

The LUTHERAN



LUTHER

Statue is on campus of Gettysburg Seminary

OCTOBER 27, 1954

Vol. 37, No. 4

10 CENTS

Where Is There Any Comfort?

"I JUST HEARD YOU SAY that Psalm 91 was one of comfort and strength. How could it have any comfort for one like me?" These words came from a caller to a minister on a midnight radio program, *The Pastor's Study*. People with questions and problems call to speak to a pastor. The radio audience hears the answers.

The lady explained, "I am a nurse with a cancer. I have been operated on twice for it, and the surgeon refuses to operate a third time because it might be fatal. I feel like one who has been given a death sentence. My execution is hanging over me. I try to be brave, but sometimes I feel like going into hysterics. Now, where can I find comfort in a condition like this?"

IS THERE AN ANSWER to her question? A Christian has an answer. Christ is master of death as well as of life. Heaven begins not with death but with the decision to accept Christ. Faith in Christ's promise can bring comfort to one facing death: "He that liveth and believeth in me shall never die."

—J. R. BROKHOFF



The LUTHERAN

News Magazine of the United Lutheran Church in America

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

CHANGE OF ADDRESS AND RENEWAL ORDERS

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

Subscription Price, \$3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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COVER PICTURE. Steeple of seminary chapel towers above famed statue of Dr. Martin Luther on Gettysburg Seminary campus. Inscription reads "Truth is mightier than eloquence."

THE CHURCH IN THE NEWS

Ready for Reformation Day

Martin Luther's hammer strokes on the church door at Wittenberg in 1517 will echo across America on the 437th anniversary, Oct. 31. In at least 300 U.S. cities there will be interdenominational rallies celebrating the Reformation.

There were only six cities where such services were held in 1949, said the Rev. Berlyn Farris of the National Council of Churches. The October anniversary had been celebrated by Lutherans for centuries, but only in the last five years has it been shared by other Protestants.

Mr. Farris estimated that community-wide observances were held in 1950 in 60 cities, and in 1953 in 200. In some cities as many as 15,000 have attended the Reformation celebration. This year the Kansas City Council of Churches is sponsoring a "festival of Christian faith" in the municipal auditorium which seats 14,000. Dozens of other communities have selected their largest civic meeting-places for the observance.

Won't rule on Gideon Bibles

The United States Supreme Court has declined to review the New Jersey Supreme Court's ruling last September that distribution of Gideon New Testaments to Rutherford, N. J., public school children is unconstitutional.

The state court verdict had been appealed jointly by the Rutherford Board of Education and the Gideons International.

Chief Justice Arthur T. Vanderbilt, who delivered the New Jersey Supreme Court's opinion, said that the Gideon Bible is a "sectarian book" and its distribution in the public schools is "a violation of the First Amendment of the United States Constitution . . . and of

Article I, paragraph 4, of the New Jersey Constitution."

The State Supreme Court ruling reversed an earlier decision by the Superior Court upholding the action of the Rutherford School Board in authorizing distribution of the Gideon Bibles in 1951.

In their appeal to the U.S. Supreme Court the Gideons contended that the New Jersey court deprived them of religious freedom by denying them the right to propagate, in a peaceful manner, their belief in Holy Scripture.

The Gideons also claimed that freedom of the press was violated.

Merger plan revived

A plan to merge the Congregational Christian Churches and the Evangelical and Reformed Church by 1957 has been approved by executive bodies of both denominations. Merger of the two groups would create a 2,000,000-member United Church of Christ.

The denominational leaders who met jointly were the executive committee of the Congregational Christian Churches' General Council and the Evangelical and Reformed Church's General Council.

They reaffirmed the "Basis of Union with Interpretations," which was adopted by the Congregational Christian General Council in 1948 and the Evangelical and Reformed General Synod in 1947. It was then approved by votes of the regional synods of Evangelical and Reformed Church and of the local Congregational Christian churches.

A legal barrier to merger was removed last March when the New York State Court of Appeals threw out a case brought by a group of Congregationalists who held the General Council had no power to effect a merger.



DELEGATES GOT TIRED

TORONTO REPORT

Convention was turning point

Six hundred and fifty-nine convention delegates were tired at noon on Oct. 13. They had done all they could during the eight-day session in Toronto to deal with a lengthy and complex plan for reorganizing the United Lutheran Church in America.

"I knew that all of us would be forced to sustained periods of concentration that would be very wearying," President Franklin Clark Fry summed up. "I knew it was physically impossible to get through everything that was being presented. I'm amazed at how much we've accomplished."

There had been a serious risk, Dr. Fry acknowledged, that "pressure, weariness, frustration" might produce irritation and even estrangement. Never had he been so dubious "about an approaching shadow" as he had been regarding the Toronto debate, Dr. Fry said. Things turned out better than he expected. "The morale of the United Lutheran Church is not impaired as a result of this convention, which is what I honestly feared. If anything, the morale of the ULC has

been strengthened," Dr. Fry stated.

It was "a kind of watershed convention," said Dr. Fry. "We begin to see some lines of direction" in United Lutheran Church development.

Who sits at the head of the table?

The "line of direction" at the Toronto convention was toward centralizing United Lutheran Church organization. Delegates were cautious in early balloting. They split almost evenly on proposals to center authority in a 21-member Executive Board.

By the fourth day of discussion of this question caution had disappeared. The convention voted by a strong majority to give the Executive Board more authority than had been suggested by a Commission on Organizational Structure.

"Somebody must sit at the head of the table," said Dr. Paul H. Krauss of Fort Wayne, Indiana. He protested against "unwillingness to give power where power is needed."

Co-ordination or captivity

Debate focused on a recommendation that the Executive Board should get authority to "review the actions" of the other ULC boards, agencies, auxiliaries.

Prof. Charles K. Woltz, secretary of the Organizational Structure Commission, said the Executive Board needs authority to co-ordinate work of the other boards in the intervals between United Lutheran conventions. How could a congregation manage its affairs, he asked, if a congregational meeting were held only every two years and "in the meantime the Sunday school, the choir, and the youth organization each acted independently, with nobody with real power to co-ordinate their efforts."

Dr. J. J. Scherer of Richmond, Virginia, said he had been a member of the Executive Board for two terms (1946-54) and had "never known the Executive Board to be lacking in authority." Placing power of review in this board, he said, "would take away practically everything which we've set up our boards to do." Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, wanted to know whether a board would have any assurance in going ahead with its plans while awaiting review of its actions by the Executive Board.

Dr. Henry H. Bagger, president of Philadelphia Seminary, said that "if we are going to subject our boards and agencies to the kind of scrutiny that has been discussed, and the kind of oversight that has been outlined, we are going to lift from them a sense of real responsibility. We are going to kill initiative. We are going to fail to develop the leadership which, coming up from the grass roots, has been the joy and strength of our church up to this time."

The Krauss amendment

Executive Board authority over other boards would not be the "power of review in the sense of veto power," Mr. Woltz had stated.

Dr. Paul H. Krauss put the question in sharp focus by a motion that "the

power of review and responsibility be interpreted as power of veto of any program or enterprise which shall in the judgment of the Executive Board conflict with or be hurtful to the total program of the church."

The Krauss definition won a strong majority, and became part of the proposed amendment to the ULCA constitution which will be submitted to the synods for ratification.

Boards can't make statements

Without debate it was agreed that in intervals between ULC conventions the Executive Board will serve "as the clearing agency for review and approval, or formulation, of pronouncements which state the official position of the church."



EDMUND F. WAGNER
Re-elected ULC treasurer

Does that mean, asked Dr. Harold Haas of Jersey City, New Jersey, that the Board of Social Missions would not be permitted to make statements without Executive Board approval. This board, he said, sometimes sends "to pastors its own actions as expressions of the opinion

of the Board of Social Missions. Would it mean that any time the Board of Social Missions was to take any action of any kind along this line, it would be necessary to submit such an action to the Executive Board to get an interpretation as to whether this was an official statement of the church?"



F. EPPLING REINARTZ
Re-elected ULC secretary

To test the attitude of the convention, Dr. Haas offered an amendment that the Executive Board's authority over pronouncements "is not to be interpreted as inhibiting the right of any board or agency of the church to speak in its own name." The amendment was buried under an avalanche of "no" votes.

Will study purchasing

Last flicker of opposition to trusting decisions to the Executive Board came at the final convention session on the question of studying "centralized purchasing for the boards, agencies, and auxiliaries." If the idea proves good, the Organizational Structure Commission recommended, the Executive Board should be

empowered to place the purchasing system in operation.

A few delegates thought the Executive Board's discoveries on this question should be brought to the 1956 convention for final action. "We have given the Executive Board powers far exceeding this," Dr. Carl Satre, COS chairman, protested. He asked for confidence in the wisdom of the Executive Board to reach the right decision. Delegates responded to his appeal almost unanimously.

No more structure in '56

"It would seem desirable for us not to make the next convention groan under the weight of organizational structure," advised President Fry. The 1954 convention, he said, had spent "a vast percentage of time putting in new piping. It was absolutely necessary. The old piping was leaking."

But 1956 would be too soon to go back to the plumbing, said Dr. Fry. He recommended that the Commission on Organizational Structure be dismissed, and the loose ends of the 1954 report be cared for by a small committee appointed by the Executive Board.

The commission made 118 recommendations in its report published in July, and added one more in Toronto. Some overlapped others and did not require action. Fifty-three recommendations were adopted in some form. The most important require ratification by 22 of the 32 ULC synods before becoming part of the ULC constitution.

A few recommendations were defeated—such as transferring the department of evangelism to the Executive Board. About 20 were postponed for action in 1956, including proposals regarding the Commission of Adjudication and transfer of editorial responsibility for THE LUTHERAN to the Board of Publication. Other recommendations, including

all regarding the Board of Deaconess Work, were passed by as not urgent at present.

Want a bigger budget

There had been long debate on subjecting the ULC's eight "functional boards" to the Executive Board. One delegate said board secretaries are "Church House bureaucrats" and another said "our boards have become to a large extent self-perpetuating. We are witnessing the development of a managerial class in our church."

But such talk was forgotten when the time came to decide how much money should be entrusted to these boards for expenditure in their work in 1956 and '57. The convention was in favor of granting them more than the Executive Board recommended.

Dr. Otto K. Jensen, the Executive Board's finance committee chairman, carefully explained how a total of \$6,950,661 for 1956 and \$7,228,592 for 1957 had been reached. These amounts are 18 per cent higher than in 1954-55. Delegates were prompt in protesting that total should be set higher.

More proposed for home missions

Biggest increase proposed in the budget was to raise the \$2,400,000 scheduled an-

nually for the Board of American Missions. The board has "a spectacular record" in planting new congregations in the last two years, the Rev. Ross Hidy of Berkeley, California, pointed out. Establishing churches in fast-growing suburban areas is a "now-or-never" challenge, he said.

Dr. Carl Tambert, president of the California Synod, moved to increase the American Mission amount to \$3,089,000 annually, which was the amount the board said would be necessary for the program it has planned.

United Lutherans are "at the place where we are being called on to give more generously and work harder," said the Rev. John Futchs, president of the Rocky Mountain Synod. Dr. Edward K. Rogers, stewardship secretary of the Pittsburgh Synod, said "it's a good thing to keep your requests within the reach of your people."

From Dr. Paul Graf, Minneapolis, came a proposal for a special \$10 million appeal to provide home mission funds, finance an evangelism crusade, raise pensions for retired pastors, support a television program, and enlarge the Lutheran Church House in New York City.

Executive Board goes to dinner

The budget argument came to an end



DELEGATES LISTENED, TALKED, VOTED

when it was agreed to ask the Executive Board to hold a special meeting during the dinner hour, and bring in new plans at the evening session on Oct. 12. Delegates decided to ask the board to include in the new budget \$93,333 a year to increase minimum pensions for retired pastors to \$1,000 a year, and \$500 a year for pastors' widows, beginning in 1956.

After the dinner the board reported a \$7,587,944 budget in 1956, and \$7,633,579 in 1957. Amount for the Board of American Missions would average \$415,000 a year higher than the \$2,400,000 figure if the budget is met in full. The extra sum was placed in "Part II" of the budget.

Delegates accepted the revised budget by a loud affirmative vote.

THE BUDGET	1956	1957
Foreign Missions	\$1,735,000	\$1,780,500
American Missions	2,400,000	2,400,000
Social Missions	159,447	157,315
Evangelism program	279,137	249,837
Deaconess Work	100,500	100,500
Pensions	751,613	751,613
Higher Education	253,279	253,879
Parish Education	239,240	239,240
Executive Board		
Administration	143,783	143,783
Appropriations	172,550	172,550
Press, Radio, Television	135,000	135,000

Other items	107,225	109,725
Nat. Lutheran Council	381,357	395,675
The Lutheran	40,000	50,000
"Part Two" items	689,813	693,962
	<hr/>	<hr/>
	\$7,587,944	\$7,633,579

It was Thanksgiving Day in Canada

Canadians celebrated Thanksgiving on Oct. 11, and ULC delegates meeting in Toronto joined in the festivities. About 1,200 delegates and visitors went to Kitchener on Sunday, the 10th, and had dinner with friendly Canadian families after church services in the morning. On the 11th a service was held at the close of the evening business session.

"If any people on earth have cause for devout thanksgiving to God, it is the citizens of this land," Dr. A. A. Zinck told the convention. Dr. Zinck, a former Canadian, is pastor of the Church of the Redeemer, Milwaukee.

"In every area of her life," said Dr. Zinck, Canada is expanding rapidly. "New citizens are pouring through her ports of entry. New industries are being established. New sources of natural wealth are being discovered. She enjoys a democratic form of government which is unexcelled. Her social legislation is among the most advanced in the world."

Dr. Zinck said he believed that "God



OF 660 DELEGATES ELECTED, ONLY ONE WAS ABSENT



EAST AND WEST MEET AT TORONTO
Lutherans from British Guiana, India, and Japan shared in convention

has called Canada to exercise a growing influence for good in the councils of the nations and that He is preparing her for that high mission."

Guarding the communion

Concern that the holy communion should not be administered in improper circumstances had resulted in appointment of a commission of theologians and synod presidents to prepare rules for guidance of the church. Is communion in place at a summer youth camp, where some attending may not be qualified to commune? How can interdenominational communion services be discouraged? There were many questions of a similar nature.

Delegates gave careful attention to the commission's lengthy report, but felt there were points not fully covered. The report was returned to the commission for revision by 1956.

New service book

The hymnal and service book being prepared for a half-dozen Lutheran denominations in America is about ready to be set in type, Dr. Luther D. Reed told the convention. He said it should

be ready in late 1955.

Dr. H. Torrey Walker, manager of the United Lutheran Publication House, was slightly skeptical. Problems in producing the large book, to be printed in a first edition of 500,000 copies, may delay publication until some time in 1956, he said.

There will be 605 hymns and approximately 625 tunes in the new book. Among the latter are 25 new tunes by American composers. Among hymns included is a well-known Negro spiritual, "Were You There When They Crucified My Lord?"

Washington or New York?

Shall the Board of Education move from Washington to New York? That question aroused delegates as the board presented its report. In 1923, by order of a ULCA convention, the board had established its offices in Washington. The COS report advocated a change. "It's better to have the boards of our church closer to each other," said Dr. Roland Matthies of Springfield, Ohio, speaking for the commission. "But many national

educational agencies and associations are in Washington," responded Dr. David M. Delo, Wagner College president. "The integration of the church comes first," said the Rev. John Whetstone of Muncy, Pennsylvania.

Expressing its sentiment that the Board of Education should move to New York, the convention decided to refer the whole matter to the Board of Education itself, for report in 1956.

Approval in principle was given a plan presented by the Board of Education for the practical pastoral training of seminarians in hospitals and other institutions. Under the plan, seminary students would spend some time engaged in actual chaplaincy work in such places. Approval was also given for a study of the possibility of a uniform curriculum in all ten ULCA seminaries.

Elections are quiet

For the first time in several conventions, elections were not a topic of discussion. Nobody challenged the asterisks (which identify board nominees on the ballots) and only a half-dozen offices were left unfilled after the first ballot. The committees of tellers, who sometimes have a lengthy job that prevents them from participating fully in the business sessions, had cleaned up their work by the morning of the third day.

The officers, as reported in last week's LUTHERAN, were all re-elected by nearly unanimous votes. Only the presidency, which requires 100 per cent approval on the first ballot, had to go to a second vote, where 90 per cent is required for election. Dr. Fry received a resounding 580 to 33 majority, polling more than 95 per cent of all votes.

Elections to boards and agencies were as follows:

EXECUTIVE BOARD

Wynne C. Boliek, Greenville, S. C.

Albert G. Jacobi, Kitchener, Ont.
Dwight F. Putman, Harrisburg, Pa.
Henry Beisler, Belleville, N. J.
Clarence C. Stoughton, Springfield, Ohio
William F. Zimmerman, Fremont, Nebr.

COMMISSION OF ADJUDICATION

Charles E. Fritz, Atlanta, Ga.
Rees Edgar Tulloss, Springfield, Ohio
Paul H. Rhoads, Harrisburg, Pa.

BOARD OF FOREIGN MISSIONS

E. E. Flack, Springfield, Ohio
Edwin H. Knudten, Trenton, N. J.
Ralph W. Loew, Buffalo, N. Y.
Harmon J. McGuire, Chicago
Clyde G. Steele, Detroit, Mich.
Glenn R. Frye, Hickory, N. C.
George S. Yost, Baltimore

BOARD OF AMERICAN MISSIONS AND WEST INDIES MISSION BOARD

Homer Anderson, Roanoke, Va.
Charles B. Foelsch, Berkeley, Calif.
Henry V. Kahlenberg, St. Petersburg, Fla.
Albert W. Lotz, Kitchener, Ont.
Fred C. Eggerstedt, Richmond Hill, N. Y.
Erwin H. List, Chicago
J. Arndt Loa, Ottawa, Ont.

BOARD OF SOCIAL MISSIONS

Frederick D. Boldt, Fremont, Nebr.
Voigt R. Cromer, Hickory, N. C.
George B. McCreary, Minneapolis
John P. Stump, La Canada, Calif.
Paul I. Folkemer, Baltimore
C. K. Dye, Mansfield, Ohio
Luther Redcay, Selinsgrove, Pa.

BOARD OF DEACONESS WORK

Alvin Bell, Toledo, Ohio
Henry E. Horn, Cambridge, Mass.
Clemens H. Zeidler, Fremont, Nebr.
Mrs. Frank B. Herzel, St. Petersburg, Pa.
H. Ober Hess, Norristown, Pa.

BOARD OF PENSIONS

Alfred J. Beil, Des Moines, Ia.
F. William Brandt, Columbia, S. C.
Robert J. Myers, Silver Spring, Md.

BOARD OF EDUCATION

Roger G. Imhoff, Louisville, Ky.
Earl F. Rahn, Philadelphia
Paul Luther Wetzler, Minneapolis
C. C. Albers, Austin, Tex.
H. A. Fisher, Raleigh, N. C.
Erland Nelson, Columbia, S. C.
Robert W. Koons, Sunbury, Pa.

BOARD OF PARISH EDUCATION

Arnold L. Conrad, Waterloo, Ont.
Frank K. Efrd, Salisbury, N. C.
Luther F. Schlenker, Perkasio, Pa.
J. Martin Klotsche, Milwaukee, Wis.
Harold U. Landis, Lebanon, Pa.

BOARD OF PUBLICATION

Donald F. Irvin, Maywood, Ill.
Amos J. Traver, Springfield, Ohio
Armin G. Weng, Park Ridge, Ill.
Walter C. Langsam, Gettysburg, Pa.
Paul A. Mueller, Lancaster, Pa.
August H. Rahn, Munster, Ind.
H. Odelle Harman, Lexington, S. C.

COMMITTEE ON CHURCH PAPERS

Willard D. Allbeck, Springfield, Ohio
Ernest J. Hoh, Lancaster, Pa.
Donald Forsythe, Carthage, Ill.

EXECUTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP

Henry Beisler, Belleville, N. J.
Frederick G. Erb, Elverson, Pa.
Paul I. Folkemer, Baltimore
Thomas P. Hickman, Washington, D. C.
Harold U. Landis, Lebanon, Pa.
Everett G. Mitchell, Chicago, Ill.
Lawrence E. Speckman, Louisville, Ky.
Clarence C. Stoughton, Springfield, Ohio
Peter P. Hagan, Jenkintown, Pa.
Walter O. Helwig, Milwaukee, Wis.

*The following were elected by the
ULCA Executive Board:*

Ira Angstadt, Elmsford, N. Y.
B. T. Bodie, Columbia, S. C.
Leroy Breneman, Lancaster, Pa.

Harry Bunge, Auburn, Nebr.
Robert B. Cummings, Pasadena, Calif.
Charles H. Esser, Kutztown, Pa.
A. W. Fisher, Concord, N. C.
Fred Lindemann, New York City
Alvin Metzger, Hannover, Ont.
Robert V. Peterson, Grosse Pointe
Woods, Mich.

REPRESENTATIVES TO THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

Paul C. Empie, New York
Franklin Clark Fry, New York
James F. Henninger, Allentown, Pa.
O. Frederick Nolde, Philadelphia
F. Eppling Reinartz, New York
Clarence C. Stoughton, Springfield, Ohio
L. Ralph Tabor, Baltimore
Dwight F. Putman, Harrisburg, Pa.

THE LIGHTER SIDE

THE BOARD OF PENSIONS must enjoy its work. On a large panel they posted on the platform during the presentation of their report they identified some of their assets as:

“Endowment *fun*—Book value
\$3,775,641.24”

EMPHASIS ON ESCHATOLOGY in the theme “Christ, the Hope of the World” had some unexpected influences in compelling delegates to think of the last things. One West Coast delegate presented a resolution providing for the future of the United Lutheran Church if the majority of its Executive Board should ever be wiped out by some major disaster like a bomb dropping on the Church House in New York during one of their meetings. Solemnly the resolution proposed that the “remaining synodical presidents” should then at the earliest time meet to make plans for the continuation of the church’s work.



Staid officials of the Board of Social Missions enjoyed a good laugh during report as Dr. Frank C. Efrd described North Carolina as the place "where we preach the Gospel with an accent, but we also accent the Gospel." Dr. Efrd, pastor of St. John's Church, Salisbury, told of successful preaching mission conducted there.

LAYMEN'S MOVEMENT President Paul I. Folkemer, who acted as toastmaster at the great banquet, tried to make all the 1,500 guests feel at home. Because of the size of the crowd, some ate in the ballroom of the Royal York Hotel, while others were served in the banquet hall. After making a "personal appearance" in the banquet hall, Mr. Folkemer returned to the larger Grand Ballroom, went to the microphone and said, "You know, you're a much better-looking crowd than those in the other room." He learned to his dismay a few minutes later that the public address system had carried his words into the "other room."

THE SLOGAN in Toronto's beautiful new subway became a catch-phrase among conventionites. "Don't Be a Pushing Person" said the very-British signs in the subway cars.

ONE DELEGATE, distressed when his American dollars brought him only 96 cents in Canadian currency, said, "I'm glad to get rid of this cheap American money."

WITH THE VISIT of the Canadian officials early in the convention to bring Her Majesty's greetings, the organ pealed forth "God Save the Queen." It wasn't sung, and one reporter thought this was a good thing. "The Americans would have been singing 'My Country 'Tis of Thee,'" he remarked. The tune is the same.

ADDRESSING the lieutenant-governor and the mayor of Toronto, convention chairman John Lauman properly said, "Your Honor, Your Worship . . ." Then turning toward Dr. Fry, he added, "Mr. President." In Canadian terms, Dr. Fry might have been addressed as "Your Grace."

Delegates Attend Canadian Feast

Special trains took 1,200 from Toronto to Kitchener for Thanksgiving dinner, church services and rally

NEARLY 1,200 LUTHERANS will eat Thanksgiving dinners twice this year, thanks to the Toronto convention of the United Lutheran Church. On the Sunday of convention week, that number crowded aboard two Canadian National Railway special trains in the early hours for the 70-mile trip from Ontario's capital to the strongly-Lutheran area around Kitchener. They reached the Union Station on foot or by cab, because Toronto's subways don't operate until 9:30 A.M. on Sunday!

The travelers were assigned to special cars on the trains, according to a plan mapped out that would separate them when they reached the western Ontario "twin cities" of Kitchener and Waterloo. Arriving at about 10:30, they found committees from the local churches awaiting them with autos and busses, to transport them speedily to the church where they would attend the Sunday

morning service. Most of the churches had earlier held special services for members of their own congregations, thus leaving the later service chiefly for the visitors.

ALL ULC CHURCHES in Kitchener and Waterloo, plus those in the neighboring communities of Preston, St. Jacobs, Conestoga and Heidelberg awaited the visitors. Guest preachers occupied the pulpits, as they also did in many Toronto churches and in others en route.

After the service, the visitors were assigned to the families into whose homes they were to go for the traditional Canadian Thanksgiving dinner. Thanksgiving Day in Canada is officially the second Monday in October.

How many friendships were made as the visitors from the United States and elsewhere sat down at the table with their Canadian hosts, only time will tell. But



Delegates vie for recognition by chair during Toronto business session

the "Christian-hands-across-the-border" gesture was surely a memorable event for a large number of the delegates.

Comfortably filled with turkey, delegates and their hosts journeyed in the afternoon to the 7,000-seat Kitchener Memorial Stadium Auditorium for a "United Lutheran Rally." Speakers were Dr. Clarence C. Stoughton, president of Wittenberg College, and Dr. Paul C. Empie, executive director of the National Lutheran Council. A digest of their remarks is printed below.

MUSIC AT THE RALLY was provided by a massed choir from the area's churches, under the direction of Dr. Ulrich Leupold, Waterloo Seminary professor who served as convention organist. Also taking part was the Kitchener-Waterloo Symphony Orchestra.

After the rally, some delegates returned via the early train to Toronto. En route they enjoyed tasty box suppers prepared by members of Kitchener churches. Others remained at Kitchener for a Youth Night program at St. Matthew's Church, at which representatives from eight boards and agencies of the church spoke briefly on the manner in which the church's program is being channeled and interpreted to youth.

Much praise was heard for the co-operation on the part of so many which made possible the trip, the rally, the dinner and the other events of the day. Only unco-operative element was the weather. A clammy wind and occasional heavy showers—part of the same storm which on the same day inundated Chicago—spoiled the sightseeing portion of the trip.

"Every man is important," says Dr. Stoughton

"THERE ARE NO unimportant men in the work of the Lord," Dr. Stoughton told the rally.

"The amazing and consoling fact of Christian experience is that God will use us, whether we be important or unimportant in the eyes of the world, and in spite of weakness, smugness, complacency, timidity," Dr. Stoughton said.

The Ohio educator spoke of Christian stewardship in terms of God's call upon man's whole life and man's response to that Call. Summing up God's call in two sentences which a German theologian insisted summarized all theology—"I want you" and "I can use you"—Dr. Stoughton insisted that this demanded "that man turn and face God and answer Him."

"There is no way that man can avoid an answer, finally, to the steady, unremitting call of God upon His life. He may be silent, but even his silence speaks, usually of rejection. And rejection of God's call is the loss of the relationship with Him without which life has no meaning at all."

"AN AFFIRMATIVE ANSWER, in thanksgiving for the overwhelming gifts of God to man—work, good health, home and family, all the beauty of his life, the yearning for relationship with God, and above all, forgiveness—dare not be words alone. Deeds count. The proof of my faith is not in the professions of my lips, but in what I do for God as I serve my neighbor in love.

"Christian stewardship, then, is the fruit of my believing and grateful heart. It is doing the work of the Lord in every area of my life. It is the practice of the Christian faith. It is giving—total, complete, willing, glad, courageous giving. It is the joyous surrender of my life in an answer to His steadfast call that he can use me."

Man's supreme dignity, said Dr. Stoughton, is to be found "in the eternal

partnership, the partnership of a believing Christian with God."

Christian way is challenged, Dr. Empie reports

ATHEISTIC COMMUNISM, crass materialism, and resurgent nationalism preaching racial superiority, all challenge the Christian way of life, reported Dr. Empie.

"Military force may for a time defend us from their attack, but in the long run the only hope of victory lies in ideological counter-attack," he said.

How CAN American and Canadian Christians proclaim a God of justice and mercy, Dr. Empie asked, when they, themselves, live in prosperity and security, while "the great mass of mankind is cursed with malnutrition or persecution or ignorance or disease?"

"It is not enough to attribute all suffering to sin—it wouldn't even be true," he went on. "It is a ridiculous over-simplification to say that in the Far East overpopulation always accompanies poverty and ignorance" and "absurd and hypocritical for the prosperous to advise the poverty-stricken not to measure their lives by the yardstick of material comforts, but rather to despise them and find solace in God." Such an attitude, Dr. Empie said, "is a certain formula to guarantee the victory of communism."

Christians, he said, must decide whether they will "advocate the jungle law or the law of Christian love," and face the consequences.

"Jungle law would mean that we will fight to keep what we have, regardless of the needs and rights of fellow-men," letting "brute force determine the outcome," Dr. Empie explained.

But he warned that "we would do well to consider that the 'have-nots' vastly out-

number the 'haves' in this world; that the white race is but a minority of the human race, and that with the rapid industrialization taking place in other nations, the loss of our current top-position in the race for power is but a matter of time."

The alternative, Dr. Empie said, "is the law of Christian love," which urges Christians to "use power with a divine purpose."

"From the standpoint of self-interest alone," he said, "we would do well to help Japan or any other beleaguered nation to solve her problem, even if it meant—as it would—a stalling or temporary reverse in the rise of our own living standards. It would cost us but a fraction of what a third World War would exact."

TO ILLUSTRATE the results of worldwide Lutheran activities, Dr. Empie described work in mission fields and growing young churches, particularly in trouble areas like Africa where "the knives of the Mau-Mau terrorists who have sworn to exterminate white rule, are bloodiest from the slaughter of their fellow Africans who refuse to join them."

Indonesia, Dr. Empie went on, "merely tolerates Christianity at the moment, yet the Batak Lutherans of Sumatra are the most literate group in the land and supply a large proportion of educated leaders."

"In East Germany the battle is most dramatic and significant," because "here is the most Protestant part of western Europe waging battle to the death with atheism," Dr. Empie said, explaining that thanks to aid from the Lutheran World Federation, East German Protestants were enabled to train thousands of catechists to instruct children in religion after the Communist government had forbidden such instruction in schools.

World News Notes

Moslem chides Christians

A stir went through the sparsely occupied gallery in the UN Trusteeship Council chamber when a neatly dressed, scholarly-looking young gentleman asked quietly from his delegate's chair: "How far removed is South Africa's Dutch Reformed Church and its doctrine of racial supremacy from the Sermon on the Mount? How far removed is this unfortunate philosophy from the teachings of Christ?"

The question was asked by Awni Khalidy, Iraq's permanent representative to the UN. The occasion was a debate on South Africa's intention of annexing South West Africa, a former German colony which the League of Nations had turned over to the Union as a trust territory after World War I. South Africa has consistently refused to recognize UN jurisdiction over the area.

Ambassador Khalidy, a Moslem, spoke both for his government and for the Arab nations. "It is a source of pain," he said, "that a church which worships God and his law on earth should perpetrate a doctrine of racial inequality."

The almost unprecedented attack on a religious body in a UN debate was not motivated by concern for Christ's teachings. But endorsement given by the Dutch Reformed Church to Prime Minister Malan's segregation policy offered the basis for attack. The Iraqi delegate added that in places where some churches have similarly wandered from the basic principles of their faith, the "impact of opposing religions has served to bring them back to their elemental precepts."

Mr. Khalidy did not elaborate. But he did say that the attitude of the church in South Africa would be closely watched by the Arab nations.

What Mr. Khalidy did not say—and a Catholic from Mexico reminded him of it—is that while the Dutch Reformed Church is the representative religious body of the white population, other Protestant groups active in the Union have spoken boldly against segregation. From Johannesburg came a strong protest: the Dutch Reformed churches "stand for a policy of separate development" for each ethnic group, but "try to give positive content to the doctrine of apartheid," it said.

Saar is key

People in the Saarland use the tongue-twisting word "Europeanization" these days with both surprising and reassuring frequency. The Saar issue has contributed its share to poisoning Franco-German relations in the past. It has also been a handy lever for Pan-Germanists inside Germany and out.

In 1935, the Saar plebiscite opened Hitler's march through Europe. In 1954, Franco-German agreement on the Saar must lay the foundation of the seven-nation alliance launched last month in London.

Under the compromise plan likely to be approved by Paris and Bonn, the Saar will be placed under the control of the Council of Europe as a preliminary step to its integration into a European political community.

German control of the Saar's mining and steel industry has been broken, partly under Allied pressure and partly because former owners sold out to foreign interests, including French, Swiss, Dutch and Swedish concerns.

Politically, the formerly dominant pan-Germanists have lost their hold over the electorate. —ROBERT E. HULDSCHINER

Washington

INTEGRATION TROUBLE AVERTED

AS THE SUPREME COURT opened a new term, its biggest job was to implement its decision that segregation in the public schools is contrary to the U.S. constitution. The court agreed unanimously to set aside the week of Dec. 6 for hearing further arguments on the method and timing of integration.

Meanwhile, the smooth progress of desegregation in Washington had struck a snag. Students at three high schools staged mass demonstrations and stayed away from classes in protest against mixing the races. For a while it looked as though there might be serious trouble.

Firm stand

A crisis was averted by the quiet but firm attitude of the school and police authorities. Superintendent of Schools Hobart M. Corning, at whose initiative integration was begun this year, met the situation calmly. He issued a statement that integration would continue and appealed to the "judgment and citizenship" of the students and their parents to co-operate with the schools. He was backed up by a number of Washington clergymen.

The role of the police was to avoid violence. This they did with adroitness and tact. One police captain, William T. Murphy, took up his stand at the end of a bridge which a group of demonstrating students planned to cross to picket another school. Haranguing the marchers with a combination of joviality and firmness, he persuaded them to turn back.

In a few days, it was all over. The leader of the student protest promised to try to make integration successful. In yielding, he remarked: "Some of the parents have been pretty juvenile. I guess they hoped there'd be violence."

Troublemakers from outside

It was apparent that the demonstrations were not spontaneous. To some extent, they were stimulated by parents who wanted to resist the rapid movement toward integration and used the students as a "front." Even more, the impetus came from professional troublemakers who thrive on confusion and mass hysteria and who had invaded Washington from other areas.

Chief among these "outsiders" was Bryant Bowles, the 34-year-old founder of a group called "National Association for the Advancement of White People." The first major trouble which he stirred up was in Milford, Delaware, where a similar student revolt resulted in the capitulation of the school authorities and the restoring of segregation.

In Baltimore, he made a bigger splash, but with less success. There, as in Washington, the school and police authorities had worked together to restore order. In both Baltimore and Washington, Bowles was in evidence among the demonstrators.

The law caught up with him. It was learned that Bowles had a police record in Baltimore. In Delaware, he was arrested and released on \$6,000 bail on the charge of conspiring to violate the state education law. The Internal Revenue Service served him with a summons to appear and explain alleged failure to pay federal income taxes.

Incidents like those in Washington will probably be repeated in various parts of the country. A major social revolution cannot take place quickly without travail. Churches and church leaders should do all they can to help make the transition quiet and effective.

—ROBERT E. VAN DEUSEN

CHURCHES CAN PREVENT DIVORCE

By GEORGE H. STRALEY

More and more, ministers are learning that by saving marriages they may be saving souls, too

MORE THAN 300,000 divorces were granted last year in the United States, and in a good many cases churches, and church people, were indirectly to blame.

Frequently, clergymen who could have offered wise counsel at a time of domestic crisis failed to do so. Congregations that could have shown more sympathy and friendliness remained aloof. Church organizations that could have taken a more active interest in social adjustment problems were blind to their opportunities.

Happily, there were churches and ministers that considered the saving of marriages to be almost as important as the saving of souls, and gave valuable assistance to the troubled wives and husbands who appealed to them. But too many persons who sought advice had the experience of Mrs. X.

MRS. X DISCOVERED her husband was having an affair with a young woman in the office where both worked. She confided her discovery to her minister, and asked him what she should do.

"Jump in my car," said the minister—and he drove to the plant with Mrs. X. There he rounded up both Mr. X and the young woman and proceeded to berate them soundly. Mr. X walked away in a huff. So did the young woman. So, too, did Mrs. X. After this bad beginning, all future attempts at reconciliation failed. Both Mr. and Mrs. X left the

church, and eventually they got a divorce.

This case is cited by Dr. Emily H. Mudd, director of the Marriage Council of Philadelphia, as a perfect example of how a well-meaning person, wanting to help but not knowing how, can seriously fumble.

"Both Mrs. X and her husband came to the Marriage Council a number of times," Dr. Mudd said, "but these visits were *after* the minister arranged his unfortunate showdown, and by then the damage had been done. If Mrs. X had only come to us first, or if her minister had sent her to us when she approached him, the whole situation might have been tackled with dignity, and a resolution acceptable to each partner worked out."

NOT ALL CITIES have a Marriage Council like Philadelphia's, but trained counselors are accessible in almost all sizable communities, and Dr. Mudd—who is president of the American Association of Marriage Counselors—believes more and more people are using them. Last year approximately 800 men and women called at the headquarters of the Marriage Council of Philadelphia, at 3828 Locust Street, for a total of 3,153 interviews with the staff of 16 part-time counselors.

More and more ministers are making use of the Marriage Council, too—not only for referral purposes, but for their own education. During the past year a number of clergy have taken postgradu-

ate training in marriage counseling under Dr. Mudd, so that they will be better able to give intelligent advice when problems arise among their parishioners.

The Marriage Council of Philadelphia is affiliated with the University of Pennsylvania, through the Division of Family Study, Department of Psychiatry, of the university's School of Medicine. Its primary purpose is to help men and women to a better understanding of what married life involves and thereby aid them in achieving a richer and more satisfying marriage relationship. Its services are available to all married people, and to those contemplating marriage, regardless of race, creed, or national origin. The staff consists of professionally trained marriage counselors working under the supervision of medical and legal committees composed of prominent physicians and lawyers.

INTERVIEWS are by appointment, and a small fee is charged. Fees make up about one-eighth of the basic income, although the non-profit Council derives some substantial support from public membership contributions. Grants from private foundations and appropriations from state and federal sources support the in-service training program through which ministers and other qualified professional people are trained in counseling techniques, and the research program which the staff is constantly carrying on to add to the store of information about marriage.

It also operates a lending library of carefully chosen volumes on marriage, family relations and personal adjustment.

"Our whole program is set up to make marriage more tenable," Dr. Mudd explains. "We're not set up specifically to prevent divorce, although there are cases in which we feel divorce has been averted through counseling."

SINCE POSTMARITAL counseling overshadows premarital counseling almost two to one in the agency's records, it is the spectre of constant friction and divorce that sends many couples to seek help. Divorce is one of the top social problems in the United States. Its rate has been increasing in a steady upward curve for the past 20 years, and reached an all-time peak in 1946 of 10.8 per cent per 1,000 population—or, more significantly put, the 610,000 divorces granted that year meant that almost one marriage was breaking up for every three that were being accomplished. This peak resulted from World War II, Dr. Mudd points out; always, during a war, the divorce rate drops, to mount proportionally immediately afterward.

Today's figure has declined somewhat from the 1946 mark, but it is still tragically high. And Dr. Mudd estimates that for every recorded divorce there is at least one desertion on which no statistics are available.

THE DIVORCE RATE varies in different parts of the country, among different kinds of people. Sometimes there are regional conditions of economy or national background that can be recognized as factors, but frequently the reasons are inexplicable. Divorces in York county, Pennsylvania, for example—averaging one to every three marriages—are "considerably higher than the country at large," Dr. Mudd says. But she adds that there seems to be no reasonable explanation why this is so.

More women than men go to the Philadelphia Marriage Council for help. The average client is between the ages of 21 and 25, and has been married from one to five years. Most are Protestants; Jewish people rank next, and Catholics third. The majority have had some college education.



MARRIAGE COUNSELOR
Dr. Emily H. Mudd

Their problems frequently involve in-laws—Dr. Mudd finds that over-dependence on parents stands as the Number One irritation in many marriages. Other causes of complaint are: Failure to grow up to reasonable independence, inability to compromise, inability to recognize the other person's needs and accept the partner's failings, inability to talk things over, difference in attitudes toward religion, children, finances, sex.

THE MARRIAGE COUNCIL has no statistics yet on the extent to which mixed religions prove a stumbling-block to marital happiness, but this matter is presently being investigated by some of the Council's researchers.

Just as clergymen send maladjusted couples to Dr. Mudd, so does Dr. Mudd sometimes send couples to their clergymen. An Episcopalian herself, she be-

lieves that an active church life is important to the development of a well-rounded individual, and she believes there are certain areas in which the clergy are particularly well-fitted to counsel disturbed married couples. But neither she nor her staff recommend to clients any specific religious practice, such as prayer or Bible-reading.

"After all," she says, "all sorts of people come to us, and specific religious views are not universally acceptable. However, we do try to find out about the individual's religion, and his church contacts."

Dr. Mudd's experience bears out, she says, the truth of an observation cited by Dr. Ernest W. Burgess, of the University of Chicago, in his book, *Predicting Success or Failure in Marriage*, to the effect that there is often a positive correlation between good marriage adjustment and constant attendance at Sunday school and church. Others have seen the truth of this, too. The Very Rev. Louis M. Hirshson, dean of Christ Church Cathedral in Hartford, Conn., once said: "I have known of 'church people' who became divorced. Yet . . . I have not known a single instance of those who have prayed and worshiped together, habitually, to have been separated."

WHEN DR. MUDD is asked to define the role of the church in strengthening family life, she likes to refer to a statement by the Rev. Troy M. Strong, of the First Methodist Church in Seattle, Wash. Mr. Strong spent a year with the Marriage Council of Philadelphia as a trainee in its in-service training program for counselors. He said:

"Traditionally the church has been looked to as a place to go for 'advice.' It is unfortunate that this word has been used so much, for it implies that some of us ought to be making decisions in the

lives of others, and it implies as well that there is a clear answer that can be had quite apart from the troubled situation. It is easy to fall into the trap of advice-giving. For the inquirer in trouble comes asking, 'What would you advise me to do, Pastor?' Too many answers begin, 'I would advise so and so . . .' There are those who believe that because of the authority of the church, it should tell people what to do. I agree this is an important function of religious authority. But in counseling we are not nearly so concerned with the 'oughts' as we are with the factors of motivation which will make it possible for a person to do what he wants or ought to do. The troubled soul usually is not asking what he ought to do (he probably knows that already) so much as he is asking how to do it."

Dr. Mudd believes the day is coming when ministers will be able to reply to that "how to do it" question much more intelligently than many of them are able to do today. She believes that seminaries will place more emphasis on training in marriage counseling, that more pastors will study the techniques and finesse of counseling in postgraduate programs such as the Marriage Council of Philadelphia offers, and that churches generally will take a cue from the Federal Council of Churches, which is extremely active and interested in promoting education in family life and marriage relationships.

NOT ALL MARRIAGE problems are intricate. Not all husbands and wives who consult Dr. Mudd and her staff are trying to ward off a divorce. Sometimes they're just trying to fill a simple void.

"We find many lonely people," Dr. Mudd says. "Some tell us that they went to churches that made them feel unwelcome, that they tried to find companion-



PASTORS CAN HELP
Religion is a big factor

ship in church groups that did not seem to be interested in them."

What does that have to do with marriage and divorce? It's a subtle factor.

"The feeling of being wanted is so important," Dr. Mudd emphasizes. "Surely the churches can do something about that." And from the well-stocked files of her office she digs up a case in point . . .

A young couple from Massachusetts moved to Philadelphia. They were New England Congregationalists, and they wanted to affiliate with a church of their denomination in the city. Not finding any, they approached a church of another denomination. They went to services on three consecutive Sundays, signed the guest book, spoke with the minister, and felt hurt because he "didn't even ask us where we lived." One night they attended a meeting of young adults, having seen a notice of it in the church bulletin, but, though everyone was friendly, "no

one invited us to join the organization."

Then they tried another church. The minister promptly recognized them as strangers and spoke to them after the service. But, "after we told him we were Congregationalists, he bluntly asked us why we had come to his church. We felt we weren't wanted and we didn't go back."

Six months went by, and the disturbed couple turned up at the Marriage Council. They expressed themselves somewhat like this:

"Everywhere we go in this city we get the cold shoulder. We can't make any friends, can't find any other couples to mingle with. In all the time we've been here, the only person who has been genuinely friendly and interested in us is the proprietor of a delicatessen who speaks broken English. We have no marital problem. At least, not yet. But we are afraid that the discouraging social situation may prove so frustrating as to breed friction between us."

For the marriage counselor to whom this couple spoke their woes, it was so simple a matter as to be scarcely a problem at all. He picked up the classified telephone directory, turned to the "Churches" listing, and found that Philadelphia has five small Congregational churches. Selecting the one nearest to

the couple's address, he phoned to the minister and briefly explained the situation. To the delighted clients he said: "They'll be looking for you there next Sunday morning, and you may be sure you'll be warmly welcomed."

NOT EVEN DR. MUDD is able to explain why people who were intelligent enough to analyze their feelings and express them so succinctly neglected to consult the telephone directory themselves. Or why they were able to locate the Marriage Council office when they were unable to locate even one of five Congregational churches. For that matter, it is not easy to understand why this couple could not make satisfactory friendships in their immediate neighborhood, or through contacts at the husband's place of employment.

"But the fact remains," Dr. Mudd says, "that individuals have their own peculiar sensitivities and failings, from which their own peculiar problems arise. Sometimes—most often—it takes a trained counselor to understand and solve these problems. Sometimes a sympathetic pastor and interested laymen can do the job. Most important of all is making them feel that someone cares what happens. In any case, bungling can ruin lives and permanently embitter souls."



IT IS ESTIMATED that nineteen million sleeping tablets are used each night in the United States to help people find sleep, and that eleven million pounds of aspirin are sold yearly in our drugstores to help people calm their nerves and headaches. Prayer can become a substitute to calm nerves and bring rest. Prayer is a means whereby a person takes his mind off himself, and draws on the power, love and wisdom of God.

—THOMAS S. KEPLER in *A Journey Into Faith* (Abingdon)

NEWCOMERS TO AMERICA WERE WELCOMED AT MANY SUMMER CONFERENCES

By PAUL C. WHITE

Refugees from Europe and Asia participated in summer camps as active workers in U.S. churches

THE SUMMER OF 1954 will long be remembered by the more than 1,000 church workers who enrolled in various types of summer assemblies and schools conducted on the territory of the United Lutheran Synod of New York and New England.

For the first time in the history of this summer program, six types of schools attracted leaders, including one new school—the Leadership School for the Western Conference of the synod held at Silver Lake, New York, the last week in August.

Other schools included the Lutheran Summer School for Church Workers at Silver Bay, Pinecrest Luther League Leadership School at Camp Beisler, New Jersey, the Syracuse District Luther League School at Camp Brockway, the Leadership School for the Greater Boston Area and the Luther League Workers' Retreat for the Mohawk Valley District Luther League.

A GREAT VARIETY of subjects find their way into the various leadership schools throughout the church and afford help for practically every phase of church work. However, in the New York and

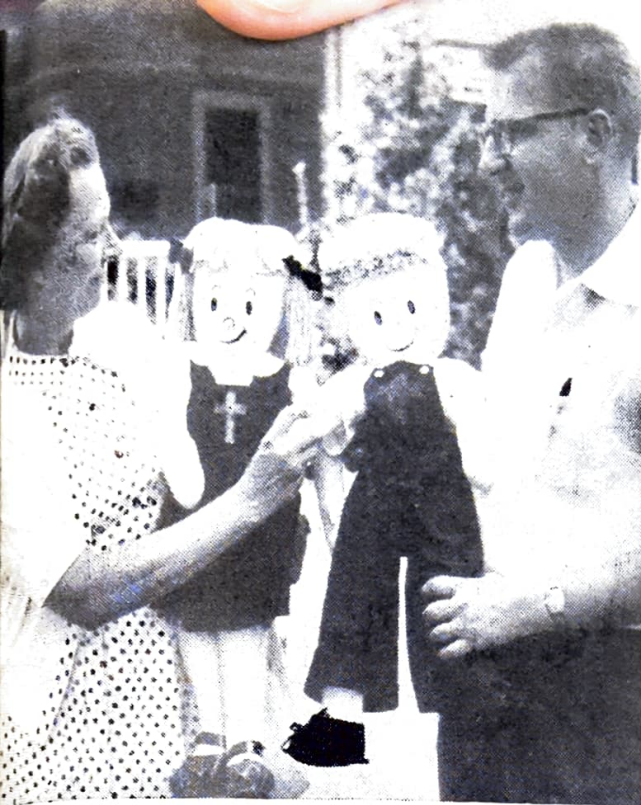


Dr. Martin O. Dietrich talks with Choong Park, refugee from North Korea, during Summer School for Church Workers at Silver Bay.



Mrs. Heinz Kugler, Latvian refugee now wife of a New Jersey pastor, and Miss Ann Hageris, refugee from Lithuania, confer at Silver Bay about their experiences in coming to America.

Dr. White is secretary of the United Lutheran Synod of New York and New England and directs its summer camp and conference program.



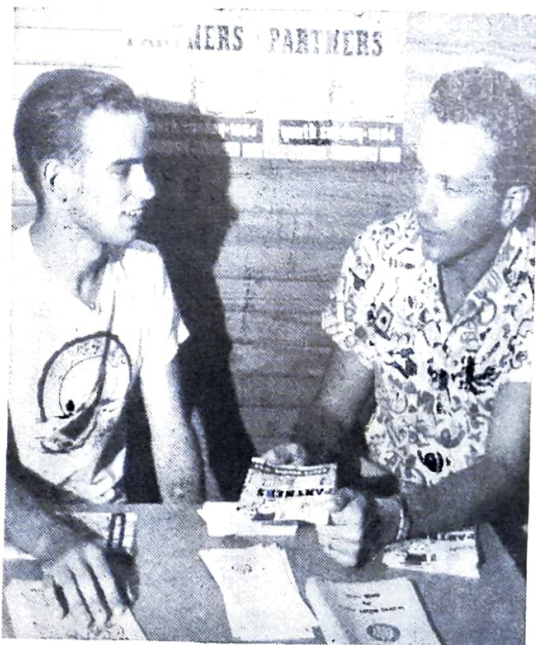
Newcomers on the Lutheran scene, although not refugees, are Stella the Steward and Stewart the Steward. These two came to Silver Bay with Mrs. Winifred Kaasa and are greeted by the creator of these cartoon characters, ULCA Stewardship Secretary Dr. Henry Endress.

New England summer assemblies, one common theme prevailed: the 25th anniversary of the founding of the United Synod of New York and New England and the need for increased support of the benevolence program of the synod. This emphasis was highlighted at Silver Bay by Chester Myrom of the Lutheran Laymen's Movement, who outlined the entire stewardship program. Historian Harry J. Kreider and Synod President Frederick R. Knubel led conferences, taught courses and addressed the entire student body on the background of Lutheranism in this region.

Refugees and recent newcomers to the United States attended these summer schools and shared in the program. At Silver Bay in July, a half-dozen such workers appeared and related their stories of finding their way to the United States, mastering the English language and now serving in their congregations. Among



Mrs. Annamarie Schmerel at public meeting describes life behind Iron Curtain during interview with author Dr. Paul C. White.



Robert Aageenbrug of Holland hears about youth work from Luther League Editor John Mangum. Former Hollander is now studying to prepare himself for ULCA ministry.

them was Mrs. Heinz Kugler, who had fled during the war from Latvia. She finally came to the United States and into the parsonage at St. Mark's, Elizabeth, New Jersey. Miss Ann Hageris could not remember distinctly, for she was only two years of age when her parents carried her out of Lithuania, ahead of the Rus-

sian invasion. The family lived as refugees in Bavaria, Germany, before finally arriving at Dolgeville, New York, and joining the Lutheran congregation there. Now sixteen years of age, she represented her congregation well at Silver Bay.

Young Choong Park described life in Korea as a refugee during the war and told of the aid that had been received by him and his parents from Protestant sources supported in part by Lutheran World Action. Robert Aageenbrug, a student for the ULCA ministry, told of life in his native country, Holland, during the occupation by the German forces. Mrs. Annamarie Schmerel had the unique experience of recently finding her way back behind the Iron Curtain in Germany to visit relatives and loved ones. She described church life there as she saw it.

LUTHER LEAGUERS at Pinecrest Leadership School, for the first time in their history, had a German war bride as a member of the group. Herman Lindemann, a recent U.S. soldier and a mem-

ber of Good Shepherd Church, Brooklyn, had arrived in the United States with his bride, the former Dorothea Weimann of Bremerhaven, on Aug. 7, 1954. Three weeks later she was an enthusiastic member of the Luther League group at Pinecrest. Mr. Elike Takyi, a teacher from Muhlenberg Training Institute, Liberia, Africa, was also a part of the Pinecrest group, giving information about mission work and learning about church life in America.

Perhaps these illustrations will serve to picture the growing group of Lutherans from other lands who have migrated to the United States and are taking up active work in congregations. The summer gives unique opportunity for large numbers of young people and adults to enroll in summer schools and assemblies, where help may be given to increase the effectiveness of their service to the local congregation. It was heartening to observe the newcomers to the United States who joined in this type of training during the past summer.

God Rules Even the Storms of Life

By RALPH W. LOEW

Confusing problems today cause men to fear the voyage of life, when all the time they have a safe vessel in which to trust

THERE'S A LURE ABOUT a seacoast and a harbor, especially if you grew up in the Midwest and saw the ocean only when you were past childhood. A cluttered fishing village, the jumble of little boats, the confusion of many masts and the strange sails, all have their particular meaning, and give one a vicarious sense of adventure. The stories of generations of fishermen—the widow's walks on the

old houses where anxious wives watched for the return of their men—these and many others are symbols of a part of the life that has become a memorable portion of Americana.

Such a harbor is a good place to think about today's problems. We are born into times which seem to have a confusion of forces and problems so great that they defy conclusion. It's a time when

the ocean of doubt is so large and the little ships of faith so tiny.

IT MUST HAVE BEEN at such a place that Ella Wheeler Wilcox wrote:

"I will not doubt, though all my ships
at sea

Come drifting home with broken
masts and sails;

I shall believe the Hand that never
fails . . ."

A faith like this is never easily achieved nor is it blind credulity. It's the faith of one who recognizes trouble, but is determined to keep the waves outside the ship. It's the conviction of one who knows that "nothing can separate me from the love of God."

Perhaps our greatest danger lies in the fact that we try to measure the greatness of our problems and so get scared off. If the earliest fishermen had tried to imagine the vastness of the ocean, they never would have sailed the seas.

OVER IN OSLO, you can walk into a museum and see the slender little barks that bore the Vikings on their fishing excursions. They sailed down along the coasts of Ireland—they crossed the ocean—they reported in their stories "wonder

strands of sparkling sands." Men now believe that those "wonder strands" were the long and amazing beaches of Cape Cod, where 300 miles of sparkling sands glistened in the sunlight then as now. Whether they saw those sands or not, the great adventures these Vikings had came because they trusted their little barks out on the great and measureless deeps. They didn't try to take a yardstick and measure the ocean—they learned to sail.

A casual look at most of our worries, our lack of adventure, our timidity in trying the bold new "launching out" of life, generally reveals that we have been so busy talking about the ocean of our problems that we forgot that we had a boat. "O ye of little faith," cried Jesus.

The security we seek is not safety in a snug harbor with never another voyage. It is not an unrealistic prayer—"Let there be never another storm on my ocean." Nor is it an idolatrous wish that our boat will be bigger than our neighbors'. It is the simple trust that when I have a sense of reverence—a willingness to be used and a knowledge of great values to match the fierce restlessness of life, the voyage will never be outside God's love and care.



WE ARE SO MUCH THE VICTIMS of shallow moods, easy glum, easy glow. We are so given to a brand of discouragement that forgets God, or a brand of hope that ignores God. And neither of those moods is worth the effort. Neither is Christian. Neither is creative. Mondays, Wednesdays, and Fridays we munch over the headlines and feel our own pulse, and scan our own diggings, and grant all a pessimistic shudder. It is a barbarous jungle, it is a miserable outlook, it is a hopeless prospect. Surely, in these Monday moods of easy pessimism, Christ longs to step up to us right there and fairly shout at us. "Man, is your memory that short? Of course, it's a struggle. I always told you it would be. But there are right now great, good forces at work around you. There are redemptive facts and powers at work with you. And what is really right is going to prosper, because it happens to be sponsored by Almighty God!"

—From *The Salty Tang* by FREDERICK B. SPEAKMAN (Revell)



Unanswered Questions

WHEN CLAIRE MAWSON knocked at the door I was too much surrounded by Halloween costumes to budge. "Come on in," I called, "the door's open."

Claire was dressed for going places. Her red topper looked very gay. "Just remembered Dan has your car and thought you might want a lift to the store or something. I have to pick up Charlie's suit at the cleaners and get a few things at the drugstore. What are you making? Halloween costumes?"

"Not making them. Shortening and lengthening. It's just a basting job, really. Why, come to think of it, I do need a few things. I was going to send Pete on his bike later, but I hate to have him riding through the afternoon traffic on Main Street."

"And if other motorists are like me, they hate to have him there. I'd rather meet the most enormous moving van in the world than a youngster on a bicycle in traffic."

"O.K. It won't take me long to get ready. Want to wait here?"

"Thanks but I'll get the car out and meet you around front."

THE TELEPHONE was ringing and I was tempted not to answer it. However, my conscience and my curiosity always seem to conspire against me. I lifted the receiver. "Connie?" said Mrs. Schmidt. "Weren't you on the altar committee the last time we used the red covers?"

I took time to smile about Mrs. Schmidt and her "covers" while I tried to think back to the last time I had served. She

says she's too old to learn newfangled words like "paraments" and what's the difference, so long as she puts them on straight? Mrs. Ittel tried valiantly to convince her that the word was practically as old as the custom of using different colors for different seasons of the church year. No luck. Mrs. Schmidt is an individualist—for which most of us love her all the more. She's still putting "covers" on the altar.

"Goodness!" I exclaimed after fishing around in my memory for a bit, "I'll bet they are still at the cleaners. There was some candle grease dripped on them somehow. I'll check with Mrs. McIvor who served with me, but I'm pretty sure we never got them back."

"Well, could you find out about them? We have to have red for Reformation Sunday, you know."

"Why, so we do! Poor Luther! Between thinking about Halloween and Girl Scout Vespers, I'd forgotten all about Reformation Sunday. But I'll check up on that this morning. Claire is waiting to take me downtown now. I'll call you before noon."

As I hung up, I could see Claire waiting in her car. From the porch I called, "Patience, neighbor! I'll be there in a flash!" And it was really hardly more than that before I was seated beside her and we were on our way.

"Too bad to hold you up," I apologized. Then I explained the nature of my phone call.

"I'll ask about them when I go for

Charlie's suit," she volunteered.

We parked quite easily in a spot that was as nearly halfway between the cleaners and the market as anyone could imagine. "Nice going," I congratulated her.

WHEN I RETURNED to the car, she was further up the block talking with a woman and two boys I had never seen before. I looked in her direction for a minute, then tried the door handle. The car was locked. I put my bundles on the sidewalk to wait. She couldn't be gone long.

The woman in the driver's seat of the car right behind us leaned forward. "You missed all the excitement. If your friend hadn't stepped in I guess I would, but I was afraid of getting mixed up somehow with the courts. So much red tape and all. But you can't let a kid get killed right before your eyes."

My jaw must have dropped practically to my waist, for the woman laughed. "Yeah. Looks peaceful enough now, don't it? But you should ha' been here a couple minutes ago. Woman and kid comes out of the market over there. Kid yellin' bloody murder, 'Mommy, please, please, do your shoppin'' and after every word she hollers back, 'Shut up!' and cracks him one across the face."

Then I remembered seeing them in the store. The boy had been coaxing for something and his mother snapped at him, "Another word out of you and we'll go home without anything and we'll see how your dad likes that!"

My informant, not at all reluctant to give me the details, was going on with the story. I guess it helped her to get it out of her system. "It was hard enough sitting here and seeing her slap his face. But then she twisted his nose and started to dig his face with her nails. I thought sure she'd get his eyes. It was real pitiful. Here your friend and I sat, each of us with one leg out the car, ready to go

over and each one waiting for the other to go first. Then she went and everything calmed down quick as you please."

"How horrible! Why, she must be insane! But she did calm down?"

"Sweet as peaches. 'Why, my goodness, I don't know what got into the boy. All I want is for him to be quiet.' Then your friend says, real low, but her voice sort of carried, 'He can't stop. He's hysterical. Isn't there something I can do to help you both? Sometimes an outsider can help, you know.'"

BY THIS TIME Claire had turned my way. Her face was flaming but she was walking slowly and carefully. The woman had turned back toward the store. The boys, one tearstained and bearing the marks of his mother's hands, the other whitefaced and big-eyed, climbed into the car.

It was odd to see Claire, usually so calm, shaking so she could hardly unlock the car doors. "Funny what you'll do under stress. I was telling myself not to do anything foolish, to move slowly and try to bring some Christian love into the situation. I moved so slowly I actually took time to lock the car before I walked over there!"

"What a horrible, horrible experience!"

"Horrible is right! I just hope I haven't made it worse for the youngster when she gets him home."

She sat for a moment, her hands gripping the wheel till her knuckles gleamed white, then backed out into the home-going traffic. "And there are some people who don't believe in the devil!"

For a time she concentrated on her driving. It wasn't till we were turning into her driveway that she gave me a look of utter dismay. "I never took that woman's license number or anything. I haven't the faintest idea who she was or how to stop her from such a thing again."

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

Read NEHEMIAH 9.

EVERY LANGUAGE has its idioms—characteristic ways of saying things, different from the forms of expression in another language. Sometimes the idioms are mechanical details of structure like putting the verb at the end of a sentence. Sometimes they go more deeply and reflect a people's view of things.

Sometimes, too, idioms are colorful expressions, akin to figures of speech. These may be entirely misunderstood by a stranger who takes the words for what they denote among his own people or even in the literal speech of the other. We say "my foot slipped" when we make an error that has nothing to do with our feet. What would an Arab make of it?

ALL TYPES of idiom are abundant in both testaments. They make perpetual problems for a translator. He must have the penetration to discover what really was meant. Then he needs ingenuity to express the message of the writer. He can do one of two things: put the biblical words into precise and literal English, requiring the reader to use a commentary for the real sense; or he can translate the meaning of the biblical writer into meaning for the present-day man.

The latter method is known as paraphrase, a free rendering of a passage into other words. Although every translation includes a certain amount of this, the revisers tell us that they tried to keep it at a minimum in the Revised Standard Version.

(King James Version)

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house.

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

(Revised Standard Version)

Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?"

(Matthew 20:10-15)

One example of it is the new rendering of what the King James Version translates literally as "single eye" and "evil eye." The clue to the matter is that Palestinians regarded the eye as the seat of greed or its opposite!

Actually two types of usage appear in the RSV. In the Sermon on the Mount (Matthew 6:22, 23), the revisers say, it was impossible to reproduce the complete meaning. So we have "sound" and "unsound" eye. The printed passage uses paraphrase and gives the exact meaning.

Personal Problem Clinic

Education?

QUESTION: When I was in high school I intended to go to college upon graduation. I had in mind making a good preparation for a career, perhaps in business. A few days after commencement I met the vice president of a local manufacturing concern and told him of my plans. He assured me that going to college would be a waste of time, that in business every one must start at the bottom and work his way up, learning all the angles as he goes. He insisted that is the way to get a real preparation for later success. On this advice I took a position with this company and have been working in a beginner's position ever since.

I have been here for six months and am now dissatisfied. I wish I had gone to college. My father and mother were ready to help me as far as I needed assistance. I am wondering whether I didn't make a mistake in taking the official's advice.

REPLY: There are some "practical men" whose education has been limited, but who, by narrow concentration on immediate needs, have accomplished what they consider "success." They are sometimes ready to say that education is unnecessary. They reach their conclusions on the basis of how they have fared financially and in position in their group. Often enough, however, they are unaware of what they have lost, of how different their homes and cultural life might have been, and of how much more they might have accomplished if they had had the benefit of a better education.

Consult with your high school adviser, or a college personnel officer, and ask them on the basis of your record to give you guidance. If they give you the green light and your desire for higher education is strong, you will be justified in giving up your job in favor of four years of hard work in college. You are young and there is no need for you to hurry. Over the years you will almost certainly have a more satisfactory life.

Young people ought to get their advice from persons who are qualified to give it and to avoid "off-the-cuff" pronouncements from persons who are often too eager to offer counsel. A whole life and career may depend on such advice.

Knowing everything

QUESTION: Ronald, five, thinks I know everything. He implies it again and again, and sometimes is quite explicit about it. One day when he asked me a perplexing question I replied "I don't know." Then he said, "You know but you don't want to tell me." Now I don't want him to credit me with omniscience, for one of these days he's going to have a rude awakening when he finds out my limitations. Neither do I want him to feel that I deliberately withhold information from him.

What is the best way to straighten out this double misunderstanding?

REPLY: It won't be long until Ronnie discovers how limited is the information possessed by almost all adults. He will similarly find out that your assertion is true, that you do not know, that you are really not holding out on him.

But you can facilitate Ronnie's understanding and adjustment to the new facts by having a candid, pleasant, casual talk with him. Explain in simple words that no one but God knows everything, that we find things out little by little through study, reading, experience, experimenting, and getting help from others. Tell how you have been learning through the years, that you still have a great deal to learn. Help him to realize that it is that way with everyone, and that it will be that way with him also. Assure him that you want to help him in every way possible and to give him whatever information you have (as far as he can understand). In the meanwhile go as far as you can in improving your abilities to serve as his counselor and instructor.

—EARL S. RUDISILL

Cure for Complacency

Thy Mission High Fulfilling. By Henry B. Luffberry. Muhlenberg Press. 130 pages. \$1.50.

Now and then a book appears which challenges the life of the whole church to the last pew of the most remote congregation. *Thy Mission High Fulfilling* accuses us of "spiritual complacency." It not only accuses us, which is easy, but also skillfully shows us the way out, which is difficult.

Thy Mission High Fulfilling holds the mirror steadfastly to our face. Strangely, while it shows us our wrinkles and blemishes, when we lay this mirror aside we remember having seen the wondrous kingdom of God which our Lord has placed within us. This is no mere gripe session, accusing "them" of neglecting the sacraments, of shoddy worship, of lack of outreach in education, and in witnessing to men and their works. It is skillful self-examination, which prods and probes to heal and strengthen, to restore vision and to renew power. The sacrament and the Common Service, evangelism and parish education, and community life become highways for the ambassadors of Christ to move toward higher achievement.

"Yielded lives" are compellingly called for. They are in turn defined as lives that yield an abundant harvest. Synods would invest wisely if they would place this book in every congregation. It will instruct and encourage each pastor, church councilman, congregational leader. The mediocre will come to deplore their mediocrity and do something about it. The "leading" congregations will lose their complacency.

The style of this book meets the modern temper in pastor and layman alike. It is literally resourceful. The final pages provide these headings: "Discuss These Things," "Do These Things," "Read These"—with additional "Show These"—audiovisual aids. It is a specific book. It is frankly and solely for the members of the United Lutheran Church.

The ULC Committee on Faith and Life, which provided in its report the ground from which this book took its rise, ought to be a standing committee of the United Lutheran Church, if for no other reason, to produce books such as this. A similar committee

should find a place in every synod and every congregation. Self-examination ought not to be a random technique but a permanent policy.

DONALD E. ELDER

Indianapolis

Why Not Parochial Schools?

The Churches and the Schools. By Francis X. Curran. Loyola University Press. 152 pages. \$3.

This book, one of the Jesuit Studies in the Arts and Sciences, is a historical study of the relationship of American Protestantism to popular elementary education. The author maintains that in their voluntary surrender to the state of control over the popular elementary and secondary schools, American Protestant churches made a revolutionary departure from the policy, traditional to all Christian churches in Europe.

In this book an effort is made to find explanations for this development through a careful study of official records of at least seven Protestant churches and of the files of at least sixteen influential Protestant religious journals. The history of the work of the various Lutheran churches in the United States in attempting to provide parochial education is not studied at length. Father Curran found that a definite study had been made recently in Walter Beck's *Lutheran Elementary Schools in the United States* (Concordia, 1939), and that it was unnecessary for him to retrace Beck's steps.

One gains the impression from this book that an important reason for the lack of Protestant parochial schools in the United States lies in the unwillingness of Protestants, both in the clergy and laity, to make the sacrifices required to establish and main-

tain such schools. It is true that a century ago American Protestants could insist justifiably that the dominant element in the total American culture was that of Protestantism, that this cultural force inevitably would make its way into the public school classroom and that, as a result, the Protestant parochial school was unnecessary. But it is doubtful if many would attempt to maintain such a proposition today.

On the whole this book represents a sober and objective review of the historical record. As such, it is an important contribution to our understanding of a significant contemporary problem—that of the relationship of the churches to public education.

Towson, Md. MAHLON H. HELLERICH

Guide for Church School Teachers

An Adventure With People. By Ferris E. Reynolds. Christian Education Press. 96 pages. \$1.50.

Dr. Reynolds believes a layman may become a skilled teacher of religion and he gives in plain words and specific directions ways in which teachers of youth and adults may become such teachers.

The book is divided into three parts. First is "The Adventure." Here the author states, "The extent of a teacher's influence is incalculable, yet often it turns out to be a decisive factor in the lives of his students. The very unknown quantity of one's possible influence over members of his class adds to the excitement of teaching." . . . "For Jesus, teaching was an adventure, fascinating and full of life . . . The truths he knew were too exciting to keep to himself and his teaching was the result." Many times we have heard it said that little is remembered of the subject matter, but the teacher stands as a guidepost in life.

Part Two: "The Teacher's Workshop," describes practical teaching methods and tools and the best ways to use them. There are chapters on Preparing the Lesson and The Lesson Plan, which would be invaluable to the beginner teacher and thought-provoking to the "veteran" teacher.

The last part: "Getting the Job Done," tells of ways in presenting the lesson that

will stimulate discussion and guide the teacher in keeping order and covering the lesson to the conclusion planned.

This book is one that every pastor, parish worker or Sunday school superintendent will want to give to new teachers to read, or to pass on to those who have become disturbed or discouraged in their teaching. A review of this book at a teachers' meeting would be excellent.

BERTHA A. L. WEBER

Reading, Pa.

Sermon Material

Worship Resources for the Christian Year. Edited by Charles L. Wallis. Harper. 483 pages. \$4.95.

Pastors are usually happy to find a resource book that contains fresh material of a high standard, suitable for sermon illustrations, worship services, sermon outlines, and the like. They'll therefore be grateful to the Rev. Mr. Wallis, who is professor of English at Keuka (N. Y.) College and pastor of the college church, for this work.

It contains prayers, poems, and brief messages from a wide variety of sources. The latter will provide either sermon illustrations or outline suggestions. The quality of the material is good. The quotations come from classic sources such as Fenelon or Luther and from modern preachers like Buttrick, Stamm, McCracken and Scherer.

The poems include famous hymns and classical verses, sprinkled with gems of light verse. For Stewardship Sunday, for example, there are seven selections, including a parody on Hamlet's soliloquy which begins: "To pledge or not to pledge, that is the question.

Whether 'tis nobler in a man

To take the Gospel free and let another
foot the bill,

Or sign a pledge and pay toward church
expenses . . ."

It should be noted that the order follows the "Christian Year" rather than the traditional church year. In addition to the major festivals, Sundays are designated by such titles as Missionary Sunday, Christian Unity Sunday, World Order Day, and the like.

Philadelphia

A. P. S.

Building Boom in France

FRANCE: Strasbourg. September 15.—

A CHANGE in church government and rapid church expansion are the news items from Alsace-Lorraine this summer. One of the rarest changes in any French church government took place at the beginning of August, when the presidency of the Lutheran Church of Alsace-Lorraine changed hands. The presidency, which is a lifetime post instituted in with the concordat between church and state by Napoleon in 1806, had been held since 1936 by Mr. Robert Hoepffner. This summer he laid down his office on account of old age and has now been succeeded by Mr. Etienne Jung, until now secretary of the Prefecture (governor's office) of the Moselle district.

Mr. Jung, who is 46 years of age, is a lawyer by training and a professional civil servant, thus complying with the concordat which rules that the president must be a layman. A pastor, on becoming president, would be required to give up his ministerial office, secure legal training, and be appointed by the government.

IN A PUBLIC MESSAGE to the church authorities and pastors, published soon after his appointment, the new president has drawn attention to the fact that the church of our times frequently needs to use new methods of work and try out new activities, while seeking to maintain continuity with the past and avoid useless innovations. The pastors scattered up and down the country, the message goes on to say, though they may not receive the new president's visit as rapidly as might be desirable, should feel that the church authorities are there to help them in their parochial ministry.

From his time as secretary of the Prefecture, the president knew that immigrants from not less than 47 countries made up a large part of the mining and industrial population of Lorraine. Dr. Igor Bella, Lutheran World Federation representative, visited the new president soon after his inauguration

and with him visited church extension projects, some of them in newly developed housing estates around the industrial centers of Lorraine, others on the growing suburban fringe of Strasbourg.

In Lorraine, Protestants are numerous among the immigrant workmen. In other parts of the country even the native population is on the move, with the result that many parishes are becoming too big and have to be split up. Others need more than one church or church hall. New Lutheran communities are coming into being in areas that until not so long ago were 100 per cent Roman Catholic. Building projects in such areas are more numerous this year than ever before. "I was amazed by the church's building activity," said Dr. Bella.

WHERE the local parish is unable to finance these projects alone, the central financial organization of the Lutheran Church of Alsace-Lorraine steps in. This organization collects voluntary contributions from all church members, for purposes not covered by the official government subsidies, which go mostly to pay the pastors' salaries. Aid from the Lutheran World Federation and especially from its U.S. Committee is available for a few selected projects.

Though local civil authorities often supply the building plots, the main finances are always supplied by the local congregations, the members of which more often than not freely give of their time and money and also undertake a large share of the actual construction work themselves.

"The main material used in building this parsonage was love," one of the pastors said to the visitors from Strasbourg. State aid is available for certain war-damaged churches that have been or are being rebuilt. The main factor in the building activity, however, is that the church is rapidly adapting to changed conditions. Originally a largely rural community with a parochial organization, partly dating from the middle ages, it is reorganizing and getting ready the physical equipment needed to meet the challenge of the industrial 20th century.

—PETER FRAENKEL

THE NEWS IN THE CHURCHES

WASHINGTON, D. C.

Twin Installation Occurs At Luther Place Church

By RUTH E. BLACKBURN

AT HISTORIC Luther Place Memorial Church, a twin installation took place Sept. 19. Dr. Walter B. Freed and the Rev. Walter G. Marz became pastor and assistant pastor respectively. Both came from St. Mark's Church in Charlotte, N. C. Dr. Freed holds degrees from Gettysburg College and Seminary. He served Trinity Church, Greencastle, Pa.; St. Paul's Church, Wilmington, N. C.; and St. Mark's Church, Charlotte, N. C. He is vice president of the Board of Parish Education.

Pastor Marz graduated from Lenoir Rhyne College and Mt. Airy Seminary, served as student pastor at Immanuel Church, Philadelphia, and in the Lutheran Settlement House there before going to Charlotte, N. C., as assistant pastor. These two men fill the places left vacant by Dr. L. Ralph Tabor who went to First Church in Baltimore Jan. 1, and the Rev. Albert R. Burkhardt who became pastor of Trinity Church, Baltimore, Sept. 1.

THE DISTRICT OF COLUMBIA has had its share of visitors who came for the Evanston Assembly: Dr. Regin Prenter, chairman of the Lutheran World Federation Commission on Theology, and professor of theology at the University of Aarhus, Denmark; Dr. Vilmos Vajta, director of the department of theology of the LWF; Dr. K. Sitompul, general secretary of the Batak Church of Sumatra; and Dr. N. Arne Bendtz, who has spent several years in Indonesia for LWF. Drs. Sitompul and Bendtz discussed the religious, political, and social situation in Indonesia with top United States government leaders.

Bishop Ellis Gideon Gulin, Finland, and Dr. and Mrs. Rajah B. Manikam of India spoke at the two-day missions workshop

sponsored by the Washington Federation of Churches. This series of meetings included public forums and separate gatherings for clergymen, for women, and for laymen.

MANY NEW PASTORS have come to the District of Columbia area. The Rev. C. Philip Seltzer came to St. Mark's and Incarnation Church from the Eastern Shore of Maryland . . . The Rev. Ray E. Blanset was called to establish a new congregation in the Congress Heights area, and the Rev. Robert E. Hook has just formed the new Church of Our Savior in the Temple Hills area . . . The Rev. Franklyn Morris, a Hamma graduate, will serve a 15-month internship as director of youth activities at St. Paul's Church, Dr. Henry W. Snyder pastor.

DONALD OLSON, a Chicago Seminary graduate, has joined the Lutheran Inner Mission Society as student pastor for a year's training in Lutheran welfare work. He will visit Lutheran patients and conduct services in hospitals and institutions . . . The Church of the Reformation on Capitol Hill has installed the Rev. Donald W. Prigge as associate pastor. Mr. Prigge, a graduate of Gettysburg College and Seminary, served as pastor of Mount Tabor Church, Baltimore, after a term as chaplain for Lutheran students at Syracuse University in Syracuse, New York.

CARMEN LOVRE, daughter of Rep. Harold O. Lovre of South Dakota, was chosen queen of the 43rd annual farm and home week at Cornell University where Carmen is a sophomore. The Lovre family are members of St. Luke's Church in suburban Silver Spring.

St. Luke's Church, Silver Spring, dedicated its educational building and its remodeled church nave recently. Dr. R. H. Gerberding, secretary of the Board of American Missions, preached.

The annual synod-sponsored church councilmen's meeting was attended by 98 men, women, and pastors.

— PEOPLE —



DR. RICHARD H. HEINDEL, Lutheran historian and educator, started making history when he was a freshman at Gettysburg College. Having a theme to write, he consulted the 27 volumes of Ruskin's letters and essays in the college library and wrote a piece called *The Impact of the United States on John Ruskin*.

This was the beginning of a career concerned with studying the influence of the United States on other nations. His interest first took him to London to set up the first of the U.S. government's libraries in foreign countries. In 1945 he came to Washington, D. C., as chief of the Division of Libraries and Institutes. Two years later he walked up to Capitol Hill to join the professional staff of the Senate Foreign Relations Committee.

Since 1950 he has been staff deputy director of the

U.S. National Commission for UNESCO, Department of State.

Now he has a new job which may give him time enough in a quiet study to write about what he has seen and heard. Since July 1 Dr. Heindel has been dean of the University of Buffalo College of Arts and Sciences, Buffalo, N. Y.

DISTINGUISHED veteran of 25 years' service to the Lutheran Brotherhood insurance organization is Fred C. Mueller, secretary and



assistant treasurer of the organization.

Mr. Mueller joined the staff on Oct. 1, 1928, when the amount of life insurance in force was only 6 per cent of its present volume. The company then known as Lutheran Union was only nine months old. He has held a variety of positions in the society, including that of assistant editor of the *Bond*.

Long an active and influential layman in the

ULCA, Mr. Mueller is a director and secretary of the Board of Northwestern Seminary, now serving his seventh three-year term. He is a member of the Board of Pensions of the ULCA. For 14 years he was superintendent of the Sunday school of St. John's Church, Minneapolis, and is now its secretary.

NAMED international president of the United Auto Workers, AFL, is Earl Heaton, former director of Region 8 of the UAW in Decatur, Ill. At Decatur's First Church five years ago Mr. Heaton was baptized and welcomed into membership by the Rev. Roland G. Reichmann, then pastor.

Mr. Heaton's Christian faith expressed itself when he recently wrote to Pastor Reichmann, "I only hope that I will be strong enough to conduct myself in this job according to the instructions I received from you . . ."



The Lutheran

KENTUCKY-TENNESSEE

Old Parish Will Be Split

By ROGER G. IMHOFF

LOUISVILLE—Meeting in special session at Holy Trinity Church, Nashville, Nov. 2, synod will discuss three major items of concern. President G. D. Busch has announced an ordination, plans for division of a parish and for approval of the financing of the synod parsonage bought last summer.

Slated to be ordained is Boyd Gibson, a son of First Church, Louisville, who will serve at Millington, a suburb of Memphis, for the Board of American Missions. The field includes a large naval air base.

Synod executive committee seeks approval of the splitting of one of synod's oldest parishes, soon to function as Jenkins-Shofner's and First-Crowell's.

Speaker will be Dr. Newman S. Stryer, Jr., editor of the *Pastor*, Methodist publication. He will report on the Evanston Assembly.

MISSION POSSIBILITIES at Owensboro, Ky., and in the Donnelson area of Nashville are being investigated by the synod committee.

Louisville Lutherans will sponsor a Reformation Rally at Trinity Church, Oct. 31.

Bethany Church, Louisville, the Rev. Herman Andres pastor, celebrated its 50th anniversary Sept. 12.

Faith Church, Lexington, the Rev. John Schneider pastor, dedicated its new \$100,000 building Sept. 19. The Rev. Donald Houser of Chicago was the speaker.

TRINITY CHURCH, Louisville, the Rev. Tillman Williams pastor, has turned its old parsonage into a modern parish house, and conducts a leadership school every Sunday. One of Trinity's members, Miss Dorothy Dreisbach, is synod's new children's division secretary.

Newly installed pastors in synod are John Grohne, Third Church, and Eugene Bollinger, Faith Church, Louisville.

SYNOD has purchased a president's home in St. Regis Park, a Louisville suburb, to which President and Mrs. G. D. Busch



Pastor Roger G. Imhoff left New York by plane Oct. 5 for Germany where he will serve with five others from the United States for the Lutheran Refugee Service. He will return early in December. This assignment caused him to miss the Toronto convention, his first absence from a ULCA convention since 1932.

moved July 1 . . . St. Mark's, Newport, Ky., has built an \$8,000 parsonage for Pastor and Mrs. W. L. Harmony.

MARYLAND

Two Churches Relocate

By LLOYD M. KELLER

BALTIMORE—Baptists will take over the property to be vacated by St. Paul's Church, the Rev. Hugo W. Schroeder pastor. The congregation voted to sell its property at Longwood and Baker streets for \$90,000. A down payment of \$10,000 has been made by the White Stone Baptist Church. Construction will begin soon at the new location on Liberty Road.

Reformation Church, the Rev. Carroll S. Klug pastor, has also sold its property and will relocate in northeast Baltimore.

Salem Church, the Rev. Wilbur V. Newby

MARYLAND . . .

pastor, broke ground for a \$175,000 parish education building Sept. 12.

THE REV. ALBERT R. BURKHARDT was installed as pastor of Trinity Church, West Baltimore, Sept. 12. Dr. Philip S. Baringer is pastor emeritus.

The Rev. L. David Bollinger was installed as associate director of the Lutheran Inner Mission Society of metropolitan Baltimore in St. Peter's Church, Sept. 19.

Miss Dorothy E. Stache of Charleroi, Pa., has been called to be director of religious education at Second Church, the Rev. Roland W. Renkel pastor.

Augsburg Church, the Rev. J. Leon Haines pastor, received a bequest of \$1,000 from the estate of Mrs. Grace Wilhide, and \$400 from the Ernest R. Weaver estate.

MRS. MABEL B. FENNER, missionary education secretary for the Board of Parish Education, was leader at a number of meetings in Baltimore churches Oct. 17-20.

Dr. Paul C. Empie, executive director of the National Lutheran Council, was the speaker at the Baltimore Reformation rally in the Armory Oct. 24.

Women's Missionary Society of the Maryland Synod held its annual convention at St. John's Church, Hagerstown, Oct. 20-21.

Alumnae of the Baltimore Deaconess School met at Ruxton, Maryland, Sept. 9-12 for their triennial program. Thirty-six members attended, most of whom are in active service in the church as parish workers, parish secretaries, pastors' wives, and institutional workers.

Using the report of the ULCA Committee on Faith and Life as a basis, the group examined the condition of the local congregation and their part in its improvement. The Rev. Henry B. Luffberry, Drexel Hill, Pa., author of the study book, *Thy Mission High Fulfilling*, presented the keynote address. He urged those present to "look within to find out what is wrong and look above to find help to correct the trouble."

"HOW CAN WE STRENGTHEN the faith and life of the local congregation?" This question was applied to five areas of the church:

"In its use of the means of grace," by Miss Ida Miller, parish worker, Holy Comforter Church, Baltimore; "In personal witnessing for Christ," Mrs. Henry Einspruch, Jewish Mission, Baltimore; "In its influence on the moral and spiritual welfare of the community," Sister Catherine Neuhardt, dean, Baltimore Deaconess School; "In its appreciation of the liturgy," Dr. H. D. Hoover, Gettysburg; "In its educational program," Miss Beatrice Morrow, instructor at the school. Sister Catherine Stirewalt led the Bible study.

The program was planned by the executive committee composed of Miss Harriet Spangler, New York; Mrs. Ralph Bagger, Allentown, Pa.; Mrs. Esther Emrick, Pottsville, Pa.; Miss Marie Helzer, Hyattsville, Md.; Sister Martha Hansen and Sister Catherine Neuhardt, Baltimore.

New officers are: President, Mrs. Cedric Tilberg, Altoona, Pa.; vice president, Miss Marjorie Uffleman, Baltimore; secretary, Mrs. Emrick; treasurer, Miss Helzer.

NEW JERSEY

Stewardship Comes First Jacobson Tells Conference

By RALPH I. SHOCKEY

"THE PRIMARY TASK of the church is evangelism," said the Rev. Lloyd E. Jacobson, director of evangelism for the ULCA Board of Social Missions, as he made his first appearance at the Southern Conference in Friesburg, Sept. 23.

Pastor Jacobson emphasized the function of evangelism in implementing all other phases of the ministry of the church.

Synod President Dr. Edwin H. Knudten challenged the members of the three conferences to produce another 100 per cent apportionment and benevolence record for 1954. He explained the urgency of the Tri-Objective Appeal and asked the congregation to raise \$150,000 by the end of 1955. He announced that the Board of American Missions had approved new mission fields in Lovalett, Madison Park and Washington. "Home missions are on the move in our

synod," he said emphatically in closing.

The fall conferences of the synodical Women's Missionary Society will be held as follows: Northern Conference, St. Paul's Church, Teaneck, Oct. 26; Central Conference, Church of the Atonement, Asbury Park, Oct. 27; Southern Conference, Holy Trinity Church, Maple Shade, Oct. 28.

BETHANY CHURCH, Gloucester, purchased a parsonage for the parish and held dedicatory ceremonies Oct. 17 with the synodical president participating.

Six congregations in the Vineland area are conducting a joint Leadership Training School, Oct. 11-Nov. 5. Surveys of the Old and New Testament, introduction to teaching and a study of Christian beliefs are included in the instruction. The school is being held in Redeemer Church, Vineland.

THE FIRST MILESTONE of the Tri-Objective Appeal became a reality when Dr. and Mrs. Edwin H. Knudten moved into the new synodical parsonage Sept. 9. The eight-room dwelling purchased at a cost of \$29,000 is located in Hamilton Square, a suburb of Trenton. Dedication was scheduled for Oct. 24. The Rev. Edwin Grubb, Jersey City, chairman of the synodical campaign, was to be the speaker.

Mission work in Metuchen and Raritan Township began Sept. 19 under the direction of the Rev. F. Kenneth Shirk. There were 150 at the first service.

Shown examining the ancient Martin Luther work given to Midland College are Sandra Yeiser, Midland secretary, and Dr. Paul W. Dieckman, Midland president. The 407-year-volume was a gift to the Library of Biblical Literature from Dr. F. W. Kuhlmann, Long Beach, Calif., in memory of his father, pioneer Nebraska pastor, the Rev. J. F. Kuhlmann. An ancient note in the book tells that it was brought to the U.S. at a cost of \$400.



NORTH CAROLINA

Message Dropped in Ocean Brings Student From China

By DAVID F. COOPER

ASHEVILLE — A message in a bottle brought William Wong to Lenoir Rhyne College. Students had prepared hundreds of special plastic bottles carrying good-will messages laboriously copied in Chinese letters. They were flown to the West Coast in 1952 and later dropped into Pacific currents which would take them behind the Bamboo Curtain into China.

This year the students have proof that the messages reached their objective. William Wong, a Chinese student whose home is in Tokyo, enrolled at the college as a direct result of the messages.

William's father, who has been employed by the Department of Army Psychological Warfare since the family's flight from China, got a Lenoir Rhyne letter from a refugee in December 1953. He was so overwhelmed by the friendly attitude of the letter that he vowed to send his son there.

William is majoring in physics at Lenoir Rhyne, and after his graduation hopes to attend Massachusetts Institute of Technology to earn a master's degree.

BIG NEWS in North Carolina Synod during September was the Northern Conference

NORTH CAROLINA . . .

Preaching-Teaching-Reaching Mission, with 40 churches in the Salisbury area conducting simultaneous programs during the week of Sept. 12.

This statistically amazing venture in concentrated evangelism was supervised and directed by the Rev. E. Dale Click, associate secretary of evangelism of the ULCA Board of Social Missions. The 8,000 persons directly touched by the five-day mission will continue to write it in terms of everyday life.

Forty guest missionaries from seven states did the preaching and assisted the pastors of the 40 congregations in visitation evangelism instruction to 2,194 visitation workers each night. Teams completed 1,333 calls prior to the evening services, interviewing 2,561 persons.

At the largest single gathering of Lutherans in the history of the synod, 1,729 congregational leaders gathered at St. John's Church, Salisbury, on the opening Sunday for the mass leadership rally.

Statistics on visitation results indicated 220 enrolling for pastor's class; 71 desiring transfer of membership; 41 desiring to make reaffirmation of faith; 107 children for baptism; 217 children for the Sunday school.

Central committees for the mission included the Rev. Wilford Lysterly, chairman; the Rev. K. Efird, vice chairman; Pastors James E. Walker, Paul E. Moore, F. L. Conrad and laymen G. C. Miller, Worth Freeze, Phil E. Lipe and Ed. A. Beaver. Paul Ritchie was treasurer.

Dr. T. S. PAULUS, widely known Indian Christian who is president of the ULCA Andhra Christian College in India, recently completed a brief itinerary in the synod, following attendance at the Evanston Assembly as one of five Lutheran delegates from India.

Dr. Paulus' itinerary took him to Lenoir Rhyne College, St. Andrew's Church, Hickory; Lenoir, St. Matthew's Church, King's Mountain; St. Mark's Church, Asheville; First Church, Lexington; Emmanuel Church, High Point; Coble's Church, Greensboro; Mt. Hebron Church, Hildebran; Center

Grove Church, Kannapolis; and Haven Church, Salisbury.

OPEN HOUSE and a service of consecration were held Sept. 5 for the new \$50,000 educational building recently completed at St. Timothy's Church near Hickory. Dr. F. L. Conrad, synod president, preached the morning sermon. Miss Maude and Miss Annie Powlas, missionaries on furlough from Japan, were speakers at the Sunday school. The Rev. Jacob L. Lackay is pastor.

St. John's Church, Statesville, the Rev. John K. Lasley pastor, voted Sept. 19 to purchase a six-acre tract of land in the heart of a growing residential section for the purpose of relocation and expansion.

Several North Carolina congregations are now sponsoring Church World News broadcasts. Trinity, Rocky Mount, was one of first to subscribe.

AMONG THE CHURCHES . . . The Rev. Glenn A. Yount, Emmanuel Church, Rockwell, has resigned his pastorate to accept a call to Bethpage-Cedar Grove Parish, Crouse.

OHIO

Innkeeper Serves Duck To Mansfield Brotherhood

By E. R. WALBORN

COLUMBUS—The duck dinner was a gift. Paul W. Reining, owner of the Smithville Inn near Wooster, and active member of St. Paul's Church, Smithville, provided the food. He also provided the program. The Brotherhood of First Church, Mansfield, Carveth P. Mitchell and George M. Billman pastors, benefited in two ways. They ate the duck and they listened to Mr. Reining's discussion of the topic, "Inns, their tradition and their place in our American life."

Mr. Reining is no ordinary innkeeper. Each Sunday noon he says grace for the capacity crowds who throng his inn, known as "The Chicken Dinner Capital of the World." He was a delegate to the Toronto convention of the ULCA, and is a director of Wittenberg College.



UTHER MEMORIAL

Forty-two high school students from Madison, Wis., traveled over 600 miles to visit Carthage College. Here group stands with President Harold Lentz (right front) in front of new building.

ST. JOHN'S CHURCH, Vandalia, is literally at the "Crossroads of America," where U.S. Routes 40 and 25 meet. Pastor A. James Laughlin saw the effect of this location this summer when visitors from 16 states and Canada stopped for services. The national Amateur Trapshooters' Meet and the National Aircraft Show were responsible for many visitors. The church is located a few blocks from the large Dayton Airport and the famous grounds of the National Trapshooting Association.

On Deaconess Sunday five deaconesses from Immanuel Motherhouse in Omaha attended and explained their work to the congregation. Some weeks earlier five seminarians from Concordia Seminary, St. Louis, worshiped with the congregation.

This year 120 new members have been received from eight denominations and six Lutheran synods. The largest group confirmed were former Roman Catholics.

WHEN CAMP MOWANA, near Mansfield, closed in September, Director Richard W. Powell did his sums. He found that the 1,096 young people accommodated in the three-month camping season had known 102 adult leaders. They were from 69 congregations and included 38 pastors.

Trinity Church, Canton, Willard I. Hackenberg pastor, reactivated the seven-year-old Men's Luncheon Club Sept. 29. The men

meet alternate Wednesdays, hear an address by the pastor.

Oct. 3 the congregation helped Dr. W. M. Hackenberg celebrate the 50th anniversary of his ordination. Speaker was son-in-law Paul W. Renz of Atlanta, Ga. During his retirement Dr. Hackenberg has served as Trinity's parish visitor, is now stated supply at Trinity Church, Valparaiso, while Pastor Dorris A. Flesner does graduate work.

At Second-Trinity Church, Dayton, Pastor Warner E. Holmgren dedicated a bronze plaque in memory of the service of Dr. Frank F. Secrist from 1926-54. A memorial fund will provide organ chimes. Mrs. Alice Hoffman has accepted an appointment by the Second-Trinity council as volunteer parish worker. She will assist Pastor Holmgren with calling, weekday church school, and vacation Bible school.

WHEN AL HANEL's employing company went on strike, he turned his out-of-work time to good advantage for his church, Calvary, East Cleveland, Robert H. Secrist pastor. He and Mrs. Handel went to work cleaning and painting.

Dr. Margaret O'Neal, Muskingum County health commissioner and active worker at St. John's Church, Zanesville, has received a year's scholarship in public health at the University of Michigan from the Ohio Department of Health.

October 27, 1954



Board members of Camp Lutherlyn watch their president, Roy Henrickson, break ground for the new educational buildings. Others from left to right: the Rev. H. Paul Gerhard, Prof. E. G. Heissenbittel, Dr. G. L. Himmelman, Director S. S. Shaulis, Dr. Elmer Rice, the Rev. Frank Herzel, the Rev. Mont Bowser, and the Rev. George Wolfe. Junior girl campers are in the background.

OHIO . . .

EVERY OFFICER of every organization of every congregation in the Synod of Ohio is invited to one of a series of 14 area meetings on organizational work, sponsored by the synodical committee on stewardship and beneficence headed by Pastor Elmer A. Lehman, Leipsic. The area meetings will be held Nov. 3-17 at First Church, Cleveland Heights; St. Paul's Church, Alliance; Emmanuel Church, New Philadelphia; St. John's Church, Zanesville; Hilltop Church, Columbus; First Church, Galion; Fifth Church, Springfield; North Riverdale Church, Dayton; St. Luke's Church, Lima; First Church, Cincinnati; St. Luke's Church, Mansfield; Zion Church, Defiance; Augsburg Church, Toledo; and Zion, Wooster.

Speakers and moderators for a panel discussion will be two members of the synodical office staff: Pastor Albert H. Buhl, missionary superintendent, and Pastor Richard W. Powell, director of Christian education and youth work. Each will conduct seven of the fourteen meetings.

OCTOBER is convention month in the Synod of Ohio. In addition to the Toronto

convention, attention of 100,000 confirmed members will center on the Luther League convention, four conference Women's Missionary Societies, and the four conference meetings.

The Luther League will meet Oct. 29-30 at Trinity Church, Ashland. This year attendance is limited to 400. Phyllis Carl heads the local arrangements committee.

Headline speaker will be a former pastor of Trinity Church, Dr. Harold H. Lentz, president of Carthage College. Other speakers will be Pastor John R. Long, St. Paul's Church, Mansfield, chaplain, and Pastor Arthur O. F. Bauer, LLA representative formerly pastor of Bethesda Church, Bay Village. Pastor Bauer will watch with interest convention action on reorganization proposals made by a League "Hoover Commission" which he headed.

Women met Oct. 18-19 at St. Luke's Church, Youngstown (Eastern); Oct. 19-20 at First Church, Lorain (Central); Oct. 20-21 at Glenwood Church, Toledo (Western); and Oct. 21-22 at Trinity, Lewisburg (Southern).

EACH CONVENTION heard a report of the

The Lutheran

Evanston Assembly from an Ohio churchwoman, member of Trinity Church, Akron. Dr. B. Evangeline Witzeman, psychology consultant and instructor at Akron University and the wife of a busy Akron surgeon, was a delegate for the ULCA. National representatives at the conference included Mrs. E. G. Price, General Life and In Memoriam secretary, and Mrs. Leon Irschick, missionary to India.

At the four conference conventions which met Oct. 25-28. "Evangelism" furnished a common theme. The major address at each was given by Dr. Elmer E. Flack, Hamma Divinity School dean.

The conventions met Oct. 25-26 at St. John's Church, Findlay; Oct. 26-27, Augsburg Church, Springfield; Oct. 27, First Church, Crestline; Oct. 27-28, St. Paul's Church, Leetonia.

PENNSYLVANIA

Social Services Multiply

By LUTHER E. FACKLER

PITTSBURGH—A ministry to several hundred migrant workers has been initiated by the churches in Erie county, through the Erie Council of Churches. A Spanish-speaking social worker, Noe Lopaz of Fresno, Calif., has been called.

A ministry to hospitalized children is provided each Sunday at Children's Hospital under the leadership of the Children's Work Commission of the Allegheny County Council of Churches. Mrs. Cecil Alexander, writer of numerous leadership texts, was director of the program this past summer.

CHILDREN, too, can learn what it means to be a brother's keeper. Throughout Allegheny County the boys and girls will trade "Trick or Treat" bags for milk cartons and "jingle jars" as they celebrate Halloween. They will collect coins so that needy children may have milk to drink and protection against illness and disease. Energies used in traditional destruction and pranks have been channeled into constructive fun.

October 27, 1954

IN LESS THAN TWO YEARS 10,000 copies (the entire stock) of the Synodical Songbook have been sold. A second edition, with a few revisions, has been received. The songbook is intended for use at conferences, retreats, institutes, and so forth.

"Let's Finish the Job" is the slogan for Thiel College's effort to finish payments on Harter Hall and the Langenheim Memorial Library this year. The debt on the library has been reduced to \$13,000. The Year End Appeal fund will be used to make final payments on the two buildings, pay faculty salaries and scholarship grants, and make campus improvements.

At a recent convention of the synodical Women's Missionary Society, Mrs. Wesley Henry, Jeannette, Pa., was elected president, succeeding Mrs. G. Lawrence Himmelman. Miss Eleanora Demmler, former president, was honored by the establishment of a scholarship in her name. It will be given

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annually to a girl student in her junior year at Thiel College.

AMERICA'S oldest Protestant hospital is seeking 100,000 friends to meet the Hill district redevelopment program. The hospital is in the middle of this city program and hopes to keep pace with the "New Pittsburgh." To accomplish the project the hospital has organized a department of community relations to be headed by Dr. William A. Logan, who served 16 years as secretary of stewardship of the synod.

Late in September the two new officers of synod were inducted. They are Dr. Paul E. Daugherty, superintendent of American missions, and Dr. Edward K. Rogers, secretary of stewardship. The service was held in First Church, Butler. Former pastor of the church and former president of the synod, Dr. Henry H. Bagger, preached.

Groundbreaking ceremonies for Mt. Lebanon Church provided an opportunity for everyone to "get in and pitch." The members of the church school stood in formation around the proposed educational building site. At the appointed time each person, with his own shovel, participated in the service.

VIRGINIA

Church and Pipe Organ Share Joint Dedication

By MARSHALL F. MAUNEY

LYNCHBURG—Holy Trinity Church held dedication services for its new building Sept. 19-21. Dr. J. Luther Mauney, president of the Virginia Synod, performed the act of dedication and delivered the sermon Sept. 19. Maestro Giuseppe Moschetti of St. John's Church, Allentown, gave the dedication recital on the new pipe organ and Pastor Marshall F. Mauney conducted the service of blessing for the organ. Sept. 20-21 Dr. L. Ralph Tabor, pastor of First Church, Baltimore, was guest preacher.

The new church is located in the Rivermont section of the city and is of modified

The Lutheran

Gothic design. It provides a nave seating 400, a chapel seating 100, a fellowship hall seating 250 at tables, a fully equipped kitchen, church parlor, offices, classrooms and utility space. Cost of the structure was \$255,000. S. Preston Craighill was the architect and W. T. Jones the general contractor.

On Aug. 29 Bethlehem Church, near Waynesboro, celebrated its 100th anniversary and dedicated a parish house erected in 1951. Synod Supt. R. Homer Anderson delivered the sermon and Pastor T. Y. Mullins assisted with the dedicatory service.

IMMANUEL CONGREGATION, Bluefield, laid the cornerstone for a two-story parish house July 31. Devotions were conducted by the pastor, the Rev. Paul L. Royer, and Mr. Ray Moyer, chairman of the council and the building committee, reviewed the history of the parish house movement.

Corinth Church of the Kimberlin Parish, Rural Retreat, held a groundbreaking service Sept. 12 for a Sunday school annex. Pastor H. Belk Leonard officiated.

Seventy-five men representing eight churches of the Knoxville Conference meeting at the Williams-Henson Home July 25 voted unanimously to organize a conference Brotherhood. Richard Edwards of Roanoke brought greetings from the Synodical Brotherhood and aided in organizing the conference group. The following officers were elected: Donald C. Kull, St. John's Church, Knoxville, president; Edward O. Sternberg, Grace Church, Oak Ridge, vice president; Don Richardson, St. Paul's Church, Maryville, secretary-treasurer.

A REFORMATION RALLY was sponsored by the Shenandoah Conference Brotherhood Oct. 21 at Resurrection Church, Arlington. Principal speaker was Dr. T. A. Kantonen, Hamma Divinity School. The rally was held in conjunction with the fall meeting of the Conference Brotherhood. Special bus transportation was planned throughout the Shenandoah Valley for the event.

Church Councilmen's Institutes are slated throughout synod beginning Nov. 1. General theme of these dinner meetings will be "The Church Councilman and the Church at Large." Purpose of the meetings will be

to bring to the councilmen the specific actions of the Toronto convention of the ULCA. The institutes are scheduled as follows: Nov. 1, Roanoke and Newport News; Nov. 2, Blacksburg and Waynesboro; Nov. 3, Rural Retreat and Luray; Nov. 4, Kings-

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VIRGINIA . . .

port and Mt. Jackson; Nov. 5, Knoxville and Winchester.

Emmanuel congregation, Roanoke, dedicated a new parsonage Aug. 31. The pastor is the Rev. Edwin N. Troutman.

JOHN DAVID KEISTER was ordained to the ministry Sept. 14 in St. Paul's Church, Strasburg. Dr. J. Luther Mauney, synod president, conducted the service assisted by Dr. R. H. Anderson, the Rev. George M. Smith, pastor of St. Paul's, and the Rev. S. Wallace Berry, president of the Shenandoah Conference. Pastor Berry delivered the sermon. The Rev. Mr. Keister has accepted the call of the Board of American Missions as mission developer for assignment to Virginia Beach.

WISCONSIN

Used Clothing Drives Are Slated for Thirteen Cities

By CHARLES A. PULS

MADISON—Whether Wisconsin Lutherans will collect 483,000 pounds of clothing for overseas relief this fall, as they did a year ago, cannot be predicted, but 13 areas will make the effort. Already area chairmen have put out the word and church members have been alerted to collect the bundles. Milwaukee Lutherans expect to load four cars Oct. 30. Collection areas and loading dates are Oct. 30, Milwaukee; Nov. 13, Madison, Shawano, Wausau, Wisconsin Dells, Marinette, and Sheboygan; Nov. 16, Mineral Point; Nov. 18, Monroe; Nov. 20, LaCrosse and Racine; Nov. 29-30, Eau Claire and Oshkosh. Wisconsin gathered 18 boxcar loads last year.

When the Wisconsin Conference missionary society met October 17-18 at Pentecost Church, Milwaukee, nine new societies and 1,153 new members were added to the present synodical total of 7,198 members. "While this may seem to be a healthy increase," said Mrs. William S. Chandler, president, "this number represents only one-third of our potential of 20,500 women over

18 years of age. Speakers at the convention were Miss Bertha Fromble, missionary to Japan, and Miss Wadia Abu-Dayyeh, Carthage College student from Palestine.

SISTER RUTH HILGER, a member of Church of the Resurrection, Milwaukee, was recently

consecrated a deaconess.

St. Luke's, Waukesha, celebrated its 34th anniversary Oct. 24 by dedicating the first unit of the new parish house . . . The Rev. Robert L. Bartsch, Wisconsin Dells, has accepted the call to become field missionary

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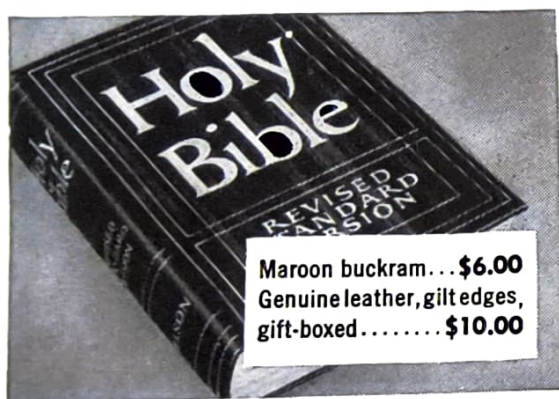
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WISCONSIN . . .

in the Milwaukee area . . . The Rev. Dar W. Vriesman, recently graduated from Northwestern Seminary, was ordained at his home church, Bayshore, Milwaukee, and is now assistant pastor at Reformation Church, Milwaukee.

VACATION-CONSCIOUS PASTORS of the Wisconsin Conference eyed the long distance to be traveled when attending the next synod meeting May 24-26 at Billings, Montana, and recommended that the synodical executive committee change the convention date to a month or two later. Pastors and their families who have never "been west" might combine business with pleasure. Commenting on the resolution he sponsored at the conference convention in Kenosha, the Rev. Dorrance Jensen, Antigo, said, "This will be the most expensive synod meeting we have ever held. Crossing the country for two days of meeting will be worth it, but with mountains nearby, why shouldn't we make plans so our families can see them too?"

—Changes of Pastorate—

FLORIDA

CRESSMAN, GEORGE E. From Hope Church, Reading, Pa. To Good Shepherd Church, Tampa. 3814 Horatio St.

MICHIGAN

VOLKMAR, GEORGE. From Marquardt and St. Mark's churches, Monroeville, Ind. To Garden City, mission developer.

MINISTERIUM OF PENNSYLVANIA

SUURKIVI, JUHAN. From Blandon parish, Va. To Erloeser Church, Philadelphia. 160 W. Tioga St.

NORTH CAROLINA

YOUNT, GLENN A. From Emmanuel Church, Rockwell. To Bethpage-Cedar Grove churches, Crouse.

NORTHWEST

BARTSCH, ROBERT L. From Bethany Church, Wisconsin Dells. To Milwaukee area, field missionary.

VIRGINIA

REBANE, HANS. From Helton parish. To Burkes Garden parish.

ROLLER, LAWRENCE H. From St. James' Church, Philadelphia, Pa., assistant pastor. To Good Shepherd and St. David's churches, Front Royal. 1008 Virginia Ave.

SPARKS, L. C. From Luther Memorial Church, Blacksburg. To St. John's Church, Knoxville, Tenn.

WILLIAMSON, LAWRENCE B. From Floyd parish. To secular employment.

DECEASED

Rev. Cyrus M. Wallick

The Rev. Cyrus Mizer Wallick, D.D., 50, died Sept. 17 at Dayton, Ohio, after a long illness. He had served Our Savior's Church since 1943.

Pastor Wallick graduated from Wittenberg College in 1925, and from Hamma Divinity School in 1928. In 1949 he was honored by his alma mater with the doctor of divinity degree.

After his ordination by the Synod of Ohio he served Redeemer Church, Maywood, N. J., from 1928-43, when he returned to Ohio. Both were mission churches which he brought to full support and guided into substantial building programs. Our Savior's grew from 89 to 460 members under his leadership.

He served for a time on the Executive Board of the Synod of Ohio, and in 1949-50 was acting missionary superintendent. He was a member of the Wittenberg College Board of Directors, and contributed to the adult series of Augsburg Sunday school lesson publications.

Survivors include his wife, the former Dorothy Keplinger; a daughter, Mrs. Kenneth Sauer of Springfield; a son, Charles, senior ministerial student at Wittenberg; two brothers, the Rev. Lloyd M. of Drexel Hill, Pa., and J. Lester of Canton, Ohio.

A funeral service was conducted at Our Savior's Church Sept. 20 by two classmates—Southern Conference President Joseph W. Frease and New Jersey Synod President Edwin H. Knudten—and Ohio Synod President George W. Miley. Interment was at Woodland Cemetery, Dayton.

October 27, 1954

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IN CONCLUSION

A "1" CREPT into our news columns by mistake last week, in the report that Dr. Fry had been re-elected as the United Lutheran president by a vote of 580 to 133. The vote was 580 to 33. After 10 years of bold and adventurous leadership of our church, there was only a handful of delegates disgruntled with his administration.

A leader of such extraordinary strength might be expected to stir up more opposition than this vote indicates. But most United Lutherans realize how fortunate they are in having such a man as Dr. Fry. Other Christians of the world, also, are becoming keenly conscious of his intelligence, resourcefulness, and energy.

AT THE TORONTO CONVENTION it was clear that the structure of United Lutheran Church organization is being shaped to fit this unusual man. He admitted that he has pushed out to the breaking point the authority given to his office by the church's constitution, and there would have to be a change either in the constitution or in the president. Delegates favored changing the constitution.

When the new constitutional amendments are ratified by the synods, the ULC presidency will be a stronger office than that of the chief executive in any other American denomination I know of (not counting such fringe sects as Christian Scientists and Homer A. Tomlinson's Church of God).

Actually, there is no such thing as centralization of "power" in any office in the church. As the ULC constitution says, "All power in the Church belongs to our Lord and Savior Jesus Christ." The only ways power is exerted in human organizations is through authority to collect taxes

or to send around policemen and soldiers. Everything in the church is done in free will. We give energy and money in church work because we want to. Nobody has any "power" over us in church except our Lord.

What we were talking about at Toronto was administrative authority. There are four points at which such authority is exerted in our church, 1) the synods, 2) the convention, 3) the executive board of which Dr. Fry is president, and 4) the other boards. The question of reducing the authority of the synods did not come up at this convention. The convention itself refused to yield any of its authority to the executive board. What happened was that considerable authority was shifted to the executive board from the other boards.

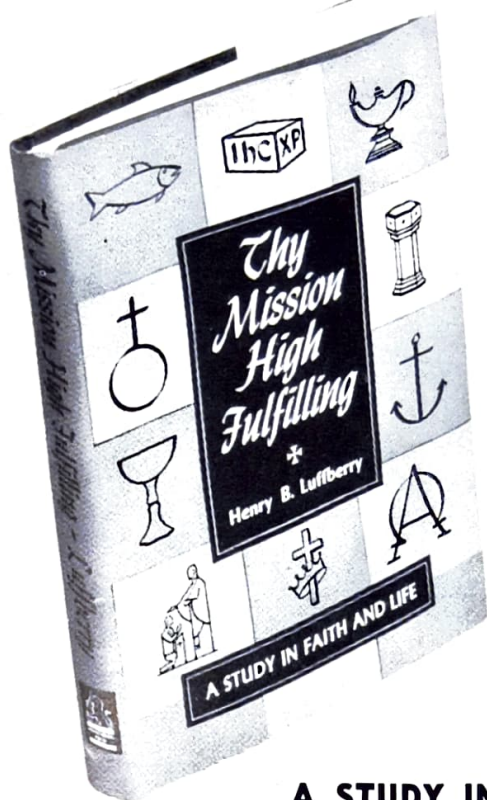
These boards could become satellites of the executive board if the actions of the Toronto convention were put in effect rapidly. But we may be sure this will not be done. Dr. Fry is far too wise and far-sighted to exercise authority unnecessarily.

The secretaries of these other boards are not people who want to keep the president of the church out of their affairs. They are faithful people, who know how helpful Dr. Fry can be to them, and welcome all the assistance they can get.

THE DAY OF INDIVIDUALISM, in the old American style, is over. We may regret it, but we can't do anything about it.

Even the church must mobilize. It must concentrate its strength if it is to keep up with the 20th century pace. For every 33 United Lutherans who don't like this, there are 580 who know it must be done. That's a highly favorable percentage.

—ELSON RUFF



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