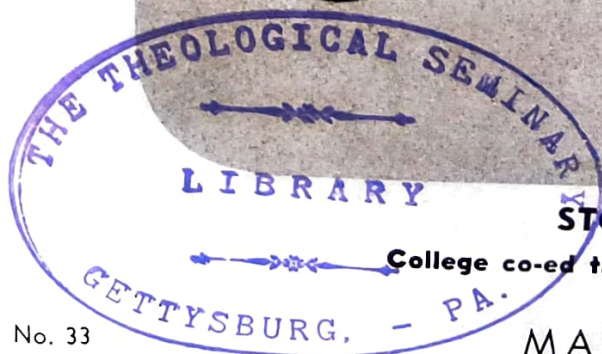


The LUTHERAN



STORY HOUR

College co-ed tries new teaching method

Vol. 37, No. 33

MAY 18, 1955

10 CENTS



Sermons Unlimited

THREE SERMONS were preached in our church this morning. One I delivered—about using God's Word as a help in making our decisions. The other two were short sermons, not preached from the pulpit. But both were fully as important as mine.

"PASTOR, I HAVE to tell you what Debbie did," a young mother said to me before the service. If you had looked close, you would have seen that stars were dancing in her eyes. Her daughter is not yet three years old. As she fastened her choir robe she continued, "Last night Debbie knelt to say her prayers. I tucked the blanket around her afterward and said 'Jesus will watch over you tonight.' Then Debbie sat straight up in

bed and looking up, said 'Hi, Jesus!' Without another word she slipped under the covers and went to sleep."

AFTER THE SERVICE a woman said to me, "My nephew wrote from Florida that he can get everything he needs from the camp P.X. As I sat in church this morning I looked at the altar hanging. I know the letters on it are not P.X.—they are really the Greek Chi and Rho and they represent Christ. But he is also like a P.X. We can get everything we need from him. And I'm going to write to my nephew and tell him so."

Three sermons . . . I had preached one from the pulpit, but the others came out of the lives of people themselves.

—R. L. HAMILTON



The LUTHERAN

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldshiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt.D., John George Kurzenknebe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul E. Valentinier.
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COVER PICTURE. Experience with her Sunday school class at Resurrection Church, Detroit, led Wittenberg honor student Cynthia Graves to write and illustrate a book for children about a green apple whose seeds produced an orchard. Marty and Jean Maurice are attentive listeners.

THE CHURCH IN THE NEWS

China relaxes on missionaries

As U.S. and Red Chinese diplomats got ready to discuss ways of avoiding a hot war in the Formosa Strait, one urgent U.S. request was that 15 American air-men and 29 civilians be released from Chinese prisons.

The Chinese made a good-will gesture last week. They said the prisoners will be permitted to receive two gift packages monthly from their families in America. Packages will be flown to Hong Kong and delivered to the Communists at the Red China border. First packages go in May 15.

One of the civilian prisoners is a United Lutheran missionary, Paul J. Mackensen. He was arrested in Tsingtao 38 months ago. Until last Oct. 26 no word had come directly from him. On that date his parents in Baltimore received a letter saying that "I am well and sound of body, mind, and spirit." A second letter arrived in March, stating that "there has been no appreciable change since my first letter."

Chicago asks for priest's freedom

Thirty-five thousand Chicago parochial school pupils wrote to President Eisenhower asking that he demand the release of a Roman Catholic priest, the Rev. Harold W. Rigney, from a Chinese jail. The priest's mother, Mrs. Addie Rigney, made the first airplane trip of her life, coming to Washington to appeal to Illinois congressmen on behalf of her son.

Father Rigney has been imprisoned since 1951. A campaign for his release was promoted by Chicago's Back of the Yards Council, representing Chicago's south side where Father Rigney was raised.

Illinois legislators responded by introducing bills in Congress urging that the priest be freed. Senator Paul Douglas said it is his "strong conviction that we should not sit down in any conference with the Chinese Communists until, as a prior condition, they have released all military persons and civilians whom they hold, including Father Rigney." The *Chicago Sun-Times* cabled Chinese Premier Chou En-lai asking for "generous consideration" of Father Rigney.

Twenty Roman Catholic missionaries—none of them American—were sent home from China by the Reds in recent weeks. Fifteen of the 29 American civilians in Chinese jails are Roman Catholic priests.

Nolde makes peace proposal

A way to promise Red China that it will some day have a seat in the United Nations was proposed this month by Dr. O. Frederick Nolde. UN membership should be open to every nation, he said. This may require a change in the UN charter. Also it may be necessary to have two Chinese governments—the Reds and the Nationalists—in the UN.

Dr. Nolde is director of the Commission of the Churches on International Affairs. He spoke this month at the United States Conference for the World Council of Churches.

Negotiation between the U.S. and Red China for a cease-fire in the Formosa Strait should begin promptly, Dr. Nolde advised. He thought the U.S. could agree to the surrender of the Quemoy and Matsu islands to Red China since their nearness to the China mainland makes them the "natural possession of the government there in power." The



DR. O. FREDERICK NOLDE
Wants negotiation with China

UN should place "peace observers" in the Formosa area to watch for violations of the truce.

Recommendation on who shall govern Formosa, said Dr. Nolde, should be made by a nonpartisan agency, probably operating under the UN.

Conferences want Augustana-ULC talks

Augustana Lutherans at their conference conventions this spring said they want to look into the merger proposal made to their church by the United Lutheran Church. Ten of the 13 conferences, including 90 per cent of Augustana's 500,000 members, favored consideration of the ULC invitation.

One conference, Iowa, voted 50 to 31 for resuming negotiations with four Lutheran denominations now planning to merge. The Canada Conference said it wants a merger of Lutherans of Canada.

The Superior Conference decided to make no recommendation on merger.

Action by the Augustana Church is expected in mid-June at a convention which will consider the ULC invitation to "enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein."

Ask for Sunday closing

Furniture stores and automobile dealers in Illinois would prefer not to do business on Sunday, they informed the state legislature. "Sales people resent working on Sunday," said C. J. McCorkle of the Chicago Auto Trade Association. "The only thing that keeps dealers open is the competition. I think we do all the business that needs to be done in six days."

Until 18 months ago, said Norval P. Trimborn of the Chicago Retail Furniture Association, "only about 5 per cent of the city's furniture dealers were open on Sunday. Now about 30 per cent are open. It's spreading like prairie fire."

A bill pending in the legislature would require Sunday closing of most stores.

Most Colorado automobile salesrooms and lots will close on Sunday according to a bill enacted in April by the state legislature. In Washington, D. C., the Merchants and Manufacturers Association said they "would receive sympathetically" an act of Congress requiring Sunday closing.

Tryouts for the ministry

There may be many bright college graduates who are half-way interested in becoming ministers. The American Association of Theological Schools has a theory that some of them might decide to complete their training for the ministry if they spend one year in a seminary

before committing themselves definitely. The Rockefeller family is willing to risk \$100,000 a year in testing the theory.

This month 47 young men were awarded scholarships for 1955-56. If they decide to continue theological study after the first year, they will pay their own way.

"No church has been attracting as much first-rate ability into its ministerial ranks as it could profitably use," said Dr. Nathan M. Pusey, president of the Association of Theological Schools (and president of Harvard University). He said the ministry might be "challenging and rewarding to many more first-rate college graduates than have, in recent generations, been inclined to give it serious thought."

A year of theological study won't be wasted, even if some of the scholarship winners decide to drop out of seminary next spring. "Regardless of what career they ultimately elect, their experience will contribute to the religious strength of the country," said Dr. Pusey.

Pray to avoid strikes

Deadlines for new contracts between the United Auto Workers and the biggest motor companies—Ford and General Motors—were coming close. There was talk of strikes if the companies refuse to guarantee an annual wage.

"The most important thing all of us can do is to pray for those who are so closely involved," said Bishop Richard S. Emrich of the Protestant Episcopal diocese of Michigan. To all congregations in the diocese the bishop sent a prayer. "Almighty God, the Father of all, who has bound together the lives of men in mutual dependence," said the prayer, "give wisdom to the negotiators in the present discussion between labor and management."

"Fill them with the love of country



PASTOR SELLS "NOT FOR SALE" SIGNS
"For Sale" signs were posted by white residents in southeast Kansas City when Negroes bought homes. The Rev. E. T. Sturgess put a "Not for Sale" sign on his house, and sold 150 signs to white families who indicated their willingness to welcome Negroes to the neighborhood

and the sober knowledge that their decisions will influence many persons in this land. Give them the grace to see always the common good and the wisdom to assess the immediate and enduring results of their decisions . . ."

French priest tells his story in U.S.

Paris was full of poor people in the years after the war, and politicians debated ways of aiding them. But a modest French priest, Abbe Pierre, decided on direct action.

In Paris slums he organized poor people in a campaign to search rubbish cans for junk to be salvaged and sold to aid the destitute. He helped poor families build homes, gathered housing funds.

This month Abbe Pierre told Americans, from New York to San Francisco, about his labor for the poor. In present-day society, said Abbe Pierre, there are two groups, "those with economic, political, or cultural power, and those in need of the most basic necessities of life. The group that has the power is not capable of feeling the needs of the other group, even though it has technical knowledge and good will. The needy have no power to rise and solve their problems alone . . ."

A "communion of love" to enable those with power to feel the needs of the poor is the only hope for relieving misery, said Abbe Pierre.

Dulles explains policies to churchmen

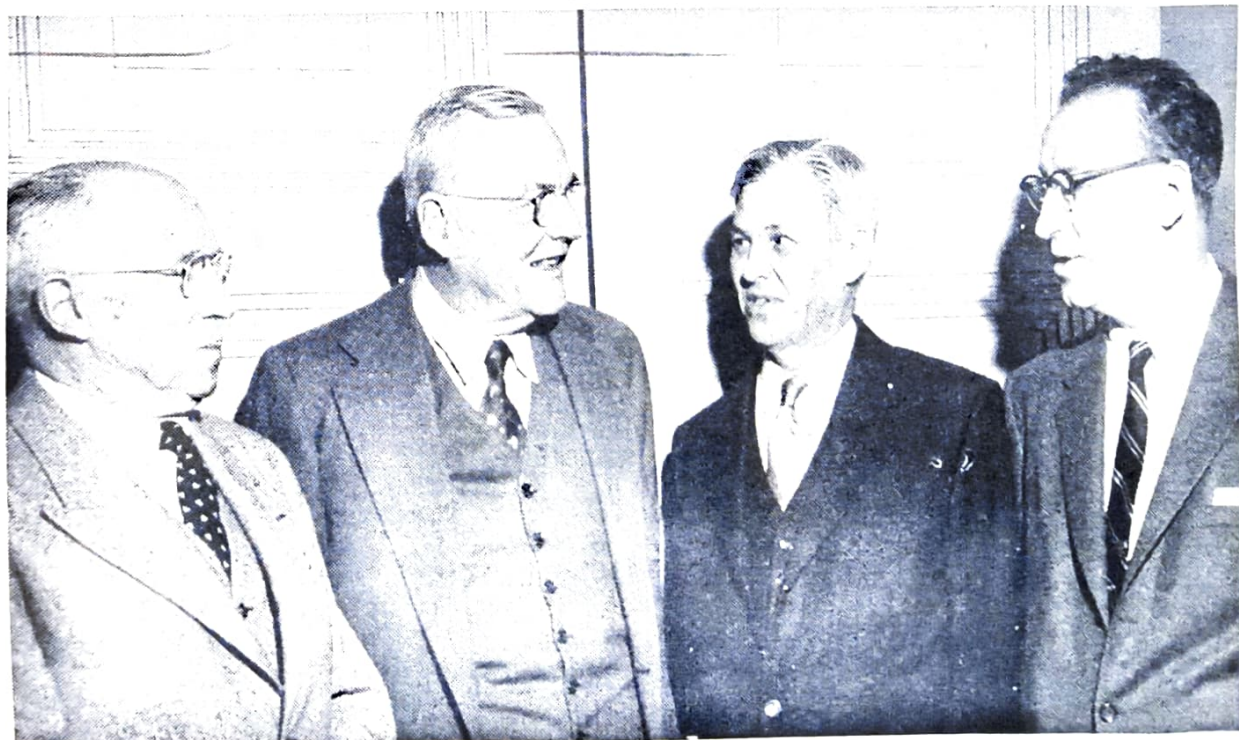
"We are on the eve of achieving a very great result—the unification of Western Europe," U.S. Secretary of State John Foster Dulles assured editors of Protestant papers. "That means the unification of countries which in the past have recurrently been at war with each other

over the centuries."

German rearmament, said Secretary Dulles, will be only "a minor by-product" of the effort "to draw together these countries of Europe, notably Germany and France." Their "age-old quarrels," he said "will, we think, be composed as they come together within the framework of a new Europe." Limitation and control of armament in the Western European Union "establishes a pattern" which may "have an influence far beyond the initial area where it will be applied."

The secretary said that in the Formosa area the U.S. is "trying in many ways to bring about acceptance of some sort of cease-fire situation where force will be renounced as an instrument for achieving national goals." Mr. Dulles addressed the Associated Church Press. Officers were (*see photo*) Secretary William B. Lippard, President G. Elson Ruff, President-elect Robert J. Cadigan.

No women pastors in Sweden this year
Action on a bill in the Swedish parlia-



DULLES MEETS THE CHURCH PRESS
A United States of Europe is on the way

ment permitting women to be pastors of Lutheran churches was deferred until next year. The parliament debated the question a whole day, but decided to postpone a decision until a church convention in 1956 has a chance to express itself.

A pastor in Seglora urged his congregation to "pray to God to save us from women pastors." Bishop Bo Giertz of the diocese including Seglora said "it is not right for a pastor to encourage his congregation to pray to God for such a matter."

Ordination of women has been under discussion in Sweden since 1950. Archbishop Yngve Brilioth said the time has not come for women to be pastors. Women are ordained for the Lutheran ministry in Denmark and Germany.

There is a serious clergy shortage in Sweden. About 460 pastors must retire within the next three years, but only 286 students are now in training for the ministry. A speed-up in preparing pastors by shortening the period of study will be put in effect in the autumn. Forty students are expected to enroll in the abbreviated course.

Lutherans have churches in Ireland

Eighty years ago the only Lutheran church in Ireland was closed. The congregation in Dublin, which was then two centuries old, dwindled until there was nothing left.

Last month the situation had changed. Postwar migration brought hundreds of Lutherans to Ireland from Germany, the Baltic states, Scandinavia. A pastor from Germany, the Rev. Hans Mittpor, will preach in Dublin and Belfast on alternate Sundays.

Four languages were spoken at the installation service as the new pastor began his work. Bishop Hanns Lilje, Lutheran World Federation president,

preached the sermon. As in the postwar Lutheran churches in England, language barriers will be surmounted in the new congregations.

Anglicans lent Lutherans their St. Finian's church in Dublin until the new congregation can build for itself. Dr. Arthur William Barton, Anglican archbishop of Dublin, spoke at Pastor Mittpor's installation.

Refugees reach U.S.

Slow-motion operation of the U.S. Refugee Relief Act picked up a little speed last month, as 109 Lutheran-sponsored immigrants arrived in America. In 19 previous months, the total brought to the U.S. by the Lutheran World Service department had been 240.

Visas for 578 Lutheran-sponsored migrants have been cleared. Lutherans in the United States have secured job and housing assurances for 6,615 refugees.

British hear Graham again

Englishmen had been afraid of being Americanized. Their politics, business, food-supply, movies have been dominated by American influence since the war. To import their religion from America seemed too much for the English to endure.

But America's famous evangelist, Billy Graham, had pleased almost everyone and thrilled many in a six-weeks' crusade in London last year. This week he was back in London, with 80,000 tickets for nightly revivals in Wembley stadium all taken.

Graham had jolted Scotland in his six weeks this spring at Glasgow's Kelvin Hall. There were severe critics. The Rev. H. S. McClelland said Graham has "a terrible idea of God to give to the world. It may be all right in Tennessee or Texas, but I thought we had left it behind here. This impulsive doctrine is



THE GRAHAMS
Back in Britain

simply a relic of the primitive religions from which Christianity has come."

But the Rev. Murdo E. MacDonald said "there is a colossal sense of moral need in the land. In spite of the complacency and so-called cynicism, men and women are simply clamoring for the word of love. When they hear it, no matter how sophisticated they are, there is a response in the secret places of their hearts."

Attendance at the Graham meetings in Scotland totaled about 800,000. By telephone connections and television an estimated 2,547,365 heard him. The campaign managers said 52,253 individuals made "decisions for Christ" as a result.

Americans urged to share their wealth

"God-given abundance of America" ought to be employed in "an all-out crusade" for world development and international peace," prominent U.S. religious leaders — Protestant, Roman Catholic, Jewish — said this month. "It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress."

With an eye on the U.S. Congress debating President Eisenhower's \$3.5 billion foreign aid proposal, the churchmen said that "the abundance which is ours, and the potential productivity within our grasp are blessings to be enjoyed and a trust to be administered in the name of God and in the service of mankind."

They said that "continued prosperity of one nation can only be justified by its faithful and courageous efforts to make comparable abundance available to all nations."

America should keep its production high both in industry and agriculture, said the churchmen. Consumer purchasing power should be widely distributed among Americans by means of industrial wage and agricultural price policies. Technical assistance in world economic and social development should be expanded. Policies to increase world trade should be supported.

Eighty-eight leaders signing the statement included Dr. Eugene Blake of the National Council of Churches, Msgr. Luigi Ligutti of the National Catholic Rural Life Conference, and Rabbi Norman Salit, president of the Synagogue Council of America.

And so forth

Mormons are a "non-Christian" group whose activities should be regulated by laws dealing with Moslems and Jews, said bishops of the Church of Norway. The government's department of church affairs had requested a ruling from the bishops and the faculties of Norway's two theological schools.

Bishops of the Orthodox Church of Greece are forbidden to give newspaper interviews or write for the papers, according to a decree issued last month by the Holy Synod. Churchmen who have ideas they wish to express must first submit them to the synod for approval.

WASHINGTON

By ROBERT VAN DEUSEN



POWELL AT BANDUNG

THE BANDUNG CONFERENCE of Asian and African nations held some surprises for the United States. Our State Department had its collective fingers crossed as dark-skinned prime ministers representing over half the world's population converged on Indonesia. American officials learned that the meeting would serve as a sounding-board for propaganda blasts against the West.

What happened was a revelation. Left to themselves, without any western pressure to put them on the defensive, the countries of Asia and Africa were adequate to the situation. The anti-Communist countries took the initiative in declaring their opposition to further Communist expansion. With many of the countries having sizable Chinese minorities which could serve as fifth columns, they realized that their most imminent peril was the new-type imperialism of Communist infiltration and conquest.

THE CHINESE COMMUNISTS were caught off-guard. Instead of rallying the Orient against the United States, they found themselves on the receiving end of a barrage of accusations. As a result, a new Chou En-lai emerged—soft-talking, conciliatory, eager to make friends. It took all his persuasiveness plus the backing of India's Nehru to block the passage of a resolution which bracketed Communist "colonialism" with the colonialism of the West.

Inevitably, the U.S. and other western

powers took their share of caustic criticism. But the nations friendly to the West were very much in evidence—Turkey, Pakistan, Thailand, the Philippines—plus a vocal bloc of uncommitted nations which were unwilling to have either China or India be their spokesman. The upshot: a new realization by American officials of the capacity of nations of the East for self-determination.

ONE AMERICAN observer was at Bandung, on his own initiative, in a completely unofficial capacity. He was Congressman Adam Clayton Powell of New York City, a Negro Baptist minister turned legislator. Unaided, he waged a successful propaganda battle at Bandung on behalf of American democracy.

Because of his race, he could mingle inconspicuously with the conference delegates. But he was a marked man. Asiatics and Africans who were not hopelessly prejudiced against the U.S. could not help being impressed by the witness of an American Negro to the fact that racial prejudice here is decreasing. In a news conference, he parried the thrusts of Communist newsmen vigorously.

In a telecast after returning home, Congressman Powell showed a statesman-like grasp of the intricate inter-relationships of the nations of the East with one another and with the West. He uttered a solemn warning: that if the U.S. wants to keep its friends in Asia and Africa, if it wants to come out of the next Asia-Africa conference at Cairo as well as it did at Bandung, it must make a clean break with the waning colonialism of the European countries.

In key votes in the United Nations, the U.S. will be judged not by how it talks but by how it votes. It may become necessary to make some painful choices between old friends in Europe and new friends in Asia and Africa.

CANADIANS WILL HAVE a little more money in their pay envelopes beginning July 1. On that date a reduction in income tax of 12-13 per cent will become effective for 3,800,000 taxpayers. This good news was contained in the budget announced in the House of Commons in early April by Finance Minister Walter Edward Harris.

As an example of what the tax cut will mean, a married man with two dependent children who pays \$269 a year under the present income tax schedule will pay only about \$235 when the reduced schedule goes into effect. This puts him in an even lower bracket than that of the U.S. taxpayer. In the United States a man in the same circumstances pays \$245; in Great Britain he must part with \$700.

Another cheering item was the reduction of the 15 per cent excise tax (sometimes known as the luxury tax) on automobiles to 10 per cent. This will mean a saving of \$75-\$80 on standard models in the low-priced field. At the same time the special tax on tires and tubes was eliminated.

SOME PEOPLE thought the reductions should have been much greater. "Piffling" was the adjective one editorial used. It noted that in the case of the average Ontario worker (married, with two children, making \$3,000 a year) it means that his weekly pay envelope will contain twenty-seven cents more.

More serious objection is that the tax cut will make for an even larger deficit than in the year just closed. Many people are wondering why, in a period of apparent prosperity, there should be a deficit, and hence an increase in the national debt. If there is to be decrease in taxes, it should be made possible through

a cut in spending and not a rise in borrowing.

Last year's deficit was the first since 1946. Actually the government had planned on another surplus. But the partial crop failure in Western Canada was serious enough to bring the so-called "gross national product" down by 2 per cent, to \$24 billion. Along with that came a drop in revenue—and in taxes collected. The resulting net deficit totaled \$148 million.

This year the finance minister plans for and forecasts a deficit of \$160 million—the difference between revenue of \$4,202 million and expenditures of \$4,362 million.

THOSE IN THE KNOW believe that the government had originally planned to present a budget with few, if any tax cuts, in an honest effort to avoid a deficit. (This is not an election year, and tax relief was not a political necessity.) But something else entered the picture—unemployment.

The government has been trying to say that unemployment is "seasonal and regional." But the season for joblessness (winter) is past, and spring has not brought as many new jobs as expected. So the national economy gets a "shot-in-the-arm" in the form of lower taxes so that people will buy more and thus make more work. Only another year will tell whether the "shot" has been really worth while.

Every budget gets a nickname, or several of them. Among other things, this one has been dubbed "the Kitchen Sink Budget." The immediate elimination of the 10 per cent sales tax on metal rims for kitchen sinks was one of the items.

—NORMAN BERNER



Your Child and GOD

By FRANCES L. ILG, M.D.,
and LOUISE BATES AMES, Ph.D.

IT HAS BEEN OUR FINDING that under the age of four, most children have very little of what might be termed a religious sense. Some are quite ready to enjoy Sunday school—particularly if it is run along the lines of a good nursery school—as early as three, or even two years of age. The truly religious value of such experience is undoubtedly limited. But the social experience can be valuable. Such an early start, if successful, can have the advantage of starting them out early to think of church and Sunday school attendance as an agreeable part of life.

Not only are many three-year-olds ready to attend Sunday school but many of them can be taught to say short prayers. They are often extremely enthusiastic about their nightly praying, though we cannot be certain that their prayers mean much more to most of them than the nursery rhymes which they also enjoy repeating.

However, at four, the great WHY age, comes a sudden vigorous and, in some, almost insatiable curiosity about all the many wonders of nature and of life.

Not only, "Where did I come from," but "Who made you?" . . . "Who made the trees?" . . . "Who made the stars?"

THE CHILD WANTS a simple answer, not a long dissertation. Some parents confuse their own state of religious development with that of the child and impose their own thinking upon him. This is no time for adult religious thinking. This is a time for large fluid answers—something any four-year-old child can grasp hold of. Whatever you as parents do not know can be ascribed to the unknown, which we call God.

And how the four-year-old mind pounces on this concept. It tumbles around in his mind as though he were playing with a puppy. His questions al-

Ability to understand and accept information about religion begins at about the age of four but develops rapidly. God is often a very real member of the family.

most trip on each other, there are so many. "Who is God?" "What does he look like?" "Is God a gentleman?" "Does he like sweets?" "Does he look like Daddy?"

You are not likely to run into much difficulty with your four-year-old on the subject of Deity. His whys, it is true, are hard to satisfy fully on this subject, as on any other. But most four-year-olds go as far as they can go in their questioning and thinking, and then are relatively satisfied to stop without complete information. It is for the adult to be near at hand, to answer questions, to guide thinking, but not to give more than the child can absorb.

FOUR YEARS of age is, in many children, a concrete and realistic age. "It really is!" they tell you. Or, "It's a real —" (whatever you are discussing).

And so with their concept of Deity. Many four-year-olds are extremely interested in the subject of religion, and their notions of God are concrete and realistic. Though they may not, from an adult point of view, understand the subject completely, most of them are reasonably well satisfied with such under-

standing as they have achieved.

"Old-fashioned" adults have in the past been known to look somewhat askance at the four-year-old's very casual acceptance of God almost as a member of the family. Today's parents for the most part recognize this easy acceptance of the idea of Deity as natural for matter-of-fact Four. They know it as a stage of immaturity which most children will, in a few years' time, outgrow.

Thus they are not surprised at the four-year-old girl who in the middle of a rainy-day walk with her mother looked skyward and remarked, "Thank you God for making the sidewalk dry in some places. You see I have on my new shoes."

Nor will they take amiss the comment of the four-year-old boy whose mother questioned him as he sat busily drawing.

"What are you drawing a picture of?" she asked him.

"Of God!" he replied.

"But you can't do that, dear," his mother remonstrated. "Nobody knows what God looks like."

"Well, they will as soon as I get this picture done," was the boy's calm reply.

One other little girl, even more at home with the Deity, brought in a higher power to bolster up her feeding preferences. Firmly refusing a helping of hash at dinner one night, she told her mother, "When I was born, God said to me, 'Theresa, look out for hash.'"

THUS THE four-year-old's concepts and comments may often seem inappropriate to the grown-up, but he himself is quite satisfied with his ideas of God.

However, we should mention here a religion different from the usual kind, which tends to prevail with the young child. That is something which the Swiss psychologist, Piaget, calls the religion of the parents. Thus, to the average four-year-old his parents are all-knowing, all-

powerful, eternal. So that actually the four-year-old learns about and experiences Deity right there in his home, before his very eyes. His visual concept develops from near to far, from his early fixating on the birds dangling over his crib, to his later spying the light in the middle of the room, and finally the picture on his wall.

So it is with a child and his concept of Deity. The near, the known, the seen, the loved comes first. His mother and his father are his deity, his first steps toward an expanding Deity. One little girl neatly verbalized this when she remarked, "I know, God is like daddy. Only a little bigger."

YOUR AVERAGE five-year-old child, when it comes to matters of religion, continues Four's marked practical interest in God.

"What does God look like?" "Where does He live?" "When was He born?" "Can He build cars?" "Can you call Him up on the phone?"

Again, as at Four, some of these questions may seem inappropriate from the adult point of view. But they represent a probably necessary and natural stage in the child's development.

For some five-year-olds, as for their younger brothers and sisters, conceptions of God and Santa Claus are not too clearly distinguished. Thus one five-year-old came home from Sunday school and reported to her family:

"You know God? Well, he has two names: God and Jesus. You can call him either. I prefer 'God.' Some people don't believe in God. Some children don't believe in Santa Claus. The ones that don't, don't get any Christmas presents. I believe in Santa Claus."

MANY ARE INTERESTED in the idea of God's omnipotence, but tend to be rather

critical in the case of what they consider to be His mistakes.

Thus one five-year-old commented to his mother: "God made a mistake when he made mosquitoes. Give me one good reason why he should have made mosquitoes."



Another believed that, if he himself fell down, it was because God pushed him. Still another, after repeating his bedtime, "Now I lay me," turned to his mother and inquired seriously, "Who is it that kills us in the night? Jesus?"

Such comments as these emphasize the fact that, though many a five-year-old enjoys Sunday school and even part of church service, likes saying his nightly prayers, and expresses a lively questioning interest in God—his true comprehension of religious matters is very restricted and extremely factual.

Though he was realistic at four he had a beginning cosmic sense. Now he discovers the world. The beauty of the way-side daisy may be within his comprehension. But later, at Six, a deeper emotional interest in religious things comes into being. Five tends to discuss religious matters with the same dispassionate irreverence with which he considers other matters. Emotion comes in at Six.

This is the first in a series of four articles about children's religious understanding and development. Copyright 1954, Gesell Institute, Inc.

Keep Out of Those Ruts!

By RALPH W. LOEW

We need to understand all sides of life in order to make the proper decisions and be helpful to others

IN RURAL AREAS of our country, spring is a time of the frequent rutting of unpaved roads. In the early thaws the heavy trucks create deep ruts, and if there should be a later freeze, it's difficult traveling. You may wish to turn in at a certain lane, and if the rut doesn't go in that direction, you may be forced to move on.

One of our famous preachers loves to tell of a place where a friendly farmer had written in rude scrawl a sign at such a crossroads. It read, "Friend, if you travel this road be careful what rut you get into, because you'll be in it for the next twenty-five miles."

That's good sense about travel on other than mud roads. It's good for those who plan their lives and unwittingly get themselves into certain habits of thought and action.

EVENTS IN THE LIFE of the world-famous scientist, Robert Oppenheimer, reveal the isolation that a brilliant man can thrust upon himself. Mr. Oppenheimer tells of his youth and early manhood when his life was completely dedicated to science. He knew so little of world affairs that he had not even read the newspapers. By his own admissions, he devoted himself to a single broad field of knowledge to the neglect of any understanding of economics or politics.

In a recent issue of a magazine, there is a discussion of the reading habits of businessmen. It's a rather discouraging picture because it portrays the busy ex-

ecutive as neglecting the reading of anything beyond his own area of interest. "The businessman's effectiveness means not merely his success in creating wealth but his success in helping to create a sound economic system. His effectiveness as a businessman thus depends in some degree on his intellectual sophistication, his awareness of the world and of society and his ability to make judgments on the basis of tested economic truths," says the article.

ALL THIS POINTS up the double problem: the danger of an excessively specialized education on the one hand and a kind of neglect of life on the other. Men who are unable to weigh, to balance, to choose, to discriminate, to understand the issues of life are the easy victims of the totalitarian, the demagogue, the shyster. It is bad for a scholar to live in an ivory tower. It is just as bad for a businessman to get lost in the market.

A few years ago a Pan-American plane crashed in the bush country of Liberia. The great plane which was the product of man's scientific genius crashed near a village of some of the world's primitive peoples. The jungle-fastness of Liberia might seem to be a good place to get away from all of the problems of modern civilization but the world crashed in on that village.

The world has a way of doing that to all of us. This never was a safe world for hermits, and now there's no place to

hide. It is necessary for men to be more than technicians, intensively trained men who have focused on a single area. It is just as necessary for the philosophers, the preachers, the theologians, the artists to be aware of the world of business. We must live in a world as whole people for, as one commentator recently put it, "Men who are improperly or inadequately trained in logic, in history, in the general humanities, are easy prey for the plausible zealots of the extreme left or the extreme right."

HERE ARE SOME suggestions along the way:

1. How big is your personal world? Have you a field of interest outside the normal necessities of your job or position? Our world position demands that we have persons equipped in our homes and cities who are capable of making great decisions.

2. Success in one field does not mean that a man is expert in all fields. A Texas oil millionaire is not necessarily an expert in political or economic affairs. Because a man has achieved acclaim in one area is no guarantee of his trustworthiness in all fields. Life always requires humility, a kind of calm reasoning which is not

shoved around by political ambition.

3. We need to be whole persons, not lopsided people. A man has to be a person before he can help another. A nation has to have a sense of wholeness before it can give it to others. A democracy has to have intelligence and integrity both before we can lift the burdens of mankind. A man who reads only his business charts and Mickey Spillane is hardly going to be able to weigh and balance the complicated affairs of this world. A scholar who ignores the world of politics or government is not completely alert to the world in which we live. A university which ignores the existence of religion or the values of the spiritual quest will in the end produce people who are targets for political chicanery.

BE CAREFUL OF THE RUTS. Let a man be a whole person, one who is able to live with a quiet faith, a passionate desire for truth and a continuing desire to be one who is able to make responsible choices. To those who have achieved a reverent faith and have grown a sympathetic interest in the affairs of mankind, will come the blessings of some sense of direction and purpose along the highways of life.



STRAIGHTENING THINGS OUT

WE HAVE a two-and-a-half-year-old girl in our home who has taken over the privilege of saying our prayers at mealtime. Her prayer goes this way: "Thank you, Jesus, for this food. Amen. And everything."

At the close of her prayer tonight I looked up and looked the table over to see if everything suited me. Seeing one of my favorite meals I said, "Thank you, Mother, for this fine dinner."

A little astonished at what Daddy had just said, a little head was lifted, and these words came back in retort, "Thank you, *Jesus*, for this fine dinner."

What could be said but, "Yes, honey, that's right!"

—PAUL L. HIMMELMAN

Specialist in Religious Stamps

By GLENN D. EVERETT

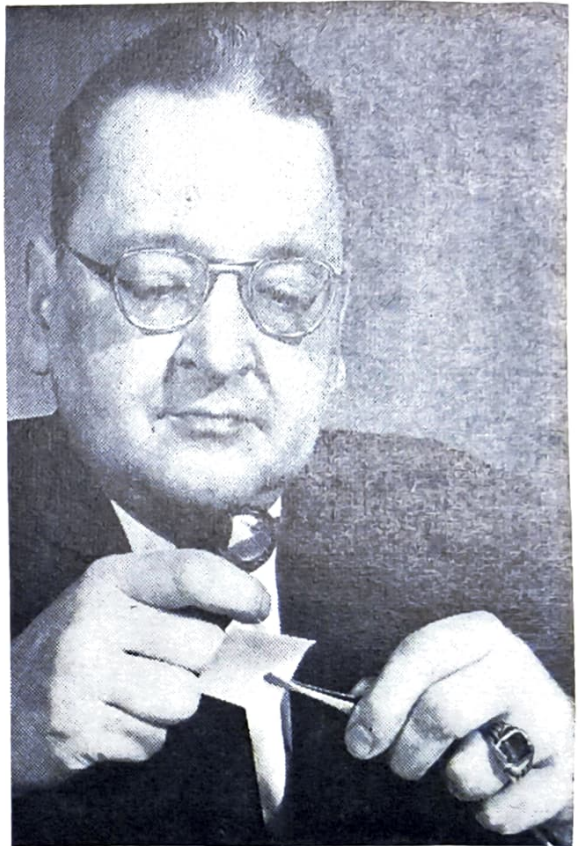
Layman whose collections of Luther and madonnas have gained widespread notice is head of national stamp collectors group

AN ACTIVE United Lutheran layman, Winfield J. Hain, of Shillington, Pa., has been elected national president of the Collectors of Religion on Stamps Society.

Owner of an outstanding collection of stamps picturing Martin Luther and the cities and churches associated with Luther's ministry, Mr. Hain has pioneered in connecting one of America's most popular indoor hobbies, stamp collecting, with religious education.

MR. HAIN is a member of Trinity Church, Reading, Pennsylvania, where he has served as a deacon, Sunday school teacher, and active member of numerous parish committees. By day he is a title insurance firm executive but by night he roams the world from the second-floor study of his suburban home. One night it may be to the stately old Grand Duchy of Luxembourg that his correspondence and research carry him, another to the streets of Copenhagen, Denmark, where from picture postcards he tries to identify the Lutheran church whose steeple appears prominently on a new Danish stamp. Still another night will find him writing to a Lutheran missionary in the South Seas for information about a pioneer missionary pictured on a stamp of the Cook Islands.

Mr. Hain has never traveled abroad, but his correspondence and his stamp



WINFIELD J. HAIN

He roams the world every night

collection have brought him friends in every corner of the world and now election to head of collectors of religious stamps in the United States. He finds it a fascinating hobby, and it is interesting to observe how he has brought his hobby into his church life.

WITH MORE THAN 250 countries and colonial jurisdictions issuing postage stamps, from Greenland to the South Falkland Islands and from Hong Kong to Zanzibar, it is obvious that no collector can hope to acquire more than a

Mr. Everett is a Washington correspondent whose syndicated column of stamp-collecting news is widely read.

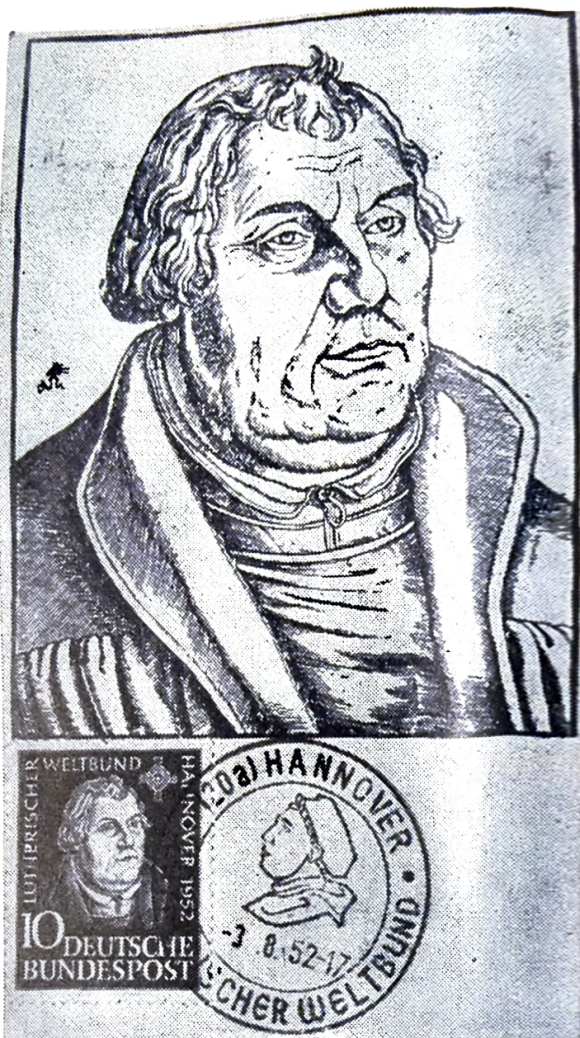
small portion of the postage stamps of the world. Sooner or later every collector must specialize, either on a few countries or on one or two major topics.

This is the experience that Mr. Hain encountered. When, 34 years ago, as a boy of 12, he first began collecting stamps, he had a general collection of foreign stamps, obtained from a friendly local banker who had correspondence with many business associates abroad. Then he began to specialize in stamps of the United States until he had a magnificent collection of American stamps.

Having exhausted the possibility of improving his American collection, he turned to certain foreign countries, such as Luxembourg, the little duchy that nestles in the triangle between Belgium, France, and Germany. He now has one of the few complete collections of Luxembourg stamps in existence.

After this various subjects such as scientists and musicians interested Mr. Hain. Then a few years ago, seeing a stamp of Germany picturing Martin Luther, he decided to pursue the collection of stamps with religious themes. Rapidly he saw new opportunities opening before him as he began collecting stamps which pictured the Great Reformer or had some connection with his life.

MANY COMMENTARIES have been written about the world-wide revival of religious faith which has occurred in the last five years, as man, confronted with the Atomic Age and the challenge of atheist communism, has sought renewed spiritual strength and hope in a return to the Christian faith. Eloquent evidence that this revival has, in truth, been world-wide is to be found in Mr. Hain's stamp collection. In recent years country after country has been issuing stamps picturing great religious figures, or doing honor to churches or religious festivals.



LUTHER STAMP

Issued in connection with Hannover Assembly in 1952, it was taken from Cranach portrait shown here directly above it

"Postage stamps reflect the interest of people in the various nations," Mr. Hain comments. "A stamp is issued only if there is to be a big public celebration or to honor a person who is held in particularly high esteem."

Thus, on the pages of his stamp albums can be seen vivid evidence of this great movement of faith. Also to be seen is evidence that this faith is accompanied by much broader tolerance than has been the case with some spiritual movements in the past.

For example, Roman Catholic Austria recently issued a set of stamps honoring that country's Protestant schools. One

of the finest Lutheran stamps yet issued, picturing the title page of the great Luther Bible in the Vienna Library, was included in the set. Brazil honored a Baptist Student Congress. On Dr. Albert Schweitzer's 80th birthday, Monaco became the first country to honor that great Lutheran figure on its stamps.

Lutheran Iceland has demonstrated the spirit of tolerance and good will, too. Recently, Iceland depicted on one of its stamps Bishop Jon Arason, the last Catholic bishop of that island, upon the anniversary of his execution in 1452. The observance had been made the occasion for pointing out that all religious groups now enjoy tolerance in Iceland.

AN INTERESTING ASPECT of Mr. Hain's collection, apart from his array of Lutheran subjects, is his collection of the Madonna as depicted on postage. Nearly 200 representations of Mary, the mother of Jesus, have appeared on postage stamps of the world. Mr. Hain's collection is probably second only to that of Francis Cardinal Spellman in the United States. Roman Catholic collectors have been astonished to find such a collection of their patroness saint in the hands of a Protestant collector. The Jesuit Society, which recently held a Marian Year exhibit in the library of Loyola College, Baltimore, Md., was pleased to include Mr. Hain's collection in their exhibit.

At Christmas time, the Hain collection of Madonnas is in demand for Sunday school classes, for it tells the story of the Nativity in a unique way. It emphasizes the universality of the Christmas story to see it told so many ways in so many languages by so many countries. The Greek stamp, the Hungarian stamp, the Spanish stamp, each has unique features, but each is telling the story of the same Nativity.

Collecting religious stamps seems to bring members of various faiths closer



STAMP CELEBRATES REFORMATION
Calvin and Luther share Saar picture

together than other interfaith projects. At least, such has been the case with the Collectors of Religion on Stamps (COROS, for short) which Mr. Hain now heads. This society was formed in 1943 largely through the inspiration of a Catholic priest, the Rev. Aloysius S. Horn of Fremont, Ohio, who had taken up stamp collecting as a hobby while recovering from a long bout with tuberculosis. From the outset it has included Protestant and Jewish as well as Catholic collectors. Recently, the society, via the Voice of America, extended an invitation to Buddhist, Moslem, and Confucian collectors abroad to join and contribute information concerning the religious figures, shrines, and symbols of those faiths depicted on stamps.

WINFIELD HAIN was elected president of COROS to succeed Albert Tabler, of Dayton, Ohio, a Roman Catholic layman. Aloysius Paruzynski, of Milwaukee, a Roman Catholic public official in that city, will serve as vice president under Mr. Hain. S. N. Steensma, of Detroit, of Dutch Calvinist background, will serve as secretary, and the Rev. Mills Anderson, a Methodist minister, as treasurer.

Waller A. Sager, of Los Angeles, another prominent Lutheran collector, will serve as editor of the society's journal, the *COROS Chronicle*, many of whose stories will be written by Catholic and Jewish collectors.

The satisfactions of religious stamp collecting are not only the world-wide contacts which it brings and the opportunities for sharing the stamp collection with others, but the intellectual exercise it offers, Mr. Hain points out. When he collected stamps about famous scientists, he says, he needed to go only to the public library to look up the subject in an encyclopedia. It's different with religious subjects.

Take the new stamp from the Republic of Andorra picturing the Church of St.

Colonna. Where do you find out about the churches of Andorra, the little independent valley republic that nestles high in the Pyrenees between France and Spain? There is nothing written about Andorran churches. So you have to write to somebody in Andorra. Who? Well, that's just the first problem. It may take a little ingenuity, but the research always pays off. On one of the pages of Mr. Hain's collection is a picture postcard showing the Church of St. Colonna, virtually abandoned in the middle of a wheatfield, a sort of a monument to the Middle Ages. From an Andorran priest, he has learned all about the Church of St. Colonna, and it's a fascinating story.

As the Rev. Harry Savacool, of Owego, N. Y., observed in a handbook published by religious stamp collectors, "Bringing religion into your stamp collection takes it out of the field of hoarding bits of colored paper and makes hobby time a part of spiritual life that can be shared with others."

The collecting of religious stamps is a rapidly growing hobby. Under the leadership of Mr. Hain religious collectors in the United States look for many more hobbyists to join their ranks.



THERE IS SOMETHING PATHETIC when Christians give the appearance of making a desperate, back-to-the-wall fight for the Lord and his Word. One is tempted to ask, "Little man, why all this heat and furore?" The Word does not need defending, but study and proclaiming! A psychologist might with good reason point out that desperate defenders are not themselves sure of the truths they defend; otherwise they would show more assurance and peace. The Word defends its believers and not the other way around.

—A. J. UNGERSMA in *Handbook for Christian Believers* (Bobbs-Merrill)

THE MAN WHO BRAGS about sitting on top of the world might well remember that it turns over every twenty-four hours.

PRICKLY CONSCIENCE



DAN PASSED HIS CUP for more coffee. "Seems funny to be sitting here and have the small fry able to go off to school on their own, doesn't it?"

"I've gotten pretty well used to it." I poured the hot coffee from the pretty glass carafe which was part of my Mother's Day loot. "But I know what you mean. Sort of another milestone. First you get them all started in school. Then you no longer have to think about their going to and fro. I'm even having trouble getting Karen to report what her after-school doings are. She says she doesn't always know in the morning and having to call up after school makes her look like a baby."

"Just the same—"

"I know. That's what I've said—and most of the time she either calls me or makes an excuse to bring her books home. That is, if she's going to be gone till supper."

"Oh, sure. Spring days like this they like to stroll home and talk in front of each house as they drop the various members of the gang. Remember?"

"Of course I do. If I didn't, I'd want to throttle her sometimes when I'm wanting her to go to the store for me or something and she takes forever to get here."

"As I look at the parents I meet in scouting, seems to me the best parents are the ones with the best memories of their own youth. Keeps them limber."

"AND SPEAKING of being limber, what time do you and the pastor depart for this synod meeting?"

"Say!" he glanced quickly at his watch. "He ought to be here almost any minute. I'll get my stuff."

"And you'll be back tomorrow night?"

"Late. I'll stay for the evening session. Pastor Ittel will stay on and Mr. Schmidt will go the next day. Wish I could stay but— Oh, well, it's the pastors who really know what's going on in some of this business."

"Why, shame on you. You don't take that attitude about the church council," I teased.

"Well, maybe it's because this other is still so new to me. Maybe I'll catch on soon and have more definite opinions—and about that time the congregation will elect a new lay delegate. You watch!"

AFTER I WAVED Dan and the pastor off I took a few minutes for my own private devotions, before I tackled the mammoth ironing that faced me. There is one thing I've found about ironing: it's a wonderful time to think and if you don't fill your mind with something worthwhile before you start, the other kind of thoughts will take over.

This time I read my old favorite, that passage in Matthew about the sheep and the goats and doing it unto the least of "these my brethren, you do it unto me." It always scares me a little for if all the world are Jesus' brethren, it gives us an awfully big territory to cover. But it does spur me on to do a little better.

I don't think I'm being Pollyannish, either, when I think that most Christians do pretty well when they are actu-

ally confronted with a person in need. Just in our own congregation I can think of any number of sincere people who are contributing to the work of the ULCA. And the WMS. And all the local things like being Gray Ladies for the Red Cross and collecting for Cancer and Heart and Community Chest. And collecting money and clothes for Lutheran World Action.

OF COURSE, it is easier when they can see the need with their own eyes. Like the Carlson family the Schmidts are sponsoring. I stopped in to see whether Mrs. Carlson wanted to go to PTA with me the other evening, but she was too tired. She has a part-time job besides looking after her own house and family and she did look tired. I think she's a little self-conscious about her English, too, although it is perfectly all right for ordinary conversation. But I really got to thinking about her in connection with this passage from Matthew about being kind to strangers. She said she had met only kind and friendly people in America and that her friends said the same thing.

Well, I've met plenty of the other sort myself, so I know they are here. But the majority of people will do what they can to help, whether it is giving directions on the street or something that takes a little more effort. The trouble is, they don't all have enough imagination to think of doing something that isn't right under their noses.

CLAIRE MAWSON is the sort with imagination. I was telling her about what a lovely family the Carlsons are, never meaning anything by it specially, when she spoke up in quite a disturbed way. "I know," she said, "and I keep thinking there are other families who ought to be brought over under that refugee quota who aren't getting their chance. And I think to myself, 'If the Schmidts can do

it, why can't we?' You know how bad the business was for a little while, but it has picked up so well lately that no matter how much people talk about 'business conditions' and the international picture and things like that I can't help thinking God has been very good to us. And I'd like to suggest to Charlie that we sponsor a family. Then I get just plain cold feet."

"And you do so many other things."

"That's what I tell myself. But it doesn't help the people who are still waiting for a chance, does it?"

There wasn't much I could say, so I just smiled sympathetically. "You see," she went on, "you can't tell how business is going to be. It takes about six months for the family to be properly screened as to health and ability and political background and all that. And who knows what our business will be? We might be right back where we were, only with two families instead of one, depending on it."

SHE SOUNDED so distressed I changed the subject. I knew that if she really wanted to do it and could get Charlie to take the step, we could probably get the congregation to be co-sponsor to promise the family would not be a public charge, but I didn't think it was my place to urge something that might upset Charlie again.

"Not to change the subject," I said, the way people always do when they are going to change the subject, "are you going to be home on Tuesday night? I'd like to go to another of those vacation school conferences and Dan has a district scout meeting. Karen insists they are too old for a baby sitter and I will be home early. I'd feel better, though, if I knew you were home where they could call you."

So we talked about that awhile—and now it's my conscience that prickles!

A CHRISTIAN DICTIONARY

By PHILIP R. HOH



"THE TRINITY"

WE DO NOT BELIEVE in three gods! To a Christian this statement is so obvious as to be unnecessary. Yet many people think we do worship three gods. For example, Unitarians think so. We know we believe in only one God, but when we try to explain our concept of the Trinity, the going gets difficult. Others seldom grasp it right away. We have difficulty stating it clearly.

The definition of the Trinity—that we believe in one God revealed in three Persons—has troubled some of the most agile Christian minds ever since this truth was first revealed and formulated. The Athanasian Creed—one of the three traditional creeds—shows how careful one must be to choose the right words. This creed reads in part:

So are we forbidden by the Christian Religion to say, There be three Gods . . . The Father is made of none: neither created nor begotten. The Son is of the Father alone: nor made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after other. None is greater or less than another . . . so that . . . the Unity in Trinity and the Trinity in Unity is to be worshiped.

Here is truly precise but involved

wording. The difficulty is that we are trying to explain the inexplicable. The relationship of the Persons of the Trinity is to a large extent a mystery. Mysteries do not lend themselves to explanations.

Sometimes illustrations, when not pressed too far, help make a difficult concept clearer. The Trinity has been compared with sun and light. Hold your hand in the sun and you feel warmth. The sun also gives light. Pass its rays through a prism and behold, color. Warmth, light, color—all different, all related, all basically one. So the Trinity.

Another good illustration is the one about the three You's. Did you ever talk to yourself? Then did you stop and say, "Here I am talking to myself." Three You's: the You who was being talked to, the You who was talking, the You who noticed that the other two were engaged in conversation! An interrelationship within one person. The Trinity is vastly different from that illustration, and yet perhaps it helps us see the possibility of a three-in-one-ness.

THE BEST EXPLANATION of the Trinity, however, grows out of personal experience and the testimony of the church. Although we know there is only one God, the fact is that we have gotten to know Him in three separate but related ways. We know something of God through His creation, through the universe around us and of which we are a part. It reflects His wisdom, His power, His majesty. It shows Him as God, the Father Almighty.

We Christians have learned a lot more about God through the person called Jesus. He radiated God so truly that we recognize him to be the Messiah, the Christ, the Son of God. We do not define the word "Son" but use it in its own special indefinable way, equating Jesus to the Word of God made flesh. So God to

us is also Jesus Christ, His only Son, our Lord.

There is yet another way we experience God. This third way is often most real yet least easy to define. There are many forces at work in our world and in our lives, many "spirits." The power of God is good, is a holy spirit. It is, however, more than a vague energy, it is a part of God, part of His person; we call it the Holy Spirit (or Holy Ghost). This is the "Person" of God which activates our Christian lives, which provides the force that accompanies God's Word, that makes His Kingdom come. (Read Luther's explanation of the third article of the Creed for a fuller treatment.)

So we see that Christians have traditionally gotten to know God in three

distinct yet related ways, or as we say in formal theological terms, in three Persons. These Persons are all God. Each is not equal to one-third of Him. Just as soon as we get mathematical about it, we are way over our heads in mystery. Perhaps the most we can say is that the Trinity is something we believe that grows out of revelation and is verified in Christian experience. Beyond that we need not go.

To those, therefore, who do not understand our faith at this point, who still think we believe in three gods, the best we can say is that it is only as we follow in the footsteps of Jesus that faith and understanding grow. It is in the doing of God's Will that beliefs and convictions clarify. Follow, and believe.



THE HARDEST PEOPLE to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.

—CHARLES L. ALLEN in *When the Heart Is Hungry* (Revell)



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Attractive home?

QUESTION: I am disturbed because Janet, 16, and Florence, 14, do not seem to enjoy their home. This is true in spite of the fact that we have provided radio, TV, phonograph, movie projector, ping-pong, a number of games, and plenty of

room. The girls always want to be "on the go." They must always be "going places" to find amusement. I do wish they'd stay at home more and amuse themselves here, especially since we have the facilities. They hardly ever bring any of their friends home. I wish they would. Then I would know where they are, what they're doing, and with whom.

REPLY: It's fine that you have provided all these means to amusement. But there is something even more important. What teen-agers want at home, beyond all else, is a generous friendly consideration of their expand-

ing interests, personal needs, and individualities. This means more to them than all the equipment for entertainment you can assemble.

Do you treat them as real persons who are advancing toward maturity? Is there a place in the house which they can call their own, where they can feel that they are not being watched? Do you realize that their tastes and interests may be different from your own? Do you understand that they don't want their friends subjected to your criticisms, even in private conversation? Do you assume directly to set the standards for their good times? Do you have suggestions for things to do if they ask for them? (Don't give them otherwise.)

Janet and Florence will be likely to enjoy home and to invite their friends if they are free from the various types of coercion which are sometimes subtly used by parents. If you will put these conditions into effect, the girls may slowly change, and by-and-by they may quietly take on more of the kind of standards and preferences which you desire them to have.

Quarrels

QUESTION: Our marriage is more than two years old. When we started out I felt we would never quarrel, that everything would be harmony. That hope has not been realized. Our quarrels started about four months after we were married, and I am sorry to say they have become more frequent and more violent as time has passed.

The arguments may begin with some trivial matter, but they get very involved, and before we know what is happening we are saying to one another things which I never thought we would say. After it's all over it seems foolish, but they happen again and again. I am get-

ting afraid of these arguments. Harry usually starts them, but I have to end them, usually by giving in. That's not very pleasant.

REPLY: No counseling at a distance can take the place of on-the-spot conferences with a capable adviser, nor can it be a substitute for the work which you can do for yourselves in solving your own problems.

Let me suggest, however, that you sit down together and put into writing the main causes of trouble. What are they—"bossiness," money, lack of punctuality, friends, in-laws, meals, intolerance of the other's opinion, or what? Approach the whole matter in good humor and with a determination to be as objective as possible. Be ready also to laugh at self, and for each to put himself in the other's position.

Now take up the causes one by one and analyze them. In the case of any source of conflict, what is the cause? Why do you allow it to start unpleasantness? For instance, why do you disagree on the use of money? Perhaps it is because you have different ideas of what is a reasonable expense, and what is not. At such a point compromise is needed, along with a magnanimous spirit each toward the other. A budget, in black and white, would help. Then, instead of arguing, you can turn to the book and find the answer. Along with all else each will need to allow the other a large measure of freedom of decision. Does not love call for such an attitude rather than a desire of one to control the other's choices?

A similar procedure may be used in regard to many other problems. Calmness, mutual appreciation, and putting oneself in the other's position are essential in working out solutions.

Another Klausner

The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah. By Joseph Klausner. Translated from the third Hebrew edition by W. F. Stinespring. Macmillan. 543 pages. \$7.50.

Professor Klausner, now in his eighty-first year, has once again placed the Judeo-Christian world immeasurably in his debt. This book is the third in a trilogy dealing with Judaism and Christianity. The first was *Jesus of Nazareth*, published in English translation in 1925, and the second was *From Jesus to Paul*, published in English in 1943.

The new volume is composed of three parts written at different times. The third edition of the complete book was published in Hebrew in 1949. It may easily turn out to be one of the most important religious books of the mid-twentieth century.

The Messianic idea is of the utmost significance for both Judaism and Christianity. Klausner's work demonstrates that fact clearly and convincingly. The first part of the book deals with the Messianic idea in the period of the prophets. The second carries it through the books of the Apocrypha and Pseudepigrapha. The third part is devoted to the period of the Tannaim (1st and 2nd centuries A.D.). There is an appendix on "The Jewish and the Christian Messiah" which, in short compass, defines the basic tenets of each conception.

There have been many treatments of the Messianic theme, some in the recent past, but none is quite so thorough-going and fraught with thoughtfulness and depth of feeling, accentuated in part by the Zionist movement. But that fact has not been permitted to color the sound historical basis of the work which has been in the forefront of the author's thought for more than half a century. As in his earlier works, Professor Klausner is eminently fair to Christianity, though he does not share its faith.

Professor Stinespring deserves the highest commendation for his translation. No minister or theological student can afford to bypass this book.

J. M. MYERS

Gettysburg, Pa.

Every Christian Is a Theologian

A Layman's Guide to Protestant Theology. By William Hordern. Macmillan. 222 pages. \$3.50.

The author, a professor of religion at Swarthmore College, traces theological thought in nontechnical language from the beginning of Christianity to the present day.

He makes the important point that while some complex and abstract ideas must be referred to professional theologians, the thoughtful layman cannot escape theology. He ought to give thought to his faith, and as soon as he thinks out his ideas about God he is engaged in some type of theology.

His next important point stresses the need for orthodoxy in the sense that it is a body of accepted beliefs. While man is free to choose what he will believe, there is no virtue in scorning what a church teaches simply to display a supposed independence. The author shows that church doctrine grew out of so-called heresies, in which a choice had to be made.

A short historical section brings the subject down to the Reformation and then to the conflict between science and religion. The last three-fourths of the book deal with fundamentalism, liberalism, humanism, neo-liberalism, neo-orthodoxy, the teachings of Niebuhr and Tillich, and finally the author's own position, which he prefers to call modern orthodoxy and which leans mainly on Niebuhr, Tillich, and Baillie.

A virtue of the book is that the author treats objectively and sympathetically each phase of theology and finally warns the reader of his own position so that he can discount any bias. But no bias is apparent.

He ends with a warning against confusion

between indifference and toleration, and insists that definition of one's own views is not inconsistent with respect for those who hold different views.

The hope of the author is that his book will lead the layman to further study of the writings of the leaders of modern religious thought. In any event, the book affords an opportunity for the busy layman to get some idea of the teachings of men whose names have become familiar but whose writings are considered too abstruse for the untrained reader.

It deserves and requires careful reading. While the author has succeeded in expressing his ideas in nontechnical language, it often remains difficult to distinguish between some of the finer points in the different schools of thought. It will also serve as a desk book for handy reference to broad outlines of the positions of theologians, past and present. A comprehensive index adds to this value.

An interesting irrelevance is that the author, now a Friend, was at one time assistant to the pastor of a Richmond Hill, New York, Lutheran church.

Allentown, Pa. JAMES F. HENNINGER

For Church Musicians

The Practice of Sacred Music. By Carl Halter. Concordia. 96 pages. \$2.50.

Against a background of historical practices, the author gives some very down-to-earth suggestions on conducting the musical parts of the service. The relation of the church musician to the total aspect of worship—be he organist, choir director, soloist, or choir member—is presented in everyday language. Specific suggestions concerning playing the organ in the service are worthy of careful attention. Proposals on organ design and registration will be helpful for those installing a pipe organ.

Complete integration of activities of the church musician, pastor, and worshiper lends a happy balance toward forming an unbiased concept of the elements in contemporary Christian worship. While such an integrated program may be achieved only under fairly ideal circumstances, the sug-

gestions offered should elucidate opportunities for everyone who seeks to improve.

While some may not feel so strongly that music in the post-Bach period does not measure up to the high standards demanded by the carefully trained church musician, likely no one will argue the point that greater care must be exercised in the selection of music from this period. Contemporary inexpert choirs and directors will find some anthems by Tye, Tallis, and Byrd as foreign in style and difficult to render as selections by Sullivan and Stainer are banal. The situation points up the need for a musically intelligent churchman whose tastes have been formed by thorough schooling in the classics.

Throughout the book one is reminded of the basic considerations dealing with the purpose and function of music in the church. The author's philosophy is expressed in this quotation: "If the organist and the singers are constantly reminded by their position that theirs is an art dedicated to God and not to men, it then becomes much easier to participate with a right spirit within them."

Waverly, Iowa

EDWIN LIEMOHN

How Prayer Helps Me. Edited by Samuel Duff McCoy. Dial Press. 143 pages. \$2.75.

The editor has chosen 72 illustrious Americans, from Dean Acheson to Charles E. Wilson, to explain in a few words apiece how prayer has proven beneficial. There are no preachers in this book, but these widely diverse laymen (with only a few exceptions) give forceful and convincing testimonies to the nature and value of prayer.

Uncommon Prayers. Collected by Cecil Hunt. Seabury. 182 pages. \$3.

From three volumes of the world's great prayers collected by Mr. Hunt (literary editor of *The London Daily Mail*), Dr. John Wallace Suter of the Protestant Episcopal Church has selected several hundred for this book. There is keen discernment in the selection, and skill in the editing and arrangement. Such a book, for a thoroughly literate Christian, should be an invaluable companion in many hours of meditation.

SYNOD CONVENTIONS

ULC Constitutional amendments approved in four synods . . . Southerners succeed in raising college campaign funds . . . Home missions thriving



MEN ORDAINED FOR MINISTRY IN KENTUCKY-TENNESSEE

Kentucky-Tennessee

Memorial Church, Louisville, Apr. 26-28

By ROGER G. IMHOFF

EVANGELISM, ORDINATION and synodical growth were areas of interest commanding attention at the 22nd annual convention of Kentucky-Tennessee Lutherans.

Three new congregations and 796 more baptized members were reported by Statistician Nellis Kraft for 1954 over 1953. Apportioned benevolence hit a new high of \$62,234.

Another note of encouragement came from Dr. Paul Bishop, president of the Synod of the Northwest, representing the ULCA. Dr. Bishop noted increased stewardship response all over the church and commended the various boards and agencies for their increase in aggressiveness.

But synod wasn't willing to spend its future patting itself on the back. A record

budget of \$81,000 for 1956 will help test this spirit of expansion. Synod President Gerard D. Busch had also noted signs of growth but appealed for the future in the spirit of "let's move forward, while it is yet day."

To do that synod agreed with its Social Missions Committee, led by Pastor Herman Andres of Louisville, in voting complete cooperation with the 1956-57 churchwide evangelism program. The Rev. E. Dale Click came from New York to remind his fellow Lutherans that we still have with us too many "collapsed Lutherans" who have resulted in a "reduced Christianity within." Hence the around-the-year evangelism proposed by the Toronto convention is coming not too soon.

Two MEN were ordained. Ernie Parrish, son of Memorial Church, Louisville, host congregation to synod, a graduate of Hamma Divinity School, will go to Athens, Georgia, as mission developer for the Board of American Missions. William Rizer will re-

turn to his own First Church, Nashville, as assistant to Dr. I. W. Gernert. President Busch presided over the meeting with his left hand and arm in a sling due to a pre-convention auto accident from which Mrs. Busch is also recuperating. Just a year ago he had preached a "sit-down sermon" due to illness.

The auto accident just outside Park Hills, Ky., where Dr. Busch was heading to preach at the dedication of Zion Church's new \$90,000 building caused another unique preaching situation. While he was temporarily in a nearby hospital, Pastor Harold Koch of Zion Church arranged for a tape recording of Dr. Busch's projected sermon. The tape was then played the following Sunday morning.

New officers of synod include: Vice president, Pastor Charles Maschek, Bellevue, Ky.; secretary, Pastor Tillman Williams, Louisville; and clerical member of the executive committee, Pastor John T. Keister, Nashville. Re-elected were Statistician Nellis Kraft and Treasurer Charles Lamar, both of Louisville.

Synod will meet next year in Calvary Church, Louisville, where Dr. Clayton Robertson has just celebrated his 25th year as pastor.

North Carolina Synod

St. Paul's Church, Wilmington,

Apr. 25-28

By FRANK K. EFIRD

"THE TOTAL is \$1,295,147! We will continue until we reach our \$1,500,000 goal for Lenoir Rhyne College. We are not 88 per cent Lutherans, we are 100 per cent Lutherans, and must prove it."

With these words, Malcolm M. Palmer, Albemarle lumberman and chairman of the Lenoir Rhyne campaign, gave the 350 delegates and visitors to the North Carolina Synod convention the information they had been waiting for.

Delegates and visitors at the convention

packed the church to hear the report. Pastor after pastor stood to tell what his congregation was willing to do and have it recorded on a huge scoreboard. The amount pledged was the largest ever raised for any program in the synod's history.

Few doubt that the \$1,500,000 for new buildings and an endowment program will be raised. Campaign leaders were gratified that so much had been pledged since the kick-off on Feb. 3.

Headlines in a Wilmington paper announced that attendance was 350 at the Lutheran convention and also at a diocesan convention of the Episcopal Church in session at the same time two blocks away. Beneath these headlines another blared, "Cold Front Here Quiets Big Winds."

At one time delegates had a "cold front" toward an amendment to the ULC constitution approved at the Toronto convention. They voted not to ratify Article IX, which outlines the ULC president's responsibilities. Opposition was to the president having "oversight of the activities of the office of secretary and of the office of the treasurer." However, the convention rescinded this action and ratified all Toronto amendments.

In the convention sermon, Dr. F. L. Conrad, synodical president, stated that "Luther is still in high gear, throughout the world."

Dr. Conrad himself stays in high gear in this state that stretches 500 miles. The synod believed he needed help. Approval was given the executive committee to call an assistant to the president by July 1. His responsibilities will be in the fields of stewardship, evangelism, and home missions.

FINANCIAL STEWARDSHIP showed both high and low gear. Treasurer Charles Heilig of Salisbury, making his 25th annual report, called 1954 a "good year." He handled \$620,692, including the "largest apportionment ever paid" (total of \$259,028) and the greatest amount ever given to institutions. However, certain mission activities and payments to Lenoir Rhyne College had to be postponed to get \$10,300 to pay the ULC apportionment in full.

Stewardship committee chairman, Ernest

L. Misenheimer, Jr., Kannapolis, implied that there was too much low-gear activity in stewardship for the first quarter of 1955. In 1953 the synod adopted the "covenant plan" of benevolence giving. No apportionments are assigned but congregations "covenant" what they will give. The plan seemed to work well in 1954, with giving increasing 9 per cent over 1953. But 1955 covenants indicate that giving over 1954 will increase only about 2 per cent.

The stewardship committee reported bluntly that, "Too many congregations are taking advantage of the (covenant) plan to get out as 'cheap as possible' on benevolences." The covenant plan, another name for the "grace system," is not moving too gracefully at present, but the committee feels that more education and motivation, and a full-time man in stewardship, will do much to solve the problem.

Output of new pastors is in high gear. Thirteen were approved for ordination at a service to be held June 12. All are graduates of the Southern Seminary. The synod remains mission-minded. Two missions, Christ and Redeemer, organized in Charlotte in January, were received into membership. Mission committee chairman, H. E. Isenhour, Salisbury, reported plans for organization of work at Kinston and at Reidsville. The Brotherhood reported \$39,821 raised in 1954 for the "Loan and Gift Fund" for mission development.

The synod took no stand, stated no principle, gave no guidance, and had no discussion on the problem resulting from the Supreme Court decision on segregation in public schools. The Commission on Negro Work was discontinued and one of its responsibilities, "a grass-root program of Christian education in race relations," was given the committee on social missions. Only other recognition that there are two races in the South was the report of the mission committee that "efforts to begin a Negro mission in Winston-Salem have not materialized due to the inability of the committee to place a developer in the field."

Dr. G. Elson Ruff represented the United Lutheran Church. He told how the benev-



GOOD NEWS FOR LENOIR RHYNE
North Carolina Pastors Frank Davis, left, Robert Shelby, right, discussed fund report with Lenoir Rhyne President Cromer

olence dollar was divided and used by the various boards of the ULCA. At a Lutheran Layman's Movement breakfast for whole synod, he reminded his audience that "Luther is the one who put laymen to work in the church and made all Christians missionaries."

Dr. Stewart Herman, speaking for Lutheran World Action, told about the possibilities, problems, and challenges of Lutheran work in South America.

Dr. J. L. Morgan, Salisbury, president emeritus of the synod, attended his 53rd straight synodical convention. The delegates rose in tribute to this "grand old man" of North Carolina Lutheranism.

South Carolina Synod

St. John's Church, Spartanburg,

Apr. 25-28

By WYNNE C. BOLIEK

TWO MISSION CHURCHES organized during the past year became a part of the South Carolina Synod . . . Largest receipts in any year in the synod's history were contributed in 1954 . . . Success of the appeal for \$500,000 for Newberry College was re-

ported. These were high points in the convention of this synod.

Dr. Karl W. Kinard completed 12 years as full-time president and was elected to another four-year period. At the banquet sponsored by the Brotherhood, Dr. Kinard was given \$800 in appreciation of his services. Other officers of the synod were re-elected: Dr. Carl B. Caughman, secretary; J. B. Ballentine, treasurer; James B. Wessinger, statistical secretary.

The report of the president indicated something of the growth of the synod. The number of ministers on the roll 12 years ago was 82, today it is 122. Contributions to benevolences increased from \$93,790 to \$382,159. Amounts paid on ULCA apportionment rose from \$22,000 to \$134,579. Baptized membership advanced from 32,870 to 41,561.

MISSION CHURCHES received into the synod were: Transfiguration, Cayce, the Rev. Clarence Stucke pastor, and Messiah, North Charleston, the Rev. Clyde S. Bedenbaugh pastor.

In stressing the urgency of evangelism, Dr. Franklin Clark Fry said, "Our greatest heresy is to imagine we can hold in one life all that God pours into it." The overflow should pour out toward others. He asked the questions, "When is the last time you have talked to anyone about Christ?" and "Have you no news?"

J. B. Ballentine reported that total funds handled by the synod treasury last year were \$414,824.89. H. Odelle Harman, chairman of the Board of Trustees of Newberry College, and general chairman of the special Pre-Centennial Appeal, reported the successful completion of the appeal in the South Carolina and Georgia-Alabama synods. The goal of \$500,000 is being exceeded. The appeal will be launched in the Florida Synod within a few weeks, with a goal of \$75,000. If the appeal is successful in Florida it is believed the total will exceed \$600,000.

Chris A. Kaufmann, acting president of the college, spoke of the beginning of the new dormitory for men, and of the requirements for salaries as set by the Southeastern Association of Colleges. John M. Caugh-



PRESIDENTS AT CONVENTION

Dr. Karl Kinard greets Dr. Franklin Clark Fry at South Carolina Synod meeting

man, chairman of the finance committee, reported on how the college is now operating in the "black."

Director of Lutheran World Action for the synod, the Rev. J. Milton Frick, reported reaching the goal 119.59 per cent in 1954, for a total of \$33,553.46, the largest ever by the synod. Also two large truck-loads of clothing had been collected for Lutheran World Relief in 1954.

The synodical field worker, the Rev. J. Shelton Moose, reported on home mission activities and also on Lutheran refugee efforts. He spoke of the difficulties in trying to place refugees under existing laws.

Reporting for the Children's Home, Salem, Va., T. C. Rohrbaugh, superintendent, said the institution had cared for 114 children during the past year. He also described efforts in placing children for adoption. Dr. Wynne C. Boliek reported that Lowman Home, White Rock, S. C., cared for 134 elderly people. The Rev. Kenneth Webb spoke of plans for a synod-wide rally on evangelism some time this fall.

Dr. Carl Honeycutt, reporting for Southern Seminary, Columbia, told of strengthen-

ing the faculty during the past two years and of the beginning of the Graduate School. Dr. Frederick K. Wentz, member of the faculty, spoke of the improvements and expanding program of this institution.

The synod adopted a 1956 budget of \$317,149, including institutional quotas, as compared with \$274,703 for 1955. The synod adopted the amendments to the constitution of the United Lutheran Church in America, as approved at the last ULCA convention.

Per capita giving in the synod in 1935 was \$10.10; in 1954, \$59. In 1941 for ULCA apportionment the per capita was 58 cents while in 1954 it was \$4.50.

No resolutions were offered in regard to segregation or integration.

"The best parsonages in the state and some of the finest churches are to be found in the rural areas," said the Rev. Paul G. McCullough, reporting for the committee on the rural church. He cited remarkable developments and improvements in properties among rural churches within the past 10 years.

Virginia Synod

Holy Trinity Church, Lynchburg,

Apr. 26-29

By MARSHALL F. MAUNEY

HOME MISSIONS were in the spotlight at the convention of the Synod of Virginia. Four new congregations were received totaling 430 baptized members, 288 confirmed members. They were Messiah, Knoxville; St. Paul's, Maryville; St. Timothy, Norfolk; and Good Shepherd, Virginia Beach.

In addition, Dr. Luther W. Strickler, chairman of the Home Missions Committee, announced five new areas are ready for mission development. One of these is the fourth to be developed in the last two years within the territory of Dr. Strickler's own congregation, First Church, Norfolk. Besides liberal financial support, First Church has transferred 140 confirmed members to

the three already chartered.

A related matter was a report of the Home Mission loan fund appeal committee. This appeal to raise \$50,000 by the end of this year to add to the loan fund is well on its way, with \$47,636 pledged and \$29,551 paid in cash. The net amount of the fund at present is approximately \$130,000.

SYNOD PRESIDENT J. LUTHER MAUNEY, in the sermon at the opening session, challenged delegates to be transformed after the fashion of Christ's transfigured glory. The representative of the ULC, Dr. Henry H. Bagger, gave a thorough report on the program of and developments of the church. He addressed a Lutheran Layman's Movement gathering on the way in which the LLM enlarges the dimensions of a man's life. Dr. Stewart W. Herman, speaker at the Brotherhood banquet, told of the exciting work of conserving Lutherans of Latin America for the church.

Amendments to the ULC constitution passed with very little discussion except Article XI, Section 3, dealing with the definition of duties of the Executive Board. This evoked a rash of oratory such as has not been heard on the floor for sometime. Speaking against the amendment, one delegate declared, "Too much power is not needed under great leadership (as we have today). Too much power is extremely dangerous under weak leadership." Another, speaking in favor of ratification, said, "Those who have spoken against this are entirely too fearful and entirely too trustless . . . We not only are proud of our tradition and history. We also are makers of tradition and history!" The amendment was carried by a substantial majority.

DR. EDWARD K. RODGERS of the Pittsburgh Synod explained the new Evangelism program of the ULC, which was discussed at some length and heartily endorsed.

The Stewardship Committee reported an increase of \$14,084 paid on apportionment in 1954 over 1953. Synodical quota to the ULC was paid in full and its LWA quota was met by 100 per cent. A budget of \$239,560 was adopted for 1956.

SUMMER CAMPING PROGRAM IN THE UNITED LUTHERAN CHURCH

At least 57 camps will be operating this summer in the United States and Canada under the auspices of ULC synods or agencies. A complete list compiled by the Board of Parish Education is printed here, including the name and address of the person from whom full information about the camping program may be obtained. Group served by the camp is indicated by key letters following camp's name. J—Juniors; M—Intermediates; S—Seniors; YP—Young People; A—Adult; F—Family; LL—Luther League.

CALIFORNIA

Camp Yoliwa (Pacific South-west Synod) J-M-S
Seven Oaks, Calif.
The Rev. John D. Foerster
908 Church Street
Redlands, Calif.

COLORADO

Youth Camp (Rocky Mountain Synod) M-S-YP
Camp Trojan, Boulder, Colo.
Mrs. Edna Bugdanowitz
2501 Grape Street
Denver, Colo.

FLORIDA

Camp Emmanuel (Florida Synod) M-S-YP-F
Groveland, Fla.
The Rev. Douglas F. Wessel
519 South Ridge
Daytona Beach, Fla.

ILLINOIS

Illinois Lutheran Leadership
Camp (Illinois and Wartburg Synods) S-YP-A
Lake Geneva, College Camp, Wis.
The Rev. Henry F. Neal
R.F.D. No. 1, Rock City, Ill.
Camp Lu-Cen (Ill. Synod—Central Conference) M-S
East Bay Camp, Bloomington, Illinois

The Rev. Ray O. Zumstein
216 West Cook Street
Mt. Pulaski, Ill.
Camp Lu-So-Co (Ill. Synod—South Conference) M-S
Lake Benton, Ill.
The Rev. William A. Hover

6327 Alamo
Clayton 5, Mo.
Northern Illinois Lutheran
Youth Camp (Ill. Synod—Northern Conf.) J-M-S
Round Lake, Ill.
The Rev. John E. Cooperrider
4200 North Keeler Avenue
Chicago 41, Ill.

INDIANA

Camp Lutherwald (Indiana Synod) J-M-S-LL
Twin Lakes, Howe, Indiana
Mr. Donald M. Dow
Lutherwald R.R. 1
Howe, Indiana

IOWA

Lutheran Youth Camp (Iowa Synod) M-S-YP-F
Camp Okoboji, R.F. No. 2,
Milford, Iowa
The Rev. William H. Swarbrick
391 West 12th Street
Dubuque, Iowa

KANSAS

Camp Wa-Shun-Ga (Kansas Synod) J-M-S-LL-F
R.F.D. No. 1, Junction City,
Kansas
The Rev. Aksel C. Larsen
3454 South Gary Street
Tulsa, Oklahoma

KENTUCKY

Lutheran Leadership School
(Kentucky-Tennessee Synod)
J-M-S-YP-A
Centre College, Danville, Ky.
The Rev. Charles Masheck

407 Taylor Avenue
Bellevue, Ky.

MARYLAND

Summer School for Church
Workers (Maryland Synod)
M-YP-A
Hood College, Frederick, Md.
The Rev. Howard F. Reisz
3625 Falls Road
Baltimore 11, Md.
Lutheran Youth Camp (Min-
isters' Conf. and Inner Mis-
sion Soc. of Baltimore)
J-M-S
Jolly Acres, White Hall, Md.
The Rev. Roland A. Ries
507 Park Avenue
Baltimore 1, Md.

MICHIGAN

Lutheran Summer Camp
(Michigan Synod) J-M-S
Gun Lake, Shelbyville, Mich.
The Rev. Raymond Heine
East Elm St., Monroe, Mich.

MINNESOTA

United Lutheran Camp of
Minnesota (Northwest
Synod Central Conference)
J-M-S-YP-A
Green Lake, Chisago, Minn.
Camp Registrar
Box 200, Long Lake, Minn.

MONTANA

Montana Lutheran Bible Camp
(Northwest Synod, Western
Conference) F
Clydehurst on the Boulder,
McLeod, Mont.
The Rev. John E. Dehann
Rocky Boy, Box Elder, Mont.

NEBRASKA

Camp Sheldon—Synodical
Youth Camp (Central States
Synod) LL
Columbus, Nebr.
The Rev. A. H. Pinkall
24th and I Streets
Omaha, Nebr.
Camp Wan-A-Tu-A (Central
States Synod) LL
Niobrara State Park,
Niobrara, Nebr.
The Rev. Ralph L. Ritzen
1420 North Madison
Fremont, Nebr.
Midland Summer Assembly
(Central States Synod)
J-M-S-A
Midland College,
Fremont, Nebr.
The Rev. J. Ernest Messer
316 West 20th Street
Falls City, Nebr.

NEW JERSEY

Camp Beisler (New Jersey
Synod) J-M-S-YP
Port Murray, N. J.
Mr. William A. Lewis
Apt. 7A, 40 Brookside Avenue
Somerville, N. J.

NEW YORK

Pinecrest Luther League Lead-
ership School (New York and
New England Synod) YP
Camp Beisler, Port Murray,
New Jersey
Miss Ruth Mortenson
144 Hale Avenue
Brooklyn, New York
Camp Trexler (Lutheran Boys'
Work Foundation) J-M-S
boys
Lake Stahahe, Seven Lakes
Drives, Southfields, N. Y.
Mr. Harold I. Stewart
11—78th Street
Brooklyn, New York
Camp Ma-He-Tu (New York
and New England Synod)

J-M-S girls
Lake Kanawauke, Interstate
Park, Bear Mountain N. Y.
Dr. Paul C. White
231 Madison Avenue
New York 16, N. Y.
Lutheran Summer School for
Church Workers (N. Y. and
N. E. Synod) YP-A-F
Silver Bay, Lake George, N. Y.
Dr. Paul C. White
231 Madison Avenue
New York 16, N. Y.
Silver Lake Youth Conference
(N. Y. and N. E. Synod)
M-S-YP
Batavia YMCA Camp,
Silver Lake, N. Y.
The Rev. Herman B. Miller
272 Robinson Street
North Tonawanda, N. Y.

NORTH CAROLINA

Lutheridge Assembly (N. C.,
S. C., Ga.-Ala. and Miss.
Synods) J-M-S-A
Arden, N. C.
Dr. J. Lewis Thornburg
126—5th Avenue, N.E.
Hickory, N. C.

NORTH DAKOTA

North Dakota Bible Camp
(Northwest Synod—West-
ern Conference) F
Pilgrim Park, Bottineau, N. D.
The Rev. I. B. Kindem
1104 Fifth Street
North Fargo, N. D.

OHIO

Chautauqua Lutheran
Assembly (Ohio Synod) F
Chautauqua, Ohio
The Rev. Warner E. Holmgren
1336 Fairview Avenue
Dayton 5, Ohio
Camp Mowana (Ohio Synod)
J-M-S
R.D. 2, Mansfield, Ohio
The Rev. Richard W. Powell

20 South 3rd Street, Suite 238
Columbus 15, Ohio
Lakeside Lutheran Summer
School (Ohio Synod)
M-S-YP-A
Lakeside, Ohio
The Rev. Willard H. Borchers
27 North St. Clair Street
Dayton 2, Ohio

OKLAHOMA

Camp Luth-A-Homa (Central
States Synod) J-M-S
Lake Murray State Park,
Camp No. 1, Ardmore, Okla.
The Rev. Aksel C. Larsen
3454 South Gary Avenue
Tulsa, Okla.

OREGON

Camp Colton (Pacific Synod)
J-M-S
Colton, Oregon
The Rev. John L. Cauble
945 North Summer Street
Salem, Oregon

PENNSYLVANIA

Lutherlyn Leadership Training
Camp (Pittsburgh Synod)
J-M-S-YP-A
Prospect, Pa.
The Rev. S. S. Shaulis
Greenwood Village,
R.F.D. No. 4, Butler, Pa.
Summer Assembly of the
Pittsburgh Synod, S-YP
Thiel College, Greenville, Pa.
The Rev. William J. Welther
610 West Judson Avenue
Youngstown 11, Ohio
Camp Sequanota (Central Pa.
Synod) J-M-S-YP-A
Jennerstown, Pa.
The Rev. Roderic N. Senft
Jennerstown, Pa.
Camp Juniata (Central Pa.
Synod) J-M-S
Reedsville, Milroy R.F.D., Pa.
The Rev. John E. Stambaugh

119 East Main Street
Belleville, Pa.

**Camp Susquehanna (Central
Pa. Synod) J-S**

Susquehanna University,
Selinsgrove, Pa.

The Rev. Adam P. Bingham
R.F.D. No. 1, Montgomery, Pa.

**Gettysburg Assembly for
Church Workers (Central
Pa. Synod) S-YP-A**

Gettysburg College,
Gettysburg, Pa.

The Rev. Howard O. Walker
946 North George Street
York, Pa.

**Camp Miller (Ministerium of
Pa.) J-M-S**

Shawnee-on-Delaware, Pa.
Board of Christian Education
819 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

**Camp Hagan (Ministerium of
Pa.) J-M-S**

Shawnee-on-Delaware, Pa.
Board of Christian Education
819 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

**Ministerium Camp (Minister-
ium of Pa.) J-M-YP-A**

Shawnee-on-Delaware, Pa.
Board of Christian Education
819 Muhlenberg Building
1228 Spruce Street
Philadelphia 7, Pa.

**Camp Nawakwa (Board of
Parish Education) J-M-S**
Arendtsville, Pa.

The Rev. Reginald W. Deitz
116 South Hay Street
Gettysburg, Pa.

TEXAS

**Lutherhill (Texas Synod)
J-M-S-F**

La Grange, Texas
Mr. Arlyn Hausman
R.F.D., Goliad, Texas

VIRGINIA

**Powell's Fort Valley Camp for
Lutheran Youth (Virginia
Synod) J-M-S**

Detrick, Va.
Rev. Ira J. Wilson, Jr.

R.R. No. 1—Box 88
Woodstock 3, Va.

**Southwest Virginia Youth
Camp (Va. Synod) J-M-S**
Camp Moxley, Konnarock, Va.

The Rev. Albert J. Shumate
Rural Retreat, Va.

**Massanetta Summer Assembly
(Virginia Synod) S-YP-A-F**

Massanetta Springs Hotel,
Harrisonburg, Va.

The Rev. Charles G. Tusing
511 North Washington Ave.
Pulaski, Va.

WASHINGTON

**Camp Lutherwood (Pacific
Synod) J-M-S**

Lake Samish, Bellingham,
Wash.

Mr. Oscar Liudahl
750 North 17th Street
Salem, Oregon

WEST VIRGINIA

**Camp Luther (West Virginia
Synod) J-M-S**

Cowen, W. Va.
The Rev. Donald D. Anderson
47 South Main Street
Keyser, W. Va.

WISCONSIN

**Pine Lake United Lutheran
Camp (Northwest and
Wartburg Synods)
J-M-S-YP-A-F**

Route No. 2, Waupaca, Wis.
The Rev. G. F. Genszler
1402 Main Street
Marinette, Wis.

CANADA

**Mulhurst Bible Camp (Alberta
Conference) J-M-S**

Pigeon Lake, Mulhurst, Alberta

The Rev. John Kunkel
Golden Spike, Alberta

**Lake Katepwa (Saskatchewan
Conference, W. Canada
Synod) M-S-YP**

Lutheran Bible Camp,
Indian Head, Saskatchewan

The Rev. A. Blackwell
3604 Mason Avenue

Regina, Saskatchewan
Sunrise Lutheran Camp
(Icelandic Synod) J-M-S

Husavick, Manitoba

Mrs. S. Olafsson
Box 701, Selkirk, Manitoba

Brereton Lutheran Camp
(Manitoba District Luther
League) J-M-S-YP

Rennie P.O., Manitoba
Mr. Walter A. Schultz
315 Lansdowne Avenue

Winnipeg, Manitoba
Lutherlyn Camp (Luther
League of Eastern District,
Canada Synod) J-M-S

Chaulk River, R.F.D. No. 1,
Point Alexander, Ontario

The Rev. Arthur F. Conrad
29 Bayswater Place
Ottawa 3, Ontario

**Lutheran Summer Camp
(Canada Synod) J-M-S**

Camp Edgewood
Eden Mills, Ontario

The Rev. Norman A. Berner
237 King Street
Kitchener, Ontario

**Geneva Park Youth Camp and
Training School (Canada
Synod Luther League) S-YP**

Lake Couchiching, Orilla, Ont.
Miss Bernice Phillips

147 Moore Avenue
Kitchener, Ontario

**Lutheran Youth Camp (Nova
Scotia Synod) J-M-S**

Lake Mush-A-Mush, New
Cornwall, Nova Scotia

The Rev. L. G. Bald
Lunenburg, Nova Scotia

THE NEWS IN THE CHURCHES

CENTRAL STATES

First ULC Church in Oklahoma In 44 Years Is Organized in Tulsa

By PAUL C. WIEGMAN

OMAHA—When Ascension Church was organized Apr. 3 in Tulsa, it was the first new ULCA congregation in Oklahoma in 44 years. The mission already owns a \$25,000 five-acre tract in the heart of a growing development within two blocks of new U.S. Highway 66.

Organization service was attended by 170, took place in Revere Elementary School. Charter membership was 70 confirmed, 124 baptized members. The new congregation has a 14-voice choir, Brotherhood, Women of the Church and Luther League.

Pastors Louis H. De Freese, Oklahoma City; Alfred J. Duis, Stillwater-Perry, Okla.; Aksel C. Larsen, Tulsa; and Fred W. Henkel, field developer for the Board of American Missions, conducted the service of organization and administered Holy Communion. Pastor Larsen of First Church, Tulsa, presented a \$200 check to the mission.

ORGANIZATION day also came for Reformation Church in Kansas City, Mo., last month. Pastor Robert E. Schlichter announced that the mission had been organized with 70 confirmed and 107 baptized members. Central States Synod President Clemens H. Zeidler took part in the service.

CORNERSTONE for Immanuel Church, Lodge Pole, Nebr., was laid March 13. No definite date has been set for completion of the sanctuary which was designed by Philadelphia Architect T. Norman Mansell, noted

Lutheran church builder. Contractor is another Lutheran layman, A. W. Smith, of St. John's Church, Alliance, Nebr. The congregation is contributing volunteer labor.

Speaker at the cornerstone-laying ceremony was the Rev. Gerhard Gieschen, professor at Central Theological Seminary, Fremont. Pastor Henry T. Monnich, Northwest Conference president, assisted. Pastor is Norman E. Schroeder.

Robert D. Friest, assistant to the president of Central States Synod, will serve as stewardship consultant and leader for pastors and laymen in the area of the Central States Synod. He will head the LLM enlistment campaign in the area.

Salem Church in Stillwater, Okla., has outgrown its building. On Palm Sunday 173 crowded into the church which has a seating capacity of 100. The congregation has sold its property and is completing building plans . . . Grace Church, Lincoln, Nebr., will celebrate its 65th anniversary June 12 with an all-day program at the State Fair grounds.

St. Paul's Church, Glenvil, and Emmanuel, Hastings, Nebr., have decided to form a parish and call a pastor for both congregations. St. Paul's was served by Dr. Martin Schroeder who will now give his full time to work with refugees.

WATTS GOING ON HERE?

When the Rev. Robert Arnold came to St. Paul's Church, Richmond Hill, N. Y., just one year ago from a pastorate in Texas where he had weathered the tornado of 1953, he welcomed the quieter atmosphere of the Long Island community.

A few days after the Arnold family settled down in the newly decorated parsonage, a lightning bolt knocked the chimney off the house, tore a hole in the roof.

During recent Lenten season, electric power twice went off during the services, leaving the church in darkness, not to mention the silent organ. On one of these occasions, the church bulletin carried the message, "When you pray you plug into the Power House!"



GIANT REPRODUCTION of Da Vinci's "Last Supper," dedicated in Philadelphia's Miller Memorial Methodist Church, is work of George F. H. Walters, Spring City, Pa., active Lutheran layman. Walters, who once wanted to be a professional boxer, became interested in religious art, studied in France and Germany. Because of huge size, painting had to be completed in barn outside Spring City where artist worked during winter in heavy clothes to protect himself against cold.

ILLINOIS

Plans for Evangelism Are Outlined by Weeg

By JOHN E. COOPERRIDER

CHICAGO—Evangelism is everybody's job, the Illinois Synod's recently appointed secretary for evangelism, Pastor A. Howard Weeg, told delegates at four synodical conferences last month. Pastor Weeg reported on his plans to conference representatives at meetings during the last week of April. As the synod's first secretary of evangelism, he began work in his new office Feb. 15.

Speaking to 68 lay and clerical delegates of the Chicago Conference at North Austin

Church, April 26, he said that "evangelism is not a program, but an attitude . . . The job of evangelism is something we dare not entrust to professionals. It is the job of the *laos*, which in the New Testament meant all the people, the whole church."

Describing the manner in which he conceives his work, Pastor Weeg said, "I am not thinking in terms of a conference, a synod, or an area-wide program, but in terms of a parish here and a parish there.

ILLINOIS . . .

The synod has called a person who will move in on an individual situation, stay for two weeks, and offer help in that situation.

"The plan which I feel would be most beneficial in the long run," he said, "would be a two-week period in every congregation, starting with a preaching mission the first week, followed by instruction meetings, a visitation of prospects on the church's 'responsibility list,' and report meetings the second week.

"It is hoped that this experience will foster enthusiasm and provide education so that the congregation will be able to continue a growing program."

As an alternative to this plan, he suggested that the secretary be available for preaching, instruction, visitation, and report meetings to churches following their own evangelism plan.

Synod President Harmon J. McGuire gave a preview of matters before the synod this year. He announced that the executive board will recommend fall retreats for all pastors, comparable to the laymen's stewardship retreats which have been held for several years. The synod's stewardship committee will recommend to congregations adoption of the new "sector-plan" for every-member visitations. He added that the executive board "is still studying the proposal to relocate Carthage College."

MORE THAN HALF of the \$100,000 Founding Fund for the first ULC Home for the

Aging and Infirm in Illinois was on hand by the end of March according to Founding Fund Committee Chairman George Henry Aigner. At that time the committee expressed hope that the goal may be met by the time the Illinois Synod meets in May.

The United Lutheran Social Mission Society of Illinois, under whose direction the committee is working, was asked at the last synodical convention to raise the \$100,000 Founding Fund before the synod itself undertakes to raise an additional \$250,000 for construction of the home.

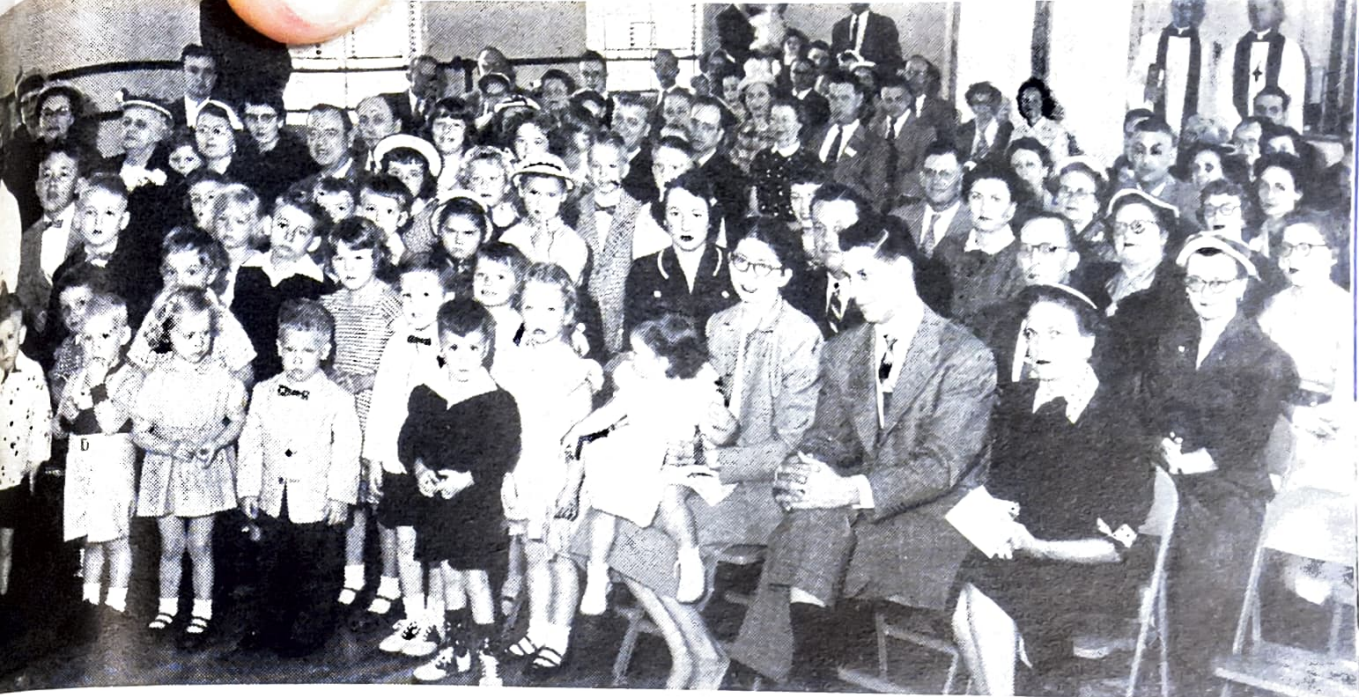
Nearly 500 women attended the two spring conventions of the Chicago Conference Women's Missionary Society on April 19 and 24 at Edgebrook Church and Reformation Church. Miss Lillian Bartolomei spoke on her work as a missionary in Liberia at both places.

The society established the new office of inner mission secretary at these conventions, and recommended that local societies do likewise. The office will keep congregations posted on the work of church welfare agencies in their communities and develop inner mission services within the congregations.

A group of Lutheran ministers in the Chicago area headed by Pastors Robert M. Herhold (ULC), Philip A. Johnson (Aug.), and Martin Graebner (Missouri Synod), have been holding informal meetings as the Urban Church Fellowship to study problems and opportunities of churches in changing communities.



CORONATION came for Bill D. Goodwin of Bethlehem Church, Billings, Mont., when Pastor Robert A. Bartels proclaimed him King Arthur I. Bill reigns over "Royal Order of Round Table," a boys' club in which youngsters from 9 years up are trained in life and practices of church. Boys advance through ranks from pages to knights, are elected "kings" for one-year terms.



ORGANIZED on Palm Sunday was Reformation Church, Kansas City, Mo. The congregation, formed with 70 confirmed, 107 baptized members, has purchased parsonage and church site. Four adults, 14 children were baptized at organization service at which Central States Synod President Clemens H. Zeidler preached. Mission developer is the Rev. Robert E. Schlichter.

Dr. Clarence Lineberger, statistician of the Illinois Synod and a district superintendent in the Chicago public schools, led a panel of ministers in a discussion on "Opportunities for Released-Time Education" at the Chicagoland Lutheran Ministerial Association on May 9.

At a recent meeting of the Chicago Lutheran Seminary student body, the student chapel, dedicated last year, was renamed the Robert Hite Memorial Chapel, in memory of the former student killed last November in an automobile accident. Mr. Hite was chairman of the committee which planned and developed the chapel.

St. Luke's Church, Chicago, the Rev. Eldred H. Trede pastor, recently established a Sunday school class for mentally retarded children. Miss Audrey Nelson, the church's parish secretary, will teach the class on Sunday afternoons.

Trinity Church, Rockford, Dr. O. Garfield Beckstrand pastor, received its long-awaited cornerstone for its new church during Holy Week. It came from the Shayyib quarries, located northwest of Bethlehem, was shipped via Jerusalem and New York. Trinity Church, Chicago Heights, recently

celebrated the 40th anniversary of the Rev. J. Bannen Swope's pastorate with special services and presentation of a gift. During his tenure the confirmed membership of the congregation has grown from 98 to 502.

RECENT DEDICATIONS: New parsonages at Acacia Park Church, Chicago, the Rev. Harry C. Thiel pastor, and Christ Church, Clarendon Hills, the Rev. Norman J. Thalmann pastor; new pulpit at St. James' Church, Peoria, the Rev. Paul E. Rassmussen pastor; new organ chimes at Atonement Church, Chicago, the Rev. Martin G. Kabele pastor.

NEW JERSEY

Synod Needs More Officers To Cope With Growing Task

By RALPH I. SHOCKEY

TRENTON—Delegates to the New Jersey Synod convention will decide whether to call a full-time superintendent of home missions, a director of parish education, or some other officer to help with the expanding work of the synod. They meet in St. John's Church, Ocean City, May 23-26. Another important question congregations

NEW JERSEY . . .

will be obliged to answer is whether the remaining \$73,000 for the Tri-Objective Appeal can be raised by the end of this year.

The big state-wide Lutheran rally at the Music Pier on May 25 is a special feature of the convention. Dr. Edwin Moll, who returned in March to his post as secretary of the ULC Board of Foreign Missions after serving for over eight years as director of the Lutheran World Federation's Palestine Branch, will speak on his work in Palestine.

All members of the Bethany Bible class honored at a special service at Christ Church, Bridgeton, recently, are over 80 years old. A pulpit Bible and service book for the altar were offered in remembrance of the group's departed members.

Dr. L. Ralph Tabor, pastor of First Church, Baltimore, addressed the synodical Brotherhood which met at the Lutheran Home in Moorestown, May 7. Dr. Tabor spoke on "The Day of March Has Come." Pastors J. Edward Gonzales, Plainfield, and Edwin L. Ehlers, Phillipsburg, conducted the devotions. Several hundred men from the synodical brotherhoods attended.

Cornerstone-laying ceremonies for the

educational building of Calvary Church, Cranford, were held April 24. Pastor Godfrey E. Alberti, Central Conference vice president, participated . . . Good Shepherd Church, Weehawken, is observing its 50th anniversary this month. Pastor is C. Edgar Koehnlein.

Family life and education meetings are being held in eleven congregations this month. Dr. Earl S. Rudisill, associate secretary of the ULC Board of Parish Education, conducts the sessions.

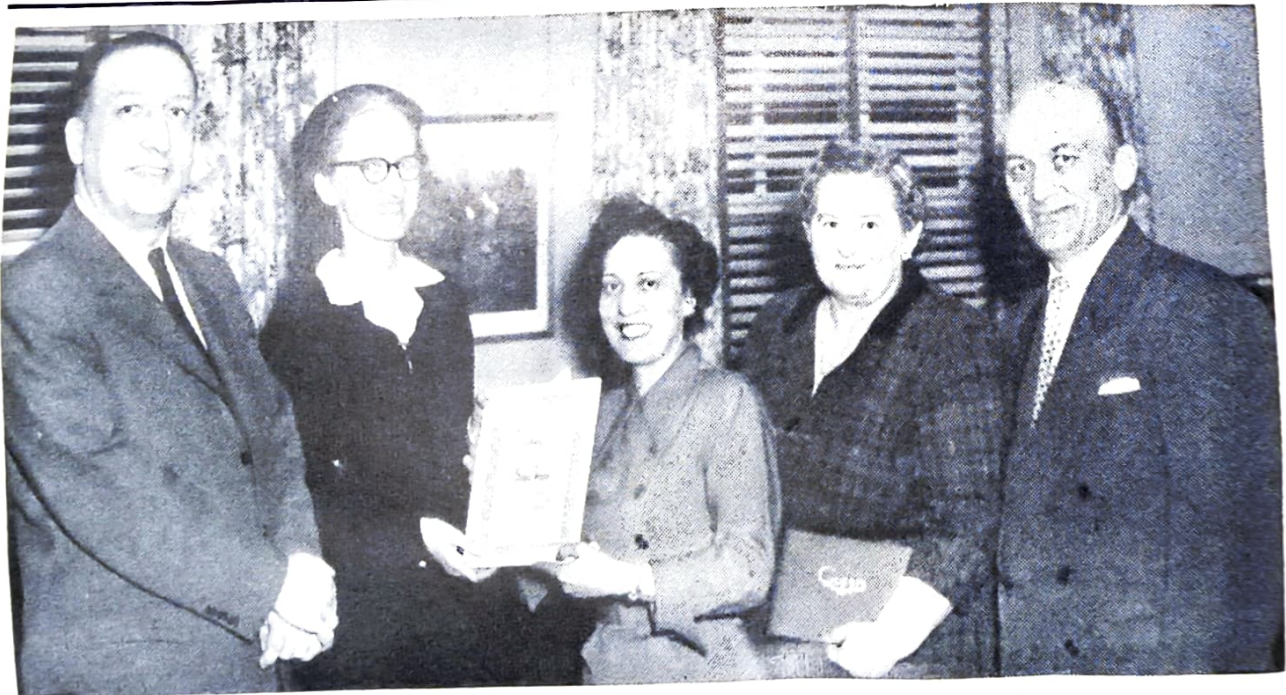
The ground-breaking ceremony for the new \$95,000 educational unit at St. John's Church, Rutherford, was held April 17 with the former pastor, Dr. Edwin H. Knudten, synod president, participating. Increased school and church facilities are made available by the expansion program.

PENNSYLVANIA

Allegheny Home Auxiliary Campaigns for New Members

By ROBERT G. SANDER

JOHNSTOWN—Hundreds of women in the six-county Allegheny Conference area are



FAREWELL PARTY was given by community leaders to Sister Grace Boehling, deaconess of Wicker Park Church, Chicago, when Sister Grace returned to the Baltimore Motherhouse after four years of service to Wicker Park parish and community. "Award of Appreciation" was presented by heads of PTA and civic associations in presence of Pastor Malcolm D. Shutters (left).

at work in the annual membership campaign of the Women's Auxiliary of the Allegheny Lutheran Home. Campaign dates are April 17 to May 17. In 1954 there were 9,831 memberships solicited in the conference area. It is hoped 10,000 will be obtained this year.

The auxiliary was organized in 1951. It has given between \$60,000 and \$70,000 to the home, most of which has been used to reduce debts. The major share of membership funds received this year will be applied to the \$90,000 indebtedness which remains on the Johnstown unit of the Allegheny Homes.

Few churches of the conference have responded to the new children's program of the Board of Parish Education which has raised many questions. To stimulate work on this program the Conference Committee on Christian Education has elected the Rev. Jesse E. Wolf of the Glasgow-Blandburg Charge as Allegheny Conference children's work secretary.

Vacation school workshops were held by the Committee on Christian Education in Moxham Church, Johnstown, on May 11 and in Christ Second Church, Altoona, on May 12.

A CHURCH will be built next to a coal mine in Jackson Township. St. Paul's Church, located near Mundy's Corner off Route 30, broke ground for a parish house and educational unit on a site adjacent to a shaft of Bethlehem mines on May 1. The \$125,000 building will be used as a church until a sanctuary is added. A parsonage will also be built later. Construction of the first unit will get underway early this summer.

St. Paul's was organized as a mission of the Central Penna. Home Mission Board and of the Board of American Missions when two of the oldest congregations in Nanty-Glo and Jackson Township merged in 1953. St. Paul's Ogden Church in Jackson Township, built in 1862, is still being used for services and will be retained by the congregation for its historical value. A graveyard with tombstones of the Civil War era is adjacent to the church. The Nanty-Glo church, which was built in 1902, may

be sold when the new building is ready.

At the ground-breaking service the Rev. Roy L. Yund of Christ Church, Sipesville, represented the Board of Synodical Missions and the Rev. Paul J. Keller, secretary of the Allegheny Conference and pastor of St. Matthew's Church, Martinsburg, brought conference and synodical greetings. The Rev. Russell R. Kerns is pastor.

Wendell L. Myers, 34, of near Portage, has been named Cambria County's outstanding young farmer for 1954. The award was made by Johnstown's Junior Chamber of Commerce in April. Mr. Myers is a Lutheran, having served on the council of St. John's Church, Summerhill, for the past 11 years. He was cited for deriving 100 per cent of his income from the 220 acres he farms.

Three pastoral changes within the conference took effect May 1. The Rev. Lester J. Kaufman resigned the New Centerville charge to accept a call to the Fayetteville charge in Franklin County. The Rev. George C. Serbe, Jr., resigned Grace Church, Bellwood, to become pastor of Shoop's Church, Colonial Park, Harrisburg. The Rev. David E. Bomboy left the Stoystown charge to serve Zion Church, Everett.

Evangelism Tops Agenda For Ministerium Meeting

By CARL W. WEBER

PHILADELPHIA—Evangelism will be high on the list of topics when the Ministerium of Pennsylvania meets at Buck Hill Falls May 23-26. The ULC evangelism program for 1956 and 1957 will be explained by Dr. Oscar W. Carlson, president of the Board of Social Missions. Preparations for a pilot evangelism project in the Lehigh Valley are now underway in the Allentown Conference. Mission week is Nov. 6-13. Similar missions may be conducted later in the fall and winter in the Wilkes-Barre and Pottsville conferences.

The convention will hear the proposal of the synodical Board of Home Missions to call an additional staff member. His task



DORMITORY for 75 to 100 students is planned by Hartwick College, Oneonta, N. Y., after fire destroyed men's dormitory last February. Construction of \$300,000 building is scheduled to begin soon. Funds will be secured through contributions from synod, groups and individuals.

PA.: PHILADELPHIA . . .

would be to supervise survey and mission development. The present superintendent of home missions, Dr. Roy L. Winters, would become executive secretary of home missions and director of rural church work.

ULC Secretary Dr. F. Eppling Reinartz will address the convention as ULCA representative. Dr. Edwin Moll will report on Lutheran World Action. Other speakers will be Dr. George H. Berkheimer, Dr. Jesse Reber, and John Boyson, associate circulation manager of *THE LUTHERAN*.

CONGREGATIONS must make a more determined effort to meet benevolence goals, Stewardship Secretary Samuel E. Kidd warned last month. Despite a 4.38 per cent increase over last year in receipts in February, total benevolence giving for the first quarter of 1955 will be well below the budgeted amount unless a substantial increase was made in March. Figures for March will be released later this month. To meet 1955 goals, receipts should be 24.5 per cent higher than last year. Said Pastor Kidd: "Everybody hopes that 1955 will be the year in which the Ministerium meets its full obligations. If we should ever stop hoping, the life of our area of the church would be endangered."

Theme for the 1955 Inner Mission Conference at Lutherland in the Poconos is "The Christian in His Community." The date is Aug. 30-Sept. 2. Emphasis will be on church and family life. "The Church Looks at Marriage and the Family" will be the topic of

three daily sessions. Mrs. Ruth Grigg Horting, prominent Lutheran churchwoman of Lancaster and Pennsylvania Secretary of Public Assistance, has tentatively agreed to deliver the keynote address.

STEWARDSHIP "sector projects" were explained to 161 pastors from the German, Norristown, Philadelphia and Reading conferences in February and to church councilmen in April and early May. The sector project, mobilizing all churches in a given area in a sustained stewardship effort, met with striking success in the Iowa Synod. It will be used this year in the Pennsylvania Ministerium, Central States Synod and Pacific Synod.

First step for establishment of a second ULC mission in Levittown, Philadelphia's largest suburban housing development, was taken when the Board of Home Missions secured three-and-a-half acres adjoining the new Country Club section as site for a new church. The area is one of the seven on the list selected for survey this summer. Levittown's first ULC mission, Christ Church, was organized Nov. 1, 1953 with 280 members. It is now nearing the 500-member mark.

First unit of St. David's Church, Academy Gardens, Philadelphia, was dedicated by Pastor Lester W. Stoneback March 27. St. David's, organized in 1952, has been worshipping in a nearby building until now. The larger facilities will enable the mission to minister more effectively to the community in which St. David's is the only church.

A leadership training school was held at

Salem Church, Philadelphia, on April 24. Prof. John H. Reumann of the Philadelphia Theological Seminary spoke of the Apostles' Creed's history and background, Salem's Pastor James A. Graefe of its teaching values and application.

Gospel Truth

A "lucky dollar" was on the collection plate of St. John's, Overbrook (Philadelphia) on the fourth Sunday in Lent. It was listed as a \$100 winner in the daily Philadelphia "Bulletin" contest. The same day a donor gave \$1,000 to the church.

The gospel message for the day was John 6:1-15—the feeding of the five thousand.

AMONG THE CONGREGATIONS: A special service for the baptism of children was sponsored by Christ Community Church, Upper Darby, on Easter Sunday . . . Trinity Church, Manoa, expansion program got under way May 14 . . . St. Paul's Choir, Glenside, together with the choirs of Trinity, Willow Grove; Church of the Living Word, Roslyn; and Christ Church, Oreland, presented Dubois' "Seven Last Words" on Passion Sunday . . . Prince of Peace Church, Lawndale, will celebrate its 25th anniversary by raising \$25,000 for benevolence and current expense . . . Requests for leaflets in which Pastor Raymond F. Anderson of St. Paul's, Oak Lane, gives suggestions for family Bible reading have come from neighboring churches of other denominations and Lutheran congregations in the Midwest.

TEXAS-LOUISIANA

Thousands of Texans Came To Attend P-T-R Mission

By J. F. VORKOPER

HOUSTON—Thousands of Lutherans gathered every night in Houston churches during the second week in March to attend the first Preaching-Teaching-Reaching mission to be organized by National Lutheran Council churches in the Texas area.

May 18, 1955

Taking part in the program were 21 churches of the ULC, Augustana, American Lutheran and Evangelical Lutheran Church. Daily attendance averaged 2,800. General chairman was Augustana Pastor Paul T. Seastrand. Publicity chairman was ULC Pastor Delmar I. Dolton. The Rev. William E. Berg, director of evangelism of the Augustana Church, directed the daily "pastors' school."

With 21 guest missionaries from six states participating, the program began on March 6. The first afternoon rally was attended by 800 adult and youth leaders. For the Sunday evening vesper services 2,285 persons gathered.

During the week 180 visitors made 1,329 calls on prospects, contacted over 2,000 persons, gained 436 commitments of adults and children for Sunday school and church membership.

Pastors Hugo M. Rathcamp, Grand Prairie; Roy B. Setzer, Louisville, Ky.;



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TEXAS-LOUISIANA . . .

David F. Cooper, Austin; and Dr. Royal E. Leshner, Austin, were preachers in ULC churches.

Redeemer Church found 80 prospects interested in church membership. Grace Church enrolled 21 in the adult class, obtained eight for transfers, six for Sunday school, and eight for baptism. St. James' Church reported 120 calls made by 34 teams.

The annual leadership training conference was held at Camp Lutherhill with 150 attending. The Rev. Lawrence M. Reese of the Board of Parish Education was guest

leader and teacher. Mrs. Hugh Lieper, Austin, is chairman of the synodical Parish Education Committee. Following the conference, Pastor Reese will conduct clinics for young people's work in various centers of synod.

A giant rally has been planned for the meeting of the Texas-Louisiana Synod on May 25. ULC President Franklin C. Fry will be the speaker. United Dr. Martin Luther Church, Shiner, will be host in its new building. Two young men will be ordained at this convention and five new missions will affiliate with the synod, one in Louisiana and four in Texas.

Synod President Royal E. Leshner will speak June 28 on rural evangelism at the annual Rural Church Meet, sponsored by the Agriculture, Economic and Sociology Department of the Texas A. and M. College, College Station.

Men from all over Texas and Louisiana gathered for the synodical Brotherhood convention at Camp Lutherhill April 23-24. The president of the ULCA Brotherhood, Mr. Merwyn C. Fuss, was national representative and spoke at the banquet. Mr. M. R. Henniger, Austin, is synodical Brotherhood president.

Messiah Church, Austin, developed by Pastor David F. Cooper, was organized on Easter with charter roll of 90 baptized members. Synod President Leshner preached at the service. The pastor of an Augustana Lutheran sister mission in South Austin, the Rev. David Larson, addressed the Sunday school. Messiah was sponsored by two Pennsylvania congregations, St. Paul's and Salem in York, which are served by Pastor John Bruce Weaver.

Changes in the synod's executive committee were made necessary by the resignation of Mr. Harry T. Pitts and by the nomination of Mr. Ted T. Teel as synod treasurer after the former treasurer, C. H. Warner, had been appointed synodical superintendent of construction. Mr. Pitts resigned for reasons of health. His place was taken by Mr. Carl Niemeyer, San Antonio. Mr. Ed. Overback, Houston, filled the vacancy left by Mr. Teel's appointment.



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Campus

St. Luke's, San Antonio, is raising funds for a \$100,000 church with seating capacity of 436 . . . A \$1,500 campaign has been launched by Crestview Church, Waco . . . St. Peter's, Ander, dedicated a parish hall May 1 . . . Redeemer Church, Houston, expects to dedicate the new education building in June. Its pastor, George Housewright, and Mrs. Housewright will be back by then from their trip to Europe and the Near East . . . St. Mark's, Corpus Christi, is planning a new educational building, and its Brotherhood is canvassing a new section of the city with establishment of another mission in mind . . . The new Dallas mission, Good Shepherd, used its new building the first time Easter Sunday. Dedication is set for May 29.

ST. LUKE'S CHURCH, San Antonio, is fighting a new zoning law that would bring an automobile servicing plant in the immediate proximity of the church . . . FIRST UNITED CHURCH, Dallas, the Rev. Wm. J. Hoebel pastor, reported a membership of 534 baptized and 406 confirmed members at the end of 1954. Indebtedness was paid off, a new parsonage purchased and church and church school building air-conditioned . . . PASTOR JAMES F. VORKOPER began preaching in Trinity Church, Miles, Feb. 13. Dr. Royal E. Leshner installed the pastor Feb. 27.

VIRGINIA

Synod-Wide Workshops Stress Stewardship Aims

By MARSHALL MAUNEY

ROANOKE—Stewardship Workshops were held simultaneously for councilmen and church workers in 15 parishes in the Virginia Synod on May 15. They were conducted by teams—a minister and one layman—who received special training at an institute conducted by Zeb Trexler, associate director on the staff of the Lutheran Laymen's Movement, and Paul Folkemer, past LLM president, at Roanoke on Apr. 14.

The workshops illustrated the meaning of, and basis for, Christian stewardship and

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VIRGINIA . . .

the ways in which benevolence funds are used. They acquired special importance in

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view of the fact that at the end of the first quarter of 1955 the synodical treasurer had received only 15 per cent of the apportioned benevolence.

Meetings were held at Mt. Calvary, Mt. Jackson; Resurrection, Arlington; Bethel, Winchester; St. Peter's, Shenandoah; Christ, Staunton; Epiphany, Richmond; First, Norfolk; Emmanuel, Roanoke; Christ, Radford; Ebenezer, Marion; Holy Trinity, Wytheville, Va.; Holy Trinity, Kingsport, Tenn.; St. James, Greenville, Tenn.; St. John's, Knoxville, Tenn.

WAYS TO IMPROVE Christian leadership through continued education were discussed March 10 at Lynchburg College by Dr. D. Elton Trueblood, professor of philosophy and chief of religious policy of the U.S. Information Agency in Washington. Dr. Trueblood delivered the Jennie Cutler Shumate Lecture on Christian ministry. His

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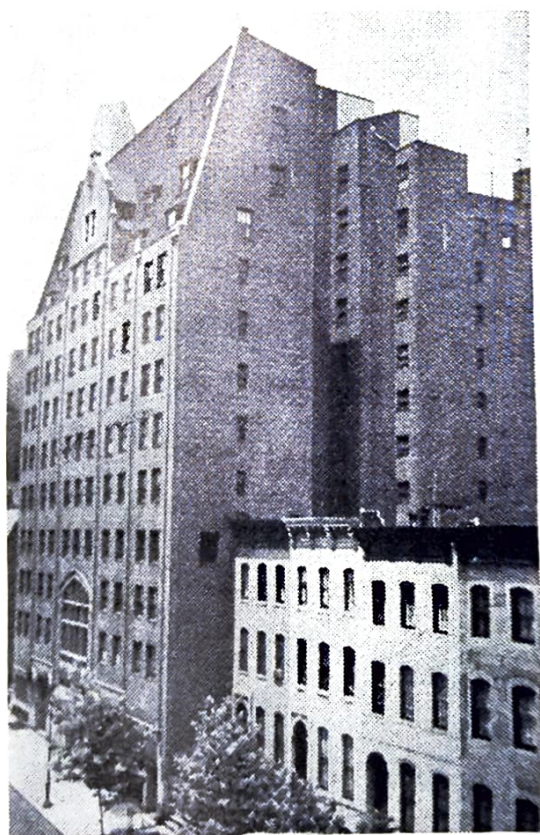
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topic: "The Continued Education of Ministers."

"Though we must always hope to improve the quality of Christian leadership by recruiting stronger men," he said, "the chief way in which improvement can be made is by a change in the lives of those persons already committed to the task."

Holy Trinity, Kingsport, dedicated a new \$85,000 parish house on April 17. The Rev. L. C. Sparks, Jr., pastor of St. John's, Knoxville, preached, and Dr. R. Homer Anderson, synod mission superintendent, performed the act of dedication. The building was dedicated in memory of Dr. John W. Shuey, late pastor emeritus of Holy Trinity. The Rev. Donald R. Fauble is pastor of the congregation.

ROANOKE COLLEGE has announced its 1955 commencement program. Dr. John M. MacGregor, professor of law at New York University, will give the commencement address and Dr. J. R. Brokhoff, pastor of St. Mark's Lutheran Church, Charlotte, N. C., will deliver the baccalaureate sermon. Two outstanding Roanoke alumni will receive honorary degrees. They are Robert M. Calfee of Cleveland, Ohio, and Maj. Gen. Leslie D. Carter, senior member of the UN Military Commission in the Far East.

The Roanoke College Maroons won the Little Seven basketball title again in 1955. Coach Buddy Hackman's team established a conference record of nine wins to one defeat.

Malcolm ("Mac") Minnick, Jr., a ministerial student at Roanoke who is both president of the student body and of the synodical Luther League, has been named the outstanding college undergraduate belonging to the Kappa Alpha Fraternity in Virginia.

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Calendar of Synod Conventions

MAY

- 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.
- 23-25 NEW JERSEY. St. John's, Ocean City
- 23-26 ILLINOIS. St. Paul's, Dixon
- 23-26 PA. MINISTERIUM. Buck Hill Falls
- 24-26 MARYLAND. Gettysburg Seminary
- 24-26 NORTHWEST. First Church, Billings, Mont.
- 24-26 TEXAS-LOUISIANA. Dr. Martin Luther Church, Shiner, Texas
- 24-26 WARTBURG. Immanuel, Lake Geneva, Wis.
- 30-31 CARIBBEAN. Zion, Bayamon, Puerto Rico
- 30-June 2. PITTSBURGH. Holy Trinity, Greenville

JUNE

- 6- 8 CENTRAL PENNSYLVANIA. Christ Chapel, Gettysburg
- 6- 9 NEW YORK AND NEW ENGLAND. St. John's Church, New York City
- 7- 9 SLOVAK ZION. Holy Trinity, Newark, N. J.
- 7-10 CANADA. St. Peter's, Ottawa, Ont.

VIRGINIA . . .

IN THE CONGREGATIONS: Messiah Church, Knoxville, organized last December, has set aside funds to send THE LUTHERAN and *The Virginia Lutheran* into every home in the congregation. The Rev. A. Hayne Boozer has resigned the Stephens City parish and accepted the call of the Shenandoah congregations of St. Paul and St. Luke. Mr. John Leigh Smith, who graduates from Philadelphia Seminary this month, has accepted the call of Reformation Church, Greeneville, Tenn. Mr. Carlton Pelsecker, graduating from Hamma Divinity School, has accepted the call of St. Paul's congregation, Maryville, Tenn. He succeeds the Rev. Glenn Boliek who organized St. Paul's and has been reassigned by the Board of American Missions. Mr. Karl Laantee, recent Philadelphia Seminary graduate, has accepted the call of the Bland, Va., parish.

MISSIONARIES

ARRIVALS

COLEMAN, F. L. From India. c/o Mr. C. E. McNeill, 5145 Morris St., Philadelphia.
DOLBEER, M. L. From India. 519 Windsor St., Marion, O.

DEPARTURES

DEPARTURES TO OVERSEAS FIELDS

COLEMAN, WILLIAM D. To Lutheran Mission, Rajahmundry, East Godavari Dist., Andhra State, India. Mar. 8.
FELTON, MAURICE A. To Lutheran Mission, Monrovia, Liberia.

DECEASED

ADELAIDE KERCHNER MacDONALD, widow of the late Rev. J. Enzer MacDonald, former pastor of Salem parish, Westminster, Md., died March 29 at the age of 55 at University Hospital, Baltimore, following a brief illness.

Mrs. MacDonald was a member of Lazarus Church, Lineboro, Md., a teacher in the Sunday school and president of the local Women's Missionary Society.

Mrs. MacDonald is survived by one son, James Malcolm, who will graduate from Gettysburg Seminary this month.

The funeral was conducted by Pastor Eugene W. Young at Lazarus Church and burial was in the adjacent cemetery.

CHARLES MELLICAN WACHTER, retired Ohio Synod pastor, died April 18 at age 88. Retired since 1928, he had made his home in Indianapolis, Ind.

Pastor Wachter was born Aug. 16, 1866, in Middletown, Md. He was graduated from Wittenberg College in 1890, from Hamma Divinity School in 1892 and was ordained the same year at St. George Church, Edinburg, Indiana, by the Olive Branch Synod. He served churches in Indiana, Pennsylvania, Illinois and Ohio. His last parish was at Malinta, Ohio, from 1925 to 1928.

Pastor Wachter is survived by his wife, the former Mary Elizabeth Tonivid of Grandview, Ind.

Funeral services were held in Indianapolis April 21 by the Rev. John S. Albert of Gethsemane Church.

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IN CONCLUSION

IT WAS DISAPPOINTING that United Lutheran synods in the South were so quiet at their conventions this year about race segregation in the schools. Last year there were courageous things said in several synods. Churches ought to be taking the lead in preparing their people for change.

This isn't something that concerns only the South, of course. I understand there are now more Negroes in New York City than in Virginia. They aren't segregated in schools, but the school question is only a part of the problem. In the North as well as in the South, Negroes have a terrific uphill climb toward equal job opportunities. Those who qualify for well-paid employment have difficulty moving out of slums into decent living-quarters.

NEGROES ARE MOVING up in America, slowly, painfully, but steadily. Their standard of living is rising parallel with the rising national average. But most of them, regardless of individual ability, must still be content with second-rate jobs. It's time to judge them on their individual merits rather than their color.

Instead, Negroes are held within tough limitations. Their low income usually confines them to shabby, overcrowded areas which should have been rebuilt long ago. Living in such places produces a high rate of crime and delinquency. Those who have strength of character and who work hard are eventually in position to move into better neighborhoods.

But in any Northern city, when a Negro family manages to buy a house in a good residential area, real estate agents besiege white families in the neighborhood with offers to sell their houses for them immediately. A stampede begins, although white people who don't move usually find Negroes are good neighbors

and keep their properties well repaired.

White church people should take pleasure in befriending Negroes and helping them achieve their goals. But it's seldom that we rise above the average. Our unwillingness to invite Negroes to our own churches raises a serious question regarding our Christian sincerity.

THIS QUESTION will be acute as we get underway with our program of evangelism next year. We're going out to round up nonchurch people, and bear witness for Christ among them. In many of our parishes we shall find innumerable prospects around us who are not of our race. We shall be tempted to steer around them, cross them off our lists.

I doubt if we can expect divine blessing on our efforts unless we start with determination to recognize no limitations on our assignment. If we fail in this, we may be fairly accused merely of wishing to build up our churches as private institutions, not as the household of God.

Within the American situation today, the chief test of the vitality of our Christian witness seems to me to be whether or not we break down old racial barriers. It isn't difficult to get rid of our stale prejudices. All we need to do is take a deep breath and go ahead. The experience turns out to be much less painful than we expected.

There are many encouraging signs of progress in our thinking on this question. Dozens of our congregations have received Negro members this past year for the first time. But we have a long way to go. We can't count on drifting into a solution of such a deep-going problem as race relations. This is something we'll have to work at.

—ELSON RUFF

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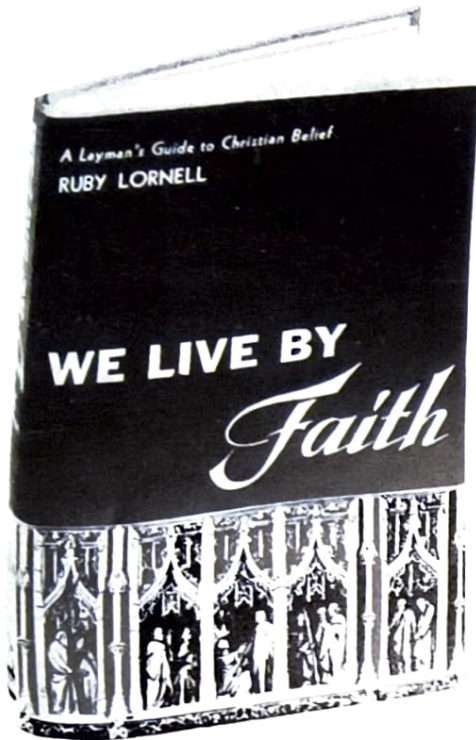
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