many things, enter into the service of thy Lord."

Beethoven, deaf in his latter years, said when he died, "I shall hear in heaven." For many who are worn out from the turmoil of this life, it will be a time of rest and quietness, such as we pray for in the Collect for Peace of the Vesper Service. Not having experienced heaven personally, each of us must visualize it in his own thought-forms. Certainly heaven will be superior to our fondest dreams. For the mature Christian, knowledge that he will be intimately in the presence of God is all the heaven one could desire.

WE ARE ALSO TOLD that, as Jesus did, we shall have a resurrection of the body. The Apostles' Creed states this belief. A man badly crippled from birth once asked me if his heavenly body would be like the one he now had. A mother whose baby recently died asked whether it would remain a baby forever. In both cases I answered, "Probably not," but I have no way of knowing. That there will be some difference in the resurrected

body from this one is evident from the disciples' reaction to Jesus' "glorified" body. After his resurrection Jesus possessed certain qualities he had not previously had. Paul, too, talks clearly of a transformation. Read I Corinthians 15, especially 35-58.

Exact definitions of almost anything within this area are impossible. But of this we can be sure: when we finally stand there ourselves, and personally experience these things, the answers God provides will be so wonderful that we will forget any questions that may now concern us.



## PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

### Straying Ben

QUESTION: My husband used to ride to work with a woman of whom he became very fond. There was nothing wrong about their relationship, I feel sure. She is a Christian and has spurred him to do some good things where I had failed. But people talk about their being together. When I objected to his riding with her, he got so angry that he had a heart attack, and then decided to rent a room in the town where he works. He gave his health as an excuse, rather than hurt Irene's feelings by discontinuing the arrangement.

When this business started I went with him to the apartment of this lady and her husband. Ben and Irene acted like kids, picking at one another. Ben also goes to



their apartment alone. He now comes home only over the week-ends and then he is at the apartment or elsewhere most of the time.

I have had to take care of my eighty-year-old father for some time. We lived with my parents for seven years, and my mother passed away a few years ago. Ben and Father are always at odds, and each is jealous of what I do for the other. Ben uses this situation as an excuse for not coming home. The doctor says this situation is ruining my health and my pastor says Ben should not see the woman any more. We are Lutherans but this couple have led Ben to attend another church.

REPLY: Ben should stay away from this woman—completely. He is being unfair both to you and to the other couple, whether they recognize that or not. It should be plain to all to what such behavior may lead and what tragedy it may bring upon a number of people.

Are there not some men and women of high repute whom you could enlist to help you? They could, one by one, talk this problem over with Ben and enable him to see how unfair he is and what trouble could descend on both households. Your pastor could be one of them. If Ben can be changed, it is likely that such a procedure will do more than all the remonstrating you can do.

As for yourself, try to keep calm and pleasant in Ben's presence. Do all you can to prevent conflicts between Ben and your father. Hard as it may be, go the limit to create a pleasant atmosphere at home, and be sure to give Ben plenty of attention. He should have enough interest in you to endure the unpleasant features, even though they are prolonged. Unfor-

tunately, the person who is being wronged must often do the greater part toward effecting a reconciliation.

A copy of Van Keuren's *Christian Marriage*, left in a prominent place, may tempt Ben's curiosity and help the cause.

## TV

QUESTION: With many other parents we are disturbed about television in our home. Joan, 7, and Carl, 9, give a great deal of time to the pictures, and I am not sure what effect some of the shows may have on them. If I do nothing about it they will sit for hours, giving close attention to programs that, in many cases, seem to me to be rather poor material for youngsters.

I am puzzled as to what to do about it.

REPLY: It is a mistake to allow excessive watching to replace play, which all children need for their all-around development and health.

It is difficult, if not impossible, to exercise adequate censorship without creating other problems, and the cost in time is very high. Some parents ration TV time, and many have done so in regard to the radio. While such methods may accomplish something, they are negative. A positive solution is always to be preferred in problems involving children.

The soundest procedure, and the one least likely to arouse resentment, is to divert attention to something else, without ever mentioning TV. One parent told an attractive children's story, mentioned that many such stories may be found in the local library, and told the youngsters they were old enough to get library cards. Now they are reading, getting good content, and have less time for TV and radio.



## Answers to Building Problems

**When You Build Your Church.** By John R. Scotford. Doniger & Raughley, Inc. 246 pages. \$3.

Here are twenty chapters full of answers to the common questions that plague all building committees whether it is a church to be built, a parish hall, an educational unit, or a parsonage. The answers are without exception enlightening because each comes from Dr. Scotford's long experience as a consultant on church building.

Chapter titles are descriptive of the scope of this handbook: "New Days, New Ways," "The Place of Worship," "Let There Be Light" (the problems of proper lighting), "Color and Worship," "The Arrangements for Music" (this deals with the choir and organ), "For the Training of the Young" (parish education), "The Parish Hall" (fellowship, service, recreation), "The Church Kitchen," "Church Offices," "New Church, New Look" (a splendid essay on the new architecture in the service of the church), "Creature Comforts," "Planning Together," "Getting the Money," "And Now to Build." An appendix lists "Churches Worth Seeing." Fifty-four are named, with a note or two on each one as to its strongest points.

Tough problems such as relocation, human relations, and the timing of the funding campaign are faced without hesitation and dealt with completely. Dr. Scotford's practical experience in solving such problems is freely and convincingly shared with the reader.

There is an amazing correspondence between the approach of this book to the building program and that of the ULCA Department of Church Architecture. The last three chapters named above recommend the very steps of organization for the building experience that hundreds of our congregations are finding fruitful. Our maxim that a building program is a success only if, in addition to new building facilities, it also produces a stronger congregation is illuminated by these chapters.

Written deliberately for laymen and pastors as an instructive guide to better building, this book is a complete success.

EDWARD SNIVELY FREY

*New York City*

## Writing for the Lord

**Careers in Religious Journalism.** By Roland E. Wolseley. Association Press. 116 pages. \$2.50.

Dr. Wolseley, of the Syracuse University faculty, has done more than any other American to lift church publications toward higher standards of journalism. Through teaching, lecturing at conferences, personal counseling, and his books, he has helped a lot of people get the know-how and incentive for more competent work.

In this small book he describes the whole field of professional writing on behalf of the church—editing church periodicals, public relations, writing church news for the secular press, freelance writing, new types of journalism on the mission field. The study is made concrete and interesting by inclusion of brief case histories of people in these fields—such as William McDermott, Marjorie Moore Armstrong, Robert Root. Many prominent people engaged in religious journalism are introduced.

It is not a book of techniques, but a guide to those who may wish to go into church journalism or religious newswriting for the secular press. It is exact and accurate in its information, even to the extent of reporting salary scales prevailing in the church press in 1954.

The time is past when churches were satisfied to turn over their publications to pastors who had no training in journalism. Faced by competition of highly skilled craftsmanship of secular journalism, church publications have learned they must have better trained personnel and more adequate resources. Here is the story of what has



been done, and the people who have been doing it. The book is as lively and up to date as this morning's newspaper. G. E. R.

## Friend of Seafarers

**And God Caught an Eel.** By Ethel F. Blaisdell. Coward-McCann. 242 pages. \$3.50.

If ever the right man was picked for the right job, it was when the Port Society of New Bedford, Massachusetts, back in 1909, selected the Rev. Charles S. Thurber to be chaplain of the Seamen's Bethel. It's a position he still holds at nearly 91 years of age, and probably no other work in the world could have used his talents more fittingly or have given him greater personal satisfaction.

The Seamen's Bethel is a refuge for sailors. It stands on Johnny Cake Hill, alongside the Mariners' Home, overlooking New Bedford's waterfront. Herman Melville, in *Moby Dick*, called it the "Whalemen's Chapel." The Seamen's Bethel requires a chaplain who knows sailors and ships, and the author of this heart-warming biography has clearly shown that Thurber possesses all the qualifications.

Charlie Thurber's boyhood was spent in the busy seaport of Taunton, Massachusetts, and it was natural that he took to the water at an early age. At 12 he became quartermaster on an excursion barge on Narragansett Bay. At 16 he was working in the engine room of a coastwise schooner. He was a seasoned crewman and well on the way to becoming a successful marine engineer when he went to a Methodist revival with his best girl and became converted by a woman evangelist. He married the girl, decided to become a minister, and attended the Methodist Academy in East Greenwich, Rhode Island.

Thurber served Methodist pastorates in several small New England towns, winning more than one stubborn congregation by his rugged personality and hearty preaching, but his lack of formal education was a handicap. The Southern New England Methodist Conference restricted him to the poorer parishes, and he was forced to leave

the ministry for a time to work as a marine engineer. Eventually came his appointment to the Seamen's Bethel.

This is an absorbing, fast-moving story, filled with delightful anecdotes and humorous experiences, both an entertaining and an inspiring book. G. H. S.

## Old Testament Anthology

**God and Man in the Old Testament.** By Leon Roth. Macmillan. 168 pages. \$2.50.

The mighty words of the Old Testament are so familiar in their proper contexts that they may sometimes fail to stir us. Dr. Roth, in making a small anthology, has put about 500 Bible passages in fresh relationships so that some of these well-known verses come at us with new force.

The 14 sections begin with the majesty and power of God, and man's call to be a humble servant. God's will for man—"the path of life"—is set forth in many passages from the Law and the Prophets. The closing section is regarding man's destiny and the ideal society that is predicted.

There is a humanist tinge faintly evident in the editor's work, but deep reverence for the powerful language and ideology of Scripture. A third of the content is from the Psalms and Isaiah, but almost all other OT books are represented. Any student of the Old Testament will be stimulated by reading the passages in Dr. Roth's arrangement, which is likely to prompt a thoughtful person to re-examine many sections of Scripture with new purpose. G. E. R.

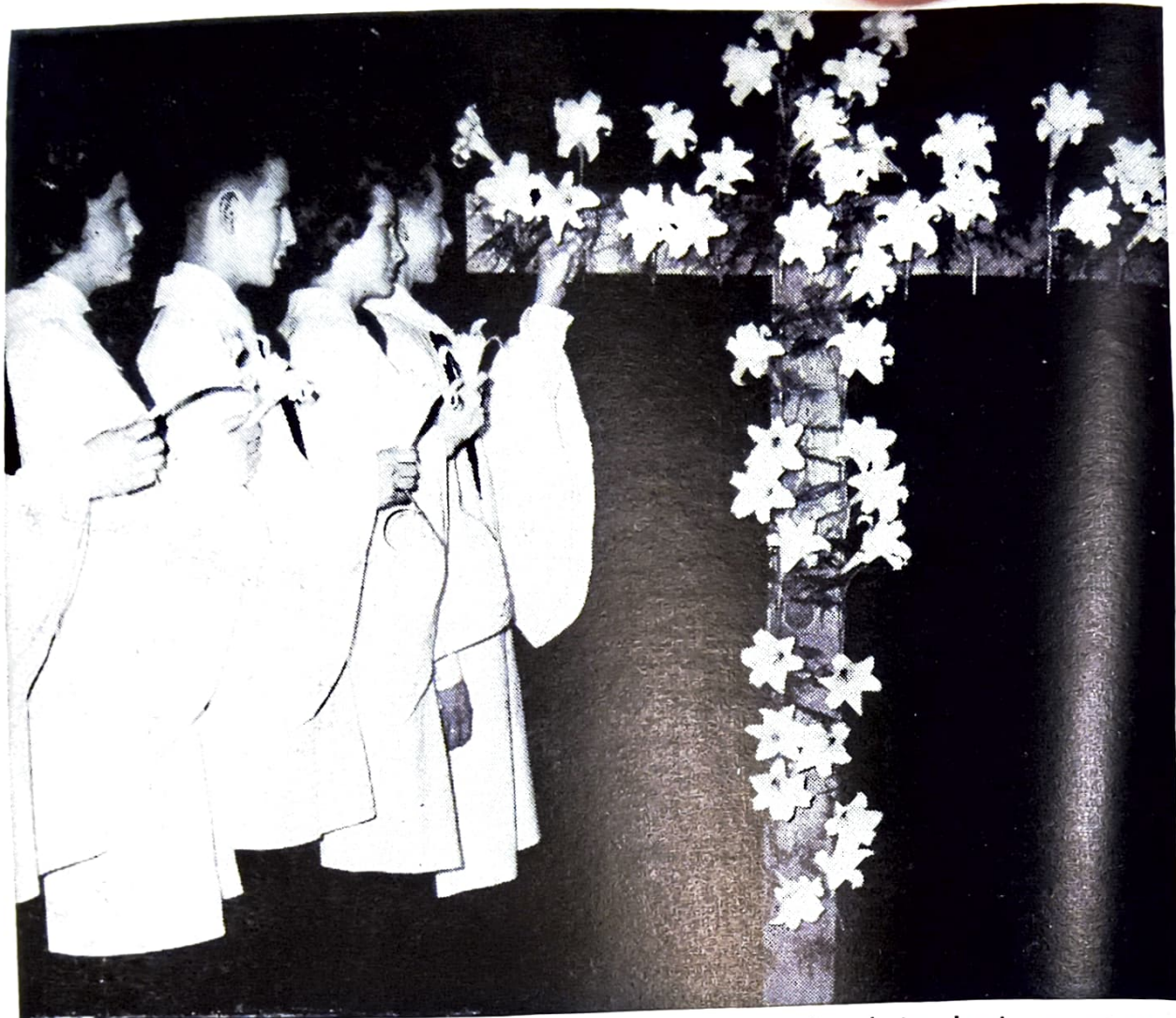
**Looking at Life.** By John Helmer Olson. Augustana Book Concern. 95 pages. \$1.75.

Dr. Olson, a pastor of the Augustana Church who died in 1953, had imagination and a wry touch. He wrote innumerable articles, poems, stories, sketches. His "Spectator" column was for years an attractive feature of *The Lutheran Companion*. Here is a good selection of the writings of this versatile clergyman.

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*Books reviewed on these pages may be purchased through the United Lutheran Publication House, Philadelphia.*





CROSS in New Hanover, Pa., church, bearing pledges of congregation during Lent, was covered with lilies and moved to church lawn for Easter sunrise service. Pledges were made by adults of congregation and Sunday school pupils, placed in sealed envelopes and affixed to cross. They were "unsigned personal pacts between the writer and God," and ranged from resolutions to tithe to promises to mend a broken friendship. After Good Friday, pledges were burned, unopened.

## ILLINOIS

### Pastor in Jonesboro Becomes U.S. Citizen

By JOHN E. COOPERRIDER

CHICAGO—The Rev. Rudolph K. Markwald, pastor of Salem Church, Jonesboro, became a U.S. citizen officially on March 9. Born in Berlin, Pastor Markwald came to America shortly after World War II and enrolled in the Chicago Seminary in Maywood in February 1948. After graduation he accepted a call to St. Paul's Church, Nachusa, and was ordained by the Illinois Synod. He

became pastor of Salem Church last September.

St. Andrew's Church, Chicago, the Rev. George W. Wolf pastor, dedicated its new \$196,000 church edifice March 20, with President Harmon J. McGuire of the Illinois Synod as speaker. The new church, of modified Gothic design, seats 280 worshipers, with provision for an overflow congregation of 375. Besides the nave, there is an adjacent chapel, choir room and balcony, church office, and pastor's study.

A new organ was installed at a cost of \$13,000. The former church has been remodeled into study and meeting rooms.

Trinity Church, Rockford, Dr. O. Garfield



Beckstrand, and the Rev. O. Garfield Beckstrand, II, pastors, celebrated its 60th anniversary March 6, with Dr. F. Eppling Reinartz, secretary of the ULCA, as speaker.

During its history the church has sent six men into the ministry, with three more enrolled in the seminary at present. It has also supported 14 missionaries, fully supporting one and giving partial support to two at present.

St. Mark's Church, Nakomis, and St. Paul's Church, Metropolis, recently dedicated memorial chimes in memory of Mr. and Mrs. Thomas Wolters and in memory of Mrs. Helma Bietau, respectively.

Trinity Church, Macomb, dedicated a new organ March 20, and Mill Creek Church, Mill Creek, its newly decorated nave and exterior March 6.

The Rev. Ernest E. Habig, pastor of Holy Trinity Church, Chicago, spoke on the "Faith of Our Fathers" television program, and the church's choir sang on the same program, March 6 and 13. The program is aired over WGN-TV in Chicago.

The Rev. Edward A. Cooperrider, pastor of Unity Church, St. Louis, and recently elected president of the National Lutheran Council Ministerial Association of St. Louis, has announced that the first major project of the association this year will be a joint rally on Pentecost at which President Franklin Clark Fry of the ULCA will speak.

Norbert Kabat, formerly with Good Will Industries, has been appointed the new manager of the Lutheran Salvage Service in Chicago. This service, organized last year by the Lutheran Council of Greater Chicago, does work comparable to the Good Will Industries and Salvation Army.

Donald Herdman, member of First Church, Freeport, and president of the Northern District of the Luther League of Illinois, was recently awarded the Pro Deo et Patri Award in scouting. He plans to enter Carthage College and prepare for the ministry.

The Rev. J. Stephen Bremer, assistant pastor at Glenwood Church, Toledo, Ohio, has resigned this position to become pastor of St. Mark's Church, Chicago, May 1.

April 27, 1955

## INDIANA

# Indiana Synod to Elect New President in May

By ROBERT H. HEINE

FORT WAYNE—Dr. F. M. Hanes, president of the Indiana Synod, has accepted a call to become the superintendent of the Mulberry Lutheran Home for the Aged at Mulberry, Indiana, effective at the completion of his term of office as synod president, Aug. 1.

Dr. Hanes was elected president of the synod in 1946 in Indianapolis, and was re-elected in 1949 and 1952. During his nine years in office, six congregations have been organized in the synod, and two more are in process of organization. The development of Camp Lutherwald, the Lutheran Student Center at Purdue University, the addition to the Mulberry Home, and the purchase of the synodical parsonage have taken place under his leadership.

Election of a new synod president will be one of the main items of business at the synod convention, May 9-11, at Trinity Church, Terre Haute. Pastor Christian Berg, director of Hilfswerk in West Berlin, will speak at a fellowship banquet to be held in the Student Union of the Indiana State Teachers' College.

The Indiana Synod office has moved to Room 800 in the Underwriters Building in Indianapolis.

CONGREGATIONS: Bethany Church, Indianapolis, Dr. C. J. Rockey pastor, has purchased additional property and redecorated the church building . . . Our Saviour Church, Fort Wayne, the Rev. Wm. L. Pifer pastor, has converted the former parsonage, adjacent to the church, into a parish house to provide five classrooms and a children's chapel . . . St. Paul's Church, Madison, the Rev. Richard Howard pastor, has completely remodeled and redecorated its 120-year-old building . . . First Church, Hammond, the Rev. Edward D. Driscoll pastor, has launched an appeal for \$110,000 for the construction of the nave of the church.



## Hartwick College Plays Host To Eastern Conference Meeting

By LUTHER S. STRALEY

ALBANY—The spring convention of the Eastern Conference was held at Hartwick College, Oneonta, April 18. Celebrant at Holy Communion service was Pastor Howard M. Walker, Oneonta. The Rev. Clayton G. Van Deusen, Albany, preached. Pastors Harold Norris of Ancram, and W. Walter Betts, Altamont, assisted in the service.

Two special items appeared on the agenda; one concerned the current \$200,000 Hartwick College campaign for a chapel and men's dormitory authorized by the last convention of synod. The other was a report on the work of the synod's special Committee on Organization. The Rev. Albert P. Schilke, Canajoharie, and Mr. Louis C. Smith of Albany are members of this committee from the Eastern Conference.

Sister Dorothy Goff began her duties on March 1 as director of Christian education of St. John's Church, Albany. She supervises the Sunday schools, Junior-Hi Luther League, Senior Luther League, Lutheran Youth Fellowship, Cradle Roll workers, weekday and vacation schools. Sister Dorothy has been relieved of secretarial work and responsibility for the adult organizations of the parish, thus allowing her to concentrate on the educational program.

A graduate of Susquehanna University and a teacher of high school mathematics before entering the diaconate in 1936, Sister Dorothy holds an M.A. degree from New York University and a Master of Religious Education degree from Biblical Seminary. She has served as an instructor in a private girls' school and at the Deaconess School in Baltimore. Her parish work includes positions as educational director in several Lutheran parishes. She served Bay Shore Church, Milwaukee, before coming to Albany. Dr. Russell S. Gaenzle is pastor of St. John's.

A \$10,000 mortgage was burned at St. Paul's Church, Rensselaer, in January. The debt had been paid in two years. The Rev. E. Dale Click, associate director of evangelism on the Board of Social Missions staff and a classmate of St. Paul's Pastor Ellis Kretschmer, preached.

St. Mark's Church, Guiderland Center, received \$500 from the estate of Margareta Fryer, and \$1,150 from the estate of Peter Crounse. Pastor G. Oliver Sands reports that the bequests will be used to install a new heating system in church and parish hall.

St. John's Church, Canajoharie, Dr. Walter Krumwiede pastor, celebrated its 120th anniversary. Pastor Luther S. Straley of Zion Church, Athens, preached.

Pastor Paul R. Swank was honored by his congregation, St. John's Church, Poughkeepsie, on the tenth anniversary of his ordination in February. The pastor's father, Dr. Calvin P. Swank of Philadelphia, preached.

## PACIFIC SOUTHWEST

### Easter Vacation Creates Problem in Los Angeles

By HOWARD L. LOGAN

LOS ANGELES—A blue sea and sunshine on Laguna beach have created a problem for Los Angeles churches. Teen-agers released from high school for the Easter vacation have been deserting Holy Week services in churches to spend their free time on the beach.

Protestant churches have tried to meet the problem by planning ocean-side retreats in Holy Week, with youth returning to the city for Good Friday services. Trinity Church, Long Beach, provides a camp for its high-school youth for the latter part of Holy Week.

Presbyterian and Episcopal churches have urged school authorities to change the vacation schedule from the week before to the week after Easter. Francis Cardinal McIntyre of the Los Angeles Roman Catholic





**YOUNGEST MISSION** in Hawaii is St. John's Church, Lanikai, on Oahu Island. Developed by Board Missionary Franklin A. Swanson and organized Dec. 12, 1954, in the presence of Pacific Southwest Synod President Carl V. Tambert and Pastor Thomas A. Allport of Lihue Church, St. John's had charter membership of 65; 32 children in church school. Congregation meets at Seventh-Day Adventist chapel in Kailua, hopes to receive building site for own church soon.

archdiocese has addressed an appeal to parents and youngsters to improve their observance of Holy Week.

**DEVELOPMENT** of Camp Yolijsa at its new site in Oak Glen, Calif., was discussed at a special Southern Conference meeting last month at First Church, Los Angeles. Operation of the only synod-owned camp will become the responsibility of the conference beginning next year. Under chairmanship of President John G. Simmons (St. Matthew's, North Hollywood), the conference decided to ask the synod's executive committee for permission to raise money for the camp through a fund appeal. An \$80,000 appeal is planned. It should be completed by July 1 and all money should be received by the first of next year. A fund-raising firm will assist in the appeal.

Pastors of National Lutheran Council churches met at Hollywood Lutheran Church recently to listen to Dr. Charles B. Foelsch, president of the Pacific Lutheran Theological Seminary, and to the Rev. Clifton Moore, TV authority in the religious field. This was the first joint meeting of the NLC pastors in several years. The meeting opened with a Communion service.

April 27, 1955

Mrs. John B. Moose, president of the ULC Women's Missionary Society, attended the synodical WMS convention at Grace Church, Richmond. Mrs. Moose also addressed WMS women at First English Church, Los Angeles, April 17. Southern California key women for the Pacific Seminary Auxiliary met also at First Church for a conference with Dr. Charles Foelsch, president of the seminary.

**YOUTH LEADERS** from all over synod gathered in late March at First United Church, San Francisco, for their presidents' conference. With Jim Miley of Sacramento, synodical president, as chairman and the assistance of synodical adviser, Pastor Kenneth E. Hartzheim, the leaders were given a preview on new work and convention matters and specific help in their local league work.

Southern Conference Brotherhood had its spring rally at Holy Trinity Church, Inglewood, Calif. Meeting for the first time in the beautiful Inglewood Church, the Brotherhood honored its four past presidents, all leading laymen of synod, F. J. Bowman and R. R. Inslee of Glendale, Robert Cummings of Pasadena, and Gene Hoeftman of Culver City.



## PACIFIC SOUTHWEST . . .

The Lutheran Brotherhood Insurance Company's \$1,000 Scholarship Award went to Pacific Seminary Senior Bliss Bellinger. A dinner in his honor was held at San Francisco recently at which C. O. Lerus of the insurance firm made the award. Mr. Bellinger is a member of Altadena Church.

Many of the synod's laymen in Bay Area avail themselves of the School of Theology for Laymen conducted by the seminary. Sessions are held on Saturdays and the response has been encouraging. Those attending speak glowingly of the value of this project.

Typical of the problem faced by many mission congregations of the synod is that of Lakewood Church, Long Beach. It began Sunday school sessions Jan. 5, 1947, with 17 pupils. Today enrollment is over 500 and average attendance exceeds 330. To provide adequate facilities for this number is a major concern.

AMONG THE CONGREGATIONS: St. Matthew's Church, North Hollywood, dedicated enlarged quarters on April 17. Alterations have provided additional space for church, Sunday school and church offices . . . Lakewood Church, Los Angeles, recently purchased a property next to the church for future expansion . . . Church of the Foot-hills, La Canada, called Mary Haemmerle to become director of religious education. Miss Haemmerle studied at Pacific School of Religion . . . Trinity Church, Long Beach, voted to contribute \$1,000 to Faith Church, Long Beach, if Faith raises enough cash pledges to repay its remaining debt to the Board of American Missions . . . Trinity Church, Pasadena, has approved plans for a new parish house . . . United Church, Santa Ana, is engaged in a debt-reduction program, appealing for \$15,000. A new parsonage and additional Sunday school space are needed.

AMONG THE PASTORS: The Rev. Werner Jessen, after a 12-year ministry at Camas, Wash., began his pastorate at Advent Church, Los Angeles, April 1. The Rev. Lloyd E. Jacobson, former director of evan-

gelism, Board of Social Missions, assumed the pastorate of First Church, Fresno, April 1. The Rev. Neale O. Jenson has resigned as pastor of Christ Church, Downey, to become assistant pastor at Grace Church, Richmond. The Rev. M. John Fellner has resigned as pastor of St. Mark's Church, San Fernando. The Rev. E. F. Valbracht is serving as interim pastor at Calvary Church, Azusa.

## PENNSYLVANIA

### City Church Must Adjust To Changing Urban Trend

By VIGGO SWENSEN

HARRISBURG—Problems of the city churches were faced by pastors and laymen of the Harrisburg area under the guidance of six leaders at a conference on "The City Church," March 1, at St. Matthew's Lutheran Church. Sponsored by the synodical Board of Home Missions, the conference heard the appraisals of the Rev. Walter Kloetzli, National Lutheran Council; Dr. Karl S. Henry, secretary of the Division of Survey and Research of the Board of American Missions; the Rev. Alvin Butz, pastor of St. Paul's Church, Glenside; Mr. Clifton Rodgers, local consulting engineer and city planning architect; Dr. Clarence E. Zorger, superintendent of schools, Harrisburg; Dr. Martin L. Tozer, superintendent, Central Pennsylvania Synodical Home Missions.

Some of the findings of the conference are: urban church planning is a new idea because of the increasingly rapid turnover of modern population. The local Board of Education has developed a considerable "know-how" in understanding and meeting population trends and resultant problems. The Roman Catholic Church has been borrowing this "know-how." The Lutheran church, through this conference, is the first Protestant group to do so. Laymen need to realize that they as Christians are part of a dynamic, changing situation. In Harrisburg, the downtown area has many churches but



few Lutheran people. Conversely, areas of heavy Lutheran population have few churches. The laity needs to be made aware of the desirability of planning to meet the changed situation.

As church people move out, the church follows them rather than attends to the new residents. The church's lay leadership tends to reside farther from the church building than the average member and tends to become conservative and backward-looking.

Downtown churches on the average have more people around them than they had in their heyday. But they are a different and largely untouched people. Our churches are too selective, touching only the middle class, ignoring the very rich and the very poor. Harrisburg needs one downtown church, and a ring of churches around it on the growing edge. Should we merge many congregations into a "Lutheran cathedral"? No, 550 active members is an ideal size. Community-centered churches are preferable.

Councils of participating churches have been given the findings of the conference. A follow-up meeting is to be held May 12, with the pastor and one layman from each congregation.

An audience of 10,000, including a choir of 700, heard Evangelist Charles B. Templeton plead for "something more than belief in God." Dr. Templeton, who conducted a two-week crusade for Christ here last year, returned for a single service at the Farm Show Arena March 27. "In spite of many evidences of religious revival," the speaker said, "this is a day of tremendous Christian hunger—but not of Christian commitment . . . Partly the fault lies with us in the

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CHAPLAIN of Pennsylvania House of Representatives is the Rev. Harold J. Crouse who is pastor of Trinity Church, York, since 1937. Twice president of the York County Lutheran Ministerial Association, the 48-year-old ULC minister has been active in many religious and civic organizations, holds national sermon awards from the Freedoms Foundation of Valley Forge and the Spiritual Mobilization Foundation of California.

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church who have made Christianity seem dull and tedious. Today sin is attractive and goodness dull and uninteresting."

Approximately 350 Dauphin County youth heard keynoter Dr. Gordon E. Hermanson, executive director of Christian Education, Presbyterian Synod of Pennsylvania, call for the imitation of Christ in a talk entitled "All the Way with Christ in Discipline." The occasion was the annual Christian Youth Conference held in Harrisburg March 25-26.

State Senator G. Robert Watkins (R-Delaware) has written off as dead the bi-partisan Senate bill to permit Pennsylvanians to vote on the question of legalizing horse race betting. Senator Watkins, a co-sponsor of the measure, said he would move to return the bill to the Law and Order Committee of which he is chairman, and added that "as far as I'm concerned, the bill will be killed in committee."

One factor in the defeat of the race track gambling bill on March 22 was literally thousands of telegrams, letters, and personal interviews on the part of Christian people all over the state, according to the Rev. O. B. Poulson, of the Division of Social Relations, Pennsylvania Council of Churches.



April 27, 1955



# —The LUTHERAN In Every Home

## CANADA SYNOD

Saulte Ste. Marie Zion

## CENTRAL PENN. SYNOD

Aaronsburg St. Paul  
Abbottstown St. John  
Bendersville St. James  
Berwick Holy Trinity  
Boswell St. Andrew  
Carlisle St. Paul  
Clarkstown Messiah  
Clearfield St. John  
Cogan Station St. Michael  
Davidsville Benscreek  
Davidsville St. David  
Davidsville St. Thomas  
Dillsburg St. John  
Harrisburg St. Matthew  
Harrisburg St. Michael  
Jacobus Salem  
Jennerstown Christ  
Jennerstown Mt. Zion  
Jennerstown St. James  
Johnstown First  
Lebanon Zoar  
Middletown St. Peter  
Mill Creek Mt. Zion  
Montgomery St. John  
Paxtang Good Shepherd  
Rebersburg Zion  
Richfield Faith  
Rockwood St. Luke  
Shiremanstown St. John  
Spring Grove St. Paul  
Thomasville St. Paul  
Williamsport Faith  
York Shiloh

## CENTRAL STATES SYNOD

Bendena St. John  
Chappell Grace  
Columbus St. John  
Dakota City Salem  
Darrouzette St. Paul  
Emporia St. Mark  
Eureka Christ  
Hastings First St. Paul  
Homer St. Paul  
Kansas City Children's Memorial  
Lincoln Grace  
Linn St. Paul  
Omaha First English  
Pender St. Peter  
Scribner St. John  
Sedalia Trinity  
Waterville St. Mark  
Wellington St. John  
Westboro St. John  
Wichita Reformation  
Wichita St. Paul  
Wilson Excelsior

## FLORIDA SYNOD

Gainesville Our Saviour  
Hollywood St. John  
Homestead St. Andrew  
Miami St. Paul  
St. Petersburg St. Andrew  
St. Petersburg Trinity

## GEORGIA-ALABAMA SYNOD

Atlanta Emmanuel  
Atlanta Peachtree Road  
Birmingham Christ  
Birmingham Shades Valley  
Cullman Christ English  
Ebenezer Jerusalem

Huntsville St. Mark  
Marlow Miller Chapel  
Mobile St. Paul  
South Macon St. Luke

## ICELANDIC SYNOD

Cavalier United Lutheran

## ILLINOIS SYNOD

Brookfield Faith  
Canton Zion-Penn Ridge  
Carhage Trinity  
Chicago Heights Trinity  
Chicago Edgebrook  
Chicago Wicker Park  
Elmhurst Elmhurst  
Jonesboro Mill Creek  
Liberty St. Peter  
Mt. Carmel Zion  
Nokomis St. Mark  
Oak Park Good Shepherd  
Olney Trinity  
Pearl City St. John  
Pearl City St. Paul  
St. Louis St. Mark  
St. Louis Unity  
Vandelia St. James  
Virginia Grace

## INDIANA SYNOD

Albion Mt. Pleasant  
Albion St. Mark  
Auburn St. Mark  
Corydon Gethsemane  
Corydon St. Peter  
Delphi St. Matthew  
Evansville Faith  
Fort Wayne Faith  
Goshen First English  
Hoagland Antioch  
Indianapolis Ebenezer  
Indianapolis Good Shepherd  
Indianapolis Pleasant View  
Kokomo St. John  
Middlebury St. John  
Nappanee Zion  
Pershing Zion  
Portland Zion  
South Bend Bethany  
Spencerville St. Mark  
Vincennes St. Paul  
Whitestown St. Mark

## IOWA SYNOD

Council Bluffs St. John  
Davenport St. Matthew  
Eldridge Faith  
Ely St. John  
Fairfield First  
Iowa City First  
Postville St. Paul

## KENTUCKY-TENN. SYNOD

Erlanger Faith  
Louisville Third  
Nashville Holy Trinity  
Tullahoma Trinity

## MARYLAND SYNOD

Baltimore Motherhouse  
Baltimore St. Andrew  
Baltimore (Brooklyn) St. John  
Baltimore Salem  
Baltimore (City Hall Plaza) Zion  
College Park Hope  
Easton Grace  
Easton St. Paul  
East Riverdale St. John  
Lansdowne Our Saviour  
Linthicum Heights St. John

## MICHIGAN SYNOD

Allen Park St. Matthew  
Ann Arbor Trinity  
Detroit Augsburg  
Detroit Holy Communion  
Detroit Luther Memorial  
Detroit Prince of Peace  
Detroit Resurrection  
Flint Holy Trinity  
Grand Rapids Faith  
Hillsdale Trinity  
Kalamazoo Trinity  
Niles Holy Trinity  
Oak Park St. Timothy

## MINISTERIUM OF PENNA.

Allentown St. Stephen  
Bethlehem Rosemont  
Birdsboro St. Mark  
Devon St. Luke  
Dublin St. Luke  
Easton Good Shepherd  
Easton St. Andrew  
Ferndale Upper Tincum  
Folcroft St. John  
Hegins Friedens  
Hellertown Christ  
Indianland Emanuel  
Kellers Tohickon Peace  
Kellers Tohickon St. Matthew  
Kutztown Zion  
Nescopeck St. Mark  
Media Reformation  
Newark St. Paul  
North Wales St. Peter  
Perkasie Trinity  
Philadelphia Ascension  
Philadelphia Holy Spirit  
Philadelphia (Burholme) Immanuel  
Philadelphia Mediator  
Philadelphia Muhlenberg Memorial  
Philadelphia Our Saviour  
Philadelphia Reformation  
Philadelphia Salem  
Philadelphia St. Paul  
Reading St. James  
Sayre St. John  
Wapwallopen Holy Trinity  
West Chester Calvary  
Wilmington St. Mark  
Wilmington Zion  
Wyomissing Atonement

## MISSISSIPPI SYNOD

Burns Providence  
Jackson Trinity  
Starkville Faith

## NEW JERSEY SYNOD

Barneget Light Zion  
Berlin Holy Communion  
Brant Beach Holy Trinity  
Camden Christus  
Glen Rock Good Shepherd  
Gloucester Bethany  
Moorestown St. Matthew  
Oaklyn St. Mark  
Ocean City St. John  
Phillipsburg St. John  
Pleasantville Epiphany  
Ramsey Redeemer  
Red Bank Holy Trinity  
River Edge Grace  
Trenton St. Mark  
Trenton The Saviour  
Trenton Trinity  
Union Christ



# In These Congregations in 1955—

Wildwood Holy Trinity  
Woodbury St. John

## NEW YORK SYNOD

Babylon First  
Bay Shore St. Luke  
Bellerose Holy Trinity  
Blasdell First  
Brooklyn St. Jacobi—St. James  
Buffalo First Redeemer  
Byram St. Paul  
Cold Springs St. Mark  
East Schodack Evangelical  
Elma St. John  
Elmsford St. Mark  
Grand Island St. Timothy  
Jamaica Good Shepherd  
Kenmore St. Mark  
Lancaster St. Paul  
Lewiston Messiah  
Liverpool Christ  
Manorton St. John  
New York City St. Peter  
North Syracuse Luther Memorial  
Schenectady Messiah  
Scotia Good Shepherd  
Shelton Trinity  
Southington First  
Syracuse Redeemer  
Utica Zion  
Wantagh Christ  
West Camp St. Paul  
Woodhaven St. Luke

## NORTH CAROLINA SYNOD

Albemarle First  
Belmont Holy Comforter  
Brevard Good Shepherd  
Charlotte St. Luke  
Cherryville St. John  
Claremont Mt. Calvary  
Concord Calvary  
Fayetteville St. James  
Grante Quarry Christiana  
Hickory St. Andrew  
Hickory St. Timothy  
Jacksonville Our Saviour  
Kannapolis St. Enoch  
King's Mountain St. Matthew  
Kure Beach Kure Memorial  
Lincolnton Cedar Grove  
Lincolnton Daniel  
Monroe St. Luke  
Newton Grace  
Newton St. James  
North Wilkesboro Atonement  
Rocky Mt. Trinity  
Statesville St. John  
Thomasville Grace  
Troutman Holy Trinity

## NORTHWEST SYNOD

Baraboo St. Paul  
Bathgate Emmanuel  
Cedarburg Advent  
Milwaukee Fox Point  
Milwaukee Redeemer  
Minneapolis Calvary of Cahill  
Minneapolis Epiphany  
Poynette Bethel  
Sheboygan First

## NOVA SCOTIA SYNOD

Dartmouth Our Saviour

## OHIO SYNOD

Acme Jerusalem  
Akron St. Paul

Ashland Trinity  
Bowling Green St. Mark  
Brookville Trinity  
Canton Zion  
Carey Christ  
Cincinnati Good Shepherd  
Cincinnati Norwood  
Cincinnati Walnut Hills  
Cleveland Messiah  
Cleveland Heights First  
Columbus First  
Convoy Bethlehem  
Cuyahoga Falls St. Luke  
Dayton Messiah  
Dayton North Riverdale  
Dayton St. John  
Dayton Second Trinity  
Defiance Christ  
Defiance Zion

Dover Grace  
Doylestown St. Michael  
Doylestown Zion  
East Canton St. John  
East Cleveland Calvary  
Fairborn St. Mark  
Greenford Lutheran  
Greenville Zion-Wakefield  
Hicksville St. John  
Holgate St. Peter  
Houtville Emmanuel  
Jeromesville Stone  
Lancaster St. Peter  
Leesville St. John  
Leipsic St. John  
London St. John  
Lorain First

Lorain Good Shepherd  
Lordstown Lordstown  
Loyal Oak Trinity  
Mansfield First  
Mansfield Holy Trinity  
Mansfield St. Mark  
Mansfield St. Paul  
Magnolia Trinity  
Middle Point Trinity  
Middletown Zion  
Minerva St. Paul  
North Baltimore St. Luke  
New Philadelphia Emmanuel  
North Canton St. Jacob  
Oakland Clay Memorial  
Ohio City St. John  
Orrville Augsburg  
Paulding St. Paul  
Rows Pleasant Valley  
Shanesville Lutheran  
Shanesville Zion  
Shelby First  
Shelby St. Peter  
Smithville East Union  
Smithville St. Paul  
Springfield First  
Springfield Second  
Springfield Fourth  
Springfield Fifth  
Springfield Auburn  
Springfield Bethel  
Springfield Grace  
Springfield St. Luke  
Springfield St. Paul  
Stone Creek Mt. Zion  
Stone Creek Salem  
Stone Creek St. John  
Stone Creek (Burkhart) St. John  
Stone Creek Zion  
Stony Ridge St. John  
Sylvania Olivet

Tiro Loss Creek  
Toledo Augsburg  
Toledo Christ  
Toledo Glenwood  
Toledo Holy Trinity  
Toledo St. Luke  
Unionville St. John  
Vandalia St. John  
Van Wert St. Mark  
Versailles Friedens  
Versailles Trinity  
Wadsworth Grace  
Wadsworth Zion  
Warren St. Paul  
Washingtonville Trinity  
Youngstown St. Luke  
Zanesville St. John

## PACIFIC SYNOD

Boise Redeemer  
Everett Trinity  
Juneau Resurrection  
McMinnville Trinity  
Pocatello Good Shepherd  
Portland Holy Trinity  
Salem Good Shepherd  
Salem St. Mark  
Seaside Our Saviour  
Seattle St. Mark  
Sitka Lutheran  
Spokane St. Luke  
Sunnyside Our Saviour  
Tucuma Redeemer  
Vancouver Immanuel

## PACIFIC SOUTHWEST SYNOD

Alhambra Grace  
Alhambra Our Saviour  
Culver City Grace  
Glendale First  
Honolulu Pearl Harbor  
Honolulu St. Paul  
La Canada Church of Foothills  
Lakewood Mt. Olivet  
Lanikai St. John  
Las Vegas Reformation  
Long Beach Trinity  
Orinda Shepherd of the Hills  
Pasadena Trinity  
San Diego Christ  
Santa Cruz St. Stephen  
West Covina Our Saviour  
Yuma Faith

## PITTSBURGH SYNOD

Butler First  
Erie Hope  
Erie Redeemer  
Freeport Trinity  
Industry Ohio View  
Knox Mt. Zion  
McKeesport Calvary  
McKeesport St. John  
New Kensington Bethesda  
Pittsburgh Hope  
Pittsburgh Mt. Lebanon  
Ross Township Christ  
Ruffs Dale St. Matthew  
St. Petersburg Salem  
Trafford St. Mark  
West Newton Christ

Continued on next page



## Contemporary-Style Church Will Be Built in Perkasio

By WILLIAM COLEY ROEGER

NORRISTOWN—A step forward was taken recently by St. Andrew's Church, Perkasio, when the congregation voted to build a church. Although the congregation was founded in 1866, this will be the first time that the congregation will have a church of its own, for St. Andrew's is a "Union Church," sharing the use of its present building with an Evangelical and Reformed congregation.

Plans for the new edifice, designed by T. Norman Mansell of Philadelphia, won third prize in 1954 from the American Guild of Church Architects. The church is of contemporary design. It has great glass doors offering the worshipers a clear view of the altar, and a huge cross on the facade, arranged with backlighting. The contract for construction was awarded to Warren B. Zern who built Grace Church, Pottstown, last year.

Ground will be broken this month and completion of construction is scheduled for May 1956. Cost of the building is estimated at \$335,000 of which \$150,000 will be provided through a mortgage or bond issue loan. The church will seat 300 in the nave, 40 in the choir loft. It will include an educational building.

ANNUAL CONVENTION of the Norristown

Conference Luther League was held in St. Peter's Church, Hilltown, as part of the 150th anniversary celebration of that congregation. St. Peter's marked the anniversary by increasing its benevolent giving 34.7 per cent, its attendance by 12.6 per cent, and its Sunday school enrollment by 27.

The Conference Brotherhood scheduled its spring rally at St. John's Church, Quakertown, on April 29. Dr. G. Elson Ruff, editor of THE LUTHERAN, was the speaker.

Grace Church, Pottstown, had raised close to \$216,000 in an eight-week appeal in 1952 to build the new church it dedicated last year. Last month another appeal was launched to erase a \$150,000 mortgage. In one week campaign workers secured pledges of \$184,857. Members pledged an average of \$502—\$15 more than the average pledge in the former campaign.

Pledges are payable over a period of five years. Pastor Edgar S. Brown predicts the amount pledged will make it possible to pay off the debt in five years. By that time a new fellowship hall may be added, he says.

The Norristown Conference is one of the four conferences in the Ministerium of Pennsylvania taking part in the special "Sector Project for Stewardship" this year, and plans were made at dinner meetings for church councilmen at the parish houses of Little Zion Church, Indianfield, and the new Hanover Church. Speaker at both meetings was Chester A. Myrom of the Lutheran Laymen's Movement.

The Lutheran Laymen's Movement is conducting a capital funds campaign under the

## The LUTHERAN In Every Home . . .

Continued from page 41

### ROCKY MT. SYNOD

Denver Messiah  
Pueblo Hope

### SOUTH CAROLINA SYNOD

Cayce Transfiguration  
Charleston Messiah  
Clinton St. John  
Columbia Christ  
Leesville Wittenberg  
North Augusta Holy Trinity  
Swansea Good Shepherd  
Swansea Sandy Run  
Waltherboro Good Shepherd

### TEXAS & LOUISIANA SYNOD

Garland Reformation  
Grand Prairie St. John  
Lake Charles St. Paul

### VIRGINIA SYNOD

Blountville Zion  
Charlottesville St. Mark  
Hampton St. Paul  
Knoxville Messiah  
Madison Mt. Nebo  
Norfolk St. John  
Oak Ridge Grace  
Petersburg Our Redeemer  
Pulaski Woman's Memorial

### WARTBURG SYNOD

Arenzville St. Peter  
Baroda St. John  
Bluff Spring St. John

### WESTERN CANADA SYNOD

Meadow Lake St. John  
Tisdale Christ

### WEST VIRGINIA SYNOD

Bittering Emmanuel  
Clarksburg St. Mark  
New Haven St. Paul  
St. Albans Grace  
Wheeling First



direction of Mr. Edmund Foehl for Christ Church, Tinicum, which recently voted to build a parish house. This is the first such campaign conducted by the LLM in this section.

Three-hour services on Good Friday were held in Emmanuel Church, Pottstown, and Trinity, Norristown. All Lutheran pastors co-operated. The Lutheran churches of Pottstown also co-operated in the sponsorship of the "United Lutheran Hour" series over the local radio station.

INCREASING ATTENDANCE, particularly in the children's division of the church school at St. Paul's Church, Red Hill, has required renovations to provide more classroom space . . . Mrs. W. Theodore Benze, a missionary on leave from India, was the speaker at the annual thank-offering service at St. Michael's Church, Sellersville.

Members of the North Penn Lutheran Pastoral Association recently visited the Pennhurst State School near Royersford as part of their program of study of welfare problems.

## **Sculptor's Sons to Complete**

### **Wittenberg College Project**

PHILADELPHIA—When Louis G. Milione, world-famous sculptor, died recently in a Philadelphia hospital, he left half-finished the job he had undertaken at Wittenberg College, Springfield, Ohio.

But two sons of Mr. Milione will carry on and complete the task—the carving of six huge stone figures for the chapel-library now under construction at Wittenberg.

The offices of T. Norman Mansell, Philadelphia architect who designed the chapel-library, have disclosed that the agreement drawn up to commission Mr. Milione's services will be changed to place the project in the hands of the sons, A. Regis Milione and Viviano C. Milione, who have worked 20 years and eight years, respectively, for their father, and have been engaged with him in the Wittenberg job. A spokesman for the architect said the sons are well trained, and should be able to finish the work within the

time limit specified by the contract.

Two of the six stone figures—nine feet in height—were finished at the time of Mr. Milione's death; the rest are "roughed in."

Louis G. Milione was a native of Italy, but had lived in Philadelphia for 60 years. He was reportedly one of only half a dozen living sculptors who carve their own stone.

## **Erie Home for Aged Will Get New Section**

By LUTHER E. FACKLER

PITTSBURGH—The Lutheran Home for the Aged, Erie, will undergo an expansion costing some \$200,000. The program, which has Community Chest approval, will provide in the new section 14 additional residence rooms, a modernized kitchen and heating plant, new dining-room, recreational-handicraft facilities, an infirmary for men. The chapel, a memorial to Dr. Gustave A. Benze, who founded the home and presided over the board for 37 years, will arise in the courtyard linked to the new section.

Thiel College dramatics department, un-

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### **PINKING SHEARS**

Only \$1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1704 West Farwell Ave., Chicago 26.

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### **WANTED CASEWORKER**

Trained. Temporary care nursery program, multiple-function agency. Retirement plan and social security. Salary open. Write AUGUSTANA NURSERY, 400 West Dickens Avenue, Chicago, Illinois.

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### **WANTED EXECUTIVE DIRECTOR**

Children's casework service affiliated Council of Churches. Responsibilities include directing religiously oriented casework, volunteer Big Brother and Sister program; chaplaincy work in children's institutions, and overall administration. Must be ordained clergyman with demonstrated executive ability, maturity and capacity for working with board. Liberal salary. Church Youth Service, 1025 E. Forest Avenue, Detroit 7, Michigan.



## PA.: PITTSBURGH . . .

der the direction of V. Spencer Goodreds, was host to 300 high school delegates to the Dramatics Arts conference for Western Pennsylvania . . . In recognition of National Christian College Day, students, alumni, and faculty members spoke in many of the churches throughout the synod.

Thiel College and Holy Trinity Church, Greenville, were among the many institutions to receive bequests in the will of the

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Boarding and Day School for Girls.  
Pre-School through High School

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Sister Lydia Fischer

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### Historical St. John's

81 Christopher Street

"The Lutheran Church in Greenwich Village" extends a warm welcome to visitors in New York City

Sunday School, 9:30 A.M.; Worship Service, 11 A.M.

Fred P. Eckhardt, Pastor

### Coming to New York

Visit New Rochelle

An ideal place to live



### Holy Trinity Lutheran Church

Walter C. Hanning, Pastor



### IN MIAMI

"Air Conditioned"

### St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida

Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.

Sunday School 9:30 A.M.

late Frank C. Gibson. Since the amount of money left by Mr. Gibson was greatly in excess of that needed to satisfy the individual bequests, it seems likely that each beneficiary will receive almost twice as much as stipulated. Thiel will probably receive between \$35,000 and \$50,000 and Holy Trinity around \$18,000.

Easter morning drive-in worship services for the Pittsburgh district sick, lame, and blind were held in three outdoor theaters. Sponsored by the Jaycees and the Associated Drive-In Theaters, the services were held in various parts of the county.

The Ohio River steel town of Aliquippa, through the co-operation of 24 groups—churches and civic and service organizations—arranged the production of the Passion Play during Holy Week. Three hundred fifty persons participated in the production, using ancient passion hymns and the text of the Scriptures to convey the meaning of Holy Week.

The second annual choral festival for the synod will be held May 22, on the Thiel campus. Last year nearly 750 choir members and 400 additional guests attended the festival. The sessions will include discussions on liturgical performance, rehearsal of the choral union choir, and an evening devoted to the concert which will present seven choral numbers.

A fraternity, believed to be the first of its kind, has been formed by pre-theological students at the University of Pittsburgh. The group which was formed two years ago with a membership of 20 has been named Pi Theta and now numbers 50. Plans are afoot for organizing chapters throughout the country.

## Community Action Urged For Attack on Alcoholism

By PAUL LEVI FOULK

YORK—Two hundred civic leaders from the courts, churches, schools, and industries of this community got together on March 22 for a five-hour workshop to study the problem of alcoholism. It was the first

The Lutheran



meeting of this type in Pennsylvania, said The York Gazette and Daily.

Alcoholism is a disease which the community may remedy by well-planned treatment, it was asserted. The institute was organized by the Committee on Alcoholism of York County Council of Social Agencies, headed by county prison physician Dr. Milton H. Cohen.

The community must be educated regarding the nature of alcoholism, said Judge Walter I. Anderson. "The more people know about the disease, the sooner they will take action to attack it."

Alcoholics Anonymous was given credit for the most effective methods of treatment. This agency's services should be used fully by all community groups, it was recommended. Clergymen have not been highly useful in dealing with the problem, said the Rev. Clifford Earle, Presbyterian social action secretary. Some ministers have the idea that they should hold a special position from which they can sit in judgment on other people, he said. Preachers should get off their pedestals and get down where people live.

Police officials said there is not much they can do for drunks whom they arrest until some place besides jail is provided for treatment of alcoholics. A long-range attack on the problem will be expensive, it was emphasized, but will save the community large sums.

There are not enough ministers to supply Lutheran mission congregations being organized in America, Prof. Francis E. Reinberger of Gettysburg Seminary told the Women's League of Gettysburg College, York Chapter, at a recent meeting. "A new United Lutheran mission opens every six days," he said, "but we do not have enough pastors to man them." Gettysburg Seminary will graduate 40 men in May, Prof. Reinberger announced.

VACATION SCHOOL WORKSHOPS are planned for the York Conference in May. Preparatory training sessions for local leaders are sponsored by the ULC Board of Parish Education in Harrisburg, April 26. Workshops

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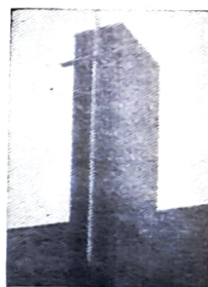
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will be held May 2 at St. Matthew's, York, May 4 at Christ Church, Dallastown, and May 10 at St. Mark's, Hanover.

St. John's Church, Abbottstown, the Rev. Lester J. Karschner pastor, dedicated its \$52,500 church school building March 13. Central Pennsylvania Synod President Dwight F. Putman spoke . . . Salem Union Church (Lutheran and Reformed), Dover, laid the cornerstone of its new building March 20. Speakers were Dr. Jacob M. Myers, Gettysburg Seminary, Dr. R. W. Limbert and Dr. James W. Moyer . . . Cornerstone of the \$268,000 Holtzschwamm (Paradise) Union Church was laid March 27. Attending were ULC Pastors Arthur E. M. Yeagy of Harrisburg, George A. Clark and Irvin M. Lau of York, Reformed Pastor J. Keller Brantley, and Dr. Howard Sheely.

Pastor John W. Anderson, missionary to Liberia, will receive one-third of his sup-

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## Calendar of Synod Conventions APRIL

- 25-28 SOUTH CAROLINA. St. John's, Spartanburg  
25-28 NORTH CAROLINA. St. Paul's, Wilmington  
26-27 KENTUCKY-TENNESSEE. Memorial Church, Louisville  
26-29 VIRGINIA. Holy Trinity, Lynchburg

## MAY

- 3- 5 MISSISSIPPI. Trinity Church, Jackson  
5- 8 NOVA SCOTIA. St. John's, Mahone Bay  
9-11 FLORIDA. Good Shepherd Church, Tampa  
9-11 MICHIGAN. Christ Church, Detroit  
9-11 INDIANA. Trinity Church, Terre Haute  
10-11 ROCKY MOUNTAIN. St. Timothy's Church, Albuquerque, N. M.  
10-12 CENTRAL STATES. Kountze Memorial Church, Omaha, Nebr.  
15-18 WEST VIRGINIA. Jackson's Mill  
16-18 IOWA. St. Luke's Church, Sioux City  
16-18 OHIO. St. Paul's Church, Newark  
16-19 PACIFIC. St. Paul's, Spokane, Wash.

port from St. Matthew's, York, of which Mrs. Anderson is a member.

More than 500 attended the annual confirmation rally in York March 27. Speaker was the Rev. Herman G. Stuempfle, Gettysburg.

## —CHANGES OF PASTORATE—

### PITTSBURGH

TROUT, PAUL J. From Mt. Olivet Church, Pittsburgh. To St. Paul's Church, Monessen.

### VIRGINIA

LINEBARGER, L. L. From Glade Creek parish, Blue Ridge. To Timberville parish.  
SCHUMANN, HENRY M. From St. Paul's Church, West Camp, N. Y. To Advent Church, Arlington.

## —DECEASED—

WIRT ADDISON DRIES, aged 80, died in Reading, Pa., April 2. He was born in 1875, graduated from Muhlenberg College and the Philadelphia Seminary. He was or-

April 27, 1955

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dained by the Ministerium of Pennsylvania in 1908 and he began his ministry at Zion Church, Girardville. Other parishes served were: Wolfs Cross Road, 1911; Plainfield, 1914; Mahoning, 1919; Strausstown parish of six churches, 1927. He remained 20 years in the last parish, retiring in 1947.

He is survived by his wife, Estella F. (Weidner) Dries; three sons, the Rev. John C., pastor of Christ Church, Wantagh, N. Y.; Paul L., Allentown; David C., Hellertown; one daughter, Mary E., wife of Francis L. Ross, Carlisle. Two sisters and a brother also survive.

A funeral service was held in Trinity Church, Reading, April 6, by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, assisted by Trinity's pastor, Dr. Gunnar Knudsen.

**DR. WILLIAM HENRY FELDMANN** died April 7 in York, Pa., at age 83. He retired from the ministry in 1953 after serving churches in New York and Pennsylvania.

He was graduated in 1895 from Gettysburg College, in 1898 from Gettysburg Seminary, and engaged in graduate study at Leipzig and Erlangen. He served a year as chaplain of the Pennsylvania House of Representatives.

Dr. Feldmann began his ministry in the

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Church of Our Saviour, New York City. From 1914 to 1931 he was pastor of Union Church, York, and then served Calvary Church, Dover, until his retirement.

Surviving besides his wife are three sons: Dr. Robert L. Feldmann and T. Frederick Feldmann of York, and Edward H. Feldmann, New Rochelle, N. Y. The funeral service was conducted April 9 at Union Church, York, by Pastor Paul L. Reaser. Burial was in Mount Zion cemetery.

AMANDA L. LAU, widow of the Rev. Jeremiah B. Lau, died March 28 in a convalescing home in Baltimore, to which she had been removed from her home in East Berlin, Pa., about three years ago. She was 86. Her husband served churches in Pennsylvania, New York, and Maryland. He died in 1937, only a few months after his retirement from the active ministry.

Mrs. Lau was a daughter of the late Joseph and Susan Sowers Leib. She is survived by a daughter, Mrs. Cordt Goldeisen, and a son, J. Lavere Lau, both of Baltimore, and three grandchildren. The funeral service was conducted by Pastor L. J. Karschner of Trinity Church, East Berlin, Pa., on March 31.

LAURA B. POTTS, 81, widow of the Rev. Edward M. Potts, died March 23 in Orrville, Ohio, after a long illness.

Mrs. Potts was born in 1873 in Baltic, Ohio, and was married in 1898 to Pastor Potts who died in 1951.

She served with her husband at Stone Creek, Middlepoint, Lewisburg, Toledo, Wapakoneta, Coruna, Indiana, Holgate, Tiro and Upper Sandusky. They retired in 1932 and had lived in Orrville since.

She was the first president of the District Synod's Women's Missionary Society, organized in 1901.

Surviving are a daughter, Nellita Margaret of Orrville, and a son, Luther A., of Florida.

Services were held March 26 by Pastor Edward A. Bary of Augsburg Church, Orrville, and President George W. Miley. Interment was at Orrville.

April 27, 1955

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# IN CONCLUSION . . . . .

THE HIGH COST of political compromise can clearly be seen in the Dulles-Corsi controversy still echoing in Washington. The Secretary of State finds himself unwillingly cast in the melodramatic role of a church-going banker who nevertheless evicts the poor widow from her home, saying "I must protect my depositors."

Mr. Dulles, let it be said at once, has brought idealism and a sense of high purpose into his office. On a top diplomatic level he has worked with zeal to build a framework for world understanding. In a real sense, he has been a great architect for peace.

But no lofty achievements of the secretary's office are effective unless they have the support of Congress. Treaties must be ratified by the Senate. The cost of carrying out international commitments must be provided for through financial legislation in the House. To get support for his program, the Secretary of State has to win senators and influence congressmen.

Some key figures in Congress place a high price on their support. In the case of Senator McCarthy, the price was the appointment of Scott McLeod to a high post in the State Department. In the case of Representative Walter, the price was the dismissal of Edward Corsi. Both McLeod and Corsi were concerned with the refugee program. McLeod has been called the "bottleneck" that has prevented its effective operation. Corsi was appointed to "make it work."

IT'S EASY TO SEE and sympathize with the dilemma in which Secretary Dulles must find himself. The choice lies between a few thousand pitiful refugees, on the one hand, and the chance of world peace in our generation on the other.

Actually, there is no choice. If war comes, we'll all be refugees—if we're still able to move. So Mr. Dulles, however much it may hurt, has to play along with those who have the power either to implement or to wreck the program for peace to which he is dedicated.

Political scheming in Washington isn't only a problem for the politicians. It has a rather immediate effect upon the lives of us all. In the present case, it seems to insure continuance of the refugee problem for some time to come. A small number of those in DP camps are being resettled in Canada, in South America, and in some other areas. But the main body now has little hope of getting out of its present state. In time, the DPs may be absorbed into the economy of West Germany or other countries. Meanwhile, they require our continued help through gifts to Lutheran World Action, Lutheran World Relief and similar agencies. And in that way, a State Department personnel problem falls right into our own laps.

ANOTHER EFFECT is the increasing difficulty of getting the best men into government positions. Any honest man who runs for office or is appointed to an administrative post must expect to be slandered, to face insecurity or dismissal, to be compelled to compromise his highest ideals. This applies in the current case not only to Mr. Corsi, but to Secretary Dulles. We can be grateful that there are men of high caliber who are able to keep their heads in the face of hotheaded attacks and whose devotion to duty hardens them against personal abuse. But we ought to be ashamed that our political set-up makes this sort of thing necessary.

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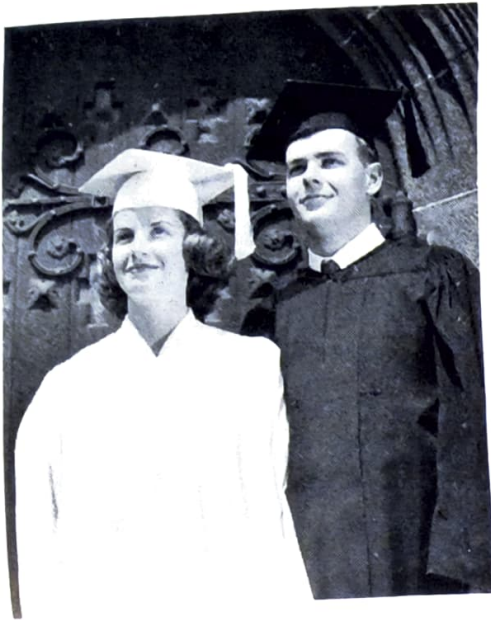
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