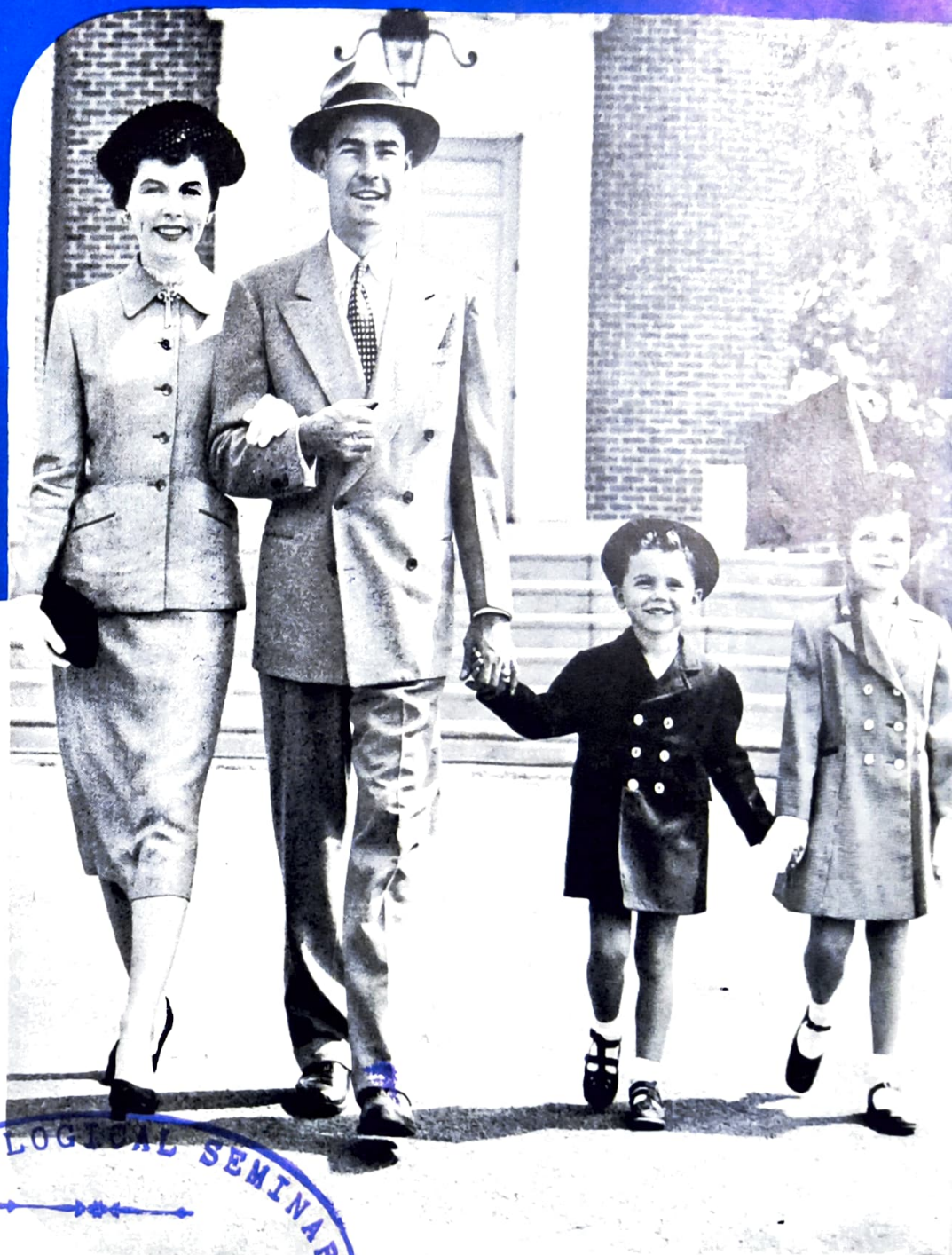


The LUTHERAN



THE FAMILY WORSHIPS TOGETHER

Vol. 37, No. 34

MAY 25, 1955

10 CENTS



Thy Rod and Thy Staff

HER LEG MUST BE AMPUTATED. There was no alternative for the aging Negress. Long weeks of treatment and medication had failed to heal the ugly ulcer on her foot.

The doctors had explained this to her carefully, but she had only smiled gently in reply, as though she were perhaps too simple to grasp the portent of their words. Now the intern held a paper for her to sign, giving permission for the operation. I had been summoned as a witness. She read the few cold sentences, then wrote her name on the space provided. She might have been only agreeing to a haircut, so expressionless was her face. She made no comment, displayed no emotion.

THE INTERN WALKED AWAY and I started to straighten her bedclothes, thinking to myself that she ought not to be left so abruptly to face her troubled tomorrow alone. But she seemed scarcely aware that I was there.

As she reached under her pillow and drew forth a small, worn copy of the New Testament, I knew I was dismissed. She had no need for such small comfort as I might offer. She knew the way to the Source of all comfort, for she had traveled it often. A Man of sorrows, acquainted with grief was her Friend. She was not alone.

—MARGARET J. CRESSMAN



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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THE CHURCH IN THE NEWS

Won't give up loyalty oath

A California law requiring churches to sign a loyalty oath if they wish to qualify for state tax exemption is "one of the most absurd pieces of legislation ever passed," said Assemblyman Edward M. Gaffney. But California's Assembly voted 46 to 27 this month against excusing churches from signing the oath.

The law, enacted in 1953, requires nonprofit corporations claiming property tax exemption to affirm that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means, or advocate support of a foreign government against the United States in the event of hostilities."

"Of all organizations we should be able to trust," said Assemblyman Clark L. Bradley, "the first is the church." He said that use of the state's taxing power to compel the signing of the oath "is a step toward breaking down the traditional separation of church and state."

A few California congregations refused to sign the oath, paid their tax, and have taken their case to court in hope of having the law declared unconstitutional. Judge Philbrick McCoy ruled against the law two months ago. His decision has been appealed by tax officials.

Won't censor speakers

Harold K. Levering of Los Angeles was the legislator who introduced the loyalty oath bill in the California Assembly. This month he failed to persuade an Assembly committee to take a further step in protecting California from its churches.

Mr. Levering wanted the state to refuse tax exemption to any church which

allows a "subversive" to use its property for making a speech. The bill would "tend to spread fear and suspicion of every proposed speaker, and generate a reluctance on the part of speakers to discuss controversial subjects," said Richard C. Smith, of the Presbyterian Church.

Niemoeller quits foreign office

It was plain to Dr. Martin Niemoeller that he would soon be dropped from his post as foreign secretary of the Evangelical Church of Germany (EKID). This month he got a step ahead of his critics. He resigned.

The EKID foreign office supervises overseas churches established by Protestant churches of Germany. Before World War II these churches were German-speaking colonies in countries such as Argentina and Brazil. Pastors were provided from Germany, and returned home after their terms of duty overseas.

Lutheran World Federation policy is to encourage overseas churches to become self-governing and to use the languages of the countries where they exist. The EKID was formed after World War II as a federation of Lutheran and Reformed territorial churches in Germany. Dr. Niemoeller, as EKID foreign office secretary, has opposed the LWF policy.

Lutheran churches of Germany at their convention in Weimar last month were emphatic in demanding reorganization of the EKID foreign office. Bishop Hanns Lilje announced that "the time has come for a clarification of the matter." Lutherans, who are a majority in the EKID, said the foreign office should be reorganized to "take fully into account" the Lutheran churches' theological position.

Ten-year debate in Germany

There had been a 140-year effort to create a national Protestant church in Germany, disregarding theological differences between the two major groups—Lutheran and Reformed. The union-church pattern was established in Prussia in 1817 when King Frederick III required the two churches to merge their administrative offices.



DR. MARTIN NIEMOELLER
A step ahead of his critics

Hitler attempted to extend the national-church pattern throughout Germany in 1933. After World War II some German leaders, notably Dr. Niemoeller, hoped to establish the Evangelical Church in Germany as a national church. They were opposed by Bishop Hans Meiser, who formed the VELKD (United Evangelical Lutheran Church in Germany) which consists of 10 Lutheran territorial churches.

Middle-of-the-road churches in Germany are the Evangelical Union group, survivors of the Prussian Union of 1817,

in which Lutheran and Reformed congregations are under merged administration. The Church of Hesse, of which Dr. Niemoeller is president, is one of these. The largest is the Berlin-Brandenburg Church, with Dr. Otto Dibelius as its bishop.

Lutheran parishes outnumber the Reformed five or six to one in most union churches. Recently one union church, Pomerania, applied for membership in the Lutheran World Federation.

Clergymen and psychiatrists get friendly

Pioneer psychiatrists such as Sigmund Freud thought Christianity was a superstition which hindered people in achieving mental health. Churchmen attacked psychiatry as an atheistic science.

This month at the American Psychiatric Association's annual meeting there were clergymen and psychiatrists who said the quarrel is about over. Even in Freud's teachings there are "theological implications" which Freud didn't see, said Prof. William B. Oglesby of Union Seminary. Dr. Hector J. Ritey, a New York City psychiatrist, said nothing can replace religion as a safeguard of mental health in the education of children. Dr. Karl A. Menninger said clergymen and psychiatrists should stand together in sustaining "belief in the importance of the intangible, the unknown, and that there is meaning in life."

Central point on which psychiatrists and theologians are likely to differ, said a Roman Catholic clergyman, the Rev. John C. Ford, is whether people are free to act as they desire or whether they are reacting mechanically to influences beyond their control. "We all have to deal with men as if they are normally responsible for their acts," said Father Ford.

Hungarians offer degrees to Americans

Honorary degrees to American and European churchmen have been offered

by the Reformed Church of Hungary. Methodist Bishop G. Bromley Oxnam and Princeton Theological Seminary President John A. Mackay have been promised doctorates when the Reformed Theological Academy in Budapest celebrates its 100th anniversary in September.

Among European theologians named for degrees are Prof. Karl Barth of Basel, Prof. John Baillie of Edinburgh, Prof. Ethelbert Stauffer of Erlangen, and Dr. Martin Niemoeller. Hungarians say these churchmen have consented to come to Budapest to receive the honors.

ELC will reject merger proposal

The Evangelical Lutheran Church is unlikely to accept a proposal to consider a merger of all Lutheran denominations in America, Dr. Fredrik A. Schiotz predicted in the May 10 *Lutheran Herald*. He is the ELC president.

On March 28 the United Lutheran

Church invited the Augustana Church to join in extending a merger proposal to all Lutheran churches in America. Augustana will act on this invitation in June. If the proposal is made, the ELC will turn it down, Dr. Schiotz said.

"In 1950," he said, "the Evangelical Lutheran Church rejected an invitation identical with the one Augustana and ULCA now propose to renew." The ELC attitude is not "substantially different today than it was in 1950." A straw vote at district pastoral conferences in April confirmed Dr. Schiotz's opinion on what the ELC attitude would be.

The ELC is the largest of four Lutheran churches now planning a merger which will not include the ULC. It has no intention of going further than this, Dr. Schiotz said, "until there is genuine prospect of one Lutheran Church" which would include the Lutheran Church—Missouri Synod. The Missouri Synod,



35,000 CHICKS GET AIRLIFT TO GREECE

Newly hatched chickens were flown to Athens by Church World Service. A hundred chicks apiece will be given to 350 farmers. Wife of Greek ambassador, Mrs. George V. Melas, received a caged chicken in Washington symbolizing the American gift.

its president, Dr. John W. Behnken, said last month, is not considering a merger with any church in the foreseeable future.

Orthodox churches want recognition

A dozen Eastern Orthodox churches in the U.S. (largest are Greek Orthodox, Russian Orthodox) have more than a million members. This month they failed to persuade the U.S. Defense Department to give them recognition on "dog tags" worn by personnel in the armed services.

Identification tags worn by servicemen are stamped "C" for Catholic, "P" for Protestant, or "J" for Jewish. There are also "X" for other faiths, and "Y" for no faith. Orthodox churchmen wanted a new classification, "E.O." for Eastern Orthodox.

"The designation of a general religious classification on identification tags," said Secretary of the Army Robert T. Stevens, "is not for the purpose of giving recognition to any religious group but to facilitate proper ministrations in event of emergency."

Bills have been enacted by several state legislatures this year to list the Eastern Orthodox in all public documents which in the past have referred to "Protestant, Catholic, and Jewish." This month Delaware's Governor J. Caleb Boggs signed such a bill following action by the legislature. It is expected that "three-fourths of the states will approve legislation similar to the Delaware resolution this year," *Religious News Service* reported.

Chinese aren't in churches

Ninety per cent of the 150,000 Chinese in the United States are non-Christian, reported Dr. Peter Shih, pastor of a Chinese church in Boston. A survey of Chinese-Americans, said Dr. Shih, shows that the chief difficulty is "the great language barrier."

Most pastors of Chinese Christian con-

gregations in the U.S. have never been in China, said Dr. Shih, and are not proficient in the Chinese language.

There are 62 Protestant churches for Chinese in the United States, said Dr. Edwar Lee. Ministers of these churches have "never reached but a small minority of our people." Because of the language problem, English-speaking congregations are unable to minister effectively among Chinese-Americans.

Argentina may tax churches

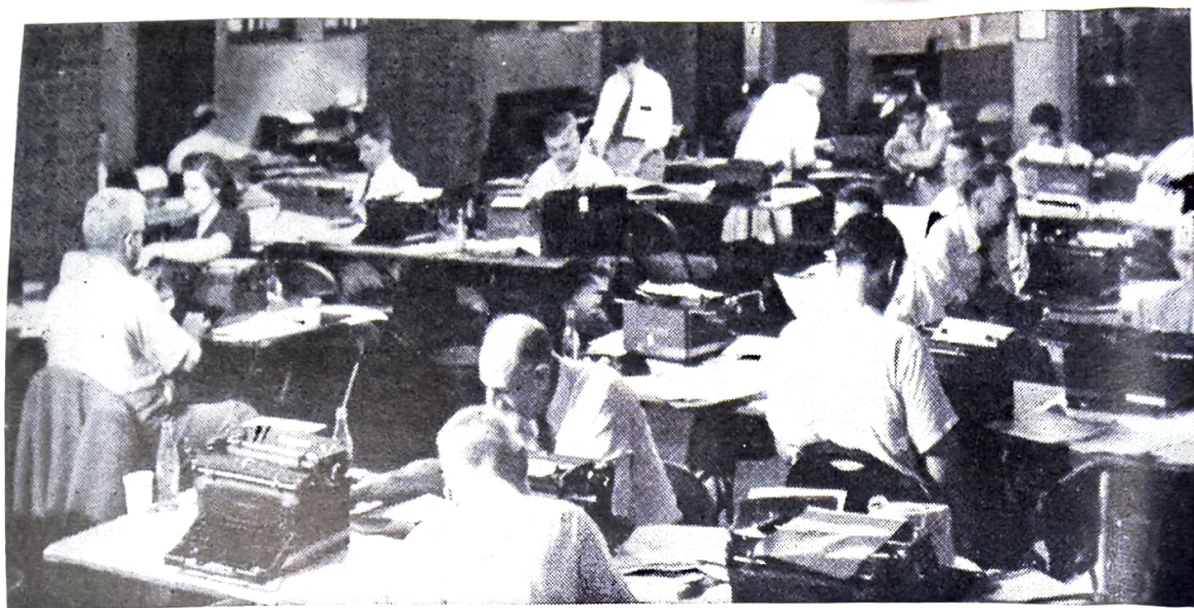
Protestant churches in Argentina may lose their tax exemption along with Roman Catholic churches. The tax question came up in the Argentine parliament this month as part of the Peron government's far-reaching attack against Roman Catholicism.

Taxes on baptisms, marriages, and burials were proposed in the Argentine senate. Tax exemption on churches and school buildings may be rescinded.

Earlier this month the Argentine legislature approved "temporary suspension" of the teaching of Roman Catholic doctrine in the nation's public schools. This teaching has been required since 1947. A proposal to withdraw official recognition of Roman Catholicism as the state religion is under debate. It would end the government's annual \$5,700,000 subsidy to church schools as well as payment of the salaries of about a thousand members of the clergy.

The Buenos Aires newspaper, *Democracia*, arguing against state support of the Roman Catholic Church, said, "We do not see why a Jew, Mohammedan, or a Protestant should pay taxes which are destined by the government for the support of a religious group which opposes and combats the Jewish, Mohammedan, and Protestant faiths."

Anti-Catholic agitation began this month in Paraguay, next door to Argen-



NEWS ROOM AT WORLD COUNCIL ASSEMBLY
There were 646 reporters at Evanston last summer

tina. Religious processions were banned. A church newspaper was suspended.

Religion is news

News about church life has broken out of confinement on the "sad old Saturday 'church page'" and is now found in regular news columns of daily papers, Charles J. McNeill reminded newsmen this month. He said this is "a sign of a growing awareness of the importance of religion in the life of the individual, the community, the nation, and the world.

"Not only is there more religious news in our daily papers and magazines today," said Mr. McNeill, "but it is also more interesting, more intelligently handled, more accurate in its content, and more skillfully interpreted."

Mr. McNeill, president of the Catholic Press Association, spoke to the seven-year-old Religious Newswriters Association, an organization of journalists who specialize in church news for daily papers. Paul B. Sullivan of The Cincinnati *Times-Star* recommended that newspaper editors should "cover the field of religion as thoroughly and expertly as you boast

that you cover sports or politics."

Dr. Clarence C. Stoughton, Wittenberg College president, told newswriters that basic theological principles can be put in language understandable to laymen.

Germans don't agree on what happened

"Youth dedication" ceremonies staged by Communists in East Germany were a failure, church leaders claimed. "The devil has knocked in vain on the hearts of our youth," said Roman Catholic Bishop Wilhelm Weskamm of Berlin. He said "hardly any" Roman Catholics took part in the dedications.

Protestant pastors, who threatened not to confirm teen-agers who enrolled for the Red rites, said that less than 10 per cent of the youth disobeyed them.

Communists asserted that 500,000 youth took part in a thousand "dedications," and that the number "exceeded all expectations." They said they are now planning next year's ceremonies, and will require youth to attend 10 "preparatory gatherings" beginning in October. The youth sessions will aim at "fighting obsolete and reactionary ways of thinking by promoting progressive ideas."

Reds threaten young people who won't co-operate with difficulties in securing jobs or being enrolled in high schools. One result of the tension experienced by East German youth is that 6,638 fled to West Berlin in three months.

Segregation argument continues

In the year since the U.S. Supreme Court decision against segregation in public schools, 2 per cent of the segregation had disappeared. Of 12,218,000 public-school pupils in segregated schools, 250,000 are now in interracial classes.

Churches at their top-level assemblies had taken a strong stand for acceptance of the court decision. At the local level there was vigorous opposition. A revolt against the Methodist Women's Society of Christian Service—which has called for racial integration—began in Mississippi this month when women of a dozen congregations set up a rival society. Two hundred Mississippi Methodist clergymen and laymen have formed an association to preserve segregation within the church.

The Methodist Church segregates Negroes in its Central Jurisdiction, rather than include them in the church's various geographical jurisdictions. A pro-segregation group of Methodist clergymen and laymen in Georgia, Alabama, and Florida was formed to oppose dissolving the Central Jurisdiction.

The Lutheran Women's Missionary League (Missouri Synod) decided this month to cancel its 1955 convention scheduled in New Orleans. "Local customs of segregation make it impossible for the New Orleans Zone fully to entertain the Lutheran Women's Missionary League in a manner characteristic of this organization," it was explained.

And so forth

Taxes won't be collected on church

dinner served in Richmond, Virginia, the city council decided. Six of the nine councilmen sponsored a bill to overrule the city attorney, J. Elliott Drinard, who said the tax should be collected. He said business licenses would be required of churches receiving payment for meals served.

Episcopalians of the New York diocese voted down a proposal to permit women to serve as members of parish vestries and as delegates to diocesan conventions. Bishop Horace Donegan favored rights for women, and said "they are ready and able to share in the responsibilities, the difficulties, and the satisfactions" of church work.

Protestants moving into a new neighborhood don't pay much attention to their former denominational connection when selecting a church home, it was reported by Dr. William Mather after a survey in Pennsylvania. They consider (1) the minister, (2) the Sunday school, (3) the convenience of the location of the church, (4) the denominational theology and form of government, and (5) the music.

The Rev. J. Edward Carothers of First Methodist Church, Schenectady, N. Y., employed a private investigator to enter the city's "gambling dens under the very eyes of the police force" to get information on vice. The pastor announced in a sermon that "notorious establishments" are operating "without restraint and in open violation of laws."

The Church of Norway, as well as the free churches of that predominantly Lutheran country, is supporting the appearance of evangelist Billy Graham in Oslo on July 3. The American evangelist will speak at the Ullevål Stadium, Norway's largest outdoor arena. Special trains are scheduled to meet transportation needs.

World News Notes

Armistice in the cold war

There were big reasons why the Russians hoped to work out a truce on the western front. 1) Like other nations, they know the horrible danger of the H-bomb. As President Eisenhower said in October, "Since the advent of nuclear weapons, it seems clear that there is no longer any alternative to peace."

2) Stalin is dead, and no Russian now living is sure enough of his personal power to risk drastic new adventures in aggression. 3) Western nations have cleared the way to rearm the West Germans. Nobody in eastern Europe can think calmly about the possibilities of a new German army. Memories of the Nazi invasion in World War II remain clear and terrible.

Russians were ready this month with plans to protect themselves. First line of defense consists of the seven satellite countries in Europe, from Czechoslovakia and Poland through Bulgaria and Albania. Their armies are to be merged under the command of Ivan Konev. Second line of defense which Russians hope to create is a string of "neutral" nations. By threats and promises, Russians aim to weld a chain of nations from Norway to Yugoslavia, extracting pledges from them that they will not collaborate with western Europe and America in military plans.

Austria was fitted into place in this neutral zone this month. Supreme goal of the Russians is to woo the West Germans into neutrality.

Prospects for Germany

"The final goal of all our goals on earth," said Berlin's Protestant bishop, Otto Dibelius, this month, is to mend the split between East and West Germany.

Germans are in no danger of being beguiled into becoming Communists. But to declare themselves neutral, as the price for reunion of their nation, is something a majority seems willing to pay.

Since West Germans have regained self-government, they don't intend to let their nation be a puppet of the Americans. Diplomats may wrangle a long time over terms the Russians will offer for reunion of the Germans. In the end, the Germans themselves are likely to make the decision on what is to be done.

The test for Germany will be whether the old nationalist dream of predominant political power in Europe is dead, or whether the new concept of a United States of Europe has taken its place.

One wife is plenty

Times have changed since King Solomon had a thousand wives. In the Middle East a Moslem gentleman is still permitted four wives. But Pakistan's prime minister, Mohammed Ali, burned up the sensibilities of his country's League for Women's Rights when he took his secretary as his second wife last month.

"All womanhood is ashamed today that one woman has wantonly broken the happy home of another," the League asserted. The women hoped, at least, the first wife would still be rated as the first lady of the land.

Thailand's Buddhists in East Asia have a law against more than one wife for one man, but it is not enforced. According to the Thai religion, a man may have as many as he wishes, and some have two or three. Women have usually preferred to share a husband rather than miss having any at all. But as western ideas infiltrate the Thais, women are growing critical of the old custom.

WASHINGTON

By ROBERT VAN DEUSEN



WEST GERMAN SOVEREIGNTY

DR. HEINZ KREKELER presented his credentials to President Eisenhower as the Ambassador of the Federal Republic of Germany on May 5. The German Diplomatic Mission in Washington became again the German Embassy. Ten years after V-E Day, West Germany took its place as a sovereign partner in the family of western nations.

In Bonn, the British and French high commissioners became the ambassadors of their respective countries. American high commissioner James Conant had to wait for the U.S. Senate to confirm his nomination as ambassador.

German reaction

THE END of the occupation and the restoration of German sovereignty met with mixed reaction among the German people. Festivities had a subdued and solemn note. Neither leaders nor people could forget that Germany is still divided, and that while 50 million West Germans are given their freedom, 18 million in the Soviet Zone are under the iron thumb.

Underlying fear is that acceptance of West Germany as a member of the North Atlantic Treaty Organization may sound the death knell for German hopes of reunification. Opposition and resentment among Socialist deputies in the Bundestag (lower house) were so bitter that Adenauer did not make the announcement of restored sovereignty in person. Warned that the Socialists would walk out if he appeared, Adenauer sent a brief

statement, read by Speaker Eugen Gerstenmaier, a former Lutheran pastor.

In spite of misgivings, the end of the Allied occupation was widely recognized as the crowning political achievement of the 79-year-old chancellor. In his proclamation, Adenauer pledged his government to the practice of democracy and social justice. He said that the joy of regained freedom was spoiled as long as freedom was withheld from the East Germans, and promised that West Germans would never rest until their brothers were again united with them in one state.

That places reunification officially at the top of the agenda for the Bonn government. Rearmament and co-operation with the West, even though they are supported by a majority of West Germans, will become second in importance to the urgent longing for a reunited Germany. This may become the biggest political factor in Europe.

THE \$64 QUESTION IS: What will Russia do? Confronted with a major defeat in the ratification of the Paris treaties and the integration of West Germany into western Europe, will her policy become tougher or more reasonable?

The Austrian treaty may be a tip-off that Russia is ready to negotiate, in order to build up her reputation as a peace-maker. Or it may be a clever ruse to heighten the appetite of East Germany for freedom and to suggest to East and West Germans that reunification and freedom may be attainable in Germany as well as in Austria. The broad hint, of course, is that they should cultivate the friendship of Russia and not be in a hurry about rearming.

When the Big Four conference comes, bringing together the heads of state and the foreign ministers, the stage will be set for what is to come. What happens there may set the pattern for the next decade.

New interest in religion may not always lead men to the Christian gospel

By REINHOLD NIEBUHR



IT IS BECOMING ever more apparent that we are entering an age in which the secular-religious alternatives to the traditional faiths are losing their prestige. More and more people confess to some adherence to the historic faiths. Those who claim to belong to one of the three major faiths represent 75 per cent of the population. This percentage is actually higher than those who are actually members. That number is 60 per cent of the population; still a higher percentage than we have ever had in our history.

THERE ARE many other indications of the tide of religious faith. Courses in religious thought are constantly expanding in our colleges. The growing interest in religion is in fact more vividly revealed among the intellectual classes than in the popularity evangelists like Billy Graham.

Another indication of the rising tide of faith is the fact that it is now taken for granted that some kind of faith belongs to the "American way of life"; one might say it shares with technical efficiency and good plumbing the honor of explicating the unique ethos of our democracy. President Eisenhower's attitudes toward religion have given this tendency quite an impetus. The President is obviously quite sincere in this attitude though it must be observed that, what he recommends seems not the full commitment of the Christian faith.

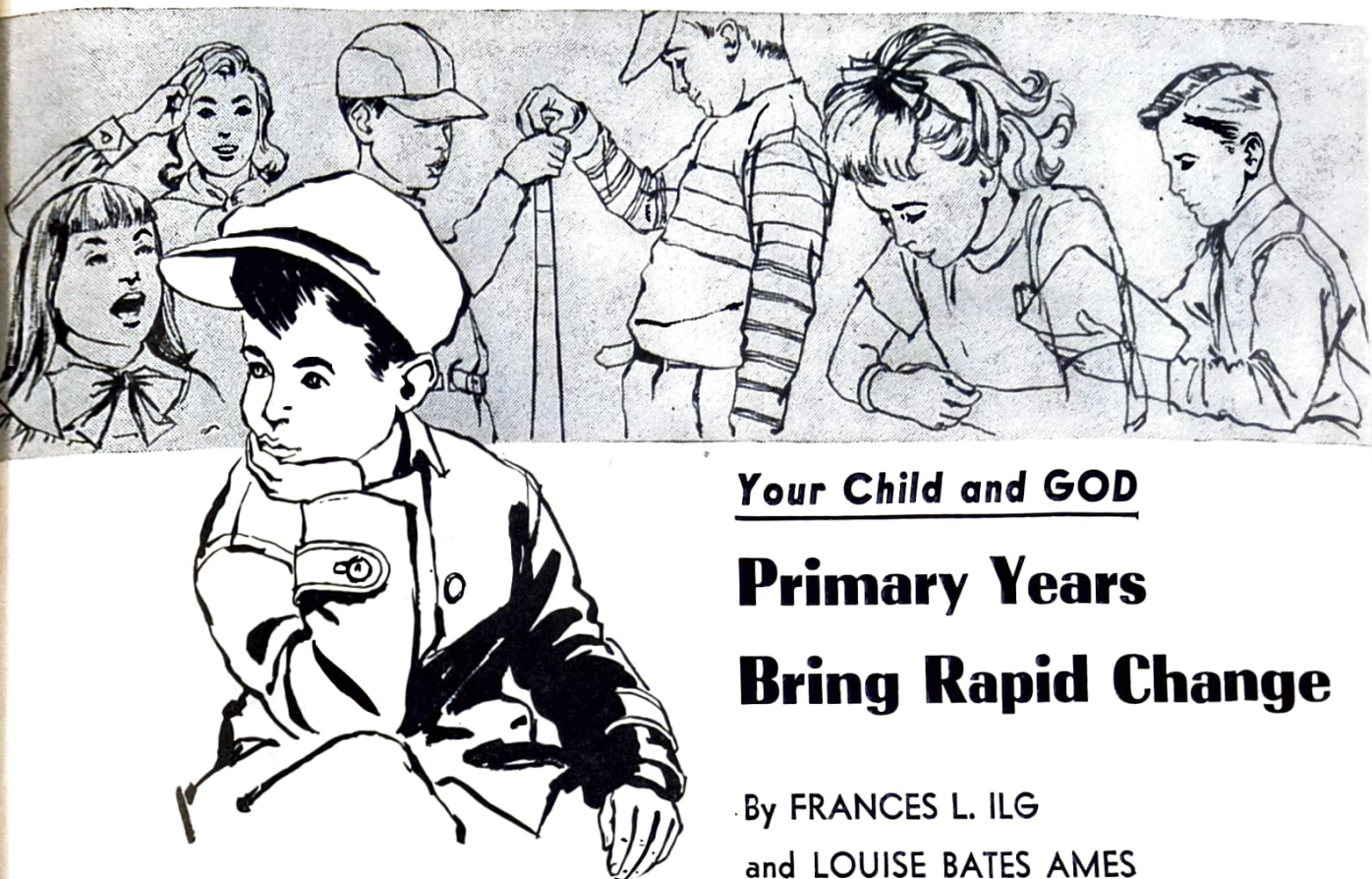
There are many causes for this development in an age which is obviously still very secular. The most basic cause is that the secular alternatives to the

Christian and the Jewish faith are not as persuasive as they once were. The tragic facts of history in an atomic age are clear refutations of the notions about history which men held in the 19th century.

Then the idea of progress was the effective religion of most modern men, including Christians. If that idea had been true, history would have been our Christ and redeemer and the faith in Jesus Christ would have been irrelevant.

Furthermore, human nature as well as human history failed to correspond to the notions about man which the 19th century held. The evidences of human sinfulness are much too prevalent to make the old secular faith in man's self-redemption through increasing knowledge at all plausible. The human predicament is, in short, much more serious than the old secularism realized.

WE CHRISTIANS ought not, however, take too complacent a satisfaction in this revival of religion. If we are children of the Reformation we will know that religion is not per se a good thing; and that popular religiosity may be idolatrous rather than the worship of the God who has been revealed in Christ, and who can only be approached in repentance, faith and commitment. It is almost as difficult to make the true gospel find lodgment in a religious age as in a secular age. Nevertheless we ought to realize that the atmosphere has radically altered and that the Christian faith has become a live option for many people who once regarded it as passe.



Your Child and GOD

Primary Years Bring Rapid Change

By FRANCES L. ILG
and LOUISE BATES AMES

Six is an age of strong emotions. The five-year-old thinks, but the six-year-old feels. Along with other relationships in his life which at this time become more emotional, so with his relation to the concept of Deity.

The six-year-old loves to think about religious matters. He loves to pray. He loves to hear stories about God "our Father." He especially loves to hear about "our little Lord Jesus."

He is apt to take all of this very personally, and it is extremely meaningful to him. He often loses his factual, detailed reality-interest in religious matters and in Deity and enters the land of awe and wonder. The emotion that he feels is unmistakably strong, as shown in his facial expression. But this does not mean that he will not become a skeptic at the age of seven.

An extremely religious family is likely to overrate this temporary intense interest. They are likely to make the mistake

of believing that the child will continue to be as devout and interested as he is at six.

Conversely, a non-religious family, or one whose concepts of the Deity are more abstract, is apt to be taken slightly aback when six-year-old son or daughter comes home from school or Sunday school and discusses in such warm and glowing detail things he has picked up about "God our Father" or "The Little Lord Jesus."

PARENTS SHOULD recognize the religious interest common to most six-year-olds. The child, in the normal course of development goes through many further stages in his concepts of Deity before he reaches the one which may characterize his adult attitude toward religion.

Most six-year-olds are enthusiastic about Sunday school, even though they do not always behave there. Many, too, are even more interested in the church service, though here again they by no

means can always be counted on to behave, especially for more than half an hour. They behave best and respond most to a colorful ritualistic service with music and pageantry. The singing entrance of the choir, the chanting, the focal point of the altar—all these help them to enter into group worship and to feel awe and wonder spontaneously.

THE CHILD OF SIX is beginning to discover the limits of human capacity. He transfers to God, of whom he has been told right along, the qualities which he gradually learns to deny man. The feelings which he has up until this time directed to his parents, he now transfers to God—with whom his education has provided him.

Six tends to be a bit profane on occasion. For instance, a nice little girl once said to a friend in Sunday school, "My God! Do you know all the answers?" and was surprised when the teacher scolded her.

And with his typical tendency to go to opposite extremes in anything, Six is apt to show as much interest in the Devil and hell as in God and heaven. Thus one little boy told his mother: "If you're good you'll have much fun with God. But if you're bad the devils put you on the fire and that harms you."

SKEPTICAL SEVEN! It isn't just that school has educated the child of seven to the point where he no longer takes things so much for granted. It is rather, we think, that added maturity causes the child to be increasingly questioning and wary. He asks more questions than he did earlier. He requires more proof.

Thus the same boy or girl who at six years of age came home from Sunday school bursting with lively accounts of God and Jesus, is not quite so certain at seven. Ask him what he thinks about

God and he is apt to reply, "I have never seen him!"

His approach to matters of religion—likely to be so emotional when he is six—becomes again at seven, as earlier, more intellectual.

He questions rather than glowingly repeats what he has been told or has picked up at school or Sunday school. But his questions are quite different from the ones he asked when he was a mere five. He no longer inquires inappropriately whether God has a telephone or eats candy.

Now he asks such "good" questions as: "How did God get up into heaven?" "How can He see everything and be everywhere all at one time?" Or, "Why don't people come back from heaven? Is it so wonderful that they don't want to?"

THE INCREASING questioning and especially the increasing skepticism toward matters of religion, should not be a matter for concern by devout parents who wish to have their children grow up to accept orthodox doctrines. All is by no means lost when a child questions the concepts which have been handed down to him by tradition. Actually, the questioning and skepticism of the seven-year-old may express a much more mature and realistic interest in matters of religion than does his earlier, all too easy and complete acceptance of exactly what he may have been told.

His skepticism is not simply rebellion or the expression of an irreligious attitude. Rather it means that these matters concern him, but that he is now attaining the maturity of wanting to find out for himself.

He is a bit of a scientist in his own right. When he hears Bible stories that tell about ladders going up to heaven, his modern mind begins to operate and he

asks, "What if an airplane came along and knocked them down?"

Similarly his diminishing interest in saying nightly prayers need not necessarily be a cause for concern on the part of the parent. It may merely mean that, for a time at least, as he takes over more responsibility for his own nightly routines, something is getting left out. If and when prayers return, they usually do so because of the child's own spontaneous interest in praying. They probably mean a good deal more to him than the earlier parent-instigated, routine and ritualistic recitals of the younger child.

SEVEN MAY be skeptical about God and heaven, as about other matters. A child who may earlier have accepted unquestioningly the conventional religious teachings of home and Sunday school may at seven become extremely questioning and skeptical about the whole subject.

EIGHT, IN RELIGION as in other matters tends to show more positive, expansive enthusiasm, less skepticism. Though Eight is not, in most children, a particularly devout age, many Eights accept without much question the religious teachings of those about them.

Typically expansive, they often show much interest in heaven and in what will happen to them after they die. Some have reached a stage of believing that the soul but not the body goes to heaven. But others persist in the idea that the body too goes, after death, to heaven or hell, depending on your behavior while alive.

Thus one boy explained, "You don't feel it. If you're good, you go to heaven. God takes you out of the box and takes you to heaven. God makes you alive. If you've been bad you go to hell and the devil burns you up. In heaven you're happy. If I was sure that I'd go to heaven I would like to die. God opens the coffin

It doesn't take long for
children to realize that
something's wrong when
parents send them off
to Sunday school alone

and takes your body."

In many children, along with a waning interest in religion, comes a diminished interest in Sunday-school attendance.

IF THIS diminished interest in Sunday school comes in, many parents have discovered that it works out best if parental emphasis on Sunday school can be diminished for a while. If for a season parents can allow only biweekly or even monthly attendance, many children will reach their teens with renewed Youth Group interest. If weekly attendance is insisted upon when the child's own interest is virtually absent or when he may even be resistant—sometimes more harm is done than good.

Some children, of course, wouldn't miss Sunday school for anything. They just naturally enjoy it. Others, spurred on by the attendance contests or by extra good teaching, can be held through this period of sometimes flagging interest. Singing in the children's choir, if the service is short, will hold many an eight- or nine-year-old.

And, as at all ages and in most things, parental example can often have more effect than parental admonition. By eight or nine years of age the average child is bright enough to notice the discrepancy if he himself is sent off to Sunday school while his parents stay at home.

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Shoe Factory Will House Cali's Church

By STEWART W. HERMAN

Congregation in Colombia purchases industrial building in growing suburb with Lutheran World Federation's help

AMONG THE CHURCHES of Cali, Colombia, the new Lutheran building in its present condition takes all "ugly duckling" prizes. Its corner location is not bad, and there is a commodious parsonage—not nearly as impressive as it looks (*see photo next page*)—but the church itself is nothing more than an elongated, rectangular structure which started life as a shoe factory about sixty years ago. Soon it will be "converted." When I visited the building on Easter Monday, it still housed a metal-working shop full of forges, work benches and untidy heaps of old iron and scrap-aluminum.

Industrial plants are now banned from this handsome suburb of Colombia's fastest-growing city. When the church council suddenly discovered—last Christmas—that the factory and house would go on sale, an urgent cable was sent to the Lutheran World Federation's Latin America Committee asking for \$20,000. This sum, when added to the more than \$10,000 realized from the sale of an empty lot which had been bought last year, will give the Cali congregation an excellent parish center in San Fernando, one of the best sections of the city.

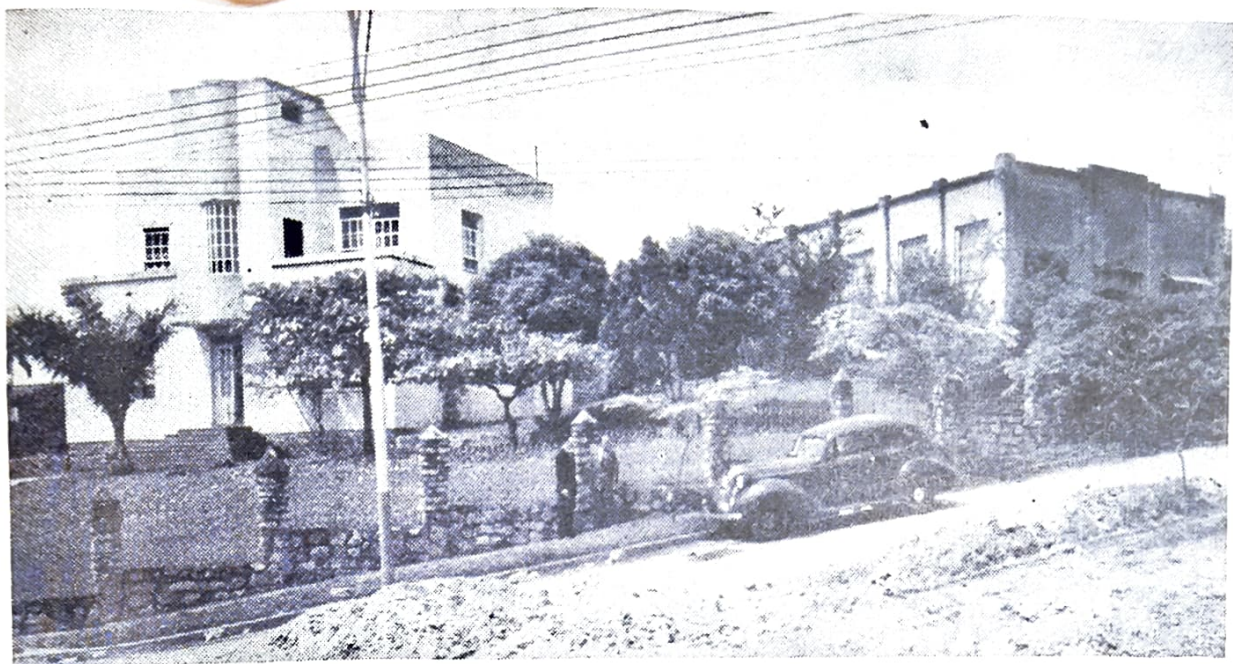
NONE OF THE Lutheran congregations of Latin America has a more promising future than the San Martin parish of Cali. It was launched about six years ago by a young German pastor, even before the LWF Latin America Committee came into existence. Hermann Mueller had emigrated to Colombia during the Nazi

regime and was later drawn to a Presbyterian seminary to study for the ministry. Two ties held him to the Lutheran church, however—his contact with some Lutheran missionaries from the U.S., and his interest in hundreds of shepherdless European Lutherans living in cities like Cali.

LWF Service to Refugees became interested in young Pastor Mueller in 1949 and encouraged him to start regular German services in Cali while acting as LWF refugee representative for Colombia. Although few refugees of any kind landed in Colombia, it soon became evident that the number of "old" Lutheran immigrants and residents was very large. They had neither church nor pastor. Later he moved to Bogota, the capital, and began services there, too. By that time the peak of the whole DP resettlement program had passed, but the Latin America Committee had been formed to gather scattered Lutherans into churches.

Then it was decided to complete Pastor Mueller's training for the Lutheran ministry by giving him one year of intensive seminary work in Germany and the U.S. Eighteen months ago he returned to Cali as permanent pastor for all of southwestern Colombia, after becoming an ordained minister of the Evangelical Lutheran Church in America.

DURING MUELLER's year-long absence Pastor Ake Kastlund of Sweden had been assigned by the LWF Committee to canvass the whole country, organizing con-



NEW PARSONAGE AND CHURCH AT CALI
Road in front is being repaved

gregations wherever possible, including not only the German-speaking people but also the Scandinavians. The parish in Cali is now built on this multi-lingual basis, although the majority of its 200 members are German and the nearest Scandinavian pastor is "over the equator" in Quito, Ecuador, about an hour's flight to the south.

Mueller, however, speaks Spanish fluently—as well as English—and can at least converse with all the members. This fact is important for youth and children's work, even though some parents strongly resist religious instruction in such "non-Lutheran" languages as Spanish or English. There are even some who seem to regard catechetical instruction as little more than an excellent opportunity for their children to obtain an extra hour of language practice gratis. Such attitudes are reminiscent of positions sometimes taken among Lutherans in the United States only a generation or so ago.

Aside from the fact that there are already 200 members in the San Martin congregation, the very nature of the city assures the healthy growth of the church.

The naturally mild climate in a beautiful tropical valley on the main route of airlines and autos (Pan American Highway) predestines Cali to a brilliant industrial and commercial future. Confident prophets assert that Cali, with only 300,000 population now, will reach the million mark before Bogota, which today has over 800,000 inhabitants. American firms—pharmaceuticals, rubber, automotive—Scandinavian and German businesses are sprouting all around the city. A handsome new railroad terminal has just been built and new concrete highways—replacing dirt roads!—are stretching out all over the country.

It is tempting to turn starry-eyed at such a fine future. Cali possesses indeed a bewitching sort of glamor. Its palm-filled plaza is now almost solidly ringed with handsome new glass-fronted skyscrapers, except for one squat colonial building located in each corner of the main square. They will not long survive. A bubbling brook flows singing from the mountains through the nearby municipal gardens, and washerwomen do their weekly laundry along the bank in front

of the colorful modernistic homes set among flowering trees. How long will they last?

CALI IS ALSO RENOWNED for its unusually high percentage of beautiful *senoritas*, who proudly dress in all the colors of the rainbow. Beauty contests are taken seriously, and one suspects that there must be some arrangement to distribute civil service jobs as consolation prizes. At any rate, each busy window at the post office is occupied by a pretty girl who not only sells stamps but smilingly attaches them to the envelope with graceful gestures. Such service!

On Easter Sunday in Cali's great cathedral ex-Beauty Queen of Colombia—Miss 1953—was married to the youthful Minister of Education. A terrific mob was present and it seemed characteristic of both the country and the city that unusual loveliness should be wed to culture. Colombia is rightly proud of its cultural traditions. Even while speeding through the narrow streets of Bogota a taxi driver took pains to point out to me one of Colombia's poets walking along the pavement!

It is unfortunate that Pastor Mueller is not able to concentrate wholly upon the development of the Cali congregation, but the entire country must be divided between only two pastors. Thus, he flies once a month to Medellin and every two months to Manizales and Pasto. Furthermore, at Cali there is regular religious instruction to be given in the Colegio Aleman to 28 Protestant children. In order to get around town more quickly, this Lutheran pastor purchased a 1937 Terraplane with a good motor but a body devoid of side windows, floor mats, and even the right hand door panel. It is a genuine jalopy, rolling adventurously on worn-out tires. But what else could be expected for \$125 in a country where

import duties *double* the purchase price of every automobile? Taxes just went up another \$700 on ordinary American sedans.

EXCEPT FOR HELP from the LWF Committee to purchase the new property, the Cali congregation is now self-supporting. That is, it barely manages to scrape together the pastor's modest salary and expects to raise the necessary funds for the gradual transformation of the ex-factory into a suitable chapel with the sacristy, a young people's room, social hall and kitchenette neatly tucked into the other end of the long hall. Much of the construction material will be donated and some of the labor will be undertaken by the members. Then will come the repayment of the LWF loan.

This is the dilemma of many of our young congregations in Latin America: on the one hand, an expensive but necessary building program in certain important centers where the church should be firmly established as soon as possible and, on the other hand, the fact that there are not yet enough pastors to cultivate intensively many people who are only lukewarm, and who also require time to become disused to the European "church tax" system. Lutheran World Action has meanwhile generously primed the pump of self-help, and European Lutheran churches have helped too.

The situation in Bogota—the capital—is both better and worse than in Cali. There is a larger congregation with a proportionately bigger income, but Pastor Grundmann both serves the other half of Colombia and carries a very heavy teaching schedule in the Colegio Andino. In those classes he reaches 180 children, many of whose parents have lost interest in the church. But almost three days each week are thus subtracted from other pastoral duties. To achieve a



AT INSTALLATION OF PASTOR GRUNDMANN IN BOGOTA

Pastors Hermann Mueller and Werner Grundmann with Bishop Elis Malmstrom of Sweden, Dr. Friederich Huebner of Germany, and Pastor Ake Kastlund of the LWF

really effective ministry, there should be a full-time assistant pastor at his side. A young Swiss vicar has now been sent to Germany and to the U.S.—as Mueller was—with the thought that he may be returned to Bogota. At least one additional pastor—preferably Scandinavian—is needed to subdivide these two giant parishes of Colombia into three.

The general situation, religiously speaking, in the country is somewhat easier than it had been. Even the American missionaries are finding it publicly

possible to return to some of the areas from which they had been hounded. Evangelization work is officially recognized, but no schools may be opened. Under the circumstances it is all the more essential that every nominal Lutheran should become an active member of the church, which means that the whole Lutheran church must take the initiative in supplying enough pastors to look after our people wherever they are. It's the start that counts. Then shoe factories become churches.



WE DO NOT PROTECT FREEDOM in order to indulge error. We protect freedom in order to discover truth. We do not maintain freedom in order to permit eccentricity to flourish; we maintain freedom in order that society may profit from criticism, even eccentric criticism. We do not encourage dissent for sentimental reasons; we encourage dissent because we cannot live without it.

—Henry Steele Commager, in *FREEDOM, LOYALTY, DISSENT* (Oxford)

BOOKS WON'T STAY BANNED. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost.

—A. WHITNEY GRISWOLD in *Essays on Education* (Yale)

We Can Have 35,000 Missionaries

By WALTER LEIBRECHT

Foreign students who flock to the United States each year must be shown that Christianity is a vital force in our life

"THOUSANDS OF ASIAN and African students come every year to western centers of learning . . . They go back proficient in this or that technique but with hardly any knowledge of the deepest things the western world really has to offer . . ."

This was the challenging statement made by Charles Malik from Lebanon, one of the outstanding statesmen and philosophers of our time, in an address to the World Council of Churches in Evanston last year.

Working among foreign students as counselor of the Lutheran Student Foundation of New York City, I know this statement is only too true. How does this concern us in the church?

A TOTAL OF 35,000 students came to the United States last year. They came from all parts of the world—by ocean liner, by freighter, by plane. They will be the leaders of tomorrow in their own lands—men and women from China, Japan, Africa, India, Europe. The number who come to study will increase every year.

The U.S.A. has become politically and economically the most powerful, and technically the most advanced nation on earth. In the ancient world the more ambitious students gathered in Rome. Now they come to the U.S.A., many sent

here by their native governments.

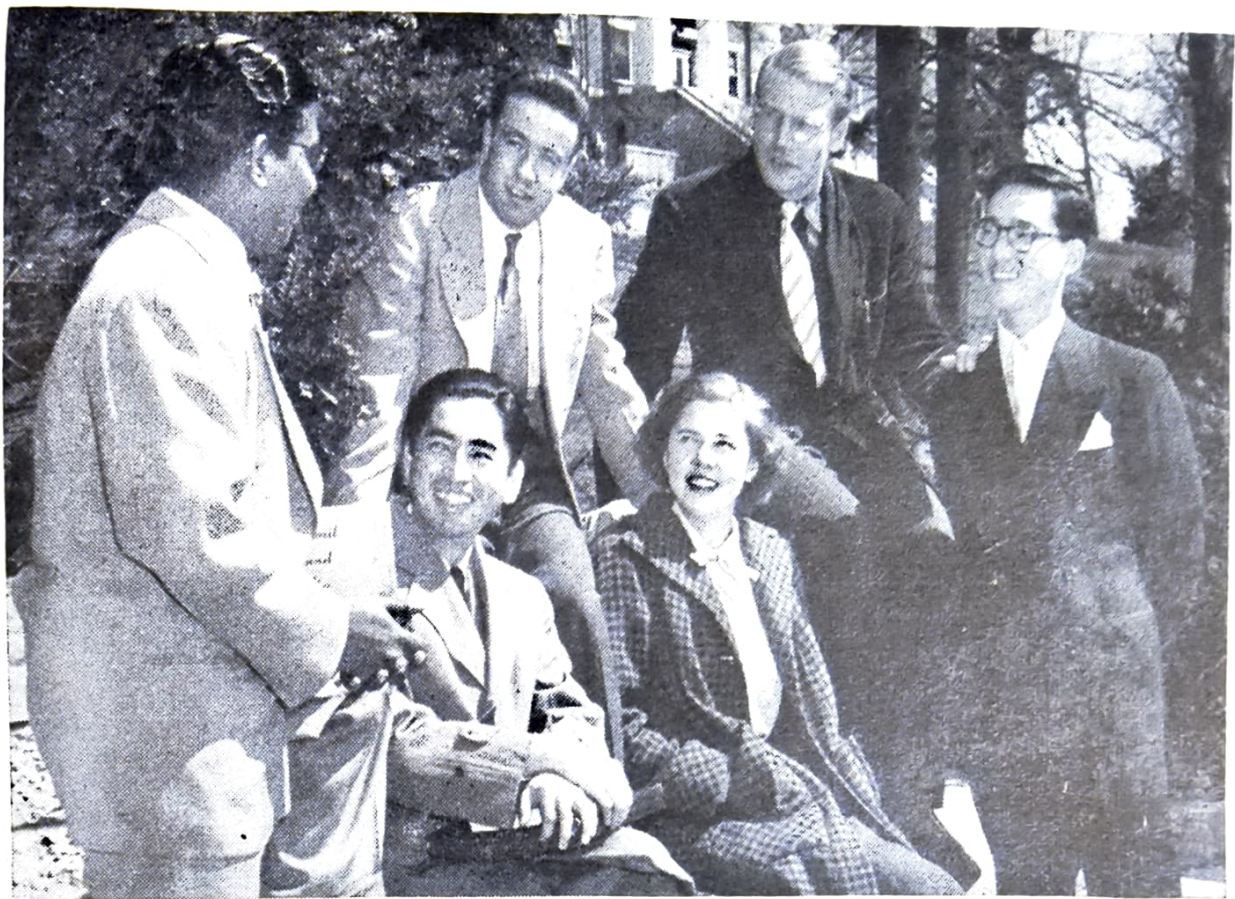
Throughout the world the U.S.A. claims to stand for Christian civilization, for freedom against communism, slavery, and godlessness. But will the young man who comes from Africa or Asia find "Christian civilization" here among us? Will he see the Christian faith and the church as a vital force in our life?

MANY FOREIGN STUDENTS leave this country convinced that this nation has no real spiritual power in store to compete with the ideology of communism which is flooding Asia. They believe that it does not have the vital faith to guarantee that very freedom which it proclaims in the world. During their time of study here many foreign students never encounter the living church. Many never meet a real Christian.

We may say that this is their own fault. Yet whoever's fault it may be, we are losing potential friends. What is worse, disillusioned young people and their accounts of the mission's homeland will have the most negative effects on the work of our missionaries in the field.

I will not forget the words of P. K. Dagadu, general secretary of the Christian Council of the Gold Coast, Africa, who said in Evanston, "Africa has sent many of its youths to the West to drink from its wealth of knowledge and learning. If their minds are only sharpened by scientific training but are not convinced by what they see of Christianity in the West—if by meeting so many people of the West who are un-Christian in

Dr. Leibrecht, a member of Germany's Evangelical Church, has been serving as counselor to foreign students in New York City. This fall he will join the faculty of the Harvard University Divinity School.



FOREIGN STUDENTS AT WITTENBERG COLLEGE IN OHIO
They're part of the 35,000

spirit and insincere in practice, these young people have no opportunity to know Christianity as real and true and vital, they will be the very people who will go back to Africa to undermine all for which you are sending men and money."

THIS IS CLEAR, but what are we as Christians to do about it? The Lutheran church, and especially the Division of Student Service of the National Lutheran Council and its executive secretary, the Rev. Donald Heiges, became aware of the need as well as the challenge of work among foreign students. An able counselor and former missionary, Mrs. Lottie Kohls, initiated the work at the University of California. That was five years ago. It proved to be an experiment with remarkable results. A special feature of the Lutheran foreign student program at the University of California are meetings

of national groups at the student center. Recently 80 Arab students met to listen to Dr. Edwin Moll, longtime representative of the Lutheran World Federation in the Holy Land.

IN 1953 STUDENT WORK began in New York City as a project of the New York Lutheran Student Foundation. The Women's Missionary Society of the ULCA, having become aware of the importance of this work, promised financial support. I was asked to be the counselor.

The beginning was not easy. I had to acquaint myself with the students. I met them on the campus, in cafeterias, in lounges, and on the street. Soon the work centered around a small group meeting held regularly in the basement of Columbia University chapel. At first, there were only a handful. Soon there were 100. Then, at the "biggest" meeting, more than 400 students attended.

About half the students are non-Christian. They come with a real interest and discussions are quite lively. There is a young prince here of one of the oldest monarchies, a very reserved man. He came to one of our meetings when the Rev. Charles Carroll of the National Lutheran Council lectured on "Martin Luther, His Impact on Modern Thought." The place was crowded. A few days later this same young prince approached me on Broadway to tell me how deeply he was impressed by the lecture, and to ask if he might not join our study group.

ONCE I LEARNED to know the students, they came to me with their personal problems. And in the course of my discussions with them I came to realize how different the total outlook on life of an Asian or African student is from that of their European or American colleagues.

One of the young men is going to succeed his father as the high priest of one of the world's great religions. He has become quite interested in Christianity and we have often talked together. Then there is the daughter of one of the ruling families of Asia, who wants to become a Christian but fears that her conversion would mean exclusion from her family. And there is the young fellow who man-

aged to escape from Russia and who comes regularly to learn more of the Christian faith.

Now we are beginning work at New York University where we shall have weekly meetings. Soon the Student Service Division plans to start a new program in Chicago. This is just the beginning.

The church must become aware that this work demands the best men and minds and spirits available. They alone can talk convincingly with the brilliant young students from Asia and Africa. This work cannot be done by one man alone, by some "special worker." It has to become the concern of the whole church. It requires the love and co-operation of congregations.

What the foreign student who comes to this country needs most is a good friend. If he is a Christian, so much better. To understand Christianity at its best in this country, they must be invited to a Christian home; welcomed to a consecrated congregation. Then they can return to their homelands with a new vision of Christianity, a Christianity that can mean much to them and to their fellow countrymen—a Christianity which, in bringing them the love of Christ, can win them to faith in Christ.



THERE IS A LUTHER about whom Germans have more right to speak than any of us: but Luther himself is bigger than the German Luther. There is a Luther about whom the Lutherans may speak with authority, out of a coherent living tradition, a rich pattern of confession and liturgy and life. But Luther himself is not to be identified with the Lutheran Luther, nor of the German Lutheran Churches, the Scandinavian Lutherans, nor yet of the American Missouri Synod. There is a Catholic Luther, and there is a Protestant Luther, but he himself is bigger than any superimposed pattern.

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

Unsuspected Talents



THE SKY was still light as we reached Grace Church where the vacation-school conference was being held. "Very neat," I complimented Blanche Lightman on the deftness of her parking. "I usually keep driving around the block till I find two spaces together."

"And I need more than that," laughed Kathy Matteo. "My husband says I should have a pulley I could attach to the overhead wires and pull the car up there till I come back. Only then I'd probably forget to fasten it and it would come down on someone's head."

WE LOCKED THE DOORS and moved toward the church where the light over the entrance looked weak and yellow in the lingering daylight. Inside, a smiling woman directed us downstairs. "As though we could miss it," whispered Claire. "Listen to those women's voices."

She was right, of course. Held on weekday mornings as vacation schools are, pastors are almost the only men who can take part. Men who work at night seldom have the stamina to teach in the mornings, for it is strenuous. I know that from experience.

Kathy started into the last pew, but Blanche caught her arm. "We want to see what's going on and from the looks of all that stuff she has on the table I think we're going to get some very practical pointers." Kathy and I followed her to the vacant seats on the front row. I was glad there were people in the second row, although I knew that would not have mattered to Blanche.

"Here," said the leader, beckoning to us and holding out jars of powder paint, "pour in some water from that pitcher, will you, please, and stir it up just as you would for cocoa or thickening."

LOOKING AT ONE ANOTHER in mingled amusement and perturbation, we stepped forward. "And you," she indicated an older woman and a young girl farther back, "will you be kind enough to cut this wrapping paper from the roll in thirty-inch lengths? Here's a ruler and scissors."

They hesitated, but there was no getting away from her pleasant, clear directions. Soon she had about twenty people engaged in handwork preparations of one sort or another. Those who were not actually doing something were watching the rest with interest.

As we relaxed and lost our self-consciousness she went on to point out how the same thing would work with children. "Have something for them to do and they will be neither shy nor get into mischief."

"Where have I heard that before?" whispered Blanche. I knew what she meant, for we seem to hear that from all sides.

"BUT KEEPING them busy," the leader went on, "is not enough. They must learn through what they do. The day of making bird-houses and pot-holders is over—I hope—unless they are gaining an insight into Jesus' trade as a carpenter or Dorcas' ability with the needle. So let's

take a look at the books which the Board of Parish Education has prepared. There we can see what we want the children to learn. As a matter of fact, what we are going to learn with them."

"Isn't that the truth?" murmured Kathy. She might have said more, but I kept my eyes fixed on the leader. Kathy subsided and, remembering how sensitive she is, I looked quickly to see whether I had hurt her feelings. She smiled and we turned back to the discussion.

WITH THE BOOKS before us the group really warmed up. Then we froze again as the leader remarked quite casually that we could appreciate what the children were doing much better if we tried our hands at these things ourselves. She suggested that we look over the activities proposed in the books and decide which one we'd like to try. For a moment no one moved. Then Blanche leaned over to Kathy and me. "You heard the lady," she laughed, "what shall we do?"

"But I don't want all these people to see what I make," protested Kathy. "I'll feel like a perfect fool."

"No more than the rest," said Blanche. "I'll bet there's not an artist or an actor in the bunch. Look how they're all hanging back. Come on. We're all in this together."

OTHER GROUPS were also gathering up their courage and for the next forty-five minutes the room was a beehive. I chose to paint part of a mural because I figured that if it was too awful I could always knock over the paint jar and cover it. As a matter of fact, it turned out so well I took it home to show Dan who has never suspected my hidden talent.

Others made large floor maps, or dramatized incidents from the book of Acts, borrowing scarves and stoles from the rest of us to improvise costumes. Every-

one was having a wonderful time. We hated to stop when it was time to think of what we had done in terms of what the children could do.

The brief devotional service in the church afterward had a deeper meaning for me as I felt a new confidence in my ability to serve Christ in this work with the children. With his guidance (and I felt he had guided me to this meeting) I could make the weeks of vacation school count. But that is the sort of thing few of us talk about even to our friends in the church. I can do it with children or a few of my very closest friends, but to others something always seems to seal my lips.

SO IN THE CAR we talked about the lighter aspects of the evening and some practical ways of putting what we had learned to work in our own school. "Why," suggested Blanche, "couldn't we have a night like this for the teachers in our own school? It was fun and it would put them in the right mood to get into the swing of it."

"If you would run it," I seconded the suggestion. "Just don't look at me. You know I can't open my mouth in public."

"And I shouldn't open mine in private," she retorted. "But if you two think I could do it, I'm willing to try."

Discussing the possibilities took up most of the homeward drive. Then Blanche remembered that most of the people we wanted to contact would be at the meeting to plan for the shower we were giving Pastor Sym and his bride next month.

"I never feel right calling him by that nickname," said Kathy. "I always say 'Pastor Symmonds.' But honestly, did you ever see a church with so much going on?"

Blanche laughed. "Who'd want to be in any other kind?"

A CHRISTIAN DICTIONARY

By PHILIP R. HOH



"ATONEMENT"

CHRISTIANS HAVE always known that Jesus Christ, through his life, and especially his death, in some way helped man to escape from results of his sins. Through his crucifixion the wrath of God was turned aside, or the love of God was brought into focus, or a debt was paid to the devil, or to God.

We, who, because of the sinfulness of our actions and inactions, could rightly expect to be condemned, punished, and destroyed by a just and holy God, are now treated as though our sins do not exist and as though we had not committed them. We, when truly repentant and believing in him, are forgiven completely, do not have to make any payment (even if we could). The debt is cancelled.

Without the work and mission of Jesus, the situation could not have come into existence. Suppose Jesus never lived and when we committed our sins, God said, "It doesn't matter!" That could not be.

Even we human beings, with our highly limited sense of justice, can see that that would not be fair, that such a God would not be good. Such a God as could ignore sin would be arbitrary, unreliable. For the wages of sin is death. Were that not so maintained, all conceptions of right and wrong could be tossed out the nearest exit.

YET WE ARE FORGIVEN, we Christians; and God is just and good. In some way

this has been made possible through the Christ. He did something, paid something, channeled something, provided something, to "cover" our sins. This which he did we call the Atonement. He atoned for our sins.

In the Hebrew, especially as used in the Old Testament, the word for "atone-ment" had two types of meaning. One was that through a sacrifice, or in some other way, the wrath of God was turned aside from the sinner. Primitive religions almost universally believe that by offering the gods something that smells nice, like incense, or something that tastes good, like a sheep or dove, or something valuable, like money or cattle or a child—that by doing this type of thing for the gods they will gain the gods' favor. The gods will be appeased and forego the punishment they were going to hand out. The Old Testament idea of atonement has something of this behind it. For those Hebrews with a more accurate conception of God, such sacrifices represented a sign of their respect for God. Atonement of this type, directed toward God, is called "propitiation."

THE OTHER MEANING of atonement as found in the Old Testament might be called "expiation." This is more of a covering-up type of action, so that God will not become aware of what you have done. It is like putting up a smoke screen, distracting the attention, hanging a picture over the hole in the wall. In a few rare instances in the Old Testament, this use of atonement seems to imply the "blotting out" of the stain of sin, neutralizing it, although the Hebrews had another word for that.

The prophets of the Old Testament times, most concerned about the misuse of the sacrificial system, saw clearly that even "a thousand streams of oil" would not appease God's wrath. He was not

that kind of God. You couldn't buy him off. Even the idea of attempting such a thing is close to blasphemy. What God wants is a change in man's personal relationship to him. He wants man to do justly, love mercy, and walk humbly with him. The prophets did not say that there was no reason to have sacrifices, but that these sacrifices in themselves would not win God's favor. No sacrifice that man could originate could make an atonement.

But what about a sacrifice that God himself originated? Suppose God sent a sacrifice, the process started with him? This seemed to at least one prophet to be the solution. God would send a messiah, His servant who would give his life as a ransom for many. (See *Isaiah 52:13—53:12.*) In this way an atonement could be made. God would be making it, for man.

IT BECAME increasingly clear that man had nothing in his possession, including himself, of enough value to pay for all his sin. All the good works and good deeds in the world could not be regarded as payment to God for any kind of debt. All the good that anyone can do is merely what he ought to do anyway, and he certainly should not expect to receive some sort of credit for it.

If I am God's to begin with, and owe everything good that I am and possess to him, when I bring this to him and lay it as his feet, I am only returning to him what is his. I have nothing of my own with which to atone for my sins.

In fact, when I do bring all and lay it before him, I find I am returning far less than he has given me. I have spent some of it for myself and for other "gods." I am deeply in debt and with nothing left over with which to pay. Nor can I borrow anything from any other human beings; they are in the same situation.

How, then, can the debt be paid? So

long as we think in terms of debts, debits and credits, scales and balances, merit and demerit, the balance must be made up by God, if it is to be made up at all.

Many Christians believe that this paying of the debt is what Jesus did when he died upon the cross. He paid the price for us. He was the sacrifice that turned away the wrath of God. He atoned for our sins by putting his plus on top of our minus so that God could see only the plus.

There are other conceptions of the atonement besides this one. There are many ideas as to how God in Jesus Christ accomplished the atonement. Next week we shall discuss some of the others. But no matter how it happened, all Christians agree that it did happen. All agree that God initiated the process which enables us to be got out from under our sin.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Catholic charities

QUESTION: About two years ago my brother married a girl of the Roman Catholic faith. That was his affair, and what he does in his own home is not my business. Some day, however, we shall be joint owners in my father's business and we'll have to face the problem of Catholic charities. I have already suggested donating to nonsectarian organizations only, but Norm does not realize the harmful conditions existing in the Roman Catholic church. It seems difficult for him to see the injustice he would be

doing by allowing too many donations to the support of their institutions.

This is a very delicate matter. I need all the help I can get.

REPLY: You probably have considerable time in which to get ready for the decisions which will confront you later. For some time, then, you can use your opportunity to open your brother's eyes to what is involved in giving financial support to Roman Catholicism and its institutions. Contingent upon your brother's open-mindedness, or the opposite, you may be able to accomplish something through literature. I am sending you a copy of *The Split Between Roman Catholicism and Christ* which you may be able to get to Norm in an acceptable way. He ought to read also Paul Blanchard's *American Freedom and Catholic Power*.

In case you do not succeed in changing Norman's outlook you may have to agree on some proportional division of gifts which both can accept. In such a plan there would be many possibilities, among which the following are typical: 1) Let each distribute 50 per cent of the money-gifts, with no strings attached. 2) Let 50 per cent of the donations go to nonsectarian benevolent agencies, 25 per cent to Protestant beneficence, and 25 per cent to Catholic causes. 3) Decide upon any other proportions which may be mutually agreeable.

It is hardly likely that any division of gifts will prove wholly satisfactory to both of you. If nothing better can be done, you should work toward a practicable arrangement—one which will permit you to carry on your joint business with the largest possible measure of harmony and not disturb family relationships.

Farm experience

QUESTION: For months Everett, 16, has been talking about spending the summer on a farm. Last summer he was a "soda jerk," and he came to feel that he was in some kind of prison. He is eager for a different experience. When Everett talks about a farm he insists that he means the real thing, with all the chores, and not a "dude ranch," or as he says, "a make-believe farm," like the two-acre ranches of California.

We have been skeptical about his plans and have suggested various other forms of summer work or vacation, but he always comes back to the farm idea. I know life on a farm is not easy and I wonder whether at his age he is ready for anything so exacting. I am afraid it may require more than he can do.

REPLY: Boys of Everett's age are likely to feel such an urge. Various boys may have it for different reasons, for they have different inclinations and needs. Some yearn for a simpler life, more informal action, and the novelty of getting away from the routine life to which they have been accustomed. Many boys are anxious to try out their newly-found physical strength, while others have an interest in animals and other growing things.

The boy may be disappointed to find that farm life has become more and more like city life. Pastoral scenes of cattle, green meadows, heaps of hay, and the combine will not seem so romantic when one is involved in work from sun to sun.

A summer of work on a farm, however, will prove a valuable experience to a boy who is adaptable, willing to work, and ready to learn many new things. Everett is old enough for it. Such a summer will be a real educational project.

Parents Are Amateurs

How Christian Parents Face Family Problems. By John Charles Wynn. Westminster Press. 1955. 144 pages. \$2.50.

Advice to bewildered parents is given freely from all angles in nearly every magazine. Psychologists, sociologists, and psychiatrists—some of whom have never tried being parents—present conflicting opinions on such perennial problems as sex, discipline, finances, until parents are more confused than comforted in their efforts to bring up their children “correctly.”

Mr. Wynn has excellent qualifications for adding another book to the literature on the family. He is the father of three children. He is a Presbyterian minister, on the staff of the Presbyterian Board of Christian Education as director of the Christian family program.

He assures anxious parents that “perfect parents just don’t exist,” but raps the knuckles of so-called Christian parents whose daily example is anything but Christ-like. But even in a home full of Christian love, there are inevitable conflicts. Mr. Wynn offers suggestions for coping with friction and squabbles.

An interesting chart is included on “Growth and the use of money.” The chart lists “the allowance,” “household and other jobs,” and “giving and tithing,” for ages 4-18. The suggestion is made, naturally, that the family first set aside that part of its earnings “which is to go to the service of His Kingdom.” When priority is given to the call of Christian service, money problems may still be hard, but Mr. Wynn feels that a family gains new insights to handle these problems.

In the chapter on “The family worships together—hurriedly,” most families will find at least a partial reflection of present-day life, with, however, suggestions for avoiding errors, and pointers for initiating or making more meaningful Christian family worship.

The book discusses “Interpreting sex to our children,” “The parent who must walk alone,” “If young people marry Roman Catholics,” and “Facing the world with a handicapped child.” Mr. Wynn writes with a deep understanding of these problems,

giving counsel to those disturbed by the complexity of parental problems.

He wonders why “an all-wise Creator with all the resources of the universe at his disposal should choose amateurs, mere parents, to do the most important of life’s tasks”; but since it is God’s plan, Christian parents who “know the balm of prayer and the strength from tapping spiritual resources far deeper than their own, report calmness and serenity in the midst of all their trouble.”

VIRGINIA VEEDER WESTERVELT

Altamont, N. Y.

Appetite for Augustine

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. Oxford University Press. 425 pages. \$5.50.

Are the ideas of Augustine, bishop of Hippo, still important? This book thinks so, and gives its reasons. Written by sixteen professors sixteen centuries after Augustine’s birth, it is an important aid in the study of his views.

As a symposium it has remarkable unity. First is given in three chapters an account of Augustine’s life and importance. Next comes a section of seven chapters analyzing his writings—anti-Manichean, anti-Donatist, etc. The five chapters of the third section discuss critically a few aspects of special interest in Augustine’s thought.

The contributors are men of standing in theology. From Daniel D. Williams of Chicago to Roger Hazelton of Andover Newton, their scholarly competence is evident.

The intention is not to provide a substitute for Augustine’s writings, but to furnish

a guide and an appetite for them. Augustine's argument is sometimes hard to follow when it rambles. Here is a road map to point the way.

The book is written for general reading, and serious readers will find it stimulating. It is designed also for students, with suggestions for further reading at the end of each chapter. The notes are there also, saving the general reader from distraction.

Interpreting Augustine is risky business. Roman Catholics find him speaking in their favor. Protestants have quoted him with enthusiasm in support of their position. Scholars have disagreed as to whether he should be praised or blamed for combining theology and philosophy. Nor are the contributors to this book agreed on certain points.

Actually Augustine is too rich and complex for neat analysis. The tensions and problems he faced are similar to ours. Hence his answers have great interest for us. This book makes this clear with crispness and vitality.

W. D. ALLBECK

Hamma Divinity School

Roman Catholic Pioneer

John Carroll of Baltimore. By Annabelle M. Melville. Scribners. 338 pages. \$4.50.

American Catholicism was fortunate in the formative years of both church and nation to have John Carroll, the Jesuit-trained member of a family of patriots, as its first bishop.

Bishop Carroll gave enduring form to the structure and policies of his church by organizing parishes and synods, sponsoring convents and seminaries, and settling controversies. His most conspicuous service was as a liaison officer for thirty years. European priests had to be acclimated, papal orders effected, and American sensitivity to foreign interference made clear to Italian eyes. Firmly, yet with consummate tact and a reliance on his thorough knowledge of doctrine and polity, he met all challenges to his leadership including the threat of an independent church in Charleston, schism and trusteeism in Boston and Philadelphia, and German nationalist tendencies

in Pennsylvania and Maryland.

Determined to quell nativism and to seek spiritual guidance from the "center of Christendom," Bishop Carroll found it expedient to be a proponent of the separation of church and state. He soon came to regret his assent to the appointment of trustees for local churches and began the battle without quarter against their control of property, polity, and pastors that was destined to continue long after his death.

Mixed marriages, according to Carroll, might be expedient to prevent celibacy among the faithful, but the non-Catholic party must sign a contract consenting to the rearing of children of the union in the faith. If married by an "unlawful pastor," a Catholic before receiving the sacrament must beg pardon for his scandal from the assembled congregation.

Although he was a noted community leader and headed many organizations for civic betterment, the bishop of Baltimore denounced Christian syncretism. Priests, he decreed, must be trained to exercise charity and forbearance toward other denominations but be preserved from "that fatal indifference which views all religions as acceptable to God and salutary to men." The moral conduct of clergy and laity was a continuing concern, and Carroll sought to strengthen episcopal jurisdiction by visitation and correspondence.

This charmingly written and warmly sympathetic account of a figure of "giant proportions" is based on a thorough mastery of the sources and a clear understanding of historical perspectives.

Thiel College ROY H. JOHNSON

Winning the Nations. By Andrew S. Burgess. Augsburg. 154 pages. 60 cents.

This is a paper-back study book for a teacher-training course, and a revised edition of a 1945 publication. But it is so well done that it is useful to any general reader interested in Lutheran world missions. The history of Christian missions in all parts of the world is sketched in briefly, and the work of Lutheran missionaries told accurately and vividly.

Synod Conventions



TIME OUT FOR SIDEWALK CONFERENCE

Georgia-Alabama delegates relax outside door of Peachtree Road Church

Georgia-Alabama

Peachtree Road Church, Atlanta,

April 18-21

By PAUL J. RENZ

TWO ACTIONS regarding church work among Negroes in Georgia and Alabama were taken at the convention. The Home Mission Committee was encouraged to attempt to organize congregations for colored people. Two scholarships to assist Negro students for the ministry were established in the synod budget.

Total 1956 budget adopted by the convention set a record. It is \$97,344.60, of which \$44,247 is intended for ULCA apportionment. Total benevolence contributions in the synod last year, including apportionment, was \$110,973. This is a 46 per cent increase since 1950. The Lutheran World Action quota was met 120 per cent.

"If we will but set the pace, God will open the door, provide the means, and give the increase," said Synod President C. E. Fritz.

TWO NEW CONGREGATIONS were received into synod membership: St. Luke's, South Macon, Georgia, and St. Timothy's, Forest Park, Georgia. Karl F. Suhr, a 1955 seminary graduate, was named to develop a mission in the Clairmont-LaVista area of Atlanta.

All amendments to the ULCA constitution which were adopted by the Toronto convention were approved in Georgia-Alabama. Any tendency toward heated discussions was dispelled by the comfortable air-conditioning of the Peachtree Road Church, organized in 1949 by Dr. Charles Fritz.

The synod voted \$3,000 for the Protestant Radio and TV Center in Atlanta. This, along with personal gifts from individual Lutherans, was in response to a \$250,000 appeal for funds to provide television facilities at the center. The synod approved transfer to the ULC Department of Press, Radio, and Television of its share in program productions at the center, but expressed its wish to retain rights and privileges as a founding member of the center.

DR. F. EPPLING REINARTZ described current work of the United Lutheran Church.

with emphasis on the evangelism program now being planned. The following were elected officers of synod: the Rev. Dermon A. Sox, secretary . . . Donald A. Spann, treasurer . . . the Rev. W. H. Lefstead, statistician . . . Dr. Raymond D. Wood, archivist.

Six new members of the Lutheran Laymen's Movement have been recruited in the synod by Erwin G. Baumer. The LLM presented copies of *Here I Stand*, a book about Martin Luther, to convention delegates.

Only incidents disturbing convention tranquility were (1) the National Guard "Alert" during an evening session, which required two chaplains, Pastors Cecil W. Carpenter and Charles Shealy, Jr., to respond immediately, and (2) an emergency which required Dr. Reinartz to leave the convention before speaking at a laymen's banquet which was the chief social event of the week. James Wessinger of Columbia, S. C., proved to be a capable substitute speaker.

Mississippi Synod

Trinity Church, Jackson, May 3-5

By HAROLD A. WOLFF

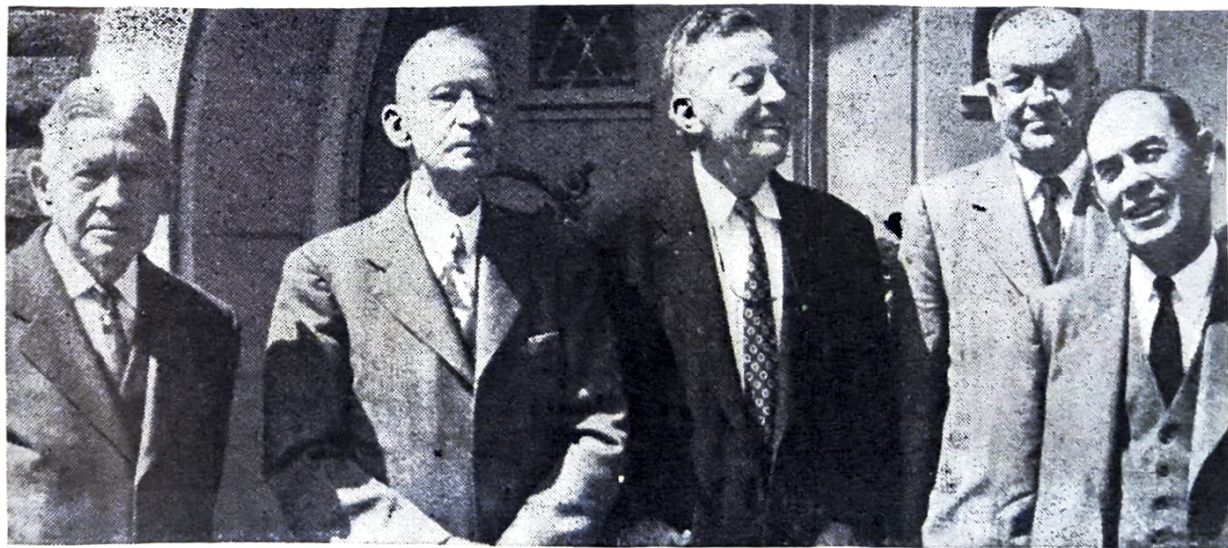
AT ITS 100TH CONVENTION, the Mississippi Synod debated a resolution to merge with an adjoining United Lutheran synod. The merger had been recommended by the Mississippi Synod's executive committee, and was approved by the convention after much discussion. The synod's resolution will be to the president of the United Lutheran Church for further consideration according to ULC policy.

[The adjoining synod with which Mississippi may merge is Georgia-Alabama. Mississippi has 11 congregations, 1,200 mem-

bers.] The Mississippi Synod was a conference of the South Carolina Synod before it was organized separately a hundred years ago.

Officers elected for one-year terms are the Rev. Harold A. Wolff, president; the Rev. O. M. Morgan, secretary; Winfred Muckelrath, treasurer.

Amendments to the ULC constitution as adopted by the Toronto convention were approved unanimously. Dr. George F. Harkins, assistant to the ULC president, was the representative of the United Lutheran Church. Dr. Carl A. Honeycutt of Columbia, S. C., represented the ULC Board of Social Missions in explaining the church-wide emphasis on evangelism planned for 1956-57.



FOUR VIRGINIANS HAVE BEEN PASTORS 50 YEARS

At Virginia Synod convention last month four veterans were honored for a half-century or more of service in the ministry. Dr. Victor McCauley was ordained in 1898, Dr. J. William McCauley in 1902, Dr. J. J. Scherer in 1904, and Dr. W. C. Davis in 1905. (Also Dr. C. J. Smith, not in photo, in 1905.) At right is Synod Superintendent R. Homer Anderson.

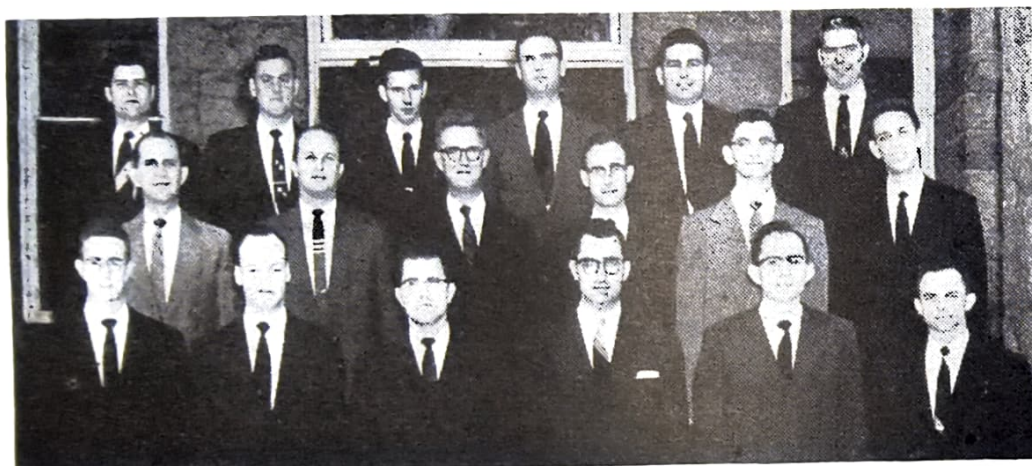
ULCA's Ten Seminaries Graduate 191



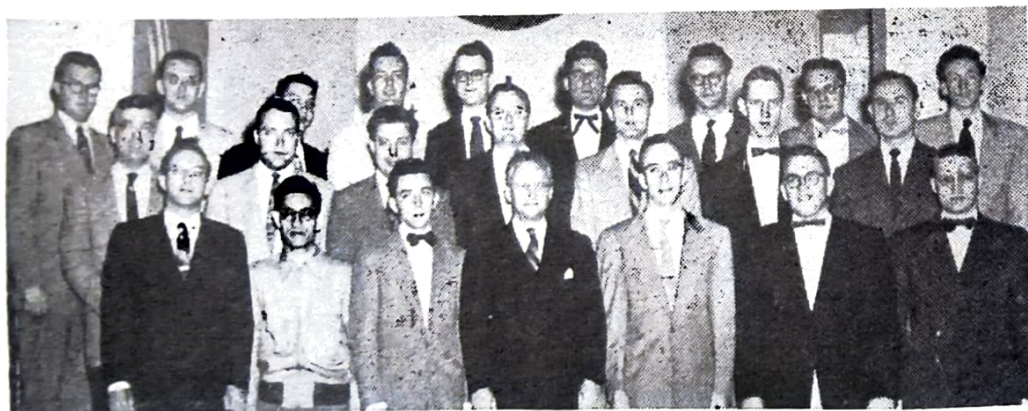
WATERLOO

Graduating from the ten seminaries affiliated with the synods of the United Lutheran Church this month are 190 men and a girl. The men will, for the most part, be ordained by their synods and will then undertake the work of the ministry. The girl, graduating from Gettysburg Seminary, will become parish worker in a Maryland congregation.

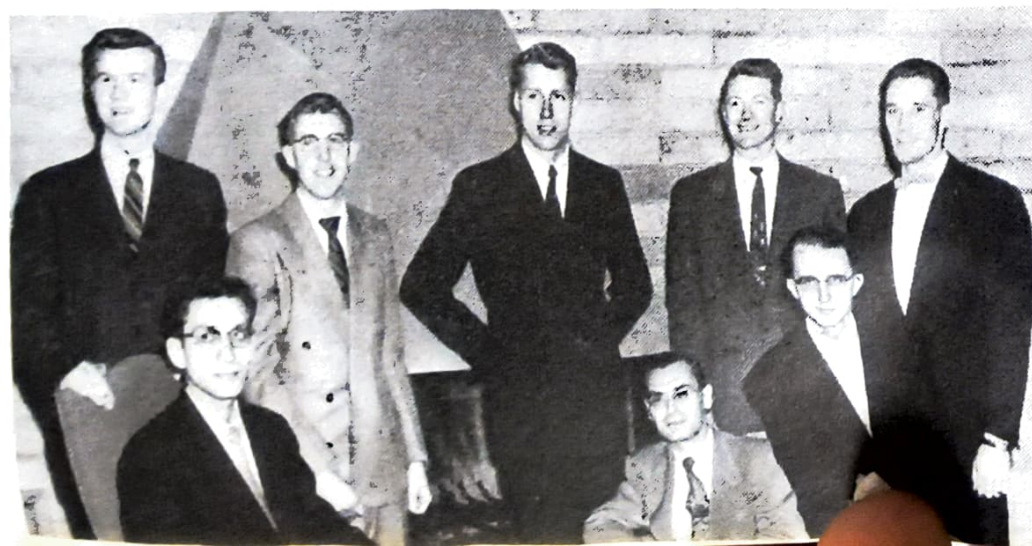
Smallest class is Waterloo's, with one graduate (see cut, left). Largest is Mt. Airy's 47, plus seven others graduated in January. Complete list of 1955's graduates with place to which they have been called begins on page 34.



SOUTHERN



HAMMA



PACIFIC

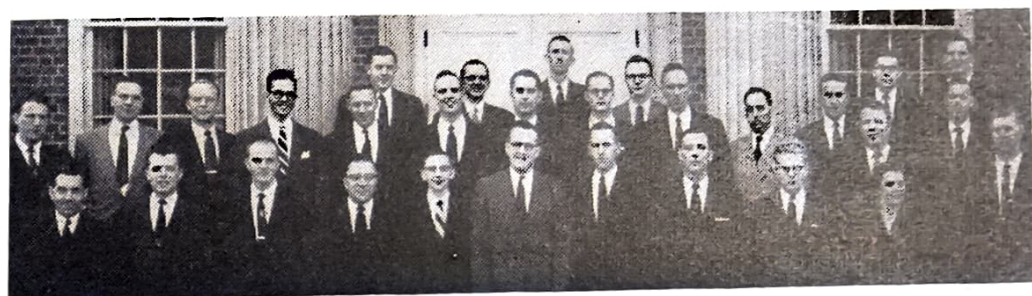
MT. AIRY



CENTRAL



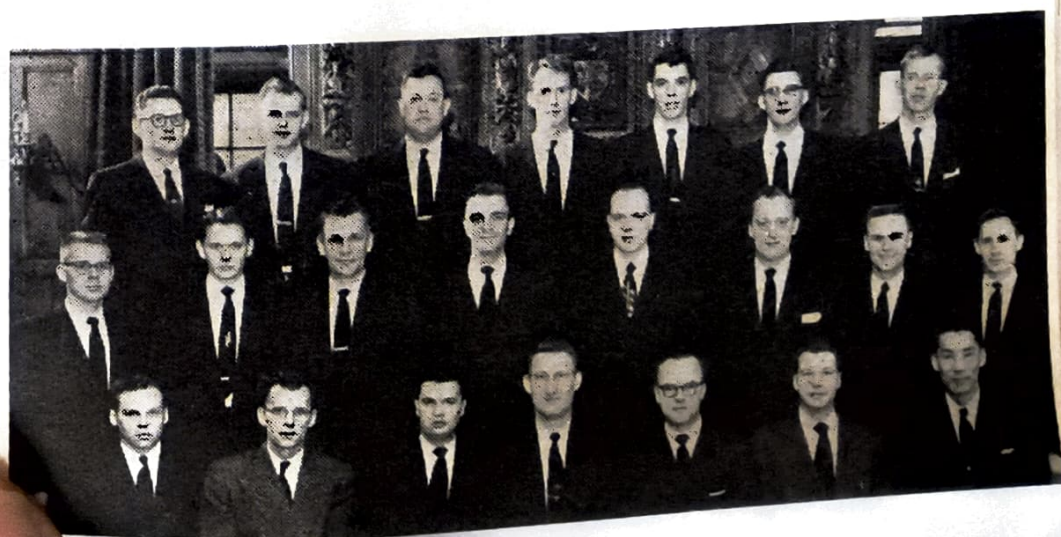
GETTYSBURG



CHICAGO



NORTHWESTERN



SEMINARY GRADUATES OF 1955

CENTRAL SEMINARY

Name:

Donald L. Albert
Chesmond S. Bade
Delbert L. Daire
William A. Goode
Clarence J. Hagens
Ira L. Hart
Harlan Heier
Paul H. Konig
Wilfred R. Menke
Edward B. Meyer
John R. Nelson
Dale W. Roseke
Paul L. Rowoldt
Richard W. Schricker
Alexander J. Wacker

Called to:

BAM—California
Fort Smith, Ark.
Paxton, Nebr.
Denver, Colo.
Lubbock, Tex.
North Bend, Nebr.
Verdon, Nebr.
Graduate Study
Port Lavaca, Tex.
BFM—British Guiana
BFM—Malaya
Stamford, Nebr.
Mentor, Kan.
Hooper, Nebr.
Potter, Nebr.

CHICAGO SEMINARY

Edward W. Amend
Thomas L. Auer
David T. Y. Chan
Roger C. Dierks
Donald Dow
Kenwood K. Engel
Earl M. Fritz
Ronald Fuller
Edward W. Hammer
Roger K. Hansen
John P. Hartzell
Karl T. Kuskevics
Karl F. Langrock
Earl H. Meissner
Lenwood L. Monte
George V. Nelson
Harvey J. Sindahl
Philip E. Snobeck
James J. White

Tulsa, Okla.
Loogootee, Ill.
Graduate study
Graduate study
Bristol, Ind.
Milwaukee, Wis.
Madison, Wis.
Adrian, Mich.
Milwaukee, Wis.
Decatur, Ill.
Graduate study
Bluffs, Ill.
Milwaukee, Wis.
Guttenberg, Ia.
Kent-Pearl City, Ill.
Wichita, Kan.
Wellington, Kan.
BAM
Graduate study

GETTYSBURG SEMINARY

Buradagunta Anandarao
V. Theodore Benson
Ronald M. Brandt
Paul W. Brouse
Nelson G. Burhans
Dale E. Burrington
Charles W. Carlson

Call pending
Warren, Pa.
Call pending
Waterloo, Ont.
Call pending
Graduate study
Oakland, Md.

Clarence L. Chubb
E. Mahlon Clarke
Karl D. Clouser
Howell S. Foster
Ralph F. Eberle, Jr.
Theodore S. Grant
William F. Gunther
Miss Bonnie Hall
Franklin M. Highby
Walter W. Kuhre
John D. Logan
James M. MacDonald
Lee A. MacDaniel
Sedoris N. McCartney
John T. Peace
Paul Riss
Raymond M. Roden
Charles H. Ruby
William H. Schiemann
Robert K. Shaul
William R. Smeltz
Kenneth E. Spangler
David G. Volk
John H. Wagner
James F. Wilson
Lawson Wright
Robert J. Wittlinger
Earl Zellers

HAMMA DIVINITY SCHOOL

Raymond W. Andrews, Jr.
John E. Berger
Loyal G. Bishop
John M. Buchholtz
Alfred R. Buehner
LeRoy J. Dobbe
Richard G. Eisemann
John D. Fletcher
Howard C. Hahn, Jr.
Robert A. Hansly
Richard D. Heeter
George A. Kingston, Jr.
Charles O. Lieser
Yosuke Magaki
Albert E. Myers
Ernie Lee Parish

Call pending
McKnightstown, Pa.
Call pending
Buena Park, Calif.
Call pending
York, Pa.
Leitersburg, Md.
Hagerstown, Md.
Call pending
Zelienople, Pa.
Chambersburg, Pa.
Call pending
Call pending
Atlantic, Iowa
Jeannette, Pa.
Call pending
Lancaster, Pa.
Harrisburg, Pa.
Graduate study
Arendtsville, Pa.
Boswell, Pa.
Numidia, Pa.
Sunbury, Pa.
Lavallette, N. J.
Call pending
Spring Mills, Pa.
Call pending
Sunbury, Pa.

Elkhart, Ind.
Cuyahoga Falls, O.
Bowling Green, O.
Ellerton, O.
Detroit, Mich.
BAM—Colorado
Lucas, O.
Newcomerstown, O.
Cambridge, O.
New York City
Graduate study
Lancaster, O.
Shelbyville, Tenn.
Japan
Jeromesville, O.
Atlanta, Ga.

(List continued on page 43)

WESTERN CANADA

Canadian Lutherans Open First Hospital In Edmonton

By E. G. GOOS

EDMONTON—The first Lutheran Hospital in Canada opened at Edmonton, Alberta, May 15—Good Samaritan Hospital of the Lutheran Home Society. The brick-and-tile structure provides accommodation for 72 residents beside staff quarters, office, chapel, lounges on every floor, recreational facilities, kitchen and laundry equipment.

Cost approximates \$400,000, of which the provincial and dominion governments contribute \$216,000 in building grants. Gifts from the members and friends of the Lutheran Home Society and a debenture issue, repayable in 10 and 15 years, provide the balance required for construction and furnishing. The Lutheran Home Society is a free grouping of Lutherans crossing synodical boundaries to do an important merciful work in the Edmonton area. The Board of Charities of the Evangelical Lutheran Church is building a similar hospital at Saskatoon, Sask.

DR. J. E. BERGBUSCH, president of the Western Canada Synod, tendered the executive committee of synod his resignation as full-time president to accept an assignment of the Board of American Missions to develop a mission in Victoria, B. C. He will carry on in the duties of the office until the end of the convention at Saskatoon, Sask., July 3-6. Whether the synod will continue the full-time office of president remains to be seen.

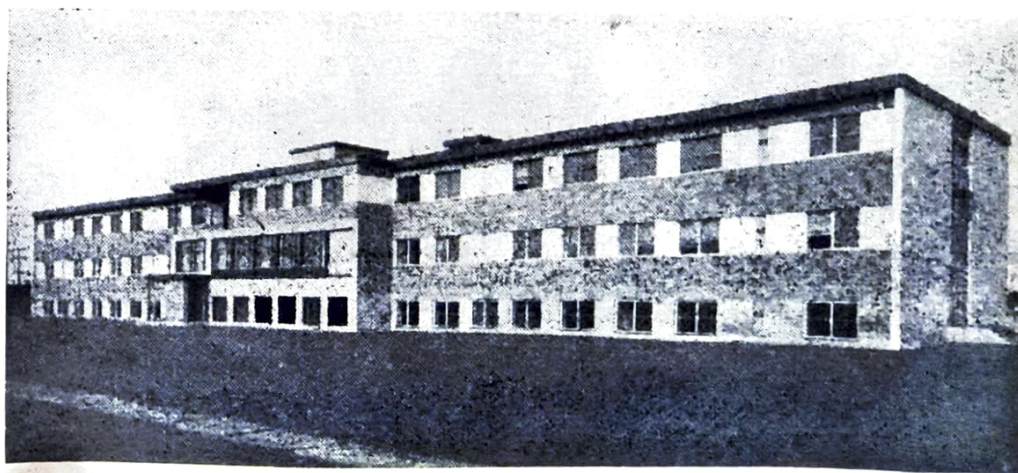
Lee Luetkehoelter is the lone ULCA stu-

dent graduating at Saskatoon Seminary this spring. He has accepted a call to the Markinch, Sask., parish. The Rev. W. A. Mehlenbacher was the speaker at graduation services May 20.

A Christian vocation rally brought Luther Leaguers of Alberta to Faith Church, Edmonton, May 1. The Rev. A. Goos, chairman of the Committee on Full-time Christian Service, was the speaker. On the same day Alberta laymen met at Trinity Church in the annual brotherhood rally. Sixty questions on the work of the church headlined the program. Brotherhood chairman is Mr. John Wettstein.

Under the leadership of Miss Eleanore Gillstrom, educational missionary for western Canada, vacation church school workshops were held in nine areas in Alberta May 9-22. Workshops are also scheduled for Saskatchewan and Manitoba. Mrs. Mabel Fenner of the Parish Education Board will commence a tour of visitation of the congregations in western Canada at Emerson, Man., speaking on "The Home in Christian Education."

New hospital at Edmonton, Alberta, was opened May 15



May 25, 1955

WESTERN CANADA . . .

AN INVITATION has gone out from the Lutheran Bible Institute in Camrose, Alta., to use its facilities for a free conference of Lutheran pastors on Lutheran co-operation and union for two days, May 17-18. Pastors from all Lutheran synods working in Alberta are taking part in the program.

Trinity Church, Edmonton, is calling an assistant pastor . . . St. John's has called Sister Elisabeth Hess as parish worker . . . The Rev. Otto Winter, St. John's, Winnipeg, has accepted a call of St. Peter's, Zurich, Ont. . . . Pastor O. Goos has begun his ministry at Langenburg, Sask. . . . The Rev. H. G. H. Klingbeil, Manola, Alta., has been forced to retire because of ill health.

IOWA

Synod Expands Sector Program In New Stewardship Campaigns

By ALFRED J. BEIL

DES MOINES—Evangelism in 1956-57 and the prospect of a toll road across Iowa are arousing interest in what the future may hold in store for the people of the Tall Corn State. At the request of Dr. C. Franklin Koch, Board of Social Missions executive secretary, the stewardship committee has announced that it will need eight area points of operation to cover the 43 congregations of the Iowa and Wartburg synods. Iowa Synod congregations are participating this year in three NLC area evangelism meetings in Omaha, Des Moines, and Davenport-Rock Island-Moline.

Pioneering in the sector program, just as pioneering in hybrid corn, attracts more than state-wide attention. Synod leaders are in demand to share the success story of the stewardship sector project in Iowa. Pastor Raymond H. Tiemeyer of St. Luke's, Sioux City, spoke at a pastors' briefing sponsored by the Central States Synod at Westpoint, Nebr. Dr. Alfred J. Beil spoke earlier at meetings in Peabody, Lawrence, and Hanover, Kan.

A second venture in stewardship has al-

ready begun in Iowa. Eight briefing sessions for pastors have been held. The next series is scheduled in the same areas for pastors, church councilmen, and stewardship committee leaders Sept. 6-13. Stewardship staff members of the New York office will not be asked to assist this year. Experienced synod pastors appointed by the stewardship committee are directing the program.

A state with a small percentage gain in population is a challenging area for missionaries. The Iowa Synod organized two missions in 1953, two in 1954 and plans to start two in 1955. The "second century mission" goal calls for the organization of at least one congregation a year for a seven-year period. All requests for mission areas are cleared through the Iowa Regional Home Mission Committee sponsored by the American Division of the NLC. The spring meeting of the committee was held in Des Moines May 10. Iowa Synod applied for five areas.

St. John's, Council Bluffs, Eugene R. Harrison, pastor, broke ground for a \$108,000 religious education unit in April . . . Faith, Eldridge, Carl H. Berhenke, pastor, held a groundbreaking service May 1 for the first unit of a church and education building which will cost \$110,000.

The Rev. Paul W. Clement of Mt. Olive Church, Mukwonago, Wis., was installed as pastor of Trinity Church, Webster City, March 27. The Rev. Lawrence E. Nelson, Epiphany Church, Baltimore, Md., was installed May 1 as pastor of St. James', Bettendorf, a mission organized last year.

Pastor Gideon E. Wick left Grace Church, Muscatine, to become religious education director and assistant to the pastor at Trinity, Fort Wayne, Ind., beginning May 1.

NEW YORK

Lutheran Girls Beat TV Stars In Televised Basketball Game

By WILLIAM R. FUHLBRUCK

LONG ISLAND—Fame and fan mail came to Holy Trinity Church, Bellerose, via a girls' basketball team and a coast-to-coast

DEDICATION of new Alamance, N. C., church came on Easter Sunday. Building represents \$110,000 investment, contains nave, assembly rooms, 10 classrooms, offices, has direct connection with old building which will be used for educational program. Pastor is Glenn S. Eckard.

television hookup. The girls from the Queens (New York) church appeared on Steve Allen's TV show "Tonight" to compete against the staff of the popular NBC program in an exhibition game.

Among the opponents were Steve Allen, Gene Rayburn, Skitch Henderson and Steve Lawrence. Victory was on the side of the church team by an 8 to 6 score. The daughter of Trinity's pastor, W. John Derr, was among the winners. Ernest Schwabe, director of Holy Trinity's athletic program, arranged the contest and coached the girls. Pastor Derr reports that congratulatory letters have arrived from all over the nation.

DEDICATION of a \$150,000 church building was celebrated by Christ Church, Little Neck, April 17. The congregation started out in 1925 with 27 worshipers. Steady growth has made it necessary to build a new church seating 250. Pastor William T. Heil has led the congregation for the past 15 years.

New York Synod President Frederick R. Knubel preached the dedicatory sermon. Participating were Dr. Paul Andrew Kirsch of the Board of American Missions, and conference officers, in addition to 25 ministers of neighboring churches.

Encouraged by success of a kindergarten operated by Epiphany Church, Hempstead, since last year, the congregation has decided to establish a day school beginning this September with a first and possibly second grade. Pastor Herbert N. Gibney reports that 18 applications for enrollment have already been received. He is confident that the school will be filled to capacity on opening day.

Pastor Robert H. Arnold of St. Paul's Church, Richmond Hill, will conduct a one-week preaching mission at Graham Air Force Base, Marianna, Fla., this month. He will be flown to Florida by jet plane.



Hartwick College has established an alumni chapter on Long Island—a Wagner College stronghold. The organizational meeting, held in East Meadow, elected Dorothea Peterson of Rockville Center as president. Hartwick's registrar, Gerald Reese, spoke about recent developments at the college.

Gustave W. M. Wieboldt, prominent layman of the New York Synod and Long Island Conference, was elected president of the Queens Society for the Prevention of Cruelty to Children. Mr. Wieboldt is a former special sessions justice. He has served the church in many ways, was counsel to the synod's committee on reorganization.

Despite cold, rainy weather, over 300 Luther Leaguers gathered on the grounds of the Lutheran School for the Deaf at Mill Neck, L. I., on April 24 for the District League's annual retreat. Pastor Charles D. Moser of St. John's, Merrick, spoke. Attendants received Holy Communion, then split up into discussion groups to talk with ministers from the district about how to respond to the call of Christ in the church, Luther League, and home. Pastors Robert E. Mohr, Woodhaven, and William T. Heil

NEW YORK . . .

serve as District Luther League advisers. Dorothy Kull, Jamaica, is president.

HERE AND THERE: Harold E. Anderson, former pastor of Holy Cross, Lake Ronkonkoma, was installed as Protestant chaplain of Pilgrim state hospital in Brentwood where 15,000 patients are housed. Chaplain Anderson was called to this post by the New York Synod, appointed by the state.

Edmund Foehl, director of the Lutheran Laymen's Movement Fund-Raising and Counseling Service, will direct a fund-raising campaign for a new educational building proposed by Christ Church, Floral Park. Ralph M. Durr is pastor. A capital fund-raising program is also underway in Wyandanch, Louis J. Roder, pastor.

The Rev. Chester E. Strohl was installed as pastor of Holy Cross Church, Lake Ronkonkoma, on April 24. St. John's Church, Lynbrook, dedicated its new church in late March. C. S. Kirkegaard is pastor.

Church Follows Flock In Move to Suburbs

By CHRISTIAN P. JENSEN

SYRACUSE—A bill passed by the New York State legislature and signed by Governor W. Averell Harriman authorized Zion Church, Utica, to purchase over three acres of land from the state hospital as a new church site.

Zion Church was built over a century ago in a part of the town which has become largely commercial. Many of its members have moved to an area near the proposed church site. When Zion moves to the new location, it will have its old membership waiting for it.

The Central Conference met April 19 in St. Paul's Church, Oswego. Dr. Frederick R. Knubel reported on the work of the synod in relation to the conference. Sister Elizabeth Hess spoke on the diaconate.

New officers are: President, the Rev. Arthur W. Hergenhan; vice president, the Rev. Robert J. Nelson; secretary, the Rev. Melvin E. Yearke; treasurer, Mr. Kenneth Doty, Syracuse.

Conference executive committee: Mr. Reinhardt Meyer, North Syracuse, and Mr. Paul Waltz, Endicott; synodical executive committee: Mr. Joseph Clarke, Syracuse. A Conference Workshop for officers and committee chairmen was held in St. John and St. Peter's Church, Syracuse, May 21.

An addition to the Lutheran church home at Clinton was dedicated on April 17. Completed at a cost of \$40,000, it makes available accommodations for 30 persons. Pastor John H. Sprock conducted the dedication and Dr. Arnold F. Keller preached. Pastors Robert J. Nelson and Arthur R. Kleps were liturgists. The Rev. William C. Nolte is chaplain-superintendent of the home. The four rooms and corridor are memorials to Mr. Eugene A. Walrath and were furnished in memory of Mr. Mack Barlow, Dr. Leroy Herbig and Mr. Theodore Steinhorst.

Syracuse District Luther Leaguers held a Christian vocation rally in St. John and St. Peter's Church, Syracuse, May 1. Sister Elizabeth Hess stressed the need of young women for the diaconate.

As officers were elected: President, Mrs. Charles Victory, Syracuse; vice president, Miss Irene Potts, St. Paul's, Liverpool; secretary, Miss Patricia Smith, Christ, Salina; corresponding secretary, Miss Beverly Labbe, St. Paul's, Syracuse; treasurer, James Blair, St. John and St. Peter's, Syracuse.

Former Air Force Chaplain Ralph H. Riedesel, graduate of Augustana College and Chicago Seminary, will become assistant pastor of First Church, Syracuse. Mr. Earl Straw of Philadelphia Seminary will serve a summer internship at St. Paul's, Syracuse.

The Women's Missionary Society of Redeemer Church will celebrate the 20th anniversary of the organization on June 2. Guest speaker will be Mrs. O. H. Sardeson, former president of the ULC Women's Missionary Society. Redeemer's pastor, Dr. Arnold F. Keller, celebrated his 33rd pastoral anniversary on Palm Sunday and received a new car from the congregation.

St. Paul's Church has raised over \$10,000

The Lutheran

to renovate the chancel and install a new organ.

Dr. Claude Hardy, director of public relations at Hartwick College, Oneonta, was speaker for the Hartwick rally, held at Redeemer Church, Binghamton, on May 6, in connection with the synod's \$200,000 campaign for the college. Hartwick's Choir sang April 22 at St. Paul's, Syracuse, under the auspices of the Lutheran Society.

The Southern Tier District Luther League held its annual meeting at Redeemer Church, Binghamton, on May 22. Pastors and advisers met with district officers on May 1.

Earl Freese, Rochester, vice president of the synodical Brotherhood, spoke at the annual meeting of the Southern Tier District Brotherhood at Holy Nativity Church, Endicott, on April 29. Officers elected were Willard Miller, president, Ascension, Binghamton; Jacob Hoffer, secretary, St. Paul's, Johnson City; Andrew Gozzio, Jr., treasurer, Holy Nativity, Endicott. The Rev. Joseph W. Billy, pastor of Ascension, Binghamton, was re-elected adviser.

Eagle Scout Paul A. Kuhnle, son of Pastor Howard A. Kuhnle of Redeemer Church, Binghamton, received the Pro-Deo-et-Patria Award from the Lutheran Brotherhood.

PACIFIC NORTHWEST

Four Missions Are Organized In Three Weeks In Northwest

PORTLAND—Four missions were organized during three weeks of May in the Pacific Synod. Three others, organized last year, were also to be received into synod membership at the Spokane convention this month.

ST. JOHN'S CHURCH, Uniontown, Ohio, dedicated an educational building attached to the church March 20. The building more than doubles the capacity of Sunday school classes and by opening folding doors between nave and assembly room, increases seating capacity of church by 175. The fireproof addition has seven classrooms, choir room, primary department hall. The cost of \$60,000 is expected to be covered by June 1956. Pastor is Dr. Henry C. Roehner.

St. Matthew's Church was organized May 1 in Renton, Wash. Organization of the Horseshoe Bend, Idaho, mission followed May 8. On May 15 two missions were organized in Washington—Shepherd of the Hills in Stevenson and St. Matthew's in Spokane.

The Horseshoe Bend mission is the third ULC congregation in Idaho. It was preceded only by a few years by Good Shepherd Church in Pocatello and Redeemer Church in Boise.

The synodical convention met at St. Paul's Church, dedicated the day before the meeting opened.

THE SECOND MILERS' CLUB is a growing organization of mission-minded men and women in the synod. It includes those who are willing to go the "second mile" in benevolent giving by providing \$10 or more for the synodical Home Mission Loan Fund. This is for temporary financing of missions, pending long-term financing by the Board of American Missions. Laymen are in charge of the club's seven districts. Theme is "Christ in Perpetual Motion," since money received will be used for Christ and His mission church over and over again. Wallace Petterson of Longview is secretary of the synodical committee. Other members are



PACIFIC NORTHWEST . . .

Ed Bell of Tacoma, Hi Nielsen of Salem, Col. James Worley of Spokane, Bill Thomas of Portland, Lee Johnson of The Dalles and Don Elsom of Seattle.

There were five synodical candidates for ordination this year. In the past there had never been more than one a year. To be ordained are: Thomas Auer (Chicago Seminary), Ed Meyer (Central Seminary), Howard Baumgart, Jack Larson and Melvin Langeland (Pacific Seminary). Mr. Meyer and Mr. Langeland will go as missionaries to British Guiana and Liberia. Mr. Auer will be ordained in University Church, Seattle; the other four in St. James' Church, Portland.

The "Sector Plan" of stewardship is under way in synod. Chester Myrom of the ULCA Stewardship Office has outlined the plan in collaboration with Max Gehlhar, synodical stewardship secretary. Mr. Myrom addressed pastors and laymen at the synodical convention and then began a three-weeks' tour of the synod, including Alaska congregations, for a series of stewardship workshops.

The synodical Luther League convention in St. Paul's Church, Seattle, April 22-24, exceeded all past conventions with a registration of nearly 300. At the convention banquet, with 400 present, Washington Governor Arthur B. Langlie told youth that in Jesus as their personal Saviour they have something which far transcends anything else they might possess: No vague generalities about religion or morals and ethics, but straight down-the-line speaking on a personal, Christian, saving faith. Delegates came from as far away as Spokane (300 miles), Klamath Falls, Oregon (500 miles), and Pocatello, Idaho (850 miles). Miss Margaret Meyers of Portland was elected president.

The Women's Missionary Society Conferences met far off from centers this year. The southern group journeyed to Medford, Ore., at the south end of synod. The northern group met 750 miles to the north, at Vancouver, B. C.

AMONG THE PASTORS: Russell O. Luke of Seattle is moving to Camas, Wash., to serve Zion Church. R. Bertram Reed is leaving Central Church of Seattle to go to Mt. Carmel Church, Minneapolis. Robert L. Henkel came from Indianapolis to develop a mission field in the Willakenzie district, Eugene, Ore. Ernest N. Haugse is returning from the NLC Division of American Missions to develop a mission field in Richland, Wash.

BUILDING PROGRAMS are in progress at Good Shepherd, Salem, Ore.; Good Shepherd, Pocatello, and Redeemer, Boise, Id.; Prince of Peace, Seattle, Wash. Several others are scheduled to start this summer.

PENNSYLVANIA

Conference Wants Action On Salaries for Pastors

By HENRY W. SNYDER, JR.

ALLENTOWN — Three thought-provoking resolutions were forwarded to synod from the Allentown Conference convention held April 28 in St. John's Church, Farmersville. Conference delegates strongly urged the Pennsylvania Ministerium "to establish a minimum starting salary of \$3,600, plus parsonage, for experienced pastors," effective Jan. 1, 1956.

In a second memorial to synod, the conference adopted almost unanimously a protest against the proposed transfer of the ULCA Brotherhood headquarters from Bethlehem, Pa., to New York City.

A third resolution asked the Ministerium "to direct its officers to set aside the first hour of the ministerial session at the 1956 convention for a review of the year's developments in theological thought and to authorize them to secure a competent theologian to make this presentation."

At a conference session, Pastor I. Wilson Kepner, Baltimore, described a year-round program of evangelism conducted in St. John's Church, Baltimore. He urged Allentown Conference congregations to participate in Lutheran Mission Week in Lehigh

VOLUNTEER WITH CONVICTIONS

THE DECISION was made at the ULC's 1955 Stewardship Conference in Dayton, Ohio, last March. On the third day of the meeting, a Texas delegate walked over to Dr. Henry Endress, LLM director, and said: "I want to offer my full-time services on a volunteer basis to the Lutheran Laymen's Movement."

The delegate was Dr. H. C. Hoisington, a 54-year-old retired dentist of Corpus Christi. He was attending the Dayton conference as stewardship secretary of the Texas-Louisiana Synod. He had spoken to the gathering on "My Convictions about Christian Stewardship."

His convictions had guided him through 25 years of service as layman in Illinois and Texas. "I've always been concerned about stewardship and I've always wanted to get into full-time church work," Dr. Hoisington says.

But full-time church work seemed out of the question for a long time. Then, two years ago, Dr. Hoisington retired on a moderate income after 30 years of practicing dentistry. This spring he made his wish come true and embarked on a full-time career as unpaid assistant director of the Lutheran Laymen's Movement for Stewardship. A few days after his appointment, he was on his way to the first assignment in Kansas. Dr. Hoisington retains his Corpus Christi home as base for stewardship counseling work mostly in Midwest and West Coast areas.



Valley Lutheran churches next November.

PLANS for released-time weekday religious education in the Easton area have been dropped in favor of a "dismissed time" plan which will soon be submitted to the Easton-Forks joint school board. Earlier, Wilson borough had adopted the released-time plan, which provided that pupils participating in the religious program be released from classes at various periods during the day, while non-participants remain at school. Under the dismissed-time plan, pupils will be released simultaneously, and no school control will be exercised over those who do not attend religious instruction in churches.

The Easton Council of Protestant Churches adopted the dismissed-time plan to achieve unanimity among local Protestant, Catholic, and Jewish groups. Several citi-

zens' groups had voiced strong opposition to a staggered schedule of the released-time proposal.

Rosemont Church, Bethlehem, the Rev. William Ward pastor, dedicated its new \$210,000 sanctuary May 8. Rosemont's former pastor, Wilson E. Touhsaent, of Reading, was dedication speaker. The church has the same colonial style as the educational building completed in 1937. A large basement under the church provides an additional auditorium that can be converted into 10 classrooms.

Forks Church, north of Easton, dedicated a \$56,000 addition to its church and Sunday school building April 24. The unit provides an auditorium, has social rooms in the basement. St. John's Wendish Church, Bethlehem, has voted to seek bids for construction of a Sunday-school building at an esti-

PA.: ALLENTOWN . . .

mated cost of \$175,000. The congregation has \$34,000 in its building fund, \$63,000 in pledges. Ziegels Church, in the Fogelsville Parish, began an estimated \$90,000 construction and improvement program April 26. The congregation plans a two-story addition at the rear of the present church. Friedens Church, Friedensville, has approved construction of a \$17,500 parsonage.

The Moorestown parish has called seminaryman Earl Zeiner, of Hellertown, to the pastorate of its two churches, Salem, Moorestown, and St. Peter's, Seemsville. Pastor William E. Dennis, Clarks Summit, has accepted a call to Trinity Church, Bangor, where he will succeed Dr. J. F. Stolte. Pastor Samuel C. Jaxheimer has resigned at St. Luke's, Easton, to accept a call to St. Luke's, Reading, largest congregation in the Reading Conference.

St. Olaf Choir, of Northfield, Minn., will sing June 18, in the Moravian College fieldhouse, Bethlehem, under the auspices of the Allentown Conference Women's Committee of the Board of Inner Missions. Shortly after the concert the choir will go on a European tour.

Allentown Conference Brotherhood will hold its convention June 11 in St. John's Church, Nazareth, where the conference brotherhood was organized 25 years ago.

Rural Life Sunday was observed May 15 in three rural parishes south of Easton with an afternoon service in Durham Church, Springtown parish. Also participating were the Riegelsville and Ferndale parishes. Each farm family brought a bit of soil and seed from home to share in the blessing of the fields. The Town and Country Chorus provided special music; soloist was the director's wife, Mrs. Robert Simmons, the former radio star Patti Pickens.

Muhlenberg College Christian Association staged a "Symposium on Lutheranism" at the campus student center May 11, final program in a series on "Contemporary Religions in America." Panel leaders were Pastors Richard G. Hoffert, William C. Berkemeyer, Edward Emmers, College Chaplain David H. Bremer, and Slovak Lu-

theran Pastor John Daniels.

Ray Ueberroth, Friedensville, was elected president of the Allentown Conference Lutheran League at the May 7 convention in Friedensville Church. Other officers are Shirley Wimmer, Farmersville; Leonore Kuntz, Northampton; Eileen Seyfried, Bethlehem; Marie Wescoe, Allentown; Dona Rae Lovelace, Northampton; Phyllis Brown, Allentown; and Willard Berger, Bethlehem.

One new society, from St. Andrew's Church, Palmer Township, Easton, organized last December, was received into the Allentown Conference Women's Missionary Society at its convention, April 28, in St. Peter's Church, Riegelsville. Convention speakers were Dr. Earl Rahn, Ministerium Christian education secretary, and Sister Catherine Neuhardt, dean of the Deaconess School at Ruxton, Md.

Allentown Lutheran Nurses' Guild held a rally at Muhlenberg College, May 7, for Lutheran nurses of eastern Pennsylvania and Delaware. Dr. Barbara De Remer, medical missionary in India, spoke on "Christian Service in Medicine."

"Lutheran" correspondent Henry W. Snyder has been named religious news commentator for the Bethlehem Protestant Ministers' Association. He will broadcast a 15-minute program, "Religion In the News," every Friday morning over station WGPA, Bethlehem.

Large Crowd Hears Lectures At Gettysburg Seminary

By ROBERT R. CLARK

GETTYSBURG—Seminary Week at Gettysburg attracted capacity audiences to the lectures of leading American theologians. Dr. Jaroslav Pelikan, Chicago, spoke on "Paul and the Truth in Christ," "Luther and the Goodness of God," and "Bach and the Beauty of Holiness."

Dr. D. Elton Trueblood, chief of religious policy for the U.S. Information Agency, had as his topics "The Minister as Reader" and "The Minister as Writer and Speaker."

1955 SEMINARY GRADUATES

HAMMA (Continued from page 34)

Name:	Called to:
Carleton E. Pilsecker	Maryville, Tenn.
Johannes Polke	Germany
Arlington Rehrig	Batesville, Ind.
Kenneth H. Sauer	Columbus, O.
Frank L. Starkey	Grand Rapids, Mich.
John B. Stevenson	Harlan, Ind.
Carl E. Thomas	Springfield, O.
Shigeru S. Ujii	BAM—California

NORTHWESTERN SEMINARY

Jack Clark	Graduate study
Moses Date	Tokyo, Japan
Donald Himmelman	Harrison City, Pa.
Luther Jacobson	Bailey's Harbor, Wis.
Robert Jacobson	Bloomington, Minn.
Alvin Jenkins	Call pending
Charles Koester	Mukwonago, Wis.
Dewaine Kolbo	Spring Park, Minn.
Howard Knox	Montford, Wis.
Donald Love	Erie, Pa.
Charles Luhn	Appleton, Wis.
Jarvie Mattes	La Crosse, Wis.
Janis Mednis	Call pending
Paul Moeller	Call pending
James Nelson	Antigo, Wis.
Kenneth Merenz	Minneapolis
Marlo Petersen	Postville, Ia.
Donald Riechers	Chaplain, U.S.A.F.
Karl Schmidt	Missoula, Mont.
Ellsworth Skow	Waukesha, Wis.
Melvin Snodgrass	Call pending
Arnold Stilwell	Chaplain, U.S.A.F.

PACIFIC SEMINARY

Charles J. Anderson	Call pending
Howard D. Baumgart	Call pending
Bliss W. Bellinger	San Rafael, Calif.
Stanley N. Califf	No. Hollywood, Calif.
Andrew P. Gresko	Glendale, Calif.
Melvin C. Langeland	BFM—Liberia
Oscar J. Larson	Morton, Wash.
Ray B. Nassen	Central Valley, Calif.
Edward E. Ray	Call pending

PHILADELPHIA SEMINARY

Frederick P. Auman, Jr.	East Glenville, N. Y.
James P. Berg	Call pending

Raymond C. Best	Allentown, Pa.
L. Alexander Black	Donora, Pa.
Paul B. Blank	Brick Church Parish, Pa.
Richard R. Boyer	BFM—Argentina
Sherwood W. Bryant	Utica, N. Y.
Paul L. Buehrle	Weissport Parish, Pa.
Edwin T. Cochran, Jr.	Timblin, Pa.
Norman S. Dinkel	Maspeth, N. Y.
Gilbert E. Doan, Jr.	Philadelphia
John E. Drzik	Call pending
George N. Fehr, Jr.	Call pending
William C. Fensterer	Chaplain, U.S.A.F.
John L. Gallagher	Call pending
Allan R. Gibson	Rochester, N. Y.
Allen K. Griep	Manlius, N. Y.
Robert E. Grochau	Wilmington, Del.
A. George Guba	Dolgeville, N. Y.
Harold L. Hasenauer	Call pending
Herbert S. Hinman	Washington, N. J.
Harry N. Johnson	Call pending
W. Gordon Joyce	Pittsburgh, Pa.
Charles W. Kampmeyer	Erie, Pa.
Robert H. Loucks	South Plainfield, N. J.
Charles D. McAdoo	Erie, Pa.
Herbert L. Messner	East Orange, N. J.
Gerald E. Miller	Call pending
Charles M. L. Oberkehr	Call pending
Richard C. Pankow	Syracuse, N. Y.
Ernest P. Pretsch	Chaplain, U.S.A.F.
William H. Rittberger	Hartwick Sem., N. Y.
Jose D. Rodriguez	BAM—Puerto Rico
Victor M. Rodriguez	BAM—Puerto Rico
Joseph W. Schwartz	BFM—Liberia
David R. Schweingruber	Call pending
Glenn C. Schweitzer	McKeesport, Pa.
Elwood O. Semmel	Call pending
Harlan G. Slusser	Call pending
John L. Smith	Greeneville, Tenn.
Glen T. Sullivan	Call pending
Lawrence R. Tropp	Call pending
Michael Viise	Chaplain, U.S.A.F.
Edward F. Weiskotten	Syracuse, N. Y.
Harold S. Weiss	Call pending
Hugh C. Whitaker	Oswego, N. Y.
Earl E. Zeiner	Moorestown parish, Pa.

SASKATOON SEMINARY

Lee Luetkehoelter	Markinch, Sask.
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(List continued on next page)

SEMINARY GRADUATES (continued)

SOUTHERN SEMINARY

Name:	Called to:
E. Wilbur Bock	Call pending
Lawrence H. Bollinger	Leesville, S. C.
Floyd W. Bost	Rockwell, N. C.
D. Frederick Castor	Columbia, S. C.
L. Franklin Dorton	Cleveland, N. C.
Robert L. Fraser	Red Bank, S. C.
Homer E. Fry	Richfield, N. C.
Robert B. Lineberger	Matthews, N. C.
Frank E. Lyerly	Maiden, N. C.
Charles A. McCombs	Salisbury, N. C.
R. Earl McCombs, Jr.	Concord, N. C.
Donald W. Muehlnickel	Call pending
Frank C. Perry	Kinston, N. C.
Raymond A. Petrea	Hickory, N. C.
William J. Ridenhour	Dallas, N. C.
James R. Stephenson	Salisbury, N. C.
Karl F. Suhr	Atlanta, Ga.
John Yates Yoder, Jr.	Gibsonville, N. C.

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PA.: GETTYSBURG . . .

(Continued from page 42)

Dr. Paul W. Hoon, of Union Seminary, New York, presented five lectures on effective preaching. Dr. Jacob W. Heikkinen, Gettysburg Seminary professor, discussed "Interpreting the New Testament in the Mid-Twentieth Century." Seminary president, Dr. Harry F. Baughman, spoke on Article VIII of the Augsburg Confession.

More than 250 young people met April 24 in Christ Church, Gettysburg, for a Confirmation Rally sponsored by the Conference Luther League. The Rev. Robert R. Clark, Trinity Church, Mechanicsburg, spoke.

Conference Luther Leaguers dressed as cowboys, cowgirls, and Indians to attend the rodeo planned at Memorial Church, Shippensburg, by the conference executive committee. Peter Pennington, Gettysburg, is president of the conference group.

The *Muhlenberg Traveler*, the United Lutheran Publication House traveling store, stopped at Memorial Church, Shippensburg, on April 28 to give county Sunday school convention delegates meeting there the opportunity of seeing the exhibit.

Mrs. R. M. Dunkelberger and Miss Marion Potts, missionaries home from India and Japan, and Miss Eleanore Bender, consulting supervisor for casework services in the Central Penn Synod, were featured speakers at the spring rally of the West Penn Conference Women's Missionary Society. Devotional leader was Mrs. Charles T. Sardeson, Carlisle. Sessions were held in Trinity Church, Mechanicsburg. Mrs. Ralph R. Gresh, Gettysburg, is president of the Conference Society.

MOTHERS' WEEKEND at Gettysburg College included a Sunday morning service in Christ Chapel on the campus. Dr. Harold A. Dunkelberger, associate professor of Bible, preached in the absence of college Chaplain Edwerth E. Korte, who is in a Philadelphia hospital recovering from a serious illness.

Six congregations of the West Penn Conference co-operated with Gettysburg Semi-

nary in the field work program for junior students this year. Students were assigned to St. Paul's and First Churches, Carlisle; Memorial Church, Shippensburg; Trinity Church, Mechanicsburg; St. James' and Christ Churches, Gettysburg. They observed the work of the congregation on Sundays, assisted in Sunday school, acted as liturgist, and preached occasionally under the supervision of the pastor.

A vacation church-school workshop was conducted in St. Paul's Church, Carlisle, on May 11. Planned by the children's work committee of the conference, under the leadership of the Rev. Vernon I. Naugle, Loysville, the workshop demonstrated the use of ULC vacation church school materials. Leaders, all from the West Penn Conference, included: Mrs. J. F. Miller, St. Paul's Church, Carlisle, and Pastors Robert A. Miller of Newville, Lloyd T. Wilson of Orrstown, and James R. Nace of Rossville.

DEDICATION of a dormitory for women on Gettysburg Seminary campus was held Apr. 19. Formerly a professors' residence, the newly decorated building has been named the Richard dormitory. Larger facilities were needed since an increasing number of girls enroll at Gettysburg to study for the M.A. degree in religious education now offered by the seminary.

AMONG THE CONGREGATIONS: St. Mark's Church, Mechanicsburg, laid the cornerstone for a \$125,000 parish house on April 24 . . . Zion Church, Fairfield, has embarked on a program of extensive improvements to church property.

Aid Recipient Now Is Helper In Spring Clothing Collection

By ERNEST J. HOH


LANCASTER—A refugee, who had received Lutheran World Relief aid while living in a European camp, was among the members of Ascension Church, Lancaster, last month who packed 2,700 pounds of garments to ship to other refugees overseas.

His presence gave the group an increased awareness of the significance of the aid

project. "A few years ago," the new member of Ascension Church said, "I was on the receiving end of the drive, as a refugee in Germany. I am thankful that now I can help to send clothing to those still in need."

The Rev. Charles C. Schlitzer and family have moved into the recently dedicated new parsonage in Columbia, Pa. St. John's \$38,000 parsonage is another addition to the many new dwellings erected or bought for ministers of this area. St. Stephen's, Lancaster, a downtown church, has bought a new home for Pastor Harlan D. Fague and

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Sunday School 9:30 A.M.

PA.: LANCASTER . . .

his family in the Grandview Heights area.

Walter H. Reese, Sr., a member of Christ Church, Lancaster, was re-elected president of the conference Brotherhood at a recent meeting in St. Paul's, Lititz. Other officers are: Vice presidents, Donald Harrington, Joseph Fasnacht; recording secretary, James W. Rathkey; corresponding secretary, Fred W. Zuch; treasurer, Charles J. Nestel. Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, was speaker.

Redeemer and St. Matthew's, both of Lancaster, are getting ready to build additions to their churches. Both need more space. Pastor Herbert G. Hohman of Redeemer led in groundbreaking services on May 8. The addition will cost upwards of \$120,000. The Rev. Daniel Bergstresser is pastor of St. Matthew's Church.

Ninety-seven Lancaster Conference delegates attended the triennial WMS convention of the Central Pennsylvania Synod at Williamsport . . . The 25th anniversary of the pastorate of the Rev. Albert W. Trum-peter of St. Mark's Church, Lancaster, was celebrated in March . . . The spring rally of the conference WMS was held May 7 at Zion Church, Manheim. The conference of the Luther League convened at Trinity Church, Lancaster, May 21.

SOUTH CAROLINA

Newberry Fund Drive Exceeds \$500,000 Goal

By WYNNE C. BOLIEK

COLUMBIA—Three synods had promised they would raise \$500,000 for the Newberry College Pre-Centennial Building and Endowment Fund, but pledges obtained until April 1 by only two of the three, South Carolina and Georgia-Alabama, exceeded the goal already by \$13,794. The third, Florida, will launch its drive soon and is aiming at \$75,000. General chairman of the successful campaign is Dr. H. Odelle Harman of Lexington who is also chairman

Calendar of Synod Conventions

MAY

- 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.
 25-30 ICELANDIC. Gimli Church, Gimli, Manitoba

of the Board of Trustees of Newberry College. Work on Newberry's new dormitory for men has already started.

FIRST SERVICE in St. Luke's new church in Columbia was held April 3. The brick structure of modified gothic design affords room for parish education. Located in a section of textile mills, the church seats 400 and is valued at \$200,000 but cost only \$118,000 to build and furnish. Volunteer help kept costs down, Pastor Henry S. Wingard reported.

Cornerstone for the new parish building of St. John's Church, Charleston, was laid April 17. The Rev. Heyward W. Epting is pastor. The building was named after Dr. George J. Gongaware, St. John's pastor from 1913 to 1942, and pastor emeritus until his death in 1951. St. John's Sunday school was organized in 1819. The cornerstone-laying ceremony for the parish building at Mt. Pleasant Church, Saluda, the Rev. E. Karl Counts pastor, was held on

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SOUTH CAROLINA . . .

March 27. Synod President Karl W. Kinard preached.

The Rev. Clyde E. Bedenbaugh has accepted a call to become pastor of Messiah Church, North Charleston. Pastor Bedenbaugh began developing Messiah as board missionary soon after graduating from seminary last year.

DECEASED

DR. DONALD F. IRVIN, head of the Christian Education Department at Chicago Theological Seminary, Maywood, Ill., died May 14 of a coronary occlusion. He was 50 years old.

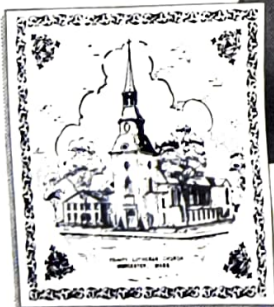
Dr. Irvin was born in 1905 at Rochester, Pa. He graduated from Thiel College, Greenville, Pa., in 1927; from Philadelphia Theological Seminary in 1932, and com-

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pleted courses at the University of Pennsylvania Graduate School of Education in 1949. He was awarded an honorary degree of Doctor of Divinity by Thiel College in 1952.

While pastor of Our Saviour Church, Haddonfield, N. J., from 1932 to 1952, Dr. Irvin was active as author and leader in the field of Christian education, organized the New Jersey Synod's Church School Workers' Conference and served as chairman of the Southern Conference parish education committee. He wrote four quarterly booklets for the Christian Growth series, a catechetical guidebook *Learning the Way*, and a *Life of Jesus* for teen-agers.

In 1952 he became professor at the Chicago Seminary. Since 1951 he has been a member of the ULC Board of Publication.

Dr. Irvin was married to Margaret A. Jacobs, who worked with him on several of his books, and who is the author of "Five Make a Family," a serialized feature which appears weekly in *THE LUTHERAN*.

Among his survivors, beside his wife, are two brothers, Dr. Fredric B. Irvin, president of Thiel College, and Walter Irvin; a son, Michael J. Irvin; two daughters, Mrs. Richard Radey, Syracuse, N. Y., and Margaret C. Irvin; and a granddaughter.

The funeral service was held May 17 at Chicago Seminary.

ELMER E. ZIEBER, instructor in music and voice at Philadelphia Seminary, died May 12 at his home after a lengthy illness.

Pastor Zieber was born in Reading, Pa., in 1899. He was graduated from Muhlenberg College and Philadelphia Seminary, and ordained in 1928 by the New York Synod. Before joining the seminary faculty in 1940, he served parishes in Babylon, N. Y., and Halifax, Nova Scotia.

Pastor Zieber is survived by a sister, Mrs. Anna M. Boyer of Reading.

Funeral service was held in Holy Spirit Church, Reading, May 17 with Dr. H. H. Bagger, seminary president, and Dr. C. M. Cooper, president of the Ministerium of Pennsylvania, participating. Interment was at Charles Evans Cemetery.

May 25, 1955

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IN CONCLUSION

YOU'RE LIVING THROUGH a revolution, whether you know it or not. It's not a political upheaval, with people simply living on in the same fashion under a different government. This revolution is going to make a big difference in the way you live.

One sign of change is the reversed trend of commerce and industry. Flight from the city is building up new industrial communities in unexpected places. Factories are leaving crowded urban areas to occupy low-slung buildings in what was recently suburban or rural countryside. Only last week, for instance, Curtiss-Wright announced plans for building a jet-airplane factory in a sparsely settled area of north central Pennsylvania, far from any large community. As a result, some small town like Clearfield or Philipsburg may soon find itself amidst a boom.

Commercial offices are also moving out of cities. Railroads serving New York City now run morning commuter trains not only into the city, but out of it, since several large companies have transferred their operations to the suburbs. Employees who live in the city travel out into the country to go to work!

ANOTHER PHASE of this amazing change is the coming application of atomic energy to peaceful pursuits. This summer an international Atoms-for-Peace Conference will be held in Geneva. In our own land we have already developed a method to run ships on atomic power. Now utility companies are proceeding with plans to erect plants at which nuclear power will be used to provide cheap electricity. If predictions come true, houses will be heated inexpensively without use of coal or oil.

Changes in our time differ chiefly from

those of the past in the speed with which they take place. There's been more change in the living habits of people during the past fifty years than there was in the whole history of the western world before 1900. Can you even imagine a world without automobiles, airplanes, telephones, radios, oil burners, typewriters and the like? But because things are moving at a faster clip, the next twenty years may see the same amount of change.

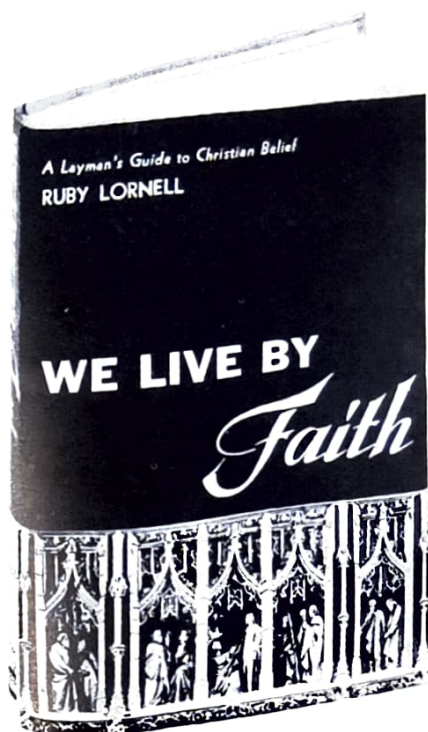
ALL THIS AFFECTS the church and its program in many ways. It makes necessary a program more flexible than ever before. As communities change, their churches must serve a new constituency or go out of business. When people move, the church must go with them. When new developments change the way of life, the church's program must adapt itself to the new situations.

Mostly we're pretty complacent, sure that we can catch up with the world whenever we want to. The speed with which today's world moves takes away that assurance. We sometimes say that the church should be the conscience of the nations, the pilot who directs the ship of state into the right channels. If the pilot is rowing madly, trying to catch up with the ship, he's not of much use.

There's still hope that the church's program of missions and social justice can steer this speeding world. It may not bring about Utopia in the coming age of atomic power, but at least it can influence the course of mankind toward that which is true and good and beautiful. There never has been a time that held both such dire possibilities of doom and such bright possibilities of hope.

—ALBERT P. STAUDERMAN

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