

The LUTHERAN



NURSERY SCHOOL PROJECT

Some of those attending have special privileges

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10 CENTS



Whose Church?

THE VILLAGE DOCTOR was a breeder of white-face cattle and beagle hounds. He combined these interests with years of patient service to his native community in South Carolina. The blunt humor of his observations on life in general was sometimes startling and always enjoyable.

Once a stranger passed through. Meeting the doctor on the street, he asked, "Could you tell me if there's a church of God in this town?"

"WELL," DRAWLED THE DOCTOR, "there's John Morton's church—that's Presbyterian. There's Winnie Walter's church—that's Lutheran. There's Fanny Thomas's—it's Methodist. And there's Stu Brown's—Baptist.

"Nope," he concluded, ambling away from the openmouthed visitor. "I don't believe God's got a church here!"

How is it in your town?

—C. S. WESSINGER



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Four homeless bunnies are pets of nursery school children at Hagerstown, Md. Karen Alcorn and Kent Shaffer conduct "Operation Milkbottle," described on page 39.

THE CHURCH IN THE NEWS

More visitors to Russia

There'll be a well-worn pathway through the Iron Curtain before the end of summer if all the churchmen planning to visit the Soviet Union succeed in getting there.

Latest entry is a delegation representing the National Council of Churches of Christ in the U.S.A. The NCCC General Board in New York last week took a step toward arranging a meeting of American and Soviet Christian leaders in the interests of world peace.

Dr. Eugene Carson Blake, NCCC president, was authorized to study the possibility of such a meeting. At Evanston last summer the World Council of Churches had urged conferences by church leaders of countries between which tension exists. "Many Christian leaders believe that lines of communication should be kept open," Dr. Blake said.

NCCC action was hastened by the plans of individual church bodies. A group of American Quakers is currently touring the Soviet Union. Three American Baptist leaders will visit Russia in August under World Baptist Alliance auspices. British, Dutch and West German churches are also sending delegations eastward this summer.

Conference on unity planned

Diversity of Protestant religious groups in America has "an important bearing upon the problem of a larger unity of the church throughout the world," Dr. Samuel McCrea Cavert told the NCCC General Board. "Europeans have tended to assume it to be normal that there should be only one church in an area, while Americans have tended to take the multiplicity of churches for granted."

To study "The Nature of the Unity We Seek," he proposed that a national conference be held in September 1957 along the general lines of the "Faith and Order" conference held in Lund, Sweden, in 1952. Such a conference would attempt to "arrest the attention of the rank and file of Christian people," Dr. Cavert suggested. Ecumenical movements now, he pointed out, remain "too much a matter in which a limited number of theological scholars are concerned."

Preaching doesn't help

"Average preaching" is failing to help millions of people who hunger for a meaning in life, Dr. Paul J. Tillich of New York's Union Seminary told the General Board. The theologian said that in an age when millions suffer from anxiety and despair the church must "give people the sense that Christian faith is a healing reality, not just a set of doctrines, rituals and moral laws."

Today's industrial society is responsible for much of the anxiety and despair that "induces millions of people to look out for any kind of healing that promises success." Because of this, "sectarian and evangelistic movements of a most primitive and unsound character have had a great success," he said.

The church must reveal and stand in judgment of the forces that make for social change, Dr. Tillich warned. It must be a guardian against "demonic distortions" like communism.

Farm unions advocated

Churches should "encourage" farm hired help to organize unions to bargain collectively for better wages and working conditions, said a recommendation adopted last week by the "Christian



WELFARE WORKERS MEET

Dr. William J. Villaume (standing) confers with welfare leaders attending 26th annual Church Conference on Social Work, held at San Francisco recently.

Stewardship of the Land" conference sponsored by the National Council's department of the town and country church.

Working conditions among the four million agricultural wage-earners in the U.S. "make it difficult and often impossible for them to achieve high goals of personal, family and community life," the conference report said. "Hired farm labor should have regular employment at the wage scale for industrial workers . . . (and) should be encouraged and aided to form unions for the purpose of collective bargaining on wages and conditions of work."

Denominational, government, farm organization leaders, seminary professors and two Congressmen were among the 50 delegates who attended the meeting, held in the Presbyterian Seminary at Louisville, Kentucky.

Church institutions increase

An increase in the number and size of church-related social welfare institutions, especially hospitals and homes for the aged, was reported to the Church Conference of Social Work at San Francisco early this month by Dr. William J. Villaume, ULCA pastor and executive director of the NCCC's department of social welfare (*see cut*).

Five mental hospitals operated by Mennonites and several now being developed by Lutheran groups were cited by Dr. Villaume as evidence of the new fields church groups are entering. Social welfare work is getting greater emphasis among churches everywhere, he said.

Average salary is \$4,392

ULCA pastors who are enrolled in the church's Contributory Pension Plan receive an average annual income of \$4,392, according to figures released by Dr. George H. Berkheimer, executive secretary of the Board of Pensions. The figure represents basic cash salary plus 15 per cent when a parsonage is provided. The survey covered the 2,797 pastors enrolled in the contributory plan. Approximately 1,500 of the ULCA's 4,300 pastors do not participate in the plan.

Twenty-one of the pastors enrolled in the plan receive salaries of less than \$2,000. Eleven receive more than \$9,500. Nearly one-quarter are in the \$4,000-\$4,500 bracket.

A survey conducted in the Philadelphia city area last year by the Pennsylvania Ministerium revealed an average pastoral cash salary of \$4,562.

Dr. Berkheimer also reported that 2,210 pastors now are enrolled in the Family Protection Plan, with total insurance in force just short of the \$8 million mark. The Board has on its rolls 1,330 pensioners—479 pastors, 730 pastors' widows and 121 dependent children.

Religion and health linked

Because medicine and religion have much in common there is growing co-operation between the clergyman and the physician, Dr. Norman Vincent Peale told doctors at the annual American Medical Association convention last week. "Since it is now recognized that sickness and health are not infrequently directly related to emotional reactions and states of mind, many of them proceeding out of the depths of personality, the function of the clergyman and the physician seem to draw more closely together," Dr. Peale asserted.

The combination of "the physician who treats and God who heals is no less a religious process than the cure of souls or the co-operative function of God and the pastor," the New York clergyman added. Dr. Peale's Marble Collegiate Church for many years operated a free counseling clinic and was instrumental in organizing a group to train religious workers and clergy in basic psychiatric techniques.

At their convention in Richmond, Virginia, at the same time, Southern Presbyterians were urged to "use prayer and medical treatment, not as opposed to each other, but working together."

While warning against "faith healing" used for "spectacular" or "selfish" purposes, the report on Christianity and Health adopted by the assembly said, "Prayer may be just as much one of the conditions through which God sends his healing as penicillin or the surgical removal of a diseased organ."

Merger plans dropped

Hopes for merger of all U.S. Presbyterians were dashed as the result of action taken by the Presbyterian Church in the U.S.A. at Richmond. The southern group decided to dissolve its Committee on Co-operation and Union, although the

report added that this was not to be interpreted as a "lack of desire for closer Christian fellowship."

Along with the Presbyterian Church in the U.S.A. and the United Presbyterian Church, Southern Presbyterians last year approved plans for a merger. Local presbyteries of the southern group, whose ratification was required to put the plans into operation, defeated the proposal by a narrow margin.

On another controversial question, Southern Presbyterians reaffirmed their stand urging abolition of racial segregation in all their churches.

Some delegates objected, saying there was a "clear, sacred, God-ordained boundary between the races." Others termed the pronouncement "hypocritical" since it had little effect on southern churches. The Mississippi Presbytery proposed that anti-segregation action be rescinded by the assembly. But after a two-hour debate, the advocates of integration prevailed by a 293-to-109 vote.

Segregation issue simmers

As southerners studied the Supreme Court's directives for ending segregation in public schools and appraised future plans, there was little headline-making news last week. But under the blanket of calm were prophetic stirrings.

In Washington, a delegation of 27 Negro churchmen representing the 8-million-member National Fraternal Council of Churches asked President Eisenhower to see that no federal aid be given schools, hospitals, public housing projects and recreation areas which practice racial discrimination. The clergymen, who were received by the President, also asked the end of racial discrimination in National Guard units and in federal civil service.

At its annual meeting in New York, the Synagogue Council of America

pledged the resources of Jewish groups to "advancing the swift and harmonious transition of the American public schools to complete racial integration."

In Alabama, the state Methodist Conference adopted a resolution asking the Methodist Church to "pass no law that will interfere with the rights of churches and conferences to maintain their own racial customs . . ."

India may lose leaders

If India continues its restrictions against the entry of foreign missionaries it may virtually strip the country of Roman Catholic leaders "within forty years," warned Archbishop Ludwig Mathias of Madras.

The prelate said that "at least" 16,000 of the present 20,000 nuns and priests in India will have died forty years from now. He said it seemed "very doubtful" that they could all be replaced with native clergy.

Recent entry regulations of the Indian government specified that foreign missionaries will be admitted only if they have some outstanding qualifications or are specialists in fields where Indian nationals are not available. "How many foreign missionaries among our priests and nuns will be recognized as 'highly qualified and specialized'?" the archbishop asked.

Several Lutheran missionaries who have sought entrance to India have had their admission delayed because of the government's new regulations.

Chinese freedom disputed

"It takes a brave man to be a Christian in China now," declared Bishop Frederick A. Donaghy, Roman Catholic prelate expelled from Red China on charges of subversion. Arriving in Hong Kong on June 11, he said Christians were constantly being questioned about their be-



Integration worked in reverse at West Virginia State College, Institute, W. Va. An all-Negro institution until a year ago, its first white student to receive a diploma was C. Doyle Kester of Dunbar, W. Va. At Harper's Ferry, W. Va., the 88-year-old Baptist-supported Storer College, one of the country's oldest Negro colleges, decided to close its doors because of integration. Since the student body has always been exclusively Negro, state aid was withdrawn after recent Supreme Court ruling.

liefs and asked why they went to church.

Premier Chou En-lai's assertion that there is religious freedom in Communist China is "absolutely false," the bishop said. "The church will be wiped out in time, as in Russia."

The 52-year-old prelate, who has been a missionary in China for 26 years, said that about 60 per cent of his congregation in Wuchow were still attending mass on Sunday, but that Roman Catholics in rural areas were intimidated by Communist political workers and even forbidden to attend church services.

Argentine ban defied

More than 30,000 Roman Catholics gathered at the Buenos Aires Cathedral

on June 11 to celebrate Corpus Christi Day despite the Peron government's ban on a public procession through the streets. Corpus Christi Day, normally June 9, was eliminated recently as an Argentine national holiday as part of the government's program to separate church and state. However, processions through the streets on that day were reportedly held in more than 300 provincial cities and towns throughout Argentina.

The Argentine government is "not at war with any religion" said Minister of the Interior Angel Borlenghi. It "wants to place all inhabitants of our country on an equal basis. Nobody is going to be forbidden to profess his faith, nobody is going to be prevented from attending the rites of his church, nobody will be obliged to take off his cassock."

In recent months the Argentine government has taken various steps to eliminate special privileges of the Roman Catholic Church (see THE LUTHERAN,

June 15). In a dispatch to the Washington Post on June 10, Correspondent Edwin A. Lahey reported that many Argentinians feel that the Roman Catholic Church is acting belatedly in its opposition to the Peron government. "Church leaders were silent when Peron destroyed the free trade unions . . . The church even accepted the ruling of Peron's Minister of Education that a heavy percentage of the material in school textbooks had to be dedicated to personal praise of Peron." A former schoolteacher is quoted as asking, "Where was Cardinal Copello and the bishops when the police were arresting all the university students last year? They didn't see anything wrong with Peron until Peron started attacking the church and arresting priests."

To poll congregations on merger

In its negotiations for a four-way Lutheran merger with the American, Evangelical and United Evangelical Churches,



FRENCHMEN HAIL BILLY GRAHAM WITH SONG

On his arrival at Paris, the American evangelist joined in singing hymns with a crowd of welcomers. Dr. Graham's five-day crusade in French capital drew 43,000 persons

the small (350-congregation) Lutheran Free Church had several reservations. It wanted, for example, to retain control over its Augsburg College and Seminary in Minneapolis.

Last week the LFC's annual conference, meeting at Minneapolis, decided by a 450-202 vote to conduct a referendum among its congregations, asking whether they want to continue with the merger discussions. If three-fourths of the congregations approve, another poll will be taken after the constitution of the merged body is completed sometime in 1956. In each case, the LFC will insist that its congregations continue to control the college and seminary.

Follow-up

Dr. Rajah B. Manikam announced his resignation as East Asia Secretary for the World Council of Churches to accept the post of Lutheran Bishop of Tranquebar, South India. He will be consecrated on Jan. 14, 1956, in connection with the 250th anniversary of the founding of the mission. (See THE LUTHERAN, Apr. 27.)

The motto "In God We Trust" will appear in the future on all U.S. paper money as well as on coins. Congress has passed the measure authorizing the addition.

Permission for the annual German Church Rally or Kirchentag was rescinded by the East Zone government. The rally had been scheduled for Brandenburg, Aug. 26-28. No reason for the action was given. The event annually attracts huge crowds.

May figures showed that church construction was continuing at record levels in the U.S. New construction totaled \$59 million, making the five-month total for this year \$274 million, compared with \$205 million for the same five-month period last year.

And so forth

A big uranium deposit has reportedly been found on land in western North Dakota owned by the Evangelical Lutheran Church. The 7,000-acre property was bought 20 years ago as an investment for the church's endowment fund. Oil and mineral rights were leased about two months ago. The ELC will receive royalties on any discovery.

The Lutheran Brethren Church has 41 active missionaries working in Japan, Formosa and the African Sudan, the 55th annual convention at Fergus Falls, Minn., last week was told. A budget of \$198,000 was adopted by the denomination, of which \$105,000 will go to foreign missions. The group has 37 congregations and about 4,000 members.

Masons, Knights of Columbus and a Jewish City Club united to sponsor a "Golf-for-Goodwill" tournament on the Notre Dame University course at South Bend, Indiana, on June 22. More than 200 Protestant, Roman Catholic and Jewish golfers were expected to participate. Players will team up in threesomes—one from each of the three faiths.

An appellate court in Ohio reversed a State Tax Board ruling that the parish house of St. Paul's Lutheran Church, Toledo, is subject to taxation because the custodian and his wife occupy an apartment in it. The court held that the custodian's presence was necessary for the protection of the property and the needs of the church's 3,000 members for public worship.

Dr. Paul C. Empie, executive director of the National Lutheran Council, is one of three clergymen recently appointed to the religious advisory committee of the Civil Defense Administration by Gov. Val Peterson, director. A ULCA clergyman, Dr. Fred W. Kern, heads the religious affairs branch of the CDA.

UNITED NATIONS

TENTH ANNIVERSARY

STATESMEN are gathering this week in San Francisco to look back over ten years of world history. Ten years ago, June 26, 1945, 51 nations signed the charter of the United Nations in San Francisco. Their hopes were high. The world seemed ready to unite in quest for peace.

Instead of achieving unity, the world broke in two. East and West faced each other—two hostile camps led by the United States and the Soviet Union. More members were added to the UN roster, ten in all, but others continued pounding at the doors of the organization and remained excluded, among them Germany, Italy, Japan, Finland, Austria.

The beginning of the UN marked not the beginning of an era of peace but the beginning of the cold war. Ten years later we may again stand at the beginning of a new era. The world is no longer divided into the eastern and western camps. New centers of gravitation are emerging: the Asiatics who asserted their political and ideological independence at Bandung; Germany returning to her position of leadership in Europe; India trying to make the weight of her 360 million people felt in world affairs . . .

THE ONE-WORLD CONCEPT that gave birth to the UN was never realized. It is just as far away today as it was ten years ago. But the high-voltage tension between the two poles, Washington and Moscow, is gradually subsiding.

This is not due to UN achievements alone. High-level diplomacy must still be conducted behind closed doors, not before the forum of world opinion. And yet, the UN helped. The spectacular results were few. Many of them are already forgotten: the Korean action, the Pales-

tine compromise, the cease-fire in Indonesia, the avoidance of war between India and Pakistan over the control of Kashmir.

BUT UNSPECTACULAR results are being achieved every day and are being felt wherever people need help. UNESCO's education centers combat illiteracy in Latin America and the Arab world. FAO is helping nations to store food for use in emergencies. WHO's health experts fight malaria in Africa and in the Far East. UNICEF's 5,500 child welfare centers help the needy in 43 countries. Commercial planes are guided along their routes by ICAO's far-flung network of meteorological stations.

Locust swarms were one of the plagues mentioned since the beginning of recorded history, devouring the crops of entire Mediterranean countries. Today they are spotted and destroyed by UN planes before they rise for their destructive flight.

The water truck serving an Arab refugee center in Palestine bears the UN emblem. A jeep slithering over muddy tracks in Costa Rica; a man on horseback riding into the hilly country of Colombia; a lathe installed in a Guatemala village shop—this is UN in action.

The khaki-clad expert working in tropical jungle country may never see the glass palace of the UN on Manhattan's East River where high-sounding speeches are made. His work is not expressed in diplomatic language but in technical data. He won't be able to advance the world toward political unity. But he and his kind have done more than any political organization ever did to advance the brotherhood of man.

—ROBERT E. HULDSCHINER

WASHINGTON

By ROBERT VAN DEUSEN



DELIBERATE SPEED

THE LONG-AWAITED DECISION of the Supreme Court on racial segregation spelled out the process by which integration in the public schools is to take place. Avoiding both extremes of violent change and indefinite delay, the Court ruled that integration must start promptly, but that a reasonable amount of time may be granted for its completion.

The Court did not set a final date by which segregation must be eliminated. But it set up safeguards against deliberate stalling tactics. Borrowing a phrase from Francis Thompson's "The Hound of Heaven," it insisted that nondiscrimination must be achieved with all "deliberate speed."

As is often the case with a middle-of-the-road course of action, the decision was criticized from both directions. Some accused the Court of straddling the issue, and of nullifying its previous decision by permitting delay. Others resented the Court's insistence on a prompt and reasonable start toward full compliance.

OBVIOUSLY, the nine justices were conscious of the scope and seriousness of the social revolution which they launched a year ago. The moderate course which they adopted is a hard one, since there will be prolonged discussion and litigation before the problems involved are fully solved. In the long run, it may prove to have been the wisest.

The hard core of the Court's decision

is the same as it was before: racial discrimination in public education is unconstitutional and must be eliminated. The first paragraph states that "all provisions of federal, state, or local law requiring or permitting such discrimination must yield to this principle."

The Court recognized, however, that the speed of the transition may depend on many local factors. It stated the principle that local school authorities have the primary responsibility for assessing and solving the problems involved. The role of the courts will be to judge whether the steps taken by the school authorities constitute "good faith implementation" of the ruling that racial discrimination must be eliminated.

Since the federal district courts are closer to local conditions, the task of judicial appraisal was handed back to them. They will frame the decrees in the particular cases which were appealed to the Supreme Court. They will hear the new cases which are sure to arise.

Schools must make a start

BEFORE ANY DELAY may be granted by the district courts, the school authorities must show that they have made a start toward integration. Having done so, they may negotiate with the courts as to the time allowed for completion. Problems such as the condition of the school plant, the transportation system, teaching personnel, revision of districts, and changing of local laws, may be considered by the district courts in granting additional time. But full integration must be achieved "at the earliest practicable date."

The Supreme Court decision shifts a big part of the responsibility to the local communities. This gives local churches an opportunity to assume Christian leadership in shaping public sentiment and guiding the transition to community understanding and brotherhood.

Is Mary the "Mother of God"?

By MARTIN J. HEINECKEN

A Lutheran theologian examines some sharp contrasts between Protestant and Roman Catholic teachings

IF LUTHERANS, in our day, are not quite certain whether or not Mary, the mother of Jesus, may rightfully be called "Mother of God," this is perhaps excusable on the grounds of the ambiguity of the designation. In fact, so ambiguous is this title that it at one time involved theologians in a furious debate in the midst of which (c. A.D. 430) Nestorius, the bishop of Constantinople, was deposed as a heretic. Since that time, Nestorianism has been regarded by both Roman Catholics and orthodox Protestants as heretical. Nestorius himself, however, has come to be regarded by scholars of repute as having been misjudged and unjustly condemned (see J. F. Bethune-Baker, *Nestorius and His Teaching*, Cambridge University Press, 1908; Friedrich Loofs, *Nestorius and His Place in the History of Christian Doctrine*, Cambridge University Press, 1914).

The designation "Mother of God," for objecting to which Nestorius was condemned, thus has a dubious history. Today, when the declaration of the dogma of the bodily assumption of the "Virgin Mother" raises her to new heights of exaltation, it is extremely important for evangelical Christians, who do not share this veneration of the Virgin, to know where they stand with respect to it.

It should be noted, first of all, that the original expression in Greek (*theotokos*) which is translated "Mother of God" is more accurately translated "bearer of God." As such this designation gained early vogue solely as a safeguard of the

Early this year a Roman Catholic priest, the Rev. Kenneth Dougherty, reported on answers given by 100 Protestant pastors to the question, "Is the Virgin Mary the Mother of God?" According to reports given wide publicity, 64 of the 100 answered "No."

Of 21 Lutherans answering, 14 denied that Mary was the Mother of God, three said she was and four were uncertain. One reason for the diversity of replies lay in the fact that Protestants and Roman Catholics differ in their understanding of the term "Mother of God." Most Protestants believe that Roman Catholic adoration of Mary has made her into a goddess who is exalted to a position equal to that of Jesus.

Father Dougherty accused the Protestants of following the "Nestorian error" in believing that there are two persons in Christ and that Mary is the mother only of Christ the man.

Dr. Martin J. Heinecken, professor of systematic theology at the Philadelphia Seminary, explains the evangelical viewpoint in the accompanying article.

true divinity of Jesus and had nothing to do with any undue exaltation of the Virgin. This must be carefully noted.

In the fourth century the Nicene Council (A.D. 325) had decided upon those majestic phrases we still recite today which designate our Lord Jesus Christ as "God of God, Light of Light, Very God of very God." He who had come down to men for our redemption was not some lesser being, some messenger merely. He was not only of "like," or "similar," but of the "same" substance with the Father.

To reinforce this fact so vital for man's redemption Mary had already before this time been called the "bearer of God." It was not just a man she had born into the world, who afterwards was then declared to be divine, but he who issued forth from her womb was "true God." Thus the designation, in this historical context, was a vital safeguard of the divinity of the Lord. If this were the whole story nothing further would need to be said. All of us who believe in the true divinity of our Lord could only rejoice in this additional check upon the mystery of the Incarnation, of the Word become flesh and laid beneath a human mother's heart in common with all the sons of men.

BUT THE STORY does not end there and we are now living in the twentieth century and not the fifth. After the Council of Nicaea had unequivocally asserted the full divinity of the second person of the Trinity, the question of just how this true God was united with a genuine man in the historical figure of Jesus became a matter of the most anxious scrutiny. Anyone who has a mind for fine dialectic and exacting distinctions will not find better grist for his mill than these so-called Christological controversies. Every possible alternative was explored and defined and redefined until finally a formula evolved which was declared orthodox and which asserted a 100 per cent divine nature and a 100 per cent human nature "indivisibly and inseparably" but at the same time "unconfusedly and unchangeably" united in the one person of Christ (Council of Chalcedon, A.D. 451). What was important was thus safeguarded. There were not two persons in Christ; he was no schizophrenic and yet men encountered in him both true man and true God. But it took some birth pangs to bring this prodigy to birth and Nestorius contributed his share.



THE NATIVITY
Woodcut by Boyd Hanna

Nestorius' interest was most certainly a legitimate one. He was a popular and forceful speaker and apparently had an ear for what the populace could make of a slogan. He therefore objected to the expression "bearer of God" because he saw it as part of a view which seriously threatened the genuine humanity of Jesus. By radically oversimplifying a very complicated matter we may say that the one school of theology of the time (the Alexandrine) tended to overemphasize the divinity of Jesus at the expense of his genuine humanity, while the other (the Antiochene) did just the reverse. It was to this latter school that Nestorius belonged while trying manfully to avoid its pitfalls.

His concern was, on the one hand, that Jesus should be regarded as truly and genuinely a man like all the rest of us, with a normal growth and development. His humanity was not to be made into a mere cloak hiding the divinity, with the Godhead for the most part merely pretending. Nor, on the other hand, was the eternal Word of God somehow to be made into a *creature* standing on this side of that most decisive of all dividing lines—the line between creator and creature.

It is quite possible that when Nestorius began to spell these things out in the terms of his day he leaned too far in the direction of a plausible explanation of this profoundest of mysteries. It may well be that Nestorius' thought, consistently followed, would lead to a dissolution of the mystery which the Chalcedonian formula effectively preserves. Nevertheless, the reasons for Nestorius' protest must be respected and may justly find an echo today. When he objected to the term "bearer of God" he meant to protest the notion that the Godhead itself could owe his being to a human mother. This would indeed be exalting the human mother above measure. So Nestorius wrote, "I have repeatedly declared that if anyone of you or anyone else be simple and has a preference for the term *theotokos*, then I have nothing to say against it—only do not make a Goddess of the virgin." (Loofs, pp. 31-32.)

SUBSEQUENT developments have certainly substantiated Nestorius' fears. The Reformers of the sixteenth century, while they approved the designation insofar as it was intended to safeguard the true divinity of the Lord (as did Luther and the Lutheran confessional writings) nevertheless completely dropped the term from the services of the church. This is

true also of the public services of the Church of England (see Bethune-Baker, pp. 66-67). The Reformers were concerned that neither the Mother of the Lord nor any of the saints should replace or in any way supplement the work of the "One and Only Mediator"—and this accounts for the general Protestant unfamiliarity with the term. Today, therefore, the term can by no stretch of the imagination be in itself regarded as a safeguard of our Lord's divinity. It is much more likely to draw attention to the Virgin and to exalt her. It fits today into a Roman Catholic context, but it no longer fits into an evangelical one. It is, in a sense, an historical anachronism.

This, in view of present-day developments, ought to give us great concern. The direction which Roman Catholic theology is taking is now quite clear. Roman Catholic literature abounds with references to the blessed Mother as "Co-redeemer" and "Co-Mediator." Along with the risen and ascended Christ who reigns as Lord and King, she reigns as Lady and Queen. Her part in man's salvation is essential.

Just a few choice phrases: "The co-operation of the Mother with the Redeemer who was her Son differs not only in degree, but also in kind, from that of any other saint. For her consent alone he waited when he sent Gabriel to her presence." (Article on "Mary, Mother of God," by the Rev. O. R. Vassall-Phillips, in *The Teaching of the Catholic Church*, ed. by Canon Geo. D. Smith, N. Y., Macmillan, 1953, Vol. I, pp. 529-30). "Eve sinned before Adam, Mary was born before Christ. Mary gave Christ to us to redeem us from our sins" (p. 530). "The Fathers . . . teach us how the Mother of God undid the work of Eve" (p. 531). "Mary is the cause of our sal-

vation, even as Eve was the cause of our ruin" (Id.). "Our hearts tells us that we owe all to Mary who gave us Jesus Christ, nor do our hearts deceive us" (p. 532). "The body of the Virgin Most Holy from which the Holy Spirit had formed the body of Christ should not be permitted to see corruption. Behold the Queen in her beauty by the side of her Son . . . in a vesture of gold wrought about with diverse colors. She is the eldest daughter of the Father, and the beloved Mother of the Son, and the chosen Spouse of the Everlasting Spirit" (p. 548).

THIS SHOWS CLEARLY the significance of the expression "Mother of God" today in a Roman Catholic context. The very fact that the heading of the chapter de-

voted to her is entitled "Mary, Mother of God" tells the story. For Lutherans, therefore, to revive the expression just at a time like this cannot fail to be disturbing and certainly is not conducive to the peace of the church.

Mary stands with us on this side of the great dividing line. She, too, was redeemed by the blood of the Lamb and she waits *with us* in the deep humility we may well learn from her for that great day when every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of the Father. In that day her knee too will bow and her tongue confess that she owes all to the Son she was privileged to bear. So she is *theotokos*—the bearer of God—and in no other sense is she the "Mother of God."

Her Courage Has Inspired Millions

By WILLIAM FISHER, JR.

Helen Keller, now about to celebrate her 75th birthday, overcame the twin handicaps of deafness and dumbness

HELEN KELLER, for more than a half century an inspiration to countless millions the world over, will reach a milestone June 27. Then America's first lady of courage will celebrate her seventy-fifth birthday.

At an age when many are thinking of retirement, Helen Keller remains healthy, vigorous and responsive to the fast-moving world around her. At 75, she is full of plans and projects, complains constantly about the too-few hours in the day and is deeply worried about conditions among the world's 14,000,000 blind people.

"When people say I ought to retire, it makes me mad!" Miss Keller asserts.

The Helen Keller legend has become world history. She was born a normal child, in Tuscumbia, Alabama, in 1880, in a white frame cottage called Ivy Green. At the age of nineteen months disease suddenly sealed off her eyes and ears, leaving her a half-wild creature with babbling, guttural speech. For more than five years she tyrannized her family, was more animal than human.

WHEN MISS KELLER was seven, Anne Sullivan—"Teacher"—came into her life.



MISS KELLER AND PAIR OF EYES
Braille Bible is on the shelf

and stayed forty-nine years. Miss Keller remembers their first meeting. "I heard approaching footsteps. I stretched out my hand as I supposed to my mother. Someone took it and I was caught up and held close in the arms of her who had come to reveal all things to me . . ."

Teacher had brought a doll for Miss Keller, and began her training by spelling d-o-l-l into the little girl's hand in the manual alphabet. Anne Sullivan was making the very first attempt to link objects with letters, and in the days that followed Miss Keller learned many more "words" in this way.

ONE MEMORABLE DAY, Miss Keller and Teacher were drawing water behind Ivy Green. Teacher pumped the cool liquid over one hand, spelling w-a-t-e-r into the other. Like an earthquake, Miss Keller knew there was a connection. "Suddenly I felt a misty consciousness as of something forgotten—a thrill of returning thought—and somehow the mystery of language was revealed to me." By nightfall she had learned thirty words.

Three years after Anne Sullivan's coming, Miss Keller determined to learn to speak. After only eleven lessons with a special teacher, the day came when she was to enter the family parlor to announce, slowly and in a high, strained voice: "Now I am not dumb!" And how right she was!

By the time Miss Keller was ten, she could speak in sentences. Now she can speak seven languages. Somehow, she had burst the walls of darkness and silence to enter a new world, and she has never left it.

Looking back, Miss Keller says "learning to speak was the hardest job I ever had. And, alas, I have never quite succeeded. But I never regretted that I tried."

FROM THAT POINT FORWARD Miss Keller's career is legendary. She became an honor graduate of Radcliffe College, author, teacher, lecturer, benefactor to the blind and, briefly, vaudeville headliner. She is an inveterate world traveler whose journeys have taken her, by every conceivable type of conveyance, to more than twenty-five countries on six continents—the equivalent of five times around the world. Her books have been translated into more than fifty languages, and she has received decorations and honorary degrees from many nations. Her circle of friends is wide, and has included every American president since Coolidge.

International fame has tended to eclipse Helen Keller, the woman. For behind the facade of superlatives is a warmly sensitive human being who knows joy, anger, frustration, disappointment.

Sitting with Helen Keller in the comfortable parlor of her rambling colonial home in Easton, Connecticut, amidst the honors and souvenirs of a lifetime of high adventure and dedicated service,

you feel she is to be envied, not pitied.

"Yes, I *am* happy," she exclaims, her whole body suddenly coming alive and her unseeing blue eyes twinkling. One reason, she feels, is that she has no trouble keeping busy. She is in perpetual demand as a speaker and her correspondence totals hundreds of letters each week. Second, her jobs as counsellor to the American Foundation for the Blind and the American Foundation for Overseas Blind occupy about 60 per cent of her time and keep her constantly on the run. Last February, at the age of 74, she undertook a five-month, 40,000-mile crusade for the blind in the Far East for the Overseas Foundation.

"I find life an exciting business," she says. "And most exciting when it is lived for others."

HELEN KELLER'S private world of touch, smell and vibration is fascinating. She finds much meaning in a handshake. Some hands are "dumbly eloquent"; others, "an impertinence." And faces—she loved President Eisenhower's smile, F. D. Roosevelt's strong features and the "great, wonderful dome" of Sir Winston Churchill's forehead.

Miss Keller has an almost childlike curiosity—a trait she says helps her stay young in heart. Before her recent Far Eastern trip, an airplane, "The Helen Keller," was named in her honor. At the ceremony, Miss Keller insisted upon feeling the plane's huge wheels, standing on tiptoe to touch the wing and finding out the ship's speed. She has traveled hundreds of thousands of air miles and is a veteran flyer. "And I'm not a bit nervous" she crows.

Miss Keller has a good sense of humor, laughs heartily and often, but (her friends suspect) secretly enjoys being impish. She amused actress Mary Martin recently, when she came backstage



MISS KELLER "SEES" FRIEND

She has known every President since the administration of Calvin Coolidge

after "seeing" a performance of "Peter Pan" and, with her hand atop her head, proudly cackled "Cock-a-doodle-do-o-o-o," just as in the play. Through vibration, Miss Keller has come to know and love music. She is a frequent first-nighter at the theater and the opera and the personal friend of many people in show business. Prominent among them is Katharine Cornell, who is chairman of the committee the two Foundations have organized to help celebrate Miss Keller's 75th birthday.

MISS KELLER now "hears" and "sees" with the help of Polly Thomson, her devoted companion, who took over after the death of Anne Sullivan in 1936. Polly is the business brains of the family, also the good-natured but stern hand sometimes needed to squelch Miss Keller's youthful buoyancy. The two are genuinely inseparable, and there is a rapport between them that you feel in their every word and gesture. It is a pure joy to hear Polly "scolding" when she catches Helen secretly reading a Braille



HELPING IN THE KITCHEN

She likes to know how to do things

book in bed after "lights out" time.

In Miss Keller's fantastic world colors have their own peculiar meanings. How can she love color she's never seen? "It's a kind of symbolism" she explains. Yellow is "like the sun"; red means "warm sun and odors." Green is "coolness and the spring fulfillment of autumn's promise." Pink is "sweet and endearing, like a baby's cheek or a soft southern breeze."

The imagery colors conjured up in Miss Keller's thinking also help explain her love of clothes. "When I wear blue," she says, "I feel like God's wide blue

sky." But in purple, she chuckles, "I just feel mysterious."

MISS KELLER's study, which contains her treasured Braille library, and where she does her reading and writing, is lined with shelves of reference books, poetry, the classics. She is an incurable reader and is remarkably well informed on current events.

Also here are Miss Keller's Braille volumes of the Bible—long her favorite work. Reading from it while sitting cross-legged on the floor of her study is a daily early-morning ritual. "I love it as I love no other book," Miss Keller asserts. "The Bible gives me a deep, comforting sense that 'things seen are temporal, and things unseen are eternal.'"

Miss Keller is impatient only with people who, though they possess all normal faculties, allow themselves to become bogged down in a morass of self-sympathy. "I often feel deeply grieved for those who suffer from self-pity, those who allow themselves to be tied instead of looking around for new things to keep them busy. I'd like to give them all a shove," she says playfully, advising them instead to "seek new interests, new ways to make life richer, new ways to help your fellow man."

Her admonition to those who would get the most out of life: "Use your eyes as if tomorrow you would be stricken blind!"



I DIVIDE THE WORLD in three classes—the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens. —NICHOLAS MURRAY BUTLER



The Lesson of the Dry Rivers

By MARGARETHE ERDAHL SHANK

As God sometimes calls men, nature sometimes calls even the dry rivers into tumultuous, powerful action

ANYONE WHO STARTS out on a picnic only to gain a moral, doesn't, I feel, deserve to enjoy himself! Nature was meant to stimulate our moral sense as well as our aesthetic; but if we become too opinionated, nature does not always raise her voice above our own.

Most of us are familiar with how the poet Wordsworth "recollected in tranquillity." To him nature was a passion—and in the nature of passion, overwhelming; so that torrents of delight, exaltation and wonder were carried "far into his heart." I mention this because I should hate to be pictured as an addled woman running about with a notebook and a pencil, looking for the Ten Commandments upon every hieroglyphic rock, the face of Deity upon every towering crag. Most of the time I am content, like many, only to wonder and enjoy.

STILL I AM OFTEN STRUCK with the explosive nature of our dry western rivers. They remind me of myself and others I have met who, in a burst of resolution, set out to accomplish strange and wonderful things. Most of the year these washes, arroyos, and river beds of our Southwest seem to have no function beyond relieving

the monotony of a landscape. Yet when cumulus clouds pile in fantastic heaps upon each other and lightning rickracks across the sky, the dry, meandering creek beds assume their ancient and honorable purpose.

When it does come upon the desert, rainfall is often as determined as it once wished to be elusive; and water pours upon uplands, foothills, and mountainsides with such force that small streams pour into larger ones, larger washes into dry riverbeds, with rocks, bushes, trees hurtling together in the foam of descending waters. Bridgeless highways are suddenly blocked; and the newcomer to the desert experiences an awed wonder to discover that the San Pedro, the Rillito, and sometimes the Salt are not rivers in name only. Gradually the swollen stream becomes a limpid ribbon of water, the ribbon a trickle, until only a trace of wet sand remains.

WHERE ARE THESE RIVERS of yesterday? Some, like the San Pedro, have been carried underneath to a subterranean river; others wear themselves out upon porous sands. These impulsive, passing waters carry none of the com-

merce, none of the food of the world. They are picturesque, dramatic, demanding. They remind us of our own impetuous, unthinking moments; they are like our vanished New Year's resolutions, our tomorrow's vague hopes. They are like religious conversions created in a flood of cataclysmic emotion, surging with a few days' power and direction, then wasting into limpid stagnation.

OUR HEARTS and impulses may move us dramatically, but will and reason require a steady flow of purpose. Still a loving heart can often carry us farther than a strong and stubborn jaw. For thirteen years an Irish friend who occasionally ate at our table, used to say, "Marge, some day I am going to have you people over for dinner."

It grew to be a kind of loving joke with my husband and me; for whether she had us or not really didn't matter. She always brought quick laughter and understanding compassion in times of stress. Then when my recent surgery and our son's impending eye operation made life seem temporarily grim, she was there; and on days when our three-year-old had to be driven to the doctor's office to have his eye bandages changed, her car always appeared in my driveway.

Her pleasant gentle chatter as she drove me downtown enabled me to convey a sense of well-being and reassurance to a little boy who sat upon my lap in a confusing, bandage-black world. Ten candle-lighted dinners could not have taken the place of this woman's perceptive reaction to a time of stress.

SOMEWHERE ABOVE Four Peaks Mountain heavy clouds are piling in frothy masses, and the hollow threatening rumble of thunder sounds even into this distant valley. There is a persuasive, exciting quality to the making of a storm.

It is easy to remember how the first deep sighs of approaching wind rustle the small shiny leaves of live oak trees along a wash; how the first splashes of rain upon greasewood bushes send through the dampened air a scent so sharp and elemental that it seems to belong to the dawning of the world. As the hot dry sands soak up the sudden moisture, an earthy cloying smell moves with the sudden draughts of air along the ground. Rain squalls across the immense sweep of mountain and desert have converged into one steady, pounding noisy rainfall. Soon the rivers will begin to trickle, to swell, and to flood. The desert in rain seems to be like no other land in rain.

YET WHEN we read in the Bible about a country so much like our Southwest, rivers, when they are mentioned metaphorically, convey a sense of reassurance, peace, dependability. Spring-fed, of humble origin, they tinkle pleasantly across rock and ledge. When they grow larger they have depth, even as we should in maturity. A shepherd could pitch his tent beside such a stream and his sheep would have water tomorrow, even as today. In the human world such rivers of living water have blessed us all. They go by many names, in many languages and lands. We call them Christians.



MOST OF US WAIT until we're in trouble . . . Wonder what would happen if, some morning, we'd wake up and say "Anything I can do for YOU today, Lord?"

—BURTON HILLIS

Have You Lost a Cornerstone?

By RALPH W. LOEW

**It seems impossible, but it has happened in some areas
of our national life and even of our personal religion**

FEW THINGS CAN BE so exasperating as losing an important slip of paper. It can be tucked in a book, lost in a million places, forgotten under the assemblage of many items one keeps for one reason or another. Yet there's some excuse. Slips of paper are little, insignificant in size, easily misplaced. But it sounds incredible, that anyone could mislay a cornerstone.

That's just what has happened. Someone has mislaid the cornerstone of the White House, the Washington Monument and the Treasury. The National Geographic Society believes that the records have been lost, and succeeding buildings have somehow obscured these important historic symbols. They've even used a kind of Geiger counter to search in places of rubbish, but to no avail.

THE SOCIETY KNOWS that there were cornerstones. There are records to tell of a ceremony at which President Andrew Jackson laid the cornerstone of the Treasury Building. He placed a lock of hair from his little granddaughter in the cornerstone saying, "I'm placing a part of my heart in this building." Yet now it is gone, lost, or just mislaid.

Perhaps someone could discover other large things which have been lost. What troubles some of us is that some other cornerstones have unwittingly been mis-

laid, or allowed to be covered by the corrosion of the years.

SUCH A CORNERSTONE is godly faith. We laid it into the structure of the nation, placed it into the fabric of the constitution, emblazoned it into the writings and statements of this Republic. As a cornerstone it was important. Yet there are moments now when it would seem that men have regarded this as some relic of the past, like the bone of an ancient mastodon, important for the museums but not relevant to the present struggle. Yet such a faith is an admission of reverence, an acknowledgment of truth, a search for the meaning of life itself. How could we have mislaid such a cornerstone? Has anyone seen where some numbers of persons in our country have mislaid this important and very massive possession of our structure?

Or here is a sense of moral concern. It's such an easy thing to cover up this cornerstone with the moss of years' neglect, the rubbish of superstition, the neglect of constant compromise. It's so convenient to excuse one's own lacks. That makes it more difficult to be sensitive to irresponsibility in others. As though this building of life were being put up without any concern for lines, or purpose or architectural pattern. We need some Geiger counter to help us search for objective moral truth.

There was Rhett Butler in that saga of the Civil War, *Gone With the Wind*, who was no paragon of virtue but who could

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chide Scarlet for her peccadillos. She defended her immoralities by saying that she was rowing a boat and the waves were high and you had to toss overboard some things if you wanted to get in safely. But, said Rhett, who said that you had to get in safe?

And if you throw overboard virtues such as honor, truth, goodness, love, and expect to go out to sea and find them again, you will discover some strange sea-change has occurred. It's amazing that we should have misplaced such a cornerstone. It's important in this day when we have to make the enormous decisions and can easily talk about such difficult terms as "a limited war" or "massive retaliation."

THERE IS THE CORNERSTONE of family life. For many persons this love, respect and virtue has been misplaced and seems lost. One would think you could as soon lose the Brooklyn Bridge. Nonetheless, Elton Trueblood writes, "The shame of many a supposed home today is that it is largely a place where people sleep part of the night, but it is not really the scene of uniting experiences of all of the members, younger and older. Common meals become more and more infrequent

while unhurried family conferences are out of the question. What could be the most wonderful of human associations becomes one of the worst."

It's astonishing how many people can forget valuable possessions and never return for them. Every transportation company, public building or church reports the collection of valuable merchandise and possessions which has been forgotten and never claimed. There's something quite sad about that. As though we thought so lightly of life that we could misplace it and never miss it. While at the same time there are millions that search for a scrap of wood, or a bowl of rice, or a bit of paper.

These are some of the things that get lost: big things, uniting things, reverent things. If you find such a cornerstone let it dominate the structure of your life and proclaim your fundamental faith. Do you remember that haunting voice of one who was the cornerstone and who kept telling us, "Two men built houses . . . one was sensible and built on a rock . . . the other was foolish and built on sand. The house that was built on a rock withstood the storms . . . the house that was built on sand went down and its downfall was complete."



ROME REMAINED GREAT as long as she had enemies who forced her to unity, vision and heroism. When she had overcome them all she flourished for a moment and then began to die.

—WILL DURANT in *Caesar and Christ* (Simon and Schuster)

WE DO NOT REALLY FEEL grateful toward those who make our dreams come true; they ruin our dreams.

—ERIC HOFFER in *The Passionate State of Mind* (Harper)



Flowers Taught Them About Life

By BETTY LAWRENCE

The "flower family" that developed unkempt meadow land into fields of glorious color know how to work with God

THERE'S A FAMILY "up the road a piece" from where I live that raises flowers for a living.

I'm always underfoot, but they don't mind. If I have house guests I take them for a walk through this wonderland of color. Sometimes we buy; more often not. This does not matter to my flower family. Uppermost in importance is the fact that someone is walking through these fields, absorbing the beauty they have coaxed from out of God's own earth.

Sometimes I walk alone. Then I think grand thoughts, like "the earth is the Lord's and the glory thereof."

Not so many years ago these fields were a scorned swampland, condemned

(by man) as utterly useless. A national highway, going north and south, rolled importantly by. Cars streamed past the unkempt fields without a single glance, except perhaps to say "This Pennsylvania landscape isn't all it's cracked up to be!"

One day my flower family came upon these forsaken fields and saw in them the promise of beauty. They bought the ground.

Their minds passed over the endless hours of the backbreaking task of grading, draining, fertilizing and planning, and fastened on the final picture of a continuous bloom of flowers from the February daphne to the last bronze chrysanthemum of fall.

They planted rows of cedar and spruce

and trimmed them like English hedges. This "natural fence" serves a double purpose. It is beauty for me, and a refuge for the little wild creatures.

Clusters of blue spruce and green cedars are everywhere. These grow tall and spreading, in their natural shapes. Passing by, I am impelled to touch them—a communion of nature's spirit and of mine.

Like rainbows on a spree, endless rows of flowers nod and bob, stand sedately or remain utterly aloof. Like mortals they are, each individual different.

CARS OUT ON THE HIGHWAY act differently nowadays. They come upon this riotous mass of color and pull up at the roadside. Travel-weary people sometimes walk through the natural dirt-tamped paths to ease their tensions and admire the profusion of blooms.

It's a stage where peace and serenity play the leading roles. Sometimes the oriental poppies are the stars, and folks walk around them, marveling and at peace.

The iris are great show-off's, too. Their colors, like those of the poppies, are splashy. They stream out at one on bobbing stems. They seem to tease, "Reach out and get me—look—I'm yours!"

The lupine and the delphinium, for all their flamboyant beauty, don't bob and sway so. They seem content just to stand and be admired.

Roses are Oscar-winning stars, but they aren't forward. They seem to say, "Put your face close to me—smell, breathe deeply—but don't touch me! Lilies of the valley, on the other hand, fairly beg to be taken up and carried in the hand. They want to be laid against your cheek and leave their delicious scent clinging to your skin.

Walking through my flower family's gardens is an experience in living. Surely

this is how I was meant to live; not in worrying myself frantic over atomic extermination! A sermon in stones? There's a sermon in flowers, too.

The flower family planted portulacas just for the fun of scolding them. The little minxes jostle one another for position, their bright heads crowding close and hugging their greenery. Comes time for their afternoon nap, each flower face curls up tight and goes to sleep. Such loving scoldings they get! The visitors walking through grin at one another delightedly. The world and all its heavy problems seem far away.

My flower family is guilty of favoritism—they love best the gladioli. I don't. They are too tall, too stately, too regal. They put me in my place. I want to bow politely as I pass. I want to whisper, "What a lovely gown you have, dear gladiolus." But I don't dare—one doesn't compliment a queen on her clothes.

Once these glads brought home first prize from the Chicago World's Fair. The credit for the prize, says my flower family, goes equally to the good Creator, who has given us such beauty in such abundance.

There is a wildflower garden here where business does not trespass. These are not for sale; they are to be looked at only.

Once I was stooping, examining a clump of the almost extinct Indian Pipes. A quite large garden snake came up out of his home under the silvery pipes and looked me over coldly. I was the trespasser, too frightened to move! Presently he relented and slid off and went about his business.

My flower family has little patience with folks who shriek at sight of the busy garden snake.

"Take a lesson from nature's animals," says the sun-browned master of these

fields. "They all have a job to do, and they do it."

This, he thinks, is the answer to the complexes, neuroses, troublesome ids and egos and all those bothersome complications of us humans. Have a job to do, not far from God, and do it!

No one knows what the people of Israel talked about on their long wander-

ings, or what the "small talk" of the disciples of Jesus may have been as they walked the Palestine roads, but since they were simple people they probably talked of things close to God and to nature.

When people work close to and along with their Creator, their lives are usually uncomplicated and happy. My flower family has taught me that.

LAYMEN'S LOYALTY BROUGHT RESULTS

ON THE drouth-stricken plains of southeastern Colorado the little town of Calhan (population, 250) was worried. Only a little feed was harvested in September and October. Not enough moisture had fallen to germinate the grain. Cattle had been sacrificed on a glutted market to meet taxes. A little cream and a few eggs were bartered weekly to meet a meager grocery fare for the families. Gloom was written on the faces of ranchers and merchants.

THE HUNDRED MEMBERS of the Lutheran church were concerned too. In 1953 the congregation had struggled to raise \$2,500 for current expenses and \$675 for benevolences. The 1954 budget specified \$3,500 for local and \$1,375 for benevolent causes. Last winter's gas bill remained unpaid. The pastor's salary was two months in arrears.

At the annual meeting last Nov. 28, Deacon Andy asked the pastor to leave the room and then proposed that the laymen hold a special meeting on the following Saturday to discuss this problem. On the eighteen men who attended came an outpouring of the Spirit of God like that of the first Pentecost, and things began to happen.

Whispers from that laymen's meeting spread like fire through the entire congregation. Three men had gone into the meeting with a prayer in their hearts and a check in their hands: they were "leading a stewardship drive." How God multiplied their \$75 is the most miraculous stewardship story told this year.

EVERY SUNDAY in December the plates were overloaded; every Monday the treasurer banked large gifts for every cause. Because the church council loyally insisted that benevolences come first, emphasis has been laid on the \$300 deficit to our church-at-large. Here are the facts: 496 attendants at six services contributed \$1,390 in one month. Every bill was paid, more than \$100 was used to reduce the building indebtedness, and a balance of \$412 remained to start the new year.

In spite of every adverse condition, when the love of God touched the hearts of the people of little Calhan their sacrificial loyalty sparked by a few consecrated men worked another miracle. "Just five barley loaves and two small fishes" with the blessing of God again satisfied a multitude.

—WALTER F. FREY

A CHRISTIAN DICTIONARY

By PHILIP R. HOH



"CANON" (I)

IT WASN'T EASY for the early church fathers to decide which books should be included in the official scriptures and which should be left out. Of course it was very important that a right selection be made.

The different writings which we have in our Bible were not the only ones available to the historians who made the selections. Look at the Old Testament situation, for example. Suppose you were living around 500 B.C. and were not satisfied with the condition of the historical records of your people, the Hebrews. Suppose it seemed to you that some important events in their history had been left out. Other events had been unduly emphasized. These errors in the judgment of previous historians should be corrected.

Then too, some of the speeches of famous prophets had been found in better-preserved manuscripts since the last collection had been made. Some of these should be included in the new collection. Also several eminent writers of the last generation had written remarkable stories and essays. These surely should become a part of your people's total contribution to religion, science, and literature.

SO AS YOU GO ABOUT your tremendous undertaking of preparing an anthology containing the complete history of your people, you gather all the documents, letters, stories, songs, ballads, previously

written histories, court records—everything on which you can lay your hands. These you will have to sift through, find out which are authentic, which possibly are faked manuscripts, which present accurate accounts and which do not.

Difficulties immediately arise. The documents before you are not signed. Parts of some of the scrolls are missing, have been torn off and lost. Here is a manuscript with a lot of notations along the edges. Are these additions that should be included in the manuscript or are they just some owner's private notes meant for himself alone? Here is a valuable piece of parchment that has been written by some scribe who apparently was in a hurry. His letters were not always complete, he used many abbreviations, his own type of shorthand. What are those words he abbreviated? Some are clear, others are anything but obvious. What to do—guess at them or leave them as abbreviations?

EVEN WHEN YOU have done the best you can with the documents before you, you are still confronted with the most difficult problem of all, that of deciding which past writers have been most accurate in their accounts. Here is an author from Judea, here another from Israel. Both were probably prejudiced—north versus south. They differed in their accounts of the same battle. They disagreed on the value of a northern prophet. Each saw the same event from a different point of view. How are you to decide who was right?

You do your best. You pray for God's guidance. He does guide you. And from your work and the work of people like you there grows up a relatively standard set of documents. Other authorities agree with your selection. There are a few changes here and there, a few additions as better manuscripts are found, a few

deletions as errors are corrected. But through the years, longer than your lifetime, a certain group of books is generally accepted as the right selection. Eventually the church puts its official stamp of approval on the collection—probably at some great church gathering, a council or convention.

This series of books, letters and other writings has met the tests of scholarship and the needs of many generations. It is regarded as inspired by God. It is official. It is the “canon.” The books of

that collection are canonical books. Those that have been discarded are called “apocryphal.” They may be valuable. Their writers probably were honest men, possibly even inspired. But these other books have not met the tests quite so well. A collection of them is made and kept. This is the Apocrypha.

What we have sketched here is basically the way our Old Testament—the Hebrew Scriptures—came into being. By the time of Jesus the Old Testament, as we have it now, was accepted as official.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Divorce and marriage

QUESTION: A little more than a month ago I met a girl with whom I have now had several dates. She is a divorcee. She sought a divorce only after she had made a number of efforts at reconciliation and had met with repeated rebuffs. Her husband told her he loved his mother more than his wife. From all I can learn she is a very fine lady. She is 28 years old, while I am 31. If I should marry her would it be a Christian marriage?

REPLY: If the story is as simple as you have indicated, the lady is the victim of malicious desertion, and according to the New Testament and action of the United Lutheran Church she has just ground for divorce—and for remarriage after the lapse of a year.

Let me suggest, however, that you

ought to find out more about the reasons for this man's desertion. Are there traits of this lady, not mentioned, which may have contributed to the rift between husband and wife? It frequently happens that the qualities or practices of a marriage partner which helped bring about a first divorce operate to the same effect in any subsequent marriage. After a break-up divorced persons usually feel that the next time everything will be rosy. They are frequently disappointed—unless they search themselves and rid themselves of the causes of trouble which lie within them.

You have just got acquainted with this lady. And you have already deferred marriage for some time. Do not hurry into trouble.

Music

QUESTION: I was reared in a family where everyone loved music, though no one of us was a real good musician. Now my twelve-year-old son has shown decided musical talent. Roy has learned to play both piano and violin under capable teachers, but he is constantly arguing against lessons and practice. It doesn't

seem quite right to let him drop music since he does have ability, but I also wonder about the wisdom of using compulsion.

REPLY: Do you put Roy under pressure to play whenever you have guests? Do you talk about him to other people in his presence? Such attention may be distasteful to him. You may be satisfying your own pride at the expense of his embarrassment. Furthermore, children sometimes resent a type of training which is different from that of their friends. To a rather large extent youngsters want to be like others. It may also be that you are setting too-high standards for his achievement and that against them he feels a sense of failure or discouragement.

Forcing Roy to work on music may accomplish little more than an increased resentment—and perhaps other difficulties. It may be in order to set him free from the necessity of pursuing a special subject or line. For some time allow him to select his own interests even though they may not appeal to you—and encourage him. With such freedom he may come back to music of his own accord. He will progress better in any field of endeavor if he does it of his own volition rather than as something thrust upon him.

Spoiling

QUESTION: Robert, five years old, has gone through a siege of serious illness for several weeks. Of course, he was shown many kindnesses. Now it seems that he has become spoiled. As he gets into better condition he still wants the

same things done for him. He doesn't want to take on even the smallest responsibilities. It appears that he has enjoyed the ease and kindness he received and wants them to go on indefinitely. How can we explain that this is not possible?

REPLY: One need not be surprised that Bob wants favors to continue, undesirable as that may be. Even adults enjoy the care they receive in times of illness. But "spoiling" is not entirely a matter of what was done for a child in an emergency—it involves also the kind of treatment he received earlier when he was in good health. If during this illness you went to uncalled-for extremes of attention it will not be easy for you to get the boy back to normal living. And if you started the spoiling process long before the trouble came you have on your hands an even greater problem.

Appeal to Bob's pride in getting well as shown by the number of things he can do for himself. Praise him for the accomplishments. Perhaps you can tell him of things other children have done as they have recovered. If he is in a hospital he may be shown the achievements and progress of other children. Talk to him about plans for doing things as he becomes stronger, and when he gets home. Help him to think more in terms of the value of getting well instead of the ease and attention connected with illness. Having started this process, you will be in a position to help Bob to accept greater responsibility as he recovers than he had learned to accept in the days before his illness.

IT'S EASIER TO GET ULCERS from what's eating you than from what you eat.
—SENATOR ROBERT S. KERR

Sermonizing That Sings

Hinges of Destiny. By Ralph W. Loew. Muhlenberg Press. 173 pages. \$2.75.

Three words, which keep recurring in this book, sum up its spirit: creative, imaginative, adventurous. This volume of seventeen sermons by a dynamic young preacher projects the reader into fresh spiritual thinking and living. The title comes from an observation of Edwin Markham, "Choices are the hinges of destiny." These sermons handle helpfully some of the choices that confront us from day to day.

In the author's preaching there is that other dimension. Witness some of his sermon titles: "On Becoming What We Are," "The Eternity of a Little While," "On Taking the Dare," "Christians Plus," "On Finding Christ in Jesus." Witness also a sample sentence: "Obedience is the giving of one's total self as Christ's slave in the freedom of grace." There is more than surface meaning here. Such thoughts haunt one with second and third depth levels of meaning. The whole book is not only wonderfully readable but temptingly re-readable.

A wealth of illustrations from literature and life enrich these sermons. Each message is well organized with divisions marked by clear headings to help the reader along. Each sermon touches life at some important point, bringing fresh, strong thought to bear on the problem, lifting the reader to a challenging Christian viewpoint. Needless to say, all the messages are rooted in Scripture.

The author's style sings. He has that poetic gift. "No man can stand close to the Cross and allow life to be held still by the standards of respectability. He will be lured into the daring, into the imaginative, into the lovable freedom of the sons of God. He will be a Christian who has known the 'plus' of God's love until he has become Christian, plus." Here is truth set to music.

The worth of this first volume of Dr. Loew's sermons demands more to follow. Life becomes exciting through his messages. The gospel finds its true radiance. Our choices are pointed toward the creative, the imaginative, and the adventurous.

Pittsburgh, Pa. ROBERT W. STACKEL

Devotional Anthology

A Diary of Readings. By John Baillie. Scribner. 385 pages. \$2.50.

This is a devotional anthology, but not of the usual run of them! Anthologies are always a joy when you first pick them up. (I think I know, I have bought scores of them.) You are glad that somebody who knows what he is about has gathered together what he considers the best, the most beautiful, and the most valuable. Then it is only time and use that will show whether the book maintains its promise. The greater the anthologist's actual experience with the material and the greater his courage of personal choice, the less he merely reprints what is conventional and already in other anthologies, the less disappointing his selection is likely to be. The anthologist's task is the sifting of wisdom; so in the last analysis the value of a book of readings depends on the editor's wisdom and courage.

This reviewer has used this collection conscientiously and can testify that John Baillie is a profoundly competent and stimulating selector and director of devotions. His *Diary of Private Prayer* will remain a classic of continuing usefulness. This new collection of readings for every day of the year will be, we predict, a worthy companion to it. The *Diary of Private Prayer* is direct and personal and the user can make the prayers his own. This companion volume will serve rather as a preparation for prayer; it provides the material for meditation which should issue in prayer.

The Greeks had a saying about "worshiping the divine with other people's incense." Here is incense aplenty, fresh and fragrant, in hundreds of felicitous excerpts from saints, philosophers, theologians, and many

others who would never be called saints. There are the familiar names (but not the familiar, threadbare quotations): Augustine, Bernard, Francis, Fuller, Luther, Taylor, a Kempis, and Woolman. But the newer names, appearing sometimes quite unexpectedly, supply new stores of incense: Berdyaev, Bonhoeffer, Farmer, James, Kierkegaard, Niebuhr, Schweitzer, Temple, Tillich, Simone Weil. To change the metaphor—this is a feast! JOHN W. DOBERSTEIN
Philadelphia

The Fisher Family in a Book

This Is the Life. By Helen Chappell White. Doubleday. 254 pages. \$3.50.

In this collection of ten short stories, based on some of the most appealing dramas of the television series, "This Is the Life," the author has recreated the episodes in a different medium and has added to them something of the charm of her own personality as a writer. Carl and Anna Fisher, their three children, and Grampa all live for us again, and warm our hearts with new appreciation and new interest. Although they are ordinary, middle-class citizens, average enough to be regarded as universal in type, they are refreshingly individual because of their faith and philosophy.

Perhaps at first the reader may feel that the stories are too didactic and somewhat lacking in subtlety. Yet he is conscious of a growing absorption and a cumulative effect until the climax is reached in the final chapter. In the end, he is captivated by the Fisher family and their pattern of life—a pattern of life summed up by Grampa in these words: "Grampa felt, with humility, that it was a good pattern. Good in spite of many human errors and the need to seek forgiveness often, because running through it all like a bright scarlet thread, binding it together, giving it purpose and meaning and motive and a constant sense of the importance and zestfulness of living, was their love and their faith."

One lays down the volume, thankful that such a book is available for wholesome family reading.

CARROLL VOSS

Sioux City, Iowa

Freedom Is a Goal

Declaration of Freedom. By Elton Trueblood. Harper. 124 pages. \$1.50.

At the beginning of this book the reader may find himself restless with the feeling that the author is taking great pains to make the obvious plain. But as the work continues the reader is carried along by the content and is impressed with the earnestness of the author in holding to his theme. He buttresses his position with clear and stimulating points.

Dr. Trueblood believes there must be a showdown in the struggle between the people who embrace the free way of life and those who subscribe to materialistic determinism. Communism has made great gains in 37 years. Starting from nothing, it now controls one third of the human race. In a remarkable way it has acknowledged men's needs and urgent desires. It offers an appealing solution to the problems. However, communism's seeming success is the source of its weakness. By denying liberty, equality and dignity to the individual the basic core of man's life is being by-passed.

The "free world" is by no means perfect. Yet, by exploring the true meanings of freedom and by thinking of freedom as a goal rather than a ready-made inheritance, the people who benefit from democracy have a hope which is offered by no rival philosophy. A theistic faith is indispensable for the exercise of true freedom.

A realistic declaration of faith is both an intellectual and a practical task. By clarifying our world view and by demonstrating the ideas to which we are committed, we offer to those who do not embrace this view a promise of hope.

WILLIAM VAN HORN DAVIES

Harrisburg, Pa.

My Book of Prayer and Praise. By Grace Noll Crowell. Augsburg. 34 pages. \$1.

In attractive format, this little book contains 31 brief prayers written by Mrs. Crowell for children. Included are morning and evening prayers and graces for breakfast, lunch and dinner.

SYNOD CONVENTIONS

**Progress at home and abroad
enthuses delegates, visitors**

Iowa Synod

St. Luke's Church, Sioux City, May 16-18

By RAYMOND H. TIEMEYER

DELEGATES TO THE 101st annual synod convention approved a proposal by the board of directors of Carthage College to relocate the institution in northern Illinois. The resolution adopted allows for relocation if Carthage will provide facilities for 800 students and an indebtedness of not more than 20 per cent of total moving costs.

The college is supported by four synods of which Iowa was the first to take action on the proposal. (Adoption of the resolution has since been voted by the Illinois, Wartburg, and Northwest Synods.)

WITH A UNANIMOUS VOTE synod passed another resolution to participate in ULC's program of evangelism through coming years. Beginning in October, the program calls for extensive visitation and organization for evangelism throughout America.

An increase of \$1.45 per communing member raised synod's individual apportionment to \$12.45 for the coming year. The cost of the church's new evangelism program is carried in this increase.

At the Wednesday session a gift of appreciation was presented to Synod President and Mrs. Alfred J. Beil. The gift will be used by the Beils on a trip to Japan, on which they left shortly after the convention.

Two men were ordained by synod: Harvey J. Sindahl, Jr., graduate of Chicago Seminary, and Sedoris McCartney, Gettysburg Seminary graduate. Pastor Sindahl has been called to Wellington, Kansas. Pastor McCartney, who taught in Japan for three years before returning to complete seminary training, has been called by the Foreign Missions Board to Japan.

ELECTED WERE the following men: Pastor

Ralph E. Eckard of Newton, vice president; Pastor Raymond H. Tiemeyer, Sioux City, secretary; Mr. John Berger, Cedar Rapids, treasurer; and Pastor Maurice E. Leshner of Clinton, statistician. President Beil, Des Moines, is serving a five-year term.

Dr. Wynne C. Boliek of Greenville, S. C., ULC executive board member, reported on ULCA activities at the convention.

Northwest Synod

First English Church, Billings, Mont.,

May 24-26

By ROBERT A. BARTELS

IN A WESTERN SETTING described by Dr. G. Elson Ruff as "the most colorful I have ever seen" the synod's 65th convention opened in Montana. Sessions were unique in several ways. It was the first time pastors and delegates had journeyed into Montana to act on the work of their church. It was the first time so many new congregations were admitted into the synod.

Six mission churches, largest number to be organized on Northwest's territory in any one year, were received. They were Cross of Glory in Pinewood, Minn.; Good Shepherd in LaCrosse, Wis.; St. Stephen's in Sunrise Park, Minn.; Good Shepherd in Spring Park, Minn.; Faith in Walworth, Wis.; and Holy Trinity in West Allis, Wis. Together their confirmed memberships totaled around 1,700 people. A new step was also taken when authorization was given to the executive committee to engage a full-time fund counselor to serve congregations in dealing with financial problems and in fund raising.

DR. WILLIAM H. GABLE, who for eighteen years served in Montana as missionary at the Rocky Boy Indian Mission, was honored on his 50th anniversary in the ministry. Pastors and the Alumni Association of Northwestern Seminary presented him with a purse and the Western Conference gave him a "50 years in the ministry" pin.

Walter O. Helwig, president of the Lutheran Laymen's Movement, was re-elected



The Rev. George Overdier presents gift on behalf of Northwest Synod pastors to Dr. and Mrs. William H. Gable on 50th ordination anniversary.

to a three-year term as synodical treasurer.

Dr. Ruff represented the ULCA and presented the work of the church, its boards and agencies. He spoke highly of the quality of leadership which the ULCA now enjoys. Pastors, delegates and guests jammed into convention quarters to hear him bring the reports.

ACTION ON AMENDMENTS to the ULCA constitution was deferred until the 1956 convention. Resolutions governing the ministerial roll and the extension of calls were adopted to bring the synod's policies in these matters into agreement with the action taken by the Toronto convention. Authority was given to the board of Carthage College to proceed with the relocation of Carthage in northern Illinois under the terms which the college board itself had adopted. The Northwest Synod participates in the support of Carthage along with the Illinois, Iowa, and Wartburg synods.

A larger slice (59.2 per cent, representing a slight increase over 1954 general benevolence) goes to the ULCA out of the synod's \$740,000 budget for 1955.

Stewardship and evangelism will receive new impetus in 1956-57. The ULC stewardship office's sector plan will be put into operation in 1956, and the evangelism mission program adopted by the Toronto convention will be used in 1957.

ORDINATION OF SIXTEEN young men was authorized, but only six were ordained dur-

ing the convention. Distance and travel expenses involved for families of the candidates necessitated the rest being ordained at services later in Minneapolis and Milwaukee or when calls have been received and accepted. Long-awaited good news came when it was learned that steps had been taken for additions to the faculty of Northwestern Seminary. To increase the flow of young men entering the ministry another "Sons for the Ministry" appeal was authorized for 1956.

Ohio Synod

St. Paul's, Newark, May 16-19

By E. RUDOLPH WALBORN

THE ANNUAL synodical convention started a half-day earlier than usual, in order to spend a full day perfecting constitutional amendments which had been proposed in previous years, to study reorganization of synodical offices, and to vote for new boards.

Synod has converted an old committee on Christian Education and Youth Work into a Board of Christian Education, and a committee on Stewardship and Beneficence into a Board of Stewardship and Congregational Life. Changes also provided for election of Executive Board members by the convention rather than by the conferences. The only board left untouched was the Board of Home Missions and Church Ex-

tension, which will now be called the Board of Home Missions.

Synod was determined to spread authority for its program: 32 congregations were represented by the 35 members elected to the four boards. In a total of 115 board memberships to which synod elects, 64 of the 287 congregations are now represented.

INVOLVED IN THE reorganization was the naming of three full-time staff members, to be called directors. In the future these men will be elected to five-year terms, but present workers were elected for staggered terms. Missionary Superintendent Albert H. Buhl became Director of Home Missions for a five-year term; Pastor Richard W. Powell became Director of Christian Education for a four-year term. The new Board of Stewardship and Congregational Life will join with the Executive Board to name a new officer, a Director of Stewardship and Congregational Life, for a three-year period. This post can be filled by a layman.

Without opposition—almost without any questions being raised—the convention ratified each of the proposed changes in the ULCA constitution.

Pastor Clifton Weihe of the ULCA Social Missions Board outlined the coming evangelism mission. Dr. E. E. Flack is chairman of the synod committee. Dr. Alvin E. Bell, pastor emeritus of Glenwood

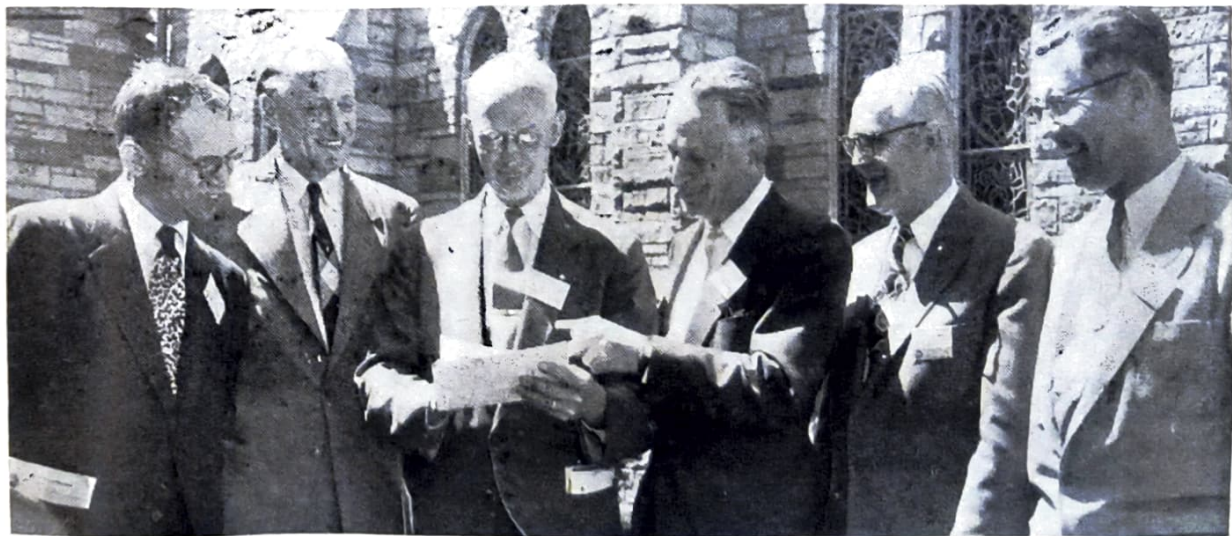
Church, Toledo, was convention chaplain.

ULCA PRESIDENT Franklin Clark Fry, a member of the synod, addressed the dinner attended by 520 people which crowded the largest dining room in Newark on "Four Paradoxes of Lutheranism." At the dinner, Synod President George W. Miley presented a testimonial to Drs. Franklin E. Strobel and Legrande W. Sifferd, each of whom has completed 50 years in the ministry. Eight others of synod's 18 fifty-year men were recognized, as was Miss Anna Merz, who retires this month after having served as office secretary for twenty years.

Fourteen men were ordained and heard Dr. Fred C. Wiegman of Trinity Church, Akron, preach. Ordination of two others took place on May 29. Of the sixteen, two will become mission developers in Ohio and three in other synods. Eight will serve Ohio congregations; three will serve in other synods.

The new pastors are John E. Berger, Loyal E. Bishop, Alfred R. Buehner, Richard G. Eisemann, John D. Fletcher, Howard C. Hahn, Jr., Theodore Horner, George A. Kingston, Jr., Charles O. Lieser, Carleton E. Pilsecker, Kenneth H. Sauer, Frank L. Starkey, George F. Shaffer, Samuel Shigeru Ujiie, Andrew P. Gresko, and Albert E. Myers.

President Dwight F. Putman of the Cen-



HEADS OF OHIO SOCIAL MISSION AGENCIES MEET AT SYNOD

Pastor William Kibler, Dr. F. W. Heins, Mr. George Westby, Pastor Russell Bussabarger, Pastor C. E. Moore and Pastor M. G. Moore discuss their common problems at Newark

tral Pennsylvania Synod represented the ULCA. When the work of the committees, boards, agencies, institutions and of the ULCA had all been reported, the convention adopted a 1956 budget that is less than \$11,000 short of a million dollars. Representing an 18 per cent increase over this year, the new budget will give Wittenberg College \$93,500 and Hamma Divinity School \$27,500—a 10 per cent increase for each. Of the total, 55.4 per cent will go to the ULCA.

ONLY EXTENDED discussion came on the new practice of charging tuition at Hamma, beginning with the 1955-56 term. Although the new policy was announced two years

ago, some pastors still expressed themselves as unhappy about it.

Three congregations were added to the 287. Good Shepherd, Lorain, and Christ, Cuyahoga Falls, are new missions. St. James', Jewett, was transferred from the Pittsburgh Synod.

Elections included a sixth term for the secretary of synod, Dr. E. Rudolph Walborn.

Attendance included 415 delegates, 30 more than ever before. Future conventions will have 66 more lay delegates eligible, through a constitutional change providing for congregational rather than parish representation. Among this year's 155 lay delegates were 27 women.

Pittsburgh Synod

Thiel College, Greenville, Pa.,

May 30-June 2

By LUTHER E. FACKLER

THE HOSPITALITY of Thiel College marked synod's 113th convention. For the first time the college was able to care for the entire convention. The delegates were housed in the dormitories; the sessions of business were held in Rissell Gymnasium; and the Holy Communion and Ordination services were conducted in Holy Trinity Church. Following each of the evening sessions the college arranged a fellowship hour in the dining room. Many pastors remarked, "This is the first convention I've attended where there was so much fellowship. It's been wonderful."

Constitutional changes have been proposed whereby all future conventions will be held at the college.

By unanimous consent the delegates received the report of the Board of Trustees of Thiel College which included recommendations that the synod approve a development and expansion program beginning in fall, 1955, with an appeal for at least \$750,000 and that a convocation in October launch the program.

A SPECIAL COMMITTEE is to be appointed as the result of a conference memorial to study and bring into the next convention calling of a full-time secretary for youth work and parish education.

For the past two years the synod treasurer has handled more than \$1 million. The 1956 budget, including Lutheran World Action, is just short of the million—\$988,588 or \$14.25 per communing member. In the past five years there has been a steady growth in giving from \$33.68 per confirmed member in 1950 to \$43.43 in 1954. The "Sector Plan for Stewardship" was adopted by the synod.

Synod welcomed four new congregations—Hope Church, Dawson Ridge, Beaver; Christ Church, Westview; Good Shepherd Church, Monroeville; and Our Saviour Church, Kearsage. Several other fields will be surveyed and congregations organized during the summer and early fall. The Home Mission Advance Appeal of \$225,000, nearly paid in full, is already at work aiding congregations get their building plants underway.

DR. OSCAR CARLSON of Baltimore represented the ULCA. He paid tribute to the newly appointed director of the continent-wide evangelism program, Dr. R. W. Stackel, member of the Pittsburgh Synod. Dr. Edwin

Moll, LWF director in the Near East, presented three addresses on Lutheran World Action.

Synodical endorsement was given a statement of principles prepared by the ULCA Board of Social Missions, together with the recommendation that each congregation patiently teach its members that all men are one in Christ and that they work toward reaching across all lines of segregation to share the good news of Christ with all men. The amendments to the ULCA Constitution proposed at Toronto were all adopted.

Dr. G. Lawrence Himmelman was almost unanimously re-elected as president of the synod for a five-year term. This was the only election necessary.

Wartburg Synod

Immanuel Church, Lake Geneva, Wis.,

May 24-26

By ARNOLD H. KAITSCHUK

"GOD HAS HIS disciples everywhere. God will have his witnesses in the Communist countries," said Pastor Christian Berg in an address on conditions in the East Zone of Germany at the banquet held in connection with Wartburg Synod's 80th convention.

"Stewardship means to place God first in the whole of life. Our purpose in the Lutheran Laymen's Movement is to develop among lay people a life dedicated to Christian stewardship." So said Dr. Otto K. Jensen, ULCA representative, at a breakfast for pastors and lay delegates. Only 22 had been expected to attend the breakfast, an innovation on the synod program, but 66 turned out!

One congregation was received by transfer from the Wisconsin Synod. Lay delegate Olesen, representing Trinity Church, Pell Lake, Wis., got a hearty welcome from delegates. Trinity had 29 communing members at the beginning of this year when Pastor Joseph Huntley began serving them, but their communing membership had grown to 58 by the time they were received into synod.

THREE YOUNG MEN, ordained previously in their home congregations, were received into the synod. Pastor Ed Hammer will be associate pastor at Unity Church, Milwaukee; Pastor Kenwood Engel will be at Lyons and Pell Lake, Wis.; and Pastor Earl Meissner at St. Paul's, Guttenberg, Ia.

All officers were re-elected: Dr. R. R. Belter, president; the Rev. E. R. Morack, vice president; the Rev. W. W. Roth, secretary; the Rev. Robert L. Boulton, treasurer; and Dr. J. A. Goeken, statistician.

GRANTING THE TRUSTEES of Carthage College the right to "try to move the college" evoked much discussion. It was finally decided to grant the Wartburg Synod members of the Board of Trustees this permission.

Amendments to the ULCA constitution proposed by the Toronto convention were all adopted, with the exception of those pertaining to Article XI, concerning the powers of the Executive Board. Clarification of the changes in Article XI was desired and it was voted to postpone decision.

Proposed budget for 1956 was raised from \$12 to \$13 per communing member. After retaining \$24,000 for the synod's work, the remainder will be divided 60 per cent for the ULCA and 40 per cent for the institutions and other work of synod. The budget totals \$196,989 of which \$103,793 represents ULCA apportionment.

DR. JENSEN was the first layman to represent the ULCA at a Wartburg Synod convention.

In other actions, the synod decided to support a campaign by the Social Mission Society of Illinois to raise the balance necessary for a home for aging and infirm. About \$250,000 will be needed from the Illinois and Wartburg synods in addition to the \$100,000 already raised . . . Pastors E. Ray Morack, Andrew B. Swasko and William W. Roth were appointed a special committee on evangelism to guide synod's part in the national emphasis in 1956-57 . . . A part-time stewardship and evangelism secretary will be called by the synod to assist the president in encouraging congregations to move forward in these areas of activity.

THE NEWS IN THE CHURCHES

CENTRAL STATES

New Church Building is Dedicated in Wayne, Nebraska

By PAUL C. WIEGMAN

OMAHA—May 8 marked an important event in the life of St. Paul's Church of Wayne, Neb.—the dedication of its new \$170,000 church building. Synod President Clemens H. Zeidler preached at the dedication service.

St. Paul's is the oldest congregation in Wayne, with over 700 baptized members. Its pastor is the Rev. Wilbur G. Volker.

The new building seats 360 in the nave, with narthex and coat room designed for overflow seating. The balcony accommodates a large choir and pipe organ. A social room, stage, dressing room and kitchen are located in the basement.

The educational wing contains classrooms, lounge, nursery, chapel, church office and pastor's study. A low tower houses electronic bells and is surmounted by a copper steeple and gold leaf cross which is illuminated by night. Stained glass windows symbolize the parable and miracles of Christ, Holy Trinity and means of grace, the liturgical church year and Christian music and worship.

TWO BROTHERS were ordained at the same service in their home church on May 22. The brothers are George Vincent Nelson, graduated from Maywood Seminary, and John Robert Nelson, of Central Seminary. The service was conducted by Synod President Zeidler and Secretary Alfred W. Young

in St. John's Church, Salina, Kan. They became the fifth and sixth sons of the congregation to enter the ministry.

The elder brother served two years in the armed forces, thus completing his studies at the same time as the younger brother.

The mother of the two pastors, Mrs. George Nelson, is St. John's secretary.

The Rev. Vincent Nelson will serve as associate pastor of St. Paul's in Wichita, Kan., and the Rev. John Nelson will be commissioned as foreign missionary to serve in Malaya.

The first ordination service in the history of Christ Church, Wisner, Neb., was held May 29 when Edward W. Amend was ordained by Dr. Zeidler.

Vacation Bible school at Salem, Ponca, Neb., hit an all-time high with an enrollment of 119 for the two weeks, May 16-27.



AN ORCHID was presented to Mrs. Harriet Hoke on Palm Sunday to honor the only surviving charter member of St. Paul's Church, Spring Grove, Pa. St. Paul's is celebrating its 75th anniversary this year. Mrs. Hoke, widow of a Spring Grove physician, has been a member of the church for all of its 75 years. Presentation was made by Church Council Secretary J. M. Swartz as Pastor R. C. Robinson looked on.

CAPTAINS	ORIGINAL	TODAY	TOTAL
H. BRUNN	30	825	9325
W. SPA	15		6025
K. TISC	10		8800
E. TRIN	1000		4800
A. R.	10005		21980

CAPTAINS	ORIGINAL	TODAY	TOTAL
H. BURROWS	5000	20450	520450
N. JENNE	1250	100	
L. SCHNIDT		300	
C. ANDERSON		20	
E. TOTTEN		15	

CAPTAINS	ORIGINAL	TODAY	TOTAL
H. BURROWS	44442	3675	48117
N. JENNE	1000		27940
L. SCHNIDT	1000		27940
C. ANDERSON	1000		27940
E. TOTTEN	1000		27940

FINAL TALLY: When all the figures were chalked up on the big board for Cudahy Church's building fund canvass, the Wisconsin congregation had overshot its \$100,000 goal by 12 per cent. Pastor Walter E. Koepf (right foreground) is shown with campaign chairmen at "victory dinner."

EVANGELISM paid at Salem Church, Dakota City, Neb., when several families were received on June 5 as a result of the work of visitation teams. Commented Pastor Carl I. Empson: "Our evangelists have done a good job and enjoyed it, but there is still much to be done in our community."

Payment of a \$500 note brought Kent Memorial, Sunrise Beach, Mo., a step forward in its debt retirement fund. According to Pastor Raymond E. Johnson, \$8,500 remain to be collected to make the church building debt free.

Contact man in this area for Camp Luthahoma is the Rev. L. H. DeFreese, First Lutheran Church, 1300 North Robinson, Oklahoma City.

Choir robes no longer used by Trinity Church, Lawrence, Kan., were sent to an American Lutheran Church mission in Texas last month. Wrote Pastor Clarence C. Ehlers of Grace Church, Abilene: "In a mission congregation, it means a lot to receive gifts like these. Our junior choir is making good use of them."

High school graduates were honored at

Trinity May 22. The young students attended church in caps and gowns and sat in reserved pews.

MARYLAND

Juveniles Put on Probation, Must Attend Church Schools

By WILSON P. ARD

HAGERSTOWN—Four 15- and 16-year-old boys who stole \$1,400 in cash and goods from Hagerstown churches, homes and business establishments will have to be on their best behavior and must attend church if they want to avoid serving three years in penal institutions, a Juvenile Court judge ruled last month.

Judge Evan Crossley gave them suspended three-year terms in the House of Correction and laid down a set of rules by which they must live. Their parents, and ultimately the boys themselves, must pay for the goods and replace the stolen money. (Coin boxes were taken from the tract racks in Trinity

MARYLAND . . .

Church.) They must attend school, Sunday school and church regularly and their behavior must be good; must attend a citizenship training course; must violate no laws including traffic regulations; must maintain reasonable hours at home and obey their parents; taverns and bowling alleys are permanently out of bounds.

A full-scale battle against juvenile delinquency has been launched by the Washington County Grand Jurors Association. Judge D. Kenneth McLaughlin has proposed the establishment of a farm or institution for the rehabilitation of delinquents. Prison sentences for young people only serve to speed up their training in a life of crime, he said. "The juvenile crime rate in this country is shocking in comparison to what it used to be," declared the judge. "Very few of the offenders today are over 20 years of age."

"We pinpoint places where we can establish airfields, military bases and places that we can blow to bits; we need a Pentagon to pinpoint places that we can win by kindness—a Pentagon to plan an invasion of helpfulness," declared Dr. William R. Barnhart, head of the department of religion and philosophy, Hood College, Frederick, as he addressed a service club group.

"If we can increase the caliber of our men and decrease the caliber of our guns we can attain peace. We can either get on fire with hate and produce a nuclear hell-fire on earth, or we can get on fire with the Holy Spirit and the love of God and strive to build his kingdom here on earth."

Confirmands came to the chancel rail of Trinity Church, Taneytown. The parents stood back of them, and when the pastor laid his hand upon the head of the confirmand to pronounce the blessing, the parents also placed their hands upon the

ALTAR WINDOW was dedicated in Grace Church, Casper, Wyo., Feb. 27. Other windows in growing Rocky Mountains church will be replaced by stained glass at future date. Pastor is the Rev. Theodore F. Moehring.

head of their child. God, the home, the church, and youth united that day.

Pastor Raymond C. Myers resigned the Woodsboro parish and has accepted a call to Epiphany Church, Baltimore.

Luther Leaguers of synod joined in a week-end retreat at Camp Nawakwa with Pastor L. David Bollinger, Baltimore Inner Mission Society, as chaplain.

Hagerstown branch of Goodwill Industries, Inc., has started operations with a board of directors composed of prominent businessmen and pastors. A \$20,000 fund needed for the first year has been donated by local citizens.

The Western Conference Sunday School Association met in Trinity Church, Taneytown. Guiding the discussion on "Teachers teaching in a teaching Church" was the Rev. Harner Middleswarth, associate secretary of the ULC Board of Parish Education. Panel members were Dr. Margaret B. Ballard and synodical Director of Christian Education Howard F. Reisz with Pastor Frank W. Klos, Jr., Martinsburg, W. Va., as moderator.

Officers elected: president, Earl E.



Manges, Cumberland; vice president, Tobias E. Zimmerman, Frederick; recording secretary, Mrs. Roy B. Kiser, Detour; treasurer, Mrs. Eugene Lare, Rocky Ridge; statistical secretary, Miss Sally Marker, Myersville.

Should a pastor's wife hold office in any church organization? Should she engage in part or full-time employment outside the home? These were some of the questions discussed by laymen and pastors at the retreat for pastors' wives at Gettysburg Seminary. No unanimous decision was reached.

Miss Bonnie L. Hall, graduate of Cornell University and Gettysburg Seminary, began work as parish worker in Trinity Church, Hagerstown, June 1.

Receipts for Lutheran World Action in the Maryland Synod as of May 6 totaled \$24,028, or 36.7 per cent of the \$65,384 goal. Eighteen congregations have reached or exceeded their quotas.

ULC secretary, Dr. F. Eppling Reinartz, preached at the 100th anniversary of Trinity Church, Reisterstown, June 19. Pastor is W. Harold Redcay. Also participating were Dr. M. R. Hamsher, Synod President J. Frank Fife and Youth Work Director Howard F. Reisz.

St. John's Church, Salem parish, Westminster, Pastor W. R. Brenneman, rededicated the renovated church June 19. Total cost of improvements during the past five years was \$104,000.

Vacation church school workshops held in six centers of synod in May served 347 leaders representing 52 congregations. Western Conference councilmen's meetings are scheduled for Manchester, Oct. 25; Frederick, Oct. 26; Waynesboro, Oct. 27; Frostburg, Oct. 28.

"OPERATION MILKBOTTLE" (see cover picture) has been a project of youngsters in Hillside Co-operative Nursery School, Trinity Church, Hagerstown, ever since four abandoned baby rabbits were brought to the school by one of the children. The bunnies are thriving on a diet of milk proffered in doll-sized bottles by the four-year-old nursery pupils. The rabbits never had it so good!



CONFIRMATION IN HAWAII: As in most of the other ULC churches, confirmands walked up to the altar at Lihue Church, Kauai, on Palm Sunday to be received as full-fledged members of congregation. Pastor is Rev. Thomas Allport.

MINNESOTA

Catholic Opposition Bars Commencement Service

By PAUL LUTHER WETZLER

MINNEAPOLIS—In Beardsley, Minn., the school board canceled commencement exercises because Roman Catholics would be forbidden to attend if prayers were offered. Instead of the commencement, nine Catholics and six Protestants received their diplomas at a brief assembly. No prayers.

The controversy has left the 500-person community "very much divided." Father Egan had been asked to offer the prayers but declined. Pastor Krueger (Missouri Synod), next name drawn, was then invited and agreed to offer the prayers.

But Father Egan objected. In a letter to the school board, he stated, "Catholics be-



CORNERSTONE for \$150,000 Prince of Peace Church was laid in St. Louis Park, Minneapolis suburb, on May 15. Congregation, organized in 1949, now has 400 confirmed, 800 baptized members. New church will seat 350. Picture shows Northwest Synod President Paul E. Bishop (with trowel) and the Rev. George Lundquist, pastor of Prince of Peace Church.

later appeared in the Minneapolis paper and, for the time being, at least, the situation eased.

MINNESOTA . . .

lieve that the Catholic Church is the one true church established by Jesus Christ; we believe that all other churches are false. Catholics are not permitted to participate in the religious service of a false church; we may not offer a prayer that contains a sentiment contrary to our belief.

"An invocation-benediction easily becomes a sermon; occasionally it becomes a religious service. Catholics do not deem it wise to become a captive audience at a program which may go contrary to their religious convictions.

"What assurance can you give the Catholics that the proposed invocation-benediction at the graduation exercises will not become, in the hands of a non-Catholic clergyman, a religious service which does violence to the Catholic conscience? We do not wish to gamble in such sacred and serious matters . . .

"Are you prepared to face a wave of bitter religious strife that may flood Beardsley as a result of your resolution? It is your decision, not ours. We will work and hope and pray that no narrow bigotry may disturb the religious harmony that has prevailed in Beardsley."

IN MINNEAPOLIS, the Rev. Morris Robinson, Presbyterian, preached to the Southwest High graduating class, but not to the satisfaction of a score or more Roman Catholics who protested that, among other things, the minister had declared the resurrection a mere myth. The full text of the sermon

In Robbinsdale, a church group is taking court action to force officials of the Minneapolis suburb to grant it a building permit. "The argument that the church would result in a traffic hazard is fictitious, sham and untrue." The city officials acted "capriciously and arbitrarily without any justification."

South on Lyndale Avenue another suit may be in the offing. The town council is arguing against a permit to build a church for the reason that much tax money would be lost to the suburb since the property is so valuable.

On June 26 at Tabor Dr. William Henry Gable, missionary among fishermen and lumberjacks and among the Indians at Rocky Boy, Mont., celebrates the 50th anniversary of his ordination. The sermon will be preached by the president of the Northwest Synod, Dr. Paul Bishop.

FORTY-EIGHT BOYS attended a retreat for those from conference churches who give promise of being "ministerial timber." When the "papers" were handed in at the close of the two days, three were sure they didn't want to be ministers, eight were sure they did and 37 said they would think it over.

During the session, Pastor William S. Dion, who was leading the discussion, said that some fellows think a bolt of lightning must strike before they feel the call. In the midst of the discussion lightning struck nearby and thunder crashed. Said the leader calmly: "O.K., fellows! Sign right here!"

The Women's Auxiliary of Northwestern Seminary held its meeting at Holy Trinity, Minneapolis, May 10.

PEOPLE IN THE NEWS



NAMED as one of four Virginians to the policy-making general board of the National Council of Churches for 1955-57 was Charles K. Woltz, law professor of the University of Virginia and member of St. Mark's Church, Charlottesville, Va. Mr. Woltz is a member of the executive council of the Virginia Synod and served as secretary on the Commission of Organizational Structure of the United Lutheran Church in America.

HONORARY DEGREE of Doctor of Divinity was awarded to Pastor Harland Dimm Fague of St. Stephen's Church, Lancaster, Pa., by his alma mater, Susque-



hanna University in Selinsgrove, Pa. Both Pastor Fague's wife and daughter graduated from the same institution. Daughter Marianna is now a missionary in British Guiana.



BUSY CHURCH-WOMAN is Mrs. Charles A. Campbell of Teaneck, N. J., who this month left the presidency of the United Church Women of New Jersey after having led the organization, in which 1,200 churches are represented, for four years. Mrs. Campbell, a member of St. Paul's Church, Teaneck, N. J., expects to continue being active in church work in the future.

MINNESOTA . . .

The Rev. R. Bertram Reed of Central Church, Seattle, Wash., became pastor of Mt. Carmel, Minneapolis, June 5.

Lutheran ministers of Minneapolis were guests of the Lutheran Brotherhood on June 6 to organize a Minneapolis Lutheran Council of Churches. It has been felt that organized local assistance will be needed in view of the meeting of the Lutheran World Federation in Minneapolis in 1957. Invitations to pastors went out over signatures of Lutheran leaders in the area.

The Rev. Kenneth Nerenz was installed June 5 as associate pastor of Richfield Church. Prof. William Cooper and the Rev. W. W. Williams delivered the charges. Seminarians called to Minnesota churches

are: Dewaine Kolbo to Spring Park, and Robert Jacobson to Atonement, Bloomington. The Rev. Skuli Sigurgeirson was installed as pastor of St. John's, Duluth, April 24 by Dr. W. P. Christy. St. John's, Minneapolis, celebrated the 20th anniversary of Mrs. Byron Smith's leadership of choirs on June 12.

A nine-member committee was set up at the close of a conference at the University of Minnesota to study the place of religion in the curriculum of the state university. The committee, consisting mainly of professors of Midwest universities, will consider proposals for establishment of workshops in religious education and for inclusion of courses in religion as a regular part of the university curriculum.

Camp Plans Hold Spotlight In Pacific Southwest Synod

By HOWARD L. LOGAN

LOS ANGELES—Camping for all ages was uppermost in the minds of ULC Lutherans in June throughout the Pacific Southwest Synod. The Southern Conference launched an \$80,000 drive for capital funds for a new camp at Oak Glen, Calif. Synod President C. V. Tambert kicked off the drive in an address to the workers at First Church, Glendale, on June 12, broadcast over a local radio station, in which he called for successful completion of this first step in the erection of the new camp.

In the Northern Conference ULC churches were raising funds for the National

Lutheran Council's Mt. Cross Bible Camp near Santa Cruz. Youth camps in the Arizona and Hawaii Conferences and in the Fresno area are in the planning stages.

MORE THAN 100 NLC congregations will participate in the Preaching-Teaching-Reaching Mission in the greater Los Angeles area beginning Oct. 30. The central committee is meeting regularly each month and has divided the area into five divisions. Over 500 representatives attended the first instruction meeting recently.

The Southern Conference Brotherhood conducted its retreat at Camp Yoliwja under the direction of Bob Brammer, Altadena layman. The book of devotions of the ULCA convention chaplain, Dr. Robert D. Hershey, was used.

VILLAGE CHURCH of Westwood, Los Angeles, Dr. A. J. Soldan pastor, gained prominence during June as one of its lay-

WELFARE

LUTHERAN SERVICE SOCIETY of Western Pennsylvania is extending the activities of its industrial division. A newly purchased building in South Pittsburgh will be remodeled to include industry space, offices, a retail store, chapel, and living facilities. Plans have also been made to increase the division staff, managed by Henry Hesse. Last year the division supplied 346 men with shelter, food, and jobs.

AT THE ANNUAL MEETING of Lutheran Welfare Service of Ohio, special recognition was given Miss Bertha Melcher, secretary to chaplains, for her 22 years of service. The agency also noted that Negro children were placed in adoptive homes for the first time.

The recently completed James Oosterling swimming pool at Camp Jolly Acres, Harford county, Md., was dedicated June 5. Founded in 1923, the camp has occupied four sites in Maryland and now has a staff of 84, directed by the Rev. Ross Highberger. The current camping session is the first that will integrate children of all races.

THE NATIONAL Lutheran Home for Aged, Washington, D. C., observed its sixtieth

anniversary June 15. With the completion of an enlargement program, the Home now has 220 residents and full equipment for meeting their needs.

The Lutheran Home Finding Society of Illinois this year observes its golden anniversary. Throughout the past 50 years the agency has cared for more than four thousand children by placing them in boarding or adoptive homes.

THE REV. CARROLL S. KLUG, pastor of Reformation Church, Baltimore, was recently named to the Board of the Lutheran Inner Mission Society of Baltimore. The Rev. William L. Clewell has joined the staff of the society as hospital chaplain.

RENOVATION PLANS have been made at the Lutheran Home at Topton, Pa. (orphans and aged), to convert a newly acquired mansion into a residence for about 37 aged persons.

PLANS HAVE BEEN MADE to introduce a limited family service program into the activities of Associated Lutheran Welfare, Seattle, Wash. The new service is expected to be made available in the fall under the direction of Fred Hanneman.

TELEVISION CAMERAS will focus on Miss Erna Suttman, a member of Erloeser Church, Philadelphia, on June 22 at 2:30 P.M., when she appears on the "At Home With Mary Dorr" show over WFIL-TV in Philadelphia. Miss Suttman came to this country in 1949 as a displaced person from Lithuania. A skillful embroiderer, she will demonstrate to TV viewers techniques needed in making paraments produced by the Ecclesiastical Arts Department of the United Lutheran Publication House.

men, Paul Narveson, had his proposed newspaper ads for use by congregations accepted by the ULC Office of Press, Radio and Television. During June, Dr. Soldan baptized tennis star Jack Kramer's four sons and golf champion Bud Holscher's daughter.

The first Lutheran hospital in the West for handicapped children got off to a good start at Terra Bella, Calif., near Watsonville when Good Shepherd Lutheran Home's first unit to house 36 handicapped children was begun. The home, started by the Lutheran Church—Missouri Synod, is being heralded by all groups because of its uniqueness.

THREE MISSION developers are scheduled to arrive in synod this month. Howell Foster, graduate of Gettysburg Seminary, will develop a new field at Buena Park near Knotts Berry Farm. Philip Snobeck, graduate of Chicago Seminary, will begin work at Sunland. Former Navy Chaplain James R. Spaid will start work at Monterey. Miss Vera Karrow and Mr. and Mrs. Ackerman will survey 15 fields during the summer.

AMONG THE CHURCHES: Grace Church, Richmond, held a baccalaureate service for high school graduates of the congregation . . . Good Shepherd Church, Concord, installed the Rev. Edward A. Sheldon as pastor . . . First English Church day school graduated its largest sixth-grade class of 15 pupils. Only limited facilities prevent the school from extending to at least eight grades. Over 100 are enrolled . . . St. Mark's, Los Angeles, installed its first parish worker, Miss Olga Hamilton, who will assist Pastor H. A. Anspach in the interracial ministry.



AMONG THE PASTORS: Kenneth E. Linton has resigned as pastor of the Redding-Central Valley parish to accept a call to St. Mark's, San Fernando . . . Richard C. Arthur has resigned as pastor of Mt. Zion, Yreka, to study in Europe . . . Seminarian Charles Anderson from Pacific Lutheran Seminary has been called to Mt. Zion and will be ordained at Grace Church, Richmond . . . Dr. J. Emory Ackerman of Midland College has accepted a call to Christ Church, Downey . . . Vlad P. Benko has been named president of the NLC pastors' association in the San Diego area . . . Ross F. Hidy has resigned, effective Oct. 1, at St. Michael's, Berkeley, to become Western Regional Director of Evangelism.

Two preliminary meetings of representatives of National Lutheran Council churches to discuss plans for a Lutheran college for California have been held recently at the invitation of the California District of the Evangelical Lutheran Church.

Congregations involved in fund campaigns for erection of new facilities include Bethlehem Church, Sanger; Our Saviour's Church, Alhambra; Faith Church, Long Beach; Faith Church, Yuma, Ariz.; St. Paul's Church, Monterey Park.

Bethlehem Church Spire Destroyed by Lightning

By HENRY W. SNYDER, JR.

ALLENTOWN—The 30-foot wooden spire of historic Salem Church, Bethlehem, was struck by lightning the week before Pentecost and toppled into the street 45 minutes after it was set afire. This is the fifth time within fifty years that lightning has struck in the same place. Little damage was done to the church interior. The congregation has made no decision yet about rebuilding the spire.

Serious fire damage at St. John's Church, Nazareth, was averted by the quick action of Pastor Harvey C. Snyder, June 4. Prompt discovery of the fire by a florist decorating the altar for Sunday service, and buckets of water poured on by the pastor, limited the damage to several hundred dollars.

"YOU CAN HELP to make the next 50 years more wonderful than the last," Dr. Frank Laubach told graduating seniors of the Perkiomen School, in Pennsburg June 5. But "you must make the basic decision of life: to live to help the world or to live to get as much out of the world as you can." The pioneer literary expert and missionary educator returned to Perkiomen to celebrate the 50th anniversary of his own graduation there in 1905.

ST. TIMOTHY'S CHURCH, Allentown, has bought an unfinished one-story-and-basement stucco building as a temporary place of worship. Present accommodations in the basement of St. Timothy's parsonage are inadequate for this growing mission of 174 confirmed members. The congregation owns another tract of land which will become the site of its permanent church as soon as adequate building funds are raised.

St. John's Church, Slatington, burned the \$13,000 mortgage on its new parish house May 22. Pastor Earl R. Kreidler was assisted in the service by a former pastor, Dr. Corson C. Snyder.

The 214-year-old congregation of Jeru-

salem Union Church, Western Salisbury, will enlarge its 136-year-old building this summer, by adding a \$110,000 Sunday school wing. The building was erected in 1819 at a cost of \$4,908. A steeple and a vestibule were added in 1884. The companion congregation in the Cetronia-Western Salisbury parish, Cedar Church, Cetronia, observed its 100th anniversary with special services May 29. Dr. Henry H. Bagger, Judge James Henninger, and Conference President Ralph R. Hartzell assisted Pastor J. A. Klick at the celebration.

Several hundred congregational workers for next November's "Lutheran Mission Week" in the Allentown Conference gathered in Christ Church, Allentown, June 6, for their first briefing in preparation for the Nov. 6-13 week of evangelism. This is the kick-off for the ULCA's two-year special evangelism program. Further briefings for Allentown Conference workers will be held in Christ Church Sept. 27 and Oct. 24.

NEW OFFICERS of the Muhlenberg College Women's Auxiliary, elected May 31, are Miss Dorothea Kostenbader, president; Mrs. Terrence C. Neil, Mrs. Vernon B. Henninger, Mrs. Benton Freeman, Mrs. Lee Young, Mrs. Donald Marks, and Mrs. Walter Gross. Retiring president, Mrs. Karl Gilbert, announced that 575 new members have been added to the auxiliary in the past three years. Present membership is 1,638. In three years the auxiliary has given more than \$17,000 to the college.

Good Shepherd Home, Allentown, will observe its 47th anniversary June 23. Speaker will be Richard T. Sutcliffe, associate director of the ULCA Press, Radio and Television Department.

Camp Sequanota Sunday Scheduled for June 26

By ROBERT G. SANDER

JOHNSTOWN—"Camp Sequanota Sunday" will be observed June 26 in Allegheny Conference churches. Members of the 140 conference congregations have been invited to

visit the camp that day. Guided tours of the camp, nature hikes, swimming, and showings of the camp film have been scheduled for visitors. Dr. Dwight F. Putman, Central Pennsylvania Synod president, will speak at a vesper service in the late afternoon.

In Sunday schools and church services, pastors will describe the objectives of the camping program. Many churches will receive special offerings for the camp. The Rev. Roderic N. Senft, camp director, reported 550 registrations June 1. A goal of 1,000 campers has been set for this season.

JUDITH ANN PEARCE, 12-year-old daughter of Mrs. Ann Pearce, Johnstown, was one of 42 to be confirmed in Trinity Church, Johnstown, on Pentecost. But because of a rare blood disease, Judith was a patient in the National Institute of Health, Bethesda, Maryland.

Knowing that Judith would not be able to attend the service on Pentecost, Trinity's Pastor Harold L. Rowe confirmed Judith in the chapel of the institute at a special service on May 25. Judith had a robe, corsage, gift from her church and "big sister" just as if she had been present for the service at home.

THE OLDEST conference missionary society, at Zion Church, Hollidaysburg, celebrated its 75th anniversary in April. Greetings were brought to the group by Mrs. S. M. Emeigh, president of Allegheny Conference societies.

Services for the deaf will be held monthly in First Church, Altoona, by Associate Pastor Eugene R. McVicker. It is hoped that similar services can soon be held in the Johnstown area.

The St. Olaf College Choir stopped off enroute to the Atlantic coast and a summer abroad to present a concert in Cochran Auditorium, Johnstown, June 12 and in First Church, Altoona, June 13.

ST. PAUL'S CHURCH, Altoona, dedicated a new electronic organ and chimes May 1. Mr. Luther E. Mitchell, lay president, assisted Pastor John L. Barnes in the service. Speaker was Synod President Putman.

June 22, 1955

St. Peter's, Luthersburg, dedicated on Easter a new altar, altar appointments, cross, American and Christian flags, offering plates and candlesticks. All the items were gifts of organizations and members. Pastor Leland K. Fackler and Pierce DeBoer, council member, participated in the dedication.

Grace Church, Johnstown, honored Mrs. Lorena C. Draper at a May 9 dinner. Mrs. Draper has been the only teacher of the Eunice Bible Class throughout its 40-year history.

The Rev. Glenn Sullivan, Mt. Airy Seminary graduate, has accepted a call to the Portage-South Fork parish . . . The Rev. William R. Smeltz, Gettysburg Seminary graduate, has been called to the Jerome-Boswell parish.

Inner Mission Is Planned By Susquehanna Conference

By ARTHUR W. LAWVER

WILLIAMSPORT—Susquehanna Conference plans establishment of inner mission work. Action was taken at a special conference meeting May 26 at Christ Church, Milton. A committee of six pastors and six laymen was named to help the inner mission department of the conference social missions committee put the program into effect.

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PA.: WILLIAMSPORT . . .

Pastor George E. Whetstone and Miss Eleanore Bender, both of Harrisburg, spoke at the meeting on the relationship of inner mission work to synod, conference, and congregation. Pastor Eugene O. Steigerwalt led the discussion.

REGISTRATION showed 745 women present at the triennial convention of the Central Pennsylvania Synod Women's Missionary Society held in St. Paul's Church, Williamsport. Dr. Stewart W. Herman spoke to the group about the church in Latin America and Miss Ethel Dentzer on the work of the church in India. Miss Isolde Eland described needs among immigrants and deportees. Dr. Barbara DeRemer led devotions and Sister Catharine Stirewalt conducted Bible studies.

New officers are Mrs. H. L. Christ, president; Mrs. Martin Tozer, vice president; Mrs. Elmer Truchses, secretary; Mrs. Clay Rice, statistical secretary; and Miss Laura Wakely, treasurer.

Bethany Church, Montoursville, the Rev. John J. Lenhardt pastor, observed its 125th anniversary during the week of May 22. The anniversary sermon was preached by Synod President Dwight F. Putman. Pastors William H. Harding, George W. Nicely, Raymond E. Shaheen, and John D. Ickes are sons of this congregation.

LUTHER LEAGUERS of Susquehanna Conference gathered in Trinity Church, Milton, for their annual meeting on May 21. Nearly 100 youth considered league business and participated in workshops under the leadership of Kent Bitner, president. The evening address was delivered by Pastor Herman G. Stuempfle, Jr., Christ Church, Gettysburg.

Pastor James M. Singer installed the following new officers by candlelight: President, Nancy Billig, Milton; vice president, Fred Smaltz, South Williamsport; secretary, Mary Beth Kreisher, Sunbury; and treasurer, Marianne English, Sunbury. Mrs. Sara L. Markle, director of Christian education at Zion Church, Sunbury, was elected advisor. Leaguers of the Williamsport area will charter two buses to attend the national convention at Ann Arbor in August.

SOUTH CAROLINA

Southern Seminary Prepares For Anniversary Observance

By WYNNE C. BOLIEK

COLUMBIA—Southern Seminary will celebrate its 125th anniversary on Sept. 21. Dr. F. Eppling Reinartz, ULCA secretary, has been invited to speak, announced Seminary President John L. Yost at commencement exercises May 24 in Ebenezer Church. Dr. H. Smith Petrea of Prosperity, S. C., was speaker at the graduation service.

Other speakers at commencement week programs were Florida Synod President Royall A. Yount and the Rev. William H. Stender of Cameron. Two portraits of former professors, T. W. Horine and C. K. Bell, were presented to the seminary by the Class of 1935.

The graduate school of the seminary has completed its first year, Board President Carl A. Honeycutt reported. The school

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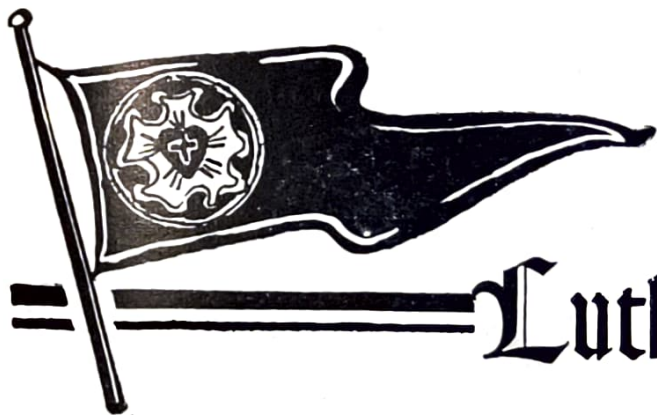


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Calendar of Synod Conventions

JUNE

25-30 ICELANDIC. Gimli Church, Gimli, Manitoba

JULY

3- 6 WESTERN CANADA. Saskatoon Seminary, Saskatoon, Sask.

SOUTH CAROLINA . . .

will now become a regular part of the institution's program.

Mrs. Wynne C. Boliek, Greenville, was re-elected president of the Women's Auxiliary of the seminary.

SPEAKERS at Newberry College's commencement program, June 5, were Dr. Voigt R. Cromer, president of Lenoir Rhyne College, and South Carolina Governor George Bell Timmerman, Jr.

ORDINATION SERVICE of Robert L. Fraser was held June 12 in St. Luke's Church, Florence. Participating were Synod President Karl W. Kinard; Dr. Carl B. Caughman, synod secretary; Pastors J. Shelton Moose, J. Virgil Addy, and Curtis E. Derrick. The ordinand has accepted a call to St. James' Church, near Lexington.

The Lowman Home for Aged and Helpless, White Rock, has been caring for 118 persons. At the annual meeting of the board of trustees on June 2, a \$110,000 budget was adopted for 1956. Dr. Wynne C. Boliek, Greenville, was re-elected president of the board. The Rev. Leroy E. Blackwelder is superintendent.

LUTHERAN WORLD RELIEF's call for used clothing has brought a good response from synod congregations. Collection centers are in Charleston and Columbia. Mr. R. D. Nilson, of Nilson Transfer Company, will haul donations to the Pennsylvania warehouse.

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HOH, ERNEST, JR. From Holy Nativity Church, Wenonah. To Christ Church, Trenton.

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ANDERSON, HAROLD E. From Holy Cross Church, Lake Ronkonkoma, L. I. To state chaplain, Pilgrim State Hospital, Brentwood, L. I.

FINCH, HERBERT. From stated supply at St. Paul's Church, Wurttemberg. Retirement.

HANSLEY, ROBERT A. To Holy Comforter Church, Bronx.

—DECEASED—

REV. CHARLES HENRY STARKEY, 64, pastor of St. Paul's and East Union Churches of Smithville parish, Ohio, died May 27 at Wooster, Ohio, Hospital, after a brief illness.

Pastor Starkey was born July 7, 1890, in Perry County, Ohio. After teaching for some years he graduated from Wittenberg College (1916), attended Chicago Seminary, and graduated from Hamma Divinity School (1919).

He was ordained at Zanesville (1919) by the District Synod of Ohio. He served the Fultonham-Stoverton parish, 1919-22; the Rows parish, New Pittsburgh, 1922-30; First Church, Miamisburg, 1930-49; and the Smithville parish since 1950.

He served on many synodical committees, and as president of the Southern Conference, 1944-45.

He is survived by his wife, the former Magdalena Frank of Springfield, and four children: Mrs. Hazel Shell, Paul E. Starkey, D.D.S., and Mrs. Maxine McCabe of Miamisburg; the Rev. Frank L. Starkey, Grand Rapids, Mich.

Services were held at St. Paul's Church, Smithville, May 29, in charge of Dr. John F. Kindsvatter, with Synod President George W. Miley, preaching; and in First Church, Miamisburg, May 31, in charge of Pastor Joseph W. Frease.

Burial was in Oakgrove Cemetery, Miamisburg, Ohio.

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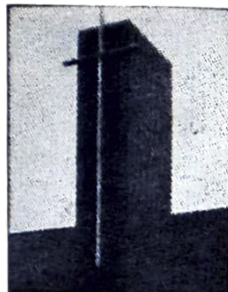
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IN CONCLUSION

WHEN TWO PEOPLE take opposite sides in a bitter argument, they can't both be right. But both can be wrong.

The present situation in Argentina seems to shape up something like that. The Western Hemisphere's most ruthless dictator is deliberately destroying some of the privileges of a church. That's bad, for whenever a church is hurt all of Christendom is weakened. But on the other hand, that church has willingly allied itself with the dictator and is now being dropped from a privileged position and asked to obey the laws of the land, as all other churches must. And that seems quite proper.

SINCE ARGENTINA became independent in 1810, the Roman Catholic Church has enjoyed a position of power. Festival days of the church were national holidays. Many priests were on government payrolls. Parochial schools got big subsidies. Church law superseded civil law in many matters.

Even with the scales so heavily overbalanced in favor of the Roman Catholics, other church groups have managed to exist and even to grow. Lutheran mission work has considerable strength, especially in the northern provinces. It has weathered the storms for some years.

If the government of Dictator Juan Peron succeeds in its announced plans, the Roman Catholic Church will be compelled to make its way in the future as an independent religious body, along with other independent churches. It will be free to evangelize, to preach and to teach. But it will no longer be supported by government subsidies and protected by discriminatory laws.

To those of us who live in a country where all churches have the same rights

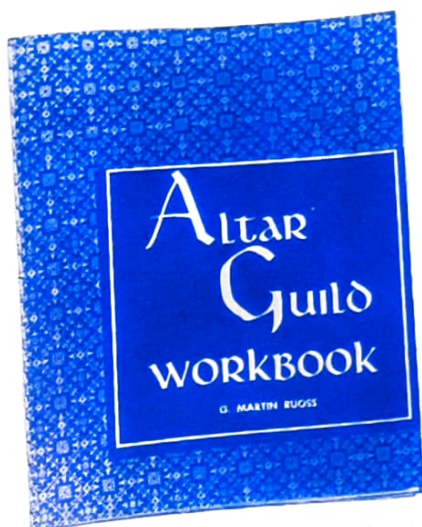
and privileges and are separated from the state, this scarcely seems so great a hardship that there must be cries of "Persecution!" But after 145 years of special privilege in Argentina, the Roman Catholic Church sees things in a different light. Nobody likes to be ousted from a favored position.

On the other hand, it's unfortunate that the separation is brought about by someone like Dictator Peron. Since he assumed power in 1945 he has earned the fear and distrust of all his neighbor nations. He seems about as well-fitted to clean up the church as an Al Capone would be to head the FBI.

ALL DICTATORS are governed by fears. Sometimes these may be nameless and unreasoning. Evidently this is the case with Peron. He has used the Roman Catholic Church to further his cause in the past. Suppression of the free press, of trade unions, of academic freedom and the like was accomplished in Argentina with the tacit approval of the Roman Catholic Church. But now the church remains as the only large institution in Argentina not completely under Peron's control. The desire to weaken its position as much as possible appears the only logical reason for the government's actions.

The Roman Catholic Church has played along with dictators whenever it suited its purposes. Even today, in Franco's Spain and in some Latin American lands, the hierarchy works hand-in-hand with an oppressive government. If there's any lesson at all to be learned from what's going on in Argentina, it's one that everybody should know by now: never trust a dictator.

—ALBERT P. STAUDERMAN



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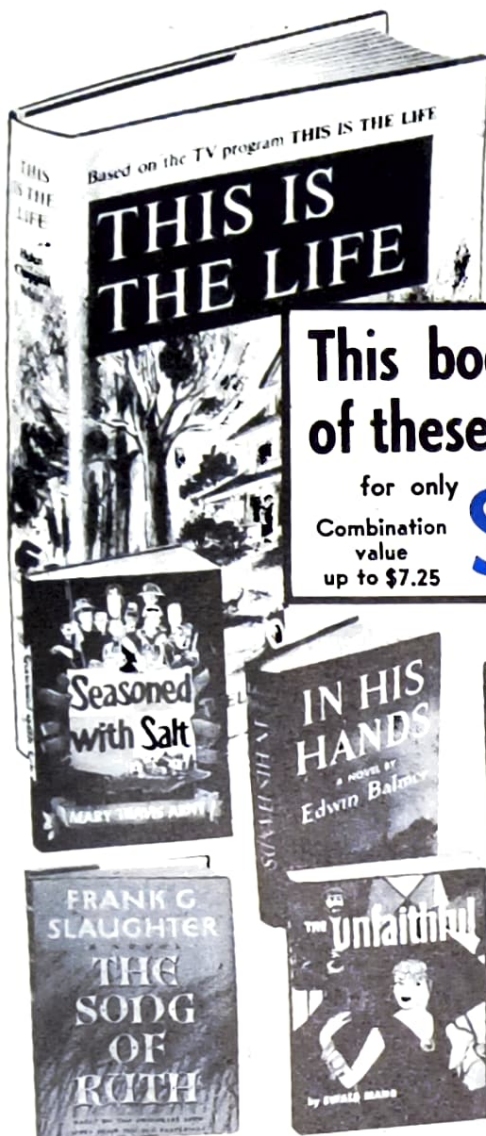
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