

AND TEACH ALL NATIONS... EVERY MAN HIS OWN TONGUE

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LANGUAGE	First Edition	Second Edition	Third Edition
Arabic	1804	1862-1863	1877
Armenian	1804	1820	1873
Assyrian	1804	1827	
Berber	1804	1811	
Bengali		1822	
Burmese		1811	
Chinese		1812	
Coptic		1813	
Czech		1811	1827

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Spare the Rod

"JERRY DOESN'T LIKE our teacher. She bawled him out for drawing pictures instead of studying spelling," Joe declared.

"Well, I knew all the words," said Jerry in defense. "Anyway, Joe has the idea that people bawl you out because they love you. Did you ever hear of that, Mrs. Thomas?"

THE ELDERLY LADY waited a moment before answering. The two fifth-graders from her Sunday school class had stopped at her house for cookies and conversation on their way home from school. She knew from experience how well they could argue a point.

But before she could answer, Joe interrupted "I never said *all* people. But some people scold you because they love you. My father said so, and it's even in the Bible—isn't it, Mrs. Thomas?"

The lady nodded. "There's a proverb, 'He who spares the rod hates his son, but he who loves him is diligent to discipline him.' Sometimes parents have to punish you for your own good, because they are concerned about how you'll grow up."

"BUT IT DOESN'T SAY anything about teachers," said Jerry.

"I'm sure the proverb applies to them, too," Mrs. Thomas assured him. "If they didn't love boys and girls, why would they be teachers?"

As the boys raced off to play, Mrs. Thomas was sure that there would be at least one fifth-grade teacher whose discipline in the future would be respected by her pupils.

—ERNESTINE S. DAUM

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor

George H. Straley, Robert E. Huldshiner, Assistant Editors. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknebe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner

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THIS WEEK in *The* LUTHERAN

REINDEER RANCHERS	- - - - -	By Leone Kahl	12
Church of Sweden sponsors work among Arctic nomads			
LIFE ALWAYS GETS US INVOLVED	- - -	By Ralph W. Loew	16
Ideas demand to be shared, truth cries out to be spread			
THEY WANTED TO STAY AFTER SCHOOL	-	By Herbert Stoneley	18
Penalty turned to privilege for African mission pupils			
GOD'S HAND IN THE OIL FLARES	- - -	By William Dinwoodie	20
MY HEART BELONGS TO SUNDAY	- - -	By L. Johanne Stemo	21
WE LISTED OUR BLESSINGS	- - - - -	By Katherine Benion	22
MICHAEL'S BIBLE CAME BACK	- - - - -	By Nancy Brewer	24

NEWS

Church in the News	- - - - -		4
World News Notes: German Vacuum	- -	By Robert E. Huldshiner	10
Washington: Conference on Education	- -	By Robert E. Van Deusen	11
Overseas: Australia	- - - - -	By L. W. Loeffler	33

NEWS IN THE CHURCHES

Caribbean	- - -	M. G. Franke	34	New Jersey	- -	R. I. Shockey	38
Iowa	- - - - -	A. J. Beil	34	Pa.: Lancaster	- - -	E. J. Hoh	41
Maryland	- - - - -	W. P. Ard	37	West Virginia	- -	H. L. Hann	42
New England	- -	H. D. Hrdlicka	40	Wisconsin	- - - - -	C. A. Puls	45
Changes of Pastorate	- -		48	Deceased	- - - - -		48

FEATURES

Five Make a Family: Large Family	- - -	By Margaret A. J. Irvin	27
Know the Bible	- - - - -	By Ralph D. Heim	29
Personal Problem Clinic	- - - - -	By Earl S. Rudisill	30
Books	- - - - -		31
In Conclusion	- - - - -		50

COVER PICTURE. During her recent visit to New York, Queen Mother Elizabeth of England signed the World Good Will Book being compiled to mark the 150th anniversary of the beginning of Bible Society work. Looking on is Dr. R. T. Taylor, American Bible Society official.

THE CHURCH IN THE NEWS

Church defeats medical school plan

Priests in Roman Catholic churches of New Jersey urged their congregations to vote against a plan for a state-supported medical school. Result in state-wide balloting on Nov. 2 was: "Yes"—536,387 . . . "No"—685,591.

Proposal to borrow \$25 million to launch the state's first medical and dental school was supported by both political parties, medical associations, taxpayers' association, and labor unions. Roman Catholics held up their attack until two weeks before the election. At masses on Oct. 24 and 31, and in newspapers of the Camden, Trenton, Newark, and Paterson dioceses the church launched a campaign against the medical school.

In August a 50-year lease was secured by Roman Catholics on Jersey City's \$80 million medical center, where they plan to open their own medical school next September under sponsorship of Seton Hall University of South Orange. A state medical school, said Roman Catholics, would give the church institution unfair competition.

"It is possible," two Lutheran pastors surmised in a letter they circulated in the New Jersey Synod in late October, "that an effort will be made to have Seton Hall University Medical School recognized as the state medical-dental school, and receiving financial aid from the state. We all know what this would mean." The pastors were Dr. Harold Haas of Jersey City and the Rev. Rufus Cornelsen of New Brunswick.

Protestants win on Michigan bingo

A Protestant-Roman Catholic battle at the polls in 1953 on legalizing church-sponsored bingo in New Jersey had been

won by Roman Catholics. This month in Michigan a bingo proposal was defeated by a thin margin.

Strenuous campaigning by Protestant groups such as Michigan's state council of churches and city councils in Detroit, Lansing, and elsewhere, got credit for beating the bingo proposal.

The bingo question dropped out of politics in New York's 1954 election when both parties agreed to support a bingo bill in the state legislature next year. An amendment to the state constitution may be needed to achieve this purpose.

Endress speaks on bingo

"Bingo-supported churches that are endeavoring to win political candidates to their side," said Dr. Henry Endress, United Lutheran stewardship secretary, should ask themselves whether "a Christian church is true to its mission when it adopts a method of church support that gets money out of members and non-members for church projects while they gamble for laughs and prizes."

Should a Christian church, asked Dr. Endress, "seek a position of special privilege within the law in gambling programs that so often lead to exploitation and corruption when operated by professionals?"

It is necessary, said Dr. Endress, "for Christian churches and their members to stand up against certain movements that promote secular practices within the church and that encourage gambling tendencies."

Dr. Endress gave a three-point prescription: 1) "Vote against bingo." 2) "Refuse to join in bingo games promoted to support churches or other charitable causes." 3) "Give your positive Chris-

tian testimony in a kindly but firm way for the principles of Christian stewardship."

Nun in court on lottery charge

A 10-year-old parochial school pupil in Merced, California, tried to sell the county district attorney, Don C. Mayes, a \$1 lottery ticket on two 1955 automobiles. Mr. Mayes filed complaints against Sister Superior Mary Peter of Our Lady of Mercy School, charging her with violating the state lottery laws and contributing to the delinquency of minors.

This month Judge Flossie Lobo overruled demurrers filed against the complaint. Attorney for the nun, C. Ray Robinson, said a "not guilty" plea will be made when the case comes to trial. Mr. Mayes said "this case is being prosecuted by my office as all other matters, that is, by treating all people alike under

the law, and by disregarding the religion or wealth of those who violate the statutes."

State police raided a bingo game in a Roman Catholic church at Morrow, Louisiana, in September. It was "the first time in the history of Louisiana," said the sheriff, "that state police ever raided a church."

Anti-Oxnam congressman won

A Congregational minister in Los Angeles ran against Donald L. Jackson in California's 16th Congressional District for a place in the U.S. House of Representatives. It was Mr. Jackson, as a member of the House Committee on Un-American Activities, who said Bishop G. Bromley Oxnam "serves God on Sunday and the Communist front for the balance of the week."

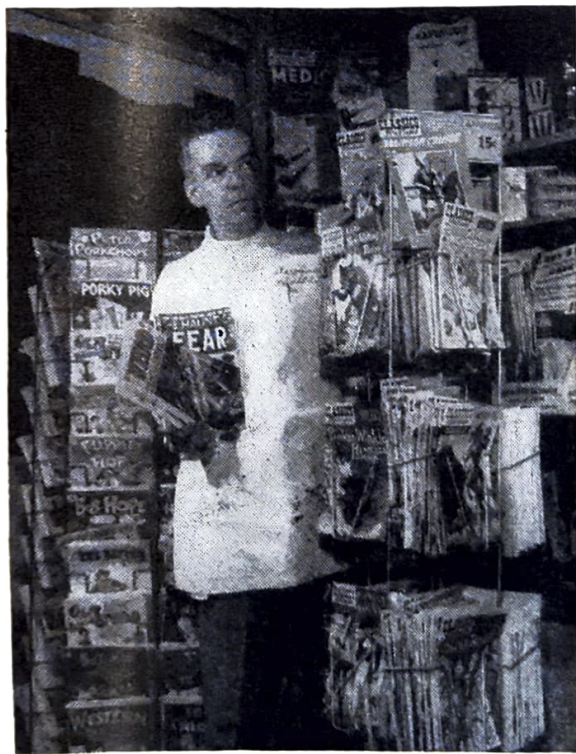
Mr. Jackson won the election from the Rev. S. Mark Hogue by a wide margin this month. Mr. Hogue said he "went into this campaign for a very special purpose and I believe it was accomplished, at least in part." He said he believes Mr. Jackson "will be permanently slowed down in his careless and irresponsible attacks on the clergy."

Representative Harold H. Velde, chairman of the House Committee, was re-elected in Illinois. Chairmanship of the committee when Democrats organize the House will probably go to Rep. Francis Walter of Pennsylvania, a member of St. John's Lutheran Church, Easton, Pa.

Pennsylvanians elect a Lutheran

It had been 75 years since a Lutheran was governor of Pennsylvania. Although Lutherans outnumber any other Protestant group in the state, they have been less active in politics than members of other large denominations.

This month a York county poultry farmer, George Leader—who studied



HORROR "COMICS" COME OUT

Des Moines druggists voted to clear their store racks "of all objectionable comics of the weird, horror and sex type" as part of nationwide move to safeguard children

three years at Gettysburg College—was elected as Pennsylvania's chief executive. He is a member of St. Paul's Lutheran Church, York.

A grandson of Henry M. Muhlenberg, John Schulze, was Pennsylvania's first Lutheran governor (1823-29). There had been two others in 125 years, George Wolf (1829-35) and Frederick Hartranft (1873-79).

Georgia votes segregation

Citizens of Georgia got ready this month for an attempt to block the application of the U.S. Supreme Court decision against segregation in public schools. On Nov. 2 they ratified an amendment to the state constitution permitting use of public funds to support private schools in which race segregation could be main-

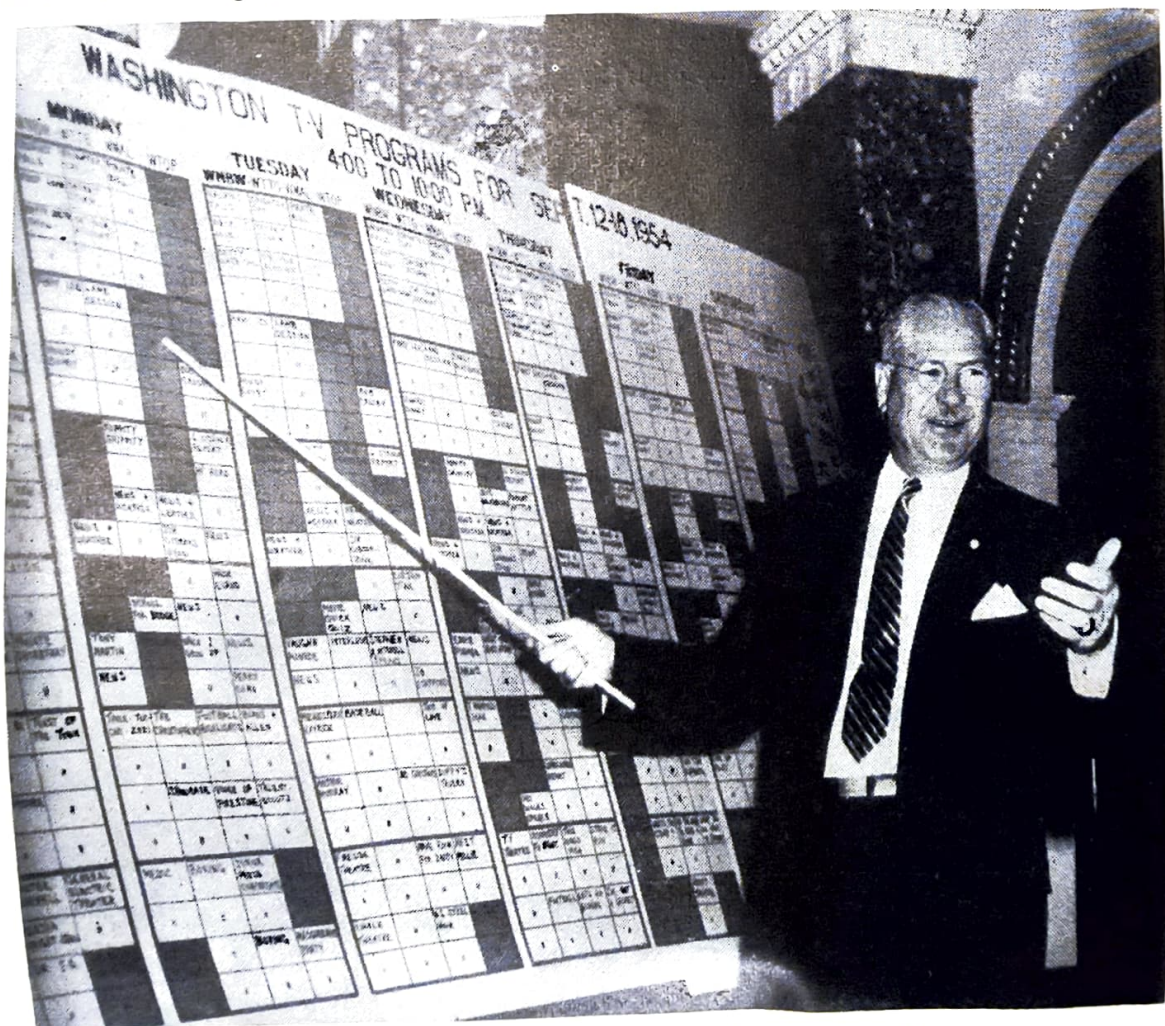
tained. But the amendment received the support of only 53 per cent of those voting.

The Georgia Council of Churches opposed the school amendment, calling "upon all church bodies, local and regional, to make a calm, intelligent Christian study of the issues involved and then to speak openly and uncompromisingly for action in accordance with Christian principles."

Churches debate segregation

Across southern United States the school segregation question was a top topic at church assemblies.

SOUTH CAROLINA. Methodist Conference warned that "to compel a parent, whether white or Negro, to send his child to school and at the same time to compel



CRIME AND HORROR ON TELEVISION IN WASHINGTON, D. C.
Shading shows one week's crime programs between 4 and 10 P.M. on four TV stations

the child to live under conditions which the parent regards to be detrimental to the highest interest, would, in our judgment, introduce problems of serious import." Foes of segregation tried to get the resolution tabled, but lost 289 to 148.

ALABAMA. Methodist Conference said "it is our honest conviction that it is for the good of both races that separate schools for whites and Negroes be maintained," but called on "our people to obey the laws of our nation."

OKLAHOMA. Phillips University, a Disciples of Christ school, decided to enroll Negro graduate students but not undergraduates. Thirteen ministers petitioned in favor of admitting Negro undergraduates (now prohibited by state law) saying "the law of God supersedes the laws of man and demands the final loyalty of any Christian."

NORTH CAROLINA. The U.S. Supreme Court decision on segregation is "a true interpretation of our Christian faith and our American democracy," said the Methodist Conference, which called on Methodists "to resist attempts to incite racial antagonisms." In High Point the white and Negro ministers' associations voted to merge.

ARKANSAS. Baptist hospital in Little Rock granted temporary staff privileges to three Negro doctors, permitting them to bring their private patients into the hospital.

TEXAS. Presbyterian Synod called on its institutions and agencies to operate on an unsegregated basis. "Enforced racial segregation is discrimination which is out of harmony with Christian theology and ethics," the synod stated.

TENNESSEE. The School of Theology of the University of the South (Sewanee) admitted its first Negro student for the three-year course. (One had attended summer school in 1953.)

VIRGINIA. Richmond ministers' association was told to balance "divine discontent" with "divine patience." Disciples of Christ at annual convention commended Supreme Court school decision.

Church construction exceeds estimate

Predictions had been that church buildings costing a half-billion dollars would be constructed in the United States in 1954. At the end of October the total was already \$472 million.

Buildings begun in October were estimated to cost \$58 million—highest one-month total ever recorded by the U.S. Departments of Labor and Commerce. The 1954 construction is 24 per cent above the 1953 figure.

Offerings are way up

Average contribution of U.S. church members last year was \$45.36 in 47 Protestant and two Eastern Orthodox churches. This was \$3.42 more than the year before, said the Rev. Thomas K. Thompson of the National Council of Churches. Six Canadian churches reported average giving of \$33.49.

Seventh-day Adventists had the highest average in 1953, \$173.35 per member. United Lutherans, giving an average of \$45.68 in 1953, were in 35th place among 54 U.S. and Canadian denominations.

Total giving by 33 million individuals was \$1,537,132,309 in the 49 U.S. denominations, of which 80 per cent was for local congregational expenses and building funds, and 20 per cent for general church causes.

Clash in South Africa

Roughest race segregation in the world had developed in Africa, the black man's homeland. The Dutch who began their settlements in South Africa 300 years ago were planning this month to move 60,000 Negroes from their homes in Johannes-

burg. This is part of their program of complete separation of white and colored races.

"This wholesale deportation means that many who are evicted will receive no compensation for the houses they have bought or built, and the freeholds they have purchased with their savings," said Britain's archbishop of York, Dr. Cyril Garbett. "As Christians, we must make it clear that we regard this policy and these acts as un-Christian, tyrannical, and dangerous."

The South African government planned tough treatment for churches that criticize its race policy. Mission schools for Negroes subsidized by the government for many years, would soon find most of their financial support cut off, the government threatened. "The influence of nearly a thousand missionaries from foreign lands could be very great among the Negroes," said the Johannesburg *Transvaler*, a newspaper supporting the government policy.

Canterbury criticizes

Britain's archbishop of Canterbury, Dr. Geoffrey Fisher, joined the chorus of critics of South African race separation. The right of churches to hold property in the Negro areas is to be on an annual basis, subject to cancellation whenever the activities of the church tenant are "such as to encourage deterioration in the relationships between natives and the government," Dr. Fisher pointed out.

"That is totalitarianism, and differs not at all from the suppressions of civic freedom and church life in Communist countries," Dr. Fisher said. "It is strange that the South African government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist government and control."

South Africans explain

If white settlers in South Africa had not thrown "an impenetrable armor of racial purity and self-preservation" around themselves, explained South Africa's Premier Daniel F. Malan, they would have been submerged in "the black heathendom of Africa." The Dutch Reformed Church of South Africa, he said, "is prepared to do all in its power to implement a social and cultural segregation which will redound to the benefit of both sections."

In the United Nations Trusteeship Council last month the representative of Iraq, Awni Khalidy, said, "How far removed is the Dutch Reformed Church and its doctrine of racial supremacy from the Sermon on the Mount?" In South Africa the Dutch Reformed Church moderator, the Rev. C. B. Brink, replied that his church stands "for a policy of separate development for each ethnic group as the only policy by which the complexities of our multiracial society can be overcome and justice be done to everyone."

Pacifists want food gift to China

The hungry Chinese were hungrier than usual this fall, as record-breaking floods in the Yangtse and Huai valleys destroyed huge supplies of rice. "If thine enemy hunger, feed him," said the Fellowship of Reconciliation, an American pacifist group.

Pacifist proposal was that the U.S. should send "a generous portion" of American surplus food as a gift to Red China. "We think of this as an expression of Christian concern for hungry people, not as a strategy of the cold war," said Alfred Hassler, editor of *Fellowship*.

Mr. Hassler said his group hopes that "some of the mountains of surplus food jamming America's granaries and storehouses may be used to save the lives of



GERMAN LUTHERANS HOLD SYNOD SESSION
Don't want "complete uniformity," said Bishop Meiser

hungry people." He said Americans might learn to think in terms "of a different kind of approach" from bombs and other weapons in dealing with our "enemies."

Lutherans of Germany seek unity

A truly united Lutheran church of Germany would "make an old dream of our fathers come true," said Bishop Hans Meiser at the synod meeting of Lutherans of Germany last month. The synod represents 10 territorial churches which have 17 million members.

Progress toward unity, reported at the synod meeting held in Braunschweig, includes development of a common liturgy for the German churches. This liturgical reform, said Prof. Christhard Mahrenholz, "puts an end to a long development marked by destruction and decay of litur-

gical practices, and testifies to our new understanding of religious order."

The Braunschweig convention adopted a liturgy for Sunday worship and for baptism and confirmation. A common hymnal, new lectionary, and uniform text of Luther's Catechism had been completed earlier. The goal is not "complete uniformity in all fields of church life," said Bishop Meiser, but unity "on a higher plane."

Relation of German Lutherans to the Evangelical Church of Germany, a federation of Lutheran and Reformed churches, was debated. Lutherans are critical of the Evangelical Church's Overseas Department, which is headed by Dr. Martin Niemoeller. Lutherans wish to conduct their own foreign mission programs.

A GERMAN HAS WRITTEN a book about the "land without dreams"—West Germany. It is an attempt by a German journalist to see his country as it is, miraculously recovered in its body but not in its soul. Says author Horst Moennich in the *Sonntagsblatt*, weekly magazine published in Hamburg: "I have traveled through the most disillusioned country on earth."

It was a "dark country" Moennich set out to rediscover, a country where the efforts of the individual to survive are such that he has no time for anything else. He works "like an alcoholic who drinks to forget. Sometimes," writes Moennich, "I felt people were glad they had no spare time because they would not have known what to do with it."

Senior high school students in a West German town were given this theme for a composition: "Is there anything you would risk your life for?"

One youngster wrote: "The fatherland means nothing to me." A girl replied: "There are so many graves. And invalids, with faded cap in hand, laugh at the words of 'liberty' and 'fatherland.' They say, 'liberty doesn't exist and the fatherland wasn't worth the sacrifice.'"

The question of freedom is on everybody's mind, Horst Moennich relates. But the feeling prevails that it can't be found. He says laborers and white-collar workers would talk to him reluctantly. "We know better than to say anything against management," they said. "We'd risk our jobs."

BUT IT WAS NOT freedom of speech that was most conspicuously lacking. It was the inner freedom that Moennich couldn't find.

"Why do you drive so hard?" he asked

one of the executives of a large corporation. "Your division works smoothly. You make money. Why can't you relax? Is there anybody who can slow down the murderous pace?" The executive didn't know. "It's the principle," he said at last. "The company comes first."

These people, Horst Moennich concludes, "live in a poor land, still divided, which paid for the lost war by losing its dreams."

THIS ANALYSIS REVEALS a striking similarity with the first postwar period of the early twenties. Then, too, Germany was a "land without dreams." And youngsters confessed in school: The fatherland means nothing to me. When Hitler came, he filled the vacuum, and there was little resistance.

It is this situation that prompted the *Sonntagsblatt*, which published excerpts from Moennich's report, to write editorially:

"When the first company of German soldiers marches again through the streets, the great test for the German people begins. Every German will then have to show to what use he has put his experience. And this test will tell us what our future will be."

"Marriage loans" are a new incentive devised by the West German government to encourage young people to get married regardless of the financial problem this involves. They also educate the young generation in planning for the day when they'll have to support a family. Under the plan, any single German who has a minimum savings account of \$125 can apply to his bank for a marriage loan not in excess of double the amount he saved.

—ROBERT E. HULDSCHINER

THE CRISIS in education is gaining momentum. New crops of children are reaching school age without enough school buildings to house them or enough teachers to teach them. The continuing rise in the birth rate promises more acute problems in the next decade.

The broadsides of vicious criticism which have been aimed at the schools, combined with inadequate salaries, have kept some of the best potential teachers from choosing teaching as a profession. Leaders in education and government are realizing that drastic steps must be taken to save our entire school system from deterioration.

Discussion

THE DEPARTMENT of Health, Education, and Welfare has launched a new effort to sort out the most serious problems and to arouse public sentiment for their solution. In the fall of 1955, a White House Conference on Education will be held in Washington which will bring together top leaders in the field. They will tackle the toughest questions and try to come up with some constructive answers.

In preparation for the White House Conference, a series of statewide conferences will be held during this fall and winter. Realizing that educational problems are largely local, and that their solution must come from the people closest to them, the U.S. Office of Education is depending on these preliminary meetings to lay the groundwork for the national conference. They are expected to underscore the most urgent needs and alert the public to the seriousness of the situation.

Whether or not the state conferences fulfill their purpose depends on how they are planned and carried out. In some

cases, the governor has not even consulted the educational leaders of his state. In others, the governor seems likely to use the meeting as a springboard to oppose racial integration.

On the other hand, some governors have taken the matter seriously. Together with state and local educational leaders, they have laid plans for a thorough airing of such problems as lack of classroom space, shortage of teachers, limited financial resources, inadequate salaries, and poor curriculum planning.

WHERE THESE and kindred problems are faced honestly, the first step has been taken toward their solution. But no amount of discussion will meet the situation unless out of it grows a plan for specific action. From each state conference there should go to the White House Conference not only an appraisal of the difficulties involved, but reports of steps which have already been taken at the state and local level.

On the other hand, the federal government should not be allowed to bow out of the picture as though it had no share of the responsibility. The problems involved are too deep-rooted and complex, too integral to our national life, to shove the whole burden onto the states and localities.

If the growing deficit in buildings, facilities, and personnel is to be brought into balance, federal, state, and local resources must be combined. In the 84th Congress, one of the top priorities should be federal aid to education, which has been postponed for more than two decades. The growing crisis in education can no longer be sidestepped. It calls for prompt and responsible action.

—ROBERT E. VAN DEUSEN

Reindeer Ranchers Form Church's Arctic Outpost

By LEONE KAHL

**Lutheran Church of Sweden
sponsors work among nomads
in the Santa Claus country**

WHEN I MENTIONED visiting the Lapps, my Swedish friends expected me to take the routine trip most tourists make. It includes a comfortable luxury train to Abisko, a small boat trip across Torne-task Lake to a small Lapp fishing village, a night in a kata (pronounced coat-ah) sleeping on birch branches. This satisfies hundreds of hurried sightseers every year.

But I was not pressed for time. My interest was in the nomad Lapps who for generations have followed a trail of an average 125 miles over mountain passes and icy terrain herding reindeer. It is more or less a "follow the leader" occupation. When the herd decides that digging reindeer moss is too difficult through the ice-crusting earth the leader moves to another grazing spot. The herdsman calls the dogs, bundles his children and supplies on sleds and follows the leader. From April until September these caravans move over the Arctic lands. More than 3,000 nomads continue in this hereditary life as reindeer owners.

IT WAS ARRANGED early in July that I meet Rector Lennart Wallmark who was, at that time, pursuing some special courses and lecturing at Uppsala University. We discussed my plans. He



Congregation leaving church at Gellivara in Swedish Lapland after service held in connection with Lapp rally which occurs annually.

mapped out my itinerary. With several letters of introduction to tribal leaders and herdsman, together with a photographer from the Swedish Tourist Club, I started off on my journey to Lapland.

Since none of the Lapp settlements is on the beaten path we drove to Jokkmokk, the Lapp capital city and home of the Lutheran School, then on to a small fishing village, Lusspebryggan, where we

Mrs. Kahl is a Texan who traveled extensively in the Scandinavian countries on a scholarship granted by the Texas Swedish Cultural Foundation. A former teacher, she is now an artists' agent and lecturer.

stored the car and made for our mountain base, Saltolukta. A small boat carried us to a half-way point and from there we hiked five miles in order to pick up another boat that was to land us within a mile of the tourist station where we were to base our activities.

A huge log in the fireplace there glowed a warm welcome. Mountain climbers shared coffee and sausage sandwiches with us as we discussed plans for the following morning. A young student working at the tourist station during vacation was to be our guide on our first formal call in Lapland. She knew the country very well and had made many friends among the Lapps, particularly the family to which our first letter was directed.

"YOU WILL LIKE Mr. and Mrs. Spik very much," she assured me. "All Lapps seem strange and unfriendly at first but when they know you they are very kind. Little Maria Spik is a precious baby, too. She is too young to attend school in Jokkmokk and like all the little children travels with her parents during the reindeer trek. From April until September teachers are sent along the trails with the Lapp families. The nomad-teacher combines the formal ABC lessons with nature-school so dear to the hearts of all the Lapp children."

We walked along a boggy path for two miles before we came to a small hut, shaped somewhat like the Eskimo igloo.

"That is the Spik kata," my guide informed me. "You wait here by the brook and I'll go on ahead. They may be having breakfast and it will be best that I speak to Jova Spik alone."

We waited while the low door was opened by a small man with quizzical, slanting eyes; then suddenly closed. Our monitor soon joined us and it was well she did for my heart sank with the brevity of her talk. Could it be that I was not

to meet these people I had come so far to know?

"They are eating now," she said. "When they have finished Mr. Spik will come out."

In a few minutes the little man was on his way to greet us. His quick, tiny steps in the turned-up-toe shoe and his radiant smile revealed a welcome. As we were presented he hurriedly took my letters—all of them—then opened one that seemed most important to him. I am not too certain that it was the one Rector Wallmark had written him for I never got any of the letters back.

"THE REINDEER are crossing the mountains; everyone will be passing by here this few weeks," Mr. Spik told the interpreter to tell me. That seemed to be sufficient information for me at that moment. Later I realized I had met with his approval and his intention was to take over our little visiting party.

We walked to the kata to meet his family. I stood to the right of the door until formal introductions were made. Mrs. Spik continued her weaving as her husband spread a beautiful deerskin over the clean birch branches on the floor and invited me to sit down. While the men were having a political discussion Anna Maria and I looked at the brightly colored yarns and the baby dresses she had finished. Without a common language we got along very well and soon she began showing me some cherished photos of her family.

The workmanship of the kata interior was beautiful. Two arched tree trunks were polished for the rounded roofing pattern; the log siding was interlaced like a beautiful tapestry. In the center of the floor a ring of stones housed a fireplace over which hanging kettles steamed with boiling reindeer stew. On the hot stones little glow-cakes (an unleavened

meal cake) were being baked. Two very unfriendly dogs were lying sullenly in one end of the kata but the puppy had curled up in my lap.

"He'll never make a herd dog," my host remarked. "A good Lapp dog ignores everyone but his owner."

After many days tramping in the mountains and some unforgettable evenings around the Lapp supper board where we dined on raw salted fish, reindeer sausages, blood pudding, coffee with salt and reindeer cheese as a substitute for sugar and cream our party left for the lowlands. "Pouris, pouris" (good-bye), in Lappish and a promise that we would all meet again in October in Jokkmokk at the Missionary School marked our parting.

THE JOKKMOKK Missionary School under the Swedish government and the Lutheran Church directs the religious, cultural, social, educational and economic life of the Lapp. From Oct. 15 through the middle of April the activities interest all ages. It affords, also, a modern boarding school for the smaller children. Large, airy classrooms, well-equipped manual training and home economics departments, a large cafeteria and modern kitchen, spacious auditorium and administration building comprise the project. Day school is for the children; night classes in language, manual arts, sewing, social sciences and religion are open to all adults.

Social life centers in the school. One evening I was delightfully entertained as I sat in on a conference regarding reindeer profits. The Lapps are a trilingual group and Swedish, Norwegian and Lappish were tossed around like a football. Although there was criticism there was no condemnation; the Lapp is always jovial no matter how profound the problem. During this meeting Rector

Wallmark skillfully and intelligently guided the discussions as the tribesmen and herdsmen presented their objections regarding some state controls in the reindeer industry.

Later I asked Dr. Wallmark, "What was the particular contention? What conclusion has been reached?"

"THE REINDEER, Mrs. Kahl," he explained, "is sold on foot by the Lapp. Each deer averages \$75 from which a tax must be paid. The real profit is in processing the meat which is quite a delicacy on the smorgasbord (the luxuriant table which groans with every conceivable dish any gourmet could imagine). Naturally our Lapps would enjoy these profits which are now a part of private enterprise among Swedes. It would be a great step ahead for the Lapp but we must educate them in industrial and economic responsibility before they are able to assume such responsibility. They love to follow the herd but it is debatable whether they would enjoy the routine of a packing and processing business. This is one of the problems and the school helps clarify many issues between the state and the Lapps."

I recalled the many talks I had had in the mountains with the Lapps. All were anxious to co-operate with Rector Wallmark and everyone spoke of him with high esteem. Now I realized what a friend they had in the missionary leader.

During the next few days I visited the various departments of the school. All the teachers are graduates of Lund or Uppsala universities. The directors of the industrial school division and occupational work are skilled in their line.

"Our younger boys," Dr. Wallmark explained, "we are training for business or industry. They choose the pattern they want to follow."

Sunshine at Midnight, Darkness at Noon— That's Life in Lapland!

Lapland is a region of northern Europe which includes parts of Sweden, Norway, Finland and Soviet Russia. Lying mostly above the Arctic Circle, it enjoys consistent temperatures—consistently cold! The August average is 56 degrees; in January it averages 5 below. In winter there are two months of unbroken darkness; in summer two months of nothing but daylight in this land of the midnight sun.

Inhabited by about 30,000 Lapps and 350,000 reindeer, this mountainous lake country has strange vegetation, odd birds, lots of fish. Its small villages are a cluster of windowless huts. Travel is by foot in summer, on sleds or skis in winter.

Rich mineral resources and the lures of hunting and trapping have brought about a change in the customs of the Swedish Lapps, as Mrs. Kahl's article indicates. A more settled existence is replacing the nomadic life which these folk have followed for many centuries.

THE WOODWORKING, machinery and electrical departments were operating at full capacity. Many of these boys will find work in the giant electrical plants, the iron industry and paper mills. These offer the new way of life for the nomad Lapp.

YOUNG GIRLS are being educated in the modern way of homemaking; washing machines, electric refrigeration, modern kitchens with stainless steel sink and running water supplant the primitive life in the kata. The younger generation seems avid for learning. Houses in Jokkmokk with beds and mattresses, tables and chairs are a contrast to the nomad way of living. The Lapps love it and the missionary school is guiding the adjustment and at the same time trying to pre-

serve the beauty of the old culture. The number of nomad Lapps, however, is decreasing.

Several boys and girls were delighted to practice their English with me as we glanced through some magazines. They were curious about our American Indian and his educational advantages and pleased to see such crafts as basketry, jewelry, belts, wooden bowls and spoons that strongly resembled, in their workmanship, the peculiar art of the Laplander.

"Do you know any Indians?" they eagerly questioned.

"Yes, indeed," I proudly replied. "I have spent quite some time with our Indians." Then I told them of our Indian festivals, a few Indian customs and what the Lutheran Church was doing among the Apache tribe in Arizona.

"YOU SHOULD stay for Candlemas," one young man remarked. "Then you would see all of our festivities. It's a big fair. The first day we set up our booths and displays in the town; then go to church to hear all the marriage banns and funeral services. That's where we meet all our friends, and we have good times."

Marriage ceremonies are performed in Lapland once a year. Nothing is more beautiful than the Lapp bride in her white deerskin wrap. The second day of the fair the Lapp Council meets at the mission school when reindeer rights, fishing permits, new brands for inherited herds and pasture lands are up for discussion. The third day is one the young folks love. Snowshoe races, skiing meets and lasso contests provide a time for fun and friendship that ends all too soon for these nomads above the Arctic Circle. It was with regret that I said goodbye to a beautiful, jovial people of high moral standards and great stamina.

Life Always Gets Us Involved

By RALPH W. LOEW

But when we become completely understanding of the needs of others, we find peace, security and hope for ourselves

A YOUNG DOCTOR paused in a hospital hallway the other day to talk to a preacher. "Suppose," he said, "that you had found the cure to a dread disease such as cancer. You knew without a doubt that you had found the secret. Then you just went home, satisfied, and you told no one about it. What would you think of such a person?"

The answer is obvious. When a person has discovered a secret to personal happiness, or a blessing for the world in which he lives, he goes out to share it. That's the beginning of all the worthy movements that have inched this world toward any kind of progress. The educational movement, the conquering of filth and disease, the deep burning search for a sense of community are a part of this discovery. We are meant to share ideas, to spread truth, to uncork mind and life so that something can spill over and reach others.

AT THIS POINT every honest person discovers something he hadn't counted on. He may go to church out of a personal desire or search. He may go to school, or participate in a program or share in an activity. He does all of this out of a need for personal satisfaction. He hadn't wanted to get involved in something bigger. Yet, there the adventure begins.

For instance, there was Wilfred Grenfell. He had gone to a meeting and an evangelist had called for converts. One little fellow got up in front. That was

all. So young Grenfell stood up. He hadn't wanted to get involved in anything. He just felt sorry for a preacher who had worked so hard and had only one person to show for it. As a result, a medical career began that day that brought all manner of blessing to the coasts of Labrador.

Most of the real, personal adventures of life begin with such innocence. Everything from adventures in business to lasting romances begin from what seemed to be a casual event and blossomed into something that consumed time and energy. Analyze the average person's involvement in life and what seemed to be an unplanned or unguarded moment and became the energizing devotion of life.

What do most people search for? You can put it down in the following:

1. Personal peace: the sense of at-homeness in the world.
2. Security: the sense of belonging to something or someone.
3. Personal hope: the sense of something that lasts beyond this moment.
4. Personal direction: the sense of some moral authority.

AT THE HEART of the best endeavors of each of us, there is something of this common search for soul-satisfaction. If a man has built a strong faith, linked himself with something beyond himself, gotten for himself a challenging area of service, he will have found his search answered in by-products.

Perhaps this is something that we as individuals, and our country as a family of families must rediscover just now. We will not find the security and peace we are after until we have been completely understanding of the needs of mankind. If you have something that's worth sharing—and we believe that we do—then you can't take it home and forget about it.



When a man enters willingly into some of the suffering, the problems, the agony of this world, he finds involvement and security, risk and peace, danger and satisfaction. As Fanny Hurst once said of writing, "It isn't that I am happy when I am writing; it is just that I am unhappy when I'm not writing."



IT HAS BEEN SAID that the main vice of many people consists not in doing evil but in permitting it.

—ROY M. PEARSON in *This Do—and Live* (Abingdon)

ONE THING WE CAN ALL DO something about here, to prevent the "hammer and sickle" from liquidating these two professions (clergy and doctors) and all others intelligent enough to oppose selling out to totalitarian-communistic materialism, is to demonstrate real Christianity, as the Spirit of Christ in His followers, in all walks of life.

—DR. NELLIE HOLMAN in *My Most Unforgettable Patients* (Pageant)

IN A PRISON IN CHINA after the Communists had conquered, among the many prisoners was a missionary by the name of Olin Stockwell. He has written of his experiences, saying that he who had taught theology, and had been a missionary, really discovered the Bible in prison. "The New Testament should be called 'An Anthology of Christian Literature for Those Who Suffer.' The church is born in the lap of persecution and suffering. It was written for people who were suffering, by people who were suffering, and it is understandable only to those who are in deep personal difficulty. If you have no hungers, no desires, no sense of wanting to come to see some reason and sense to existence, then you will not know what it is all about. But when the winds of ill-fortune begin to blow about you and when the winds of fate take you and when you are behind locked doors of economic collapse, moral failure, sickness and possible death, open your New Testament. Then you will know what it means."

We're often not sure what we want of our faith, but the more we live, it becomes clear that we want to find an answer to our yearnings. Where we find the answer, we find our involvement in life and our dedication to its highest cause.

They Wanted to Stay After School

By HERBERT STONELEY

Melina had been naughty, but all her African schoolmates raised a rumpus when they learned what her punishment was

HOW DO CHILDREN learn in American schools? It ought to make an interesting contrast to tell you about the mission schools of Central Africa. They are not great schools with green playgrounds. No playgrounds at all in the schools where I used to teach. With mud mixed with a little water, we first made molds, and let them dry in the boiling sun. Then, hardened to stone-like texture, we built up pillars a few feet distant from each other, filled in the space between with grass, had this smeared with mud, and . . . there was our school, once we had placed on the top a thatch of long grass.

We had chalk, but no blackboards on which to draw. So, as the school floor was only dirt, pressed down by many feet tramping over it, the space between teacher and scholars was taken up by drawing of all kinds, made with a stick in the sand. In this way we taught them how to read, how to write, and—to us, far more important than that—the great lessons of Jesus Christ.

We had no desks, or seats for the scholars to sit on. African scholars like to squat on the floor anyway, so they just sat around, listening to the teacher, just as we are told the boy Jesus and his little playmates would sit around some rabbi and learn of many things before He became proficient with chisel and plane.

The Rev. Mr. Stoneley, formerly a missionary in Africa, is now rector at Ince near Wigan, England.

WE HAD ONE VERY EAGER scholar in our tiny, queer school in that distant land. She had a lovely name, I thought—Melina. And Melina was often naughtier than her lovely name. When told to sit down, she decided to stand up. When told to do one thing, she decided to do something else. Her handwriting one day, on a scrap of paper with a small lead pencil, had been the worst I had ever seen her produce—and Melina had produced many weird efforts at handwriting in the past.

WHAT SHOULD I DO with Melina? My mind flew back to the days when I had been a pupil at school. Then the teacher always made us pay the penalty for bad conduct by making us stay in school when the rest went home.

"You will stay in school when the rest go home, Melina, and learn to write better than . . . this." At which I pointed to her supreme effort at bad writing.

There was a hush in the school which I could not understand. Nor could I follow the look of gladness in the eyes of my naughty pupil. Nor the grin (I'm sure it was one of pleasure) which spread over her face as she looked round at her friends, soon to go home.

Prayers ended. A little hymn, translated into their language, was sung. I bid my scholars "good-bye" and they filed slowly from school, leaving me with Melina.

"Are you not sorry you have been made to stay behind?" I asked her.

"No," she replied, with a shake of her woolly locks. Thinking she had not ended her naughtiness, I decided to continue my task of getting more knowledge into the black head, crowned with curly woolly hair. How long I was about that task I do not now know. But as I waited for the girl to finish the page of words she was working on, I thought I heard a noise outside. My thoughts flew instantly to wild animals—a lion, or possibly a wild elephant which might push down the flimsy school wall.

I PAUSED, LISTENING intently. I could not place the sound as that made by any wild animal I had ever known in my years among the Africans. The only thing to do was to investigate. How should I go about it? A deadly poisonous snake. A wild buffalo. Baboons, each three to four feet high, hunting in packs, capable of tearing a man in pieces. Hunting dogs, ready to fight on the least provocation. They even kill lions. With such thoughts chasing through my mind, I told Melina softly to continue writing her words, and I went quietly to the entrance of my bush school to find every one of my pupils milling around outside, and some of them in tears.

"What is the matter?" I asked.

Melina's brother gave the answer. "You have kept Melina in school," he said for the rest.

"She has been very naughty," I responded.

"But . . . it is not fair . . ." he stammered.

"Not fair! What do you mean?" Frankly, I was puzzled.

"It is not fair. You have made her stay in . . ."

"She deserved it . . ."

"And . . . and . . ." He was fighting for the right words. Words which would impress me with what they all thought.

"And . . . she is now learning more than us! We all want to stay in school too so that we can learn more."

SO THE SECRET was out. It was no dangerous wild beast. I was not to be attacked by my scholars. Instead, they were hurt because I had kept one of their number in school after closing time to teach her more. At the time I thought it was terribly fantastic. Yet, what a grand thing it was.

"Have you nothing to do in your village?" I asked them.

"No," they replied together. "Hoeing is over. We wait for the maize to grow."

"And your parents will not mind you staying in school longer?"

"They will be glad." Once more the reply was a chorus from all.

"Then come in school again and join Melina."

AND THIS THEY DID with a rush of delight. Not that I gave them a lesson about handwriting, or grammar, or any of the usual school lessons. The opportunity was far too good to miss. You see, we were beside the great lake of Nyasa which you can find for yourselves if you look at your atlas of that country. So I told them the story of another lake, away in the Holy Land and of a wonderful Teacher who had for his scholars all kinds of men and women.

The story I told them was about the lost sheep, and the faithful shepherd who went out to seek and to save it. Then I explained that they were the lost sheep for whom Jesus was searching until he might include them safely in the fold of his church.

Today some of them are safe in that fold—including Melina, the once-naughty girl. Now in one of the little mountain villages she is the teacher, and she speaks and teaches continually about Jesus.

God's Hand in the Oil Flares

By WILLIAM DINWOODIE

Things worked out for good even though the old man was sure that the oil rigs would drive off the fish

THE OLD MAN with the leathery skin and pensive blue eyes walked on ahead through the gentle darkness of early evening. Nothing was said until we passed a large barn-like building and came within view of the wide sweep of water off Grand Isle on the Louisiana coast. Then, as I drew up beside him, he pointed to the offshore oil flares and said, "Here's what I wanted you to see. Pretty, isn't it?"

I agreed it was. By the light of the flares, the web-like steeples of nearby oil rigs took on an eerie touch and the soft lapping of the water against the shore only added to the sense of magic. It reminded me of a Dore etching on a slice of fairyland. But my companion assured me it hadn't always looked that way.

"WHEN THEY BEGAN blasting the gulf for offshore oil, I was plenty sore," he said. "I felt they were driving off the fish with their meddling. Soon, I was sure, there wouldn't be any fish left. But it wasn't long—not over six months at most—before I saw how mistaken I was. As barnacles and grass began to grow around the rigs, small fish started to feed there. Larger fish followed. Now you know what they say about the fishing here?"

I told him I'd heard it was as good as I'd find anywhere in the country.

"It's all of that." The old man nodded his head thoughtfully. "Come out here most any day and you're likely to catch a mess of pompano and bluefish and there's plenty of tarpon and sea bass, too. Now I'm sure I can guess what you're thinking."

"What's that?"

"You're wondering how a fellow like me could be so wrong in the first place."

I HAD GIVEN it thought, I admitted. But that question was quickly replaced by another that takes in most of us. When things go wrong, when we fall short of the objective we've set for ourselves, we're apt to blame it on our bad luck. Or we may even imagine that God has turned His back on us. Yet, if we retain our faith and hope, the temporary setback often turns into a blessing and the seeming obstacle becomes a stepping stone to greater success than we've ever known before. Surely the Psalmist was right when he said, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."



WE TOO OFTEN follow the example of the apostles who prayed for the release of Peter from prison and then left the answer to their prayer knocking at the door vainly seeking admission.

—J. S. BONNELL in *The Practice and Power of Prayer* (Westminster)

My Heart Belongs to Sunday

By L. JOHANNE STEMÖ

It was a big event when the preacher made his monthly visit to the village and conducted services in the schoolhouse

WHEN MY PIONEERING grandparents came to this country to wrest a living from a rich new land one of their first needs was a place to worship—a place for christenings, marriages and funerals. Of necessity these first gatherings were in the homes and later in schools, until the eventful day a church was erected, its proudly fashioned steeple pointing to the sky, a sentinel for all to see.

In the rural community where I spent my childhood, once a month a visiting minister came to our schoolhouse. It was an event not to be taken lightly.

The weekly Saturday night ritual in the old tin washtub left nothing to be desired in cleanliness.

"Cleanliness is next to Godliness," was a favorite saying of Mama's. "See that you never enter God's House unclean," was another.

DROWSING IN BED was not allowed for us on Sunday mornings. After a hearty breakfast of porridge, hot cakes and coffee with cream, even for the little ones, we set about getting ready. What a flurry of combing and brushing and dressing, with Mama supervising! We were seven, three boys and four girls. Mama stood with hairbrush ready while we waited in line as she deftly braided and tied ribbons in our long hair. How we envied our brothers that quick flick of the hand and comb as they sped through the door.

On fine days we walked. We children were sent on ahead with the usual admonitions to look out for the youngest

and to keep out of mischief. Usually we arrived with nothing worse than a few grass or berry stains, a briar scratch or maybe even a bee sting.

For some reason it was quite different from going to school. Perhaps it was the care we took in walking in our shiny new boots, or the pride we took in our stiffly starched dresses. Even the boys quelled their more rousing instincts and deigned to be seen walking with us. Along the way we picked wild strawberries, chokecherries, saskatoons and cranberries in season; and gathered in tight, moist fists a formidable collection of leaves and flowers.

ON WARM SUMMER mornings our footsteps sometimes lagged and we moved in a lackadaisical fashion, content to listen to the drone of the bees in their never-ending search for honey, or the chirping noise of the ever-present grasshopper. Then our parents would overtake us and hurry us along.

With the coming of winter our steps quickened. With the fall of the first snow we took turns pulling Chrissy, the youngest, on our sleigh, our expelled breath making fairy clouds before our faces. The peace of a winter morning shrouded in virgin snow was often broken by the irresistible urge to throw one snowball, inevitably leading to a miniature battle.

The school was a small one-room affair with sombre black-boarded walls. The desk, clear of all school books, had been polished to a new splendor. On it

lay the finest Bible we had ever seen, leather-bound and gilt-edged. Its profusion of maps and illustrations of the Mediterranean countries made these places live again. We became familiar with the road from Nazareth to Jerusalem, the river Jordan, the Dead Sea, the story of David and Goliath, of Joseph and his brothers, and so many others.

THE ROOM IS FILLED to overflowing—our mothers, stately in long rustling skirts, lacy blouses and difficult hats; our fathers like strangers with such clean-shaven faces, starched collars and blue serge. They squeeze themselves around the small desks, overflowing upon the benches at the back.

The air is hushed, inviolate. I seem a million miles away as the voice of our minister guides us through the morning service. The agony of my stiffly starched dress is forgotten, and I eagerly await favorite hymns. But the warm sunshine streaming in through the windows is too much for me—or maybe it is the long walk. I hear the sermon as in a dream. Then Mama's hand is upon my shoulder and I waken in time for the benediction.

At once there is much talking and shaking of hands. With our beaming parents exchanging pleasantries and friendly gossip, we thread our way down the aisles and out to the pump where we stand about consuming a surprising amount of water and wait hopefully.

But alas! The crowd is breaking up. People are buttoning up their coats and turning homewards. Who would be so courageous as to invite seven ravenous children with parents home to Sunday dinner?

I HAVE TRAVELED FAR from the little schoolhouse, but those Sunday mornings have a quality of perfection, a part of the innocence of childhood. And as the perfection of a rose is remembered when its pressed, faded petals are plucked from between the leaves of a treasured book, so are those Sundays remembered.

That is why on a sleepy Sunday morning I scrub my teeth, brush my hair, shine my shoes, don my Sunday best, and gather my family.

"Come my children. It will not do to enter God's House unclean."

The air is freshly washed with rain. The sun is breaking through.

WE LISTED OUR BLESSINGS

By KATHERINE BENION

Counting up the things to be thankful for made us forget our troubles and inspired prayers of gratitude

"LET'S HAVE a Thanksgiving party," said six-year-old Bobby, his face aglow with a hundred little smiles crowding one another.

"A party?" I questioned, a bit puzzled.

"Yes," he replied. "A party to show we are thankful for all the good things we have."

"That's a good idea," I agreed. "How would you go about having it?"

"We could have things like pumpkin pie, cold turkey sandwiches, corn candies—things you eat at Thanksgiving," Bobby explained. Obviously eager to get my approval, he hurriedly added, "You know, Mother, you said Jesus wants us to be happy and wants us to be thankful . . . so we could have a happy thank-you Thanksgiving party."

His older brother had been sitting nearby, quietly taking everything in. "We could sing 'Now Thank We All Our God,'" he suggested. "We could start today and make lists of things we're thankful for and see who has the biggest list by Thanksgiving time. That would be fun."

I HESITATED thinking about how their plans would turn out, but as I looked at their eager faces I could not refuse. It might be a good thing for me and them. After all, I'd been thankful for things in my heart many times, but never made a list of everything for which I was thankful.

Soon I found myself learning more than I'd anticipated from making the list. Day by day I kept adding to it, becoming aware that a thankful spirit was more a part and parcel of my very being. It was providing me with a happiness reservoir, readily accessible to add light to darker moments of life. Daily practice at listing

the things for which I was thankful was paying off in spiritual dividends.

Then came Thanksgiving Day. We had the regular dinner at noon, and the Thanksgiving party in the evening. I noticed how the children commented about small and large things, many of which they had before just taken for granted. After Bobby had read his list, he said, "My thankful list grew and grew. I don't believe there's ever an end to the things I could put on it. Every day I think of more."

Harold read his and said, "I'm going to keep mine and add to it till next year. You know, Mother, a couple times when I got mad about things, I went to my room and started working on my list. Soon I just couldn't be sad any more."

We all agreed to keep our lists and add to them. Now all of us find our Thanksgiving lists becoming a permanent fixture in our memories.

Shortly after we completed our initial lists, I became ill. There's no better medicine to make you forget your troubles and give you the life we all need at times than a list of things to be thankful for. It's also valuable as an inspiration to prayers of gratitude. Often I went over the list and thanked the Lord for each of these blessings. When I concluded, I felt as Harold did—I couldn't feel sad any more.



FOR JESUS, TEACHING was an adventure, fascinating and full of life. It was the practical side of truth-seeking. The truths he knew were too exciting to keep to himself and his teaching was the result. For Jesus, the truth was a living thing. What he taught was fresh from his own experience of God. It was related to life as intimately as the branches to the vine.—F. E. REYNOLDS in *An Adventure With People* (Christian Education Press)

Michael's Bible Came Back

By NANCY BREWER

When Miss Janey gave the boy a New Testament, she didn't realize the great effect it would have

WHEN DR. STOVALL announced the theme of his sermon as "Cast Thy Bread Upon the Waters," I smiled across the aisle of our chapel at little Miss Janey Frakes. She must have felt my glance, for she turned her head, saw me and flashed a returning smile.

When church was over, I explained my smile. "His text made me think of Michael McGlone's Bible," I said.

"Oh!" She clasped her hands tightly together as she spoke. "Now my entire day will be beautiful. Thank you for making me think of it."

I WAS AT THE McGlone home the Sunday morning Michael brought the little New Testament Miss Frakes had given him. It didn't just happen that I was there. The women in our block took turns bathing and dressing the new twins Mrs. McGlone had brought home from the hospital a few days before. On this Sunday morning Lucy Moreland and I were there, not only to care for the twins and their mother, but to look after two-year-old Patty and five-year-old Sandra, so they would look their best when their Grandmother McGlone arrived to visit them.

Michael, just seven years old, carried the Testament into the bedroom where Mrs. Moreland was working with the twins. His boyish voice was a high treble so I caught all his words. He told his mother Miss Janey had given him and the eight other boys in his class "little Bibles" because next Sunday they would

be promoted to another teacher and another class.

"See how nice it is, Mommy," he added. "And look, there's a place marker ribbon just like Miss Janey has in her big Bible and my name is written right on the empty page at the front. It says, 'Michael McGlone.' Some of the boys said they already had Bibles, but this is my first one."

"It's beautiful, Michael," his mother's soft voice returned. "We'll keep it in the living room on the table by the window. I'll have Daddy move the lamp, so it will have all the room. And we'll have to keep it out of reach of the little girls until they know how to handle it."

AS I SLIPPED the little shirt on one of the twins, I thought of the big family Bible Miss Janey has kept on a stand beside her class in the primary room. Each Sunday it is open to the lesson. Children in her class always look at the page where the verses in the lesson are marked. Some of them read a verse or two. And all of them know that their lesson really comes from God's book.

I had the twins both dressed when Mrs. Moreland came into the big kitchen. She began, "I think it is foolish for Miss Janey Frakes with as little money as she has to buy those Testaments for the boys in her class. They don't mean a thing to them."

"But Miss Janey loves the Bible. She teaches them to love their Bible," I returned. "And I know she buys the Testa-



MICHAEL SHARED HIS BIBLE

ments so that love will carry on and they'll have one of their own."

Just then one of the twins gave a hungry cry so I had to get its formula.

AFTER THE TWINS CAME, I became a regular visitor at the McGlone home. Women usually get very much attached to babies after they have cared for them.

On each visit I saw that Michael's New Testament was on the table by the window unless he was reading it or Mrs. McGlone was letting one of the little girls sit in a rocking chair and hold it as a reward for being very good.

Then one day Michael was promoted to my class of Juniors. Each Sunday he carried the Testament to class with him, and when the lessons were taken from the New Testament, he asked me to mark them so he could study at home.

Soon two other boys in the class also brought their Testaments to have the next Sunday's lesson marked.

One Sunday Michael didn't have his

Testament. Quietly he told me Sandra was so "bashful" they couldn't get her to come to church school. "But when I told her she could carry my Bible, she came right along with me."

On his birthday two months later Michael's parents gave him a Bible. They selected it with great care—a sturdy back, easy printing and strong binding. Then Michael carried his own Bible and when Sandra started coming to church school, she carried the Testament.

WHEN MICHAEL became a Boy Scout, he entered the troop of which my son George was scoutmaster. That was how I learned that whenever Michael went on an overnight hike, or to scout camp, he carried that Testament in his knapsack.

George told me that at the summer scout camp "Michael reads his Bible every night. The boys in his patrol often call out, 'Mike, read out loud.'"

He told me how carefully and reverently Michael read, and how quietly the boys listened. He added, "I'll warrant you anything that kid will be a preacher when he grows up. And if he is, he'll soon have a Bible-reading congregation."

"I'll tell Miss Janey that," I said. "She'll have more beautiful dreams as she grows older and feebler. She surely has had a great influence on Michael McGlone."

"On the whole McGlone family, you mean," he added. "When they start on a Sunday trip, the kids always go to church school first. Jim McGlone drives his car up to the church with Mrs. McGlone and the twins and the lunch and all the other stuff and they wait until church school is over and Michael and the two little girls come out."

"The twins are almost old enough to be starting to church school themselves."

I exclaimed. "Maybe we'd better buy another Testament so each will have one to carry on the first Sunday."

MRS. MCGLONE told me soon afterward that she wanted to join a class if the twins behaved themselves so she could leave them. I suggested the class for young mothers, but she shook her head. "I've talked a lot about it to Mr. McGlone and we think I should go into the teacher training class. Perhaps that way in time I can pay the teachers back for all the wonderful work they have done for my children."

When I told little Miss Janey what Mrs. McGlone had said, and how good

the twins had been, she confided, "I wish she'd train to take my place. My arthritis has gotten so bad I should retire from teaching. I won't mind being a member of the Home Department if someone will take my class."

And that's exactly what happened. One of the first Sundays that Mrs. McGlone taught the primary group, I came over afterward to ask her how things had gone. Naturally, I noticed the book she was carrying in her hand. It was a well-worn copy of the New Testament, black-covered, and I'm sure that on the page in front was still written the name, "Michael McGlone."



OUR LORD DESCRIBED THE FUNCTION of the church in the world by means of the metaphors of Light and Leaven. Both are minority concepts; both are comparatively small entities influencing a much larger body. Light startles, illuminates, attracts. Leaven influences through the penetrating power of contact. Both, moreover, depend on corporate action for their effectiveness. Jesus addressed his words to the apostolic company; he had the Christian group in mind. "Ye are the light of the world," he said, "a city"—a collocation of lights—"set on a hill cannot be hid." The power of leaven lies in the coherence of a small, central mass placed within a "lump." Its influence extends in proportion as the micro-organisms composing it interact upon one another. It is not baking powder; certainly it is not one of these modern "ready mixes." The secret of the power of the church would seem to consist not in superficially modifying the lives of mass man, but of so nurturing the dedicated core of its membership that they can become clearly shining lights and effectively penetrating leaven.

—WILLIS LAMOTT in *Revolution in Missions* (Macmillan)

THE ATTITUDE OF THE TEACHER is contagious. Often poor training and limited ability in a teacher are far outweighed in the eyes of his students by his eagerness, good humor, and affection for his work. By the same token a competent teacher may fail because he lacks zest, alertness, and an even temper.—F. E. REYNOLDS in *An Adventure With People* (Christian Education Press)

LARGE FAMILY



THE SPEAKER was really very interesting, but the feather on her hat seemed to have a life of its own. She gave the impression somehow of having brought her pet parrot to keep her company. "Connie!" I reproached myself, "behave yourself and listen."

She was talking about the need for Christian women in local politics, regardless of what political party they support. Slum clearance, health regulation, juvenile courts, and a lot of other things are just an extension of woman's natural role as housekeeper and mother, if she will just see it that way. The facts and figures about conditions in our own community made me more than a little uncomfortable.

"If you can't give time to them yourselves," she said, "you can at least know the stand of the people you vote for." The feather bobbed a vigorous agreement. I glued my eyes to it, trying not to remember that I had known so little about some of the candidates in the last election that I'd voted a straight party ticket.

THEN SHE LOOKED straight at me, or seemed to. "Maybe you didn't know, when you went to the polls last time, but there will be a next time. Will you be better informed then?" Her eyes held mine and I tried not to squirm. Oh, I don't suppose she was really looking at me any harder than at the rest, but I did feel like an insect on a pin somehow.

In a way it was a relief to see Susie in the doorway. I had told her to come

to the church after school, thinking that the speaker would be finished. Susie dearly loves a party at the church—all our children do—and I wouldn't have to worry about her. Pete's class have gone gone to the museum and won't be home till late and Karen won't mind being left to her own devices for an hour or so.

"WHERE'S my mother?" Susie's stage whisper cut across the room like a miniature siren. I tried to wave to her, but she couldn't seem to find me. I was just getting up to try to get across the room to her when Florrie Buchs pointed me out. Susie slithered her way toward me through the assembled women. When she reached me, I moved over to give her part of my chair.

"I almost had to stay after." Again her whisper cut across the silence of the audience.

"Tell me later," I breathed in her ear.

"What? I said I almost had to stay after."

"Hush, Susie, tell me when the lady is through speaking."

"Will she be long? I'm hungry."

"Hush!"

SUSIE HUSHED with an injured air. After a minute of sullen silence, she brightened and began to look about the room, smiling and making little hand signals to the women she recognized. Many of them fill in her young life the place of the aunts who are too far away to see often. They smiled back and looked pleased to be noticed. Maybe they too were glad

to escape the accusing voice of conscience, for surely I'm not the only person who gets a little easy-going about her civic duties.

The speaker sat down amid a patter of applause. She and the feather nodded and bowed and looked pleased. The chairman said she was sure we all had something to think about and now would we all stay for refreshments? Susie said, "Yippie!" under her breath which made the women around us laugh so the chairman looked surprised.

The tea table was lovely. You can say what you please about Eloise, she does have an artistic flair. Who else would have thought of arranging brown candles in a centerpiece composed of a large squash and ears of corn? She and Claire were pouring coffee and tea at opposite ends of the table. Florrie Buchs and Mrs. Schmidt were hovering about to refill the pots and trays of cookies.

"I'M GOING to have one of everything," Susie announced.

"Who ever heard of a little girl having one of everything?" demanded Mrs. Schmidt. "You must have two of everything to grow on. Can you stay for a while, Connie, and help us tie bundles for the Thanksgiving LWA shipment?"

"Glad to. My supper is a quickie tonight. After having refreshments I never feel like cooking for the family, so I've found it's best if I get almost everything ready before I come to one of these meetings!"

There were quite a few new faces around the tea table. I did my best to be cordial and make some of the newcomers feel at home. Just the same, it was a pleasant feeling when the crowd thinned out and there was "just family" left to do the cleaning up and the LWA packing. These are the people you find "doing everything" in the church. It makes a

sort of family within the big family of the congregation.

"MOTHER, look at me! Aren't these pretty?" Susie had fished a hat-and-mitten set out of one of the boxes and dressed herself up.

"Lovely. They will surely keep someone nice and warm this winter."

She took off one mitten and stroked the other lovingly. "I wish that someone was me."

Before I could answer, Florrie spoke up. "Oh, let her have them, Connie. I'm sure whoever gave them doesn't care where they go so long as they are used."

"I can have them, Mother! Oh, I love them."

"And what will the little girl overseas do without them?"

"She can have some others."

"What others?"

"I don't know. Just others."

"You mean, let's pretend she has some?"

"Well, she can buy some."

"If she could buy them, we wouldn't be sending her some, would we? Looks to me, Susie, as though you are the one who can buy others."

"But I like these!"

QUITE A FEW of the women had stopped what they were doing to see how I was going to handle the situation. I felt myself getting red as Susie didn't volunteer to put back the mittens. In about another minute I would snap, "Put them back at once!"

Mrs. Schmidt stepped in smoothly. "Why don't we keep these out till the next box? Then Susie can see if she can find other mittens to send in their place. Or perhaps she'll see some in the store she likes better." The more I see of Mrs. Schmidt the surer I am she's the sort of child of God Jesus meant when he talked about the peacemakers.

KNOW THE BIBLE

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

By **RALPH D. HEIM**

Read JOHN 6:35; 8:12; 10:7; 10:11;
11:25; 14:6; 15:1-11

SEVEN TIMES, according to John's gospel, Jesus says "I am" and follows with some symbolic description of his person and work. This gives us the well-known, great "I ams."

What has happened to these statements in the Revised Standard Version?

Perhaps the first thing a reader notices is that they are in quotation marks. This, possibly, is not very important. Yet the change seems eminently right, and certainly helpful.

Second, we notice that the major words are almost always the same as in the King James Version: "I am the bread of life," and so on. Any significant change is usually in the surrounding material, especially the words that follow immediately afterward. These, being in our accustomed language, make the "I am" more meaningful.

THE INCREASE of meaning is specially noteworthy in the continuity of the last of the seven passages mentioned. With his "I am the true vine" Jesus begins an allegory about the intimate relationship between the Christian and the Christian's source of life for fruitbearing as a Christian.

In the KJV it had some puzzling parts. For example, what is a "husbandman"? The RSV says "vinedresser" and we understand. Again, what does this word "purgeth" mean? In the RSV the meaning becomes clear to anyone who has

(King James Version)

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(Revised Standard Version)

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. (John 15:1-5)

tended his grape vines in the early spring-time. If a vine has not been bearing we replace it. Those that have borne, we prune back sharply so that they will bear better. And always the crop is in view.

Churches have been using this Scripture passage in church school lessons and sermons largely to stress a Christian's fellowship as a disciple with Jesus Christ. It is still available as a resource for that teaching value. Now, though, it turns out to have an added worth and there can be no mistake about this. While the allegory of the Vine and the Branches is a passage on Christian discipleship, it is also one on Christian apostlehood at least as completely and forcefully.

Personal Problem Clinic

Stingy

QUESTION: In my group of friends there is a fellow who is stingy. He goes with us and likes a good time, but when there is a treat to be paid for he always finds some way to avoid any responsibility. No matter what we plan to do, if there is expense involved, Si is the first to inquire what it will cost. He has confided to me how much he is saving—he is not doing too badly by himself, but he is losing the good will of the group.

REPLY: You have raised the question whether thriftiness is always a virtue. Could it under some circumstances be a vice?

Certainly it is good sense to be careful with one's funds, and to know in advance what things are going to cost. For most people money does not come without work. They can hardly accumulate anything for a rainy day unless they save in a systematic way. They will have no economic cushion for old age. As a rule it is better to save money in advance for a major purpose or project than to launch out into expense and bring upon oneself a burden of debt. There are, of course, exceptions to this rule, such as acquiring a home or a business on the part of an individual, or getting an adequate church building on the part of a congregation.

On the other hand, one's handling of money is not ideal unless he uses some of it for giving, some for saving, and others for spending. With such a balanced program one is not likely to become a tightwad or a free spender. There is danger when excessive attention is given to saving that one may come to think, or feel, that money is the goal of life or the greatest thing in the world. It surely is not—it is a means to ends rather than an end in itself.

Since there is a consensus in your group that Si is stingy, someone in his confidence ought to have a candid but pleasant talk with him, in an open-minded way, and

help him to see what his manifest attitude is doing to his friendships. Everything said to him ought to be in the spirit of helpfulness.

Birds and bees

QUESTION: I would like to give my two children the right kind of explanation of sex. I understand that there are good books on the subject which start with flowers, birds, and animals, and in this way help the youngsters to understand. I'd appreciate suggestions as to books of this sort.

REPLY: Twenty-five or thirty years ago sex education, especially in the home, followed the pattern to which you refer. It was believed that children, by becoming acquainted with reproduction in lower forms of life, would readily grasp the facts of sex in humans. This was a far-fetched assumption, and back of it lay a large element of false modesty. The "birds and bees" approach is no longer regarded with favor. Children do not readily bridge the gap between the lower forms and man. While the stories about the humble types of life are interesting they are rather far removed from human love life.

A more direct approach is desirable. It should start where the child's curiosity has been expressed. If it is not expressed an appropriate occasion may be created, but don't wait too long. Candor and simplicity should mark our answers and explanations, for nothing is gained and much may be lost by "beating about the bush." But we need to be careful lest we go beyond a child's capacity for understanding and thus bring about misunderstanding. Satisfy him at the moment, and then wait for suitable occasions to proceed further.

Frances Strain's *New Patterns of Sex Teaching* will give you some real help. I am sending you a list of other books and booklets on the subject, and it will be sent to any others who may desire it.

—EARL S. RUDISILL

Most Beautiful Book of the Year

Signs and Symbols in Christian Art. By George Ferguson. Oxford University Press. 346 pages. \$10.

"For the first time," says the publisher, there is now "a comprehensive book about the sources and uses of signs and symbols in Christian art." But the beauty of this book, both in its illustrations and its typography, is more impressive even than its completeness. It is a quarto volume, with 16 full-color page illustrations and 96 pages of black-and-white plates, forming a great collection of Renaissance art.

Although this book is encyclopedic in treatment of Christian symbolism, it is fresh and simple. Symbols are classified in 14 sections, such as "Animals, Birds, and Insects," "The Trinity, the Madonna, and Angels," "Radiancés, Letters, Colors, and Numbers." The lengthiest section is on "The Saints," presenting nearly a hundred celebrities known to us from Scripture or from legend, with details as to how these personages are portrayed in Christian art. Marginal line-drawings (at least 250) are used to illustrate numerous symbols which have become part of the powerful sign language of Christian faith.

For the casual student, curious about the cryptic inscriptions seen so often in churches, this is a helpful handbook. For artists, architects, and others who have professional need of knowledge in this field, the book is indispensable.

G. E. R.

Another Maus

The Old Testament and the Fine Arts. By Cynthia Pearl Maus. Harper. 826 pages. \$5.95.

Cynthia Maus has not lost the imagination and skill which made her *Christ and the Fine Arts* such a useful book that it is still in heavy use 16 years after publication. The reason this new book may not appeal so strongly as its predecessor is that the art, hymnody, and stories inspired by the Old Testament are not so emotionally powerful and significant as those inspired by the New.

The author has spaced out the material evenly, without such disproportionate emphasis on the Genesis stories as is usually found in Bible story books. Nearly half of the book is concerned with the centuries after the division of the northern and southern kingdoms.

For each period the anthologist has chosen 1) pictures, 2) poetry, 3) stories, 4) music. She has ranged freely across 3,000 years to collect effective and attractive material. The stories, especially, should be useful for home reading and for weekday classes in the church school.

G. E. R.

"Listen to the Voice"

Jeremiah. By Elmer A. Leslie. Abingdon Press. 349 pages. \$4.75.

A man who writes a great guidebook to Jeremiah is like a man who charts a new trail to a mountain peak. Even with Dr. Leslie's book as an aid, there is strenuous climbing for anyone who hopes to penetrate the complexities and splendors of Jeremiah. But such a book as this greatly increases the prospects of success.

The whole text of the book of Jeremiah is given in the author's own vigorous translation. Instead of setting down a few verses and then offering explanations, in the usual style of a commentary, the author speaks first. He describes each situation regarding which the prophet speaks, paraphrases and explains the prophet's words, and then in boldface type gives the Bible verses.

Dr. Leslie rearranges the content of *Jeremiah* according to his own convictions as to proper chronology. In this reconstruction he borrows heavily from the scholarship of recent years, especially the work of Paul Volz and Wilhelm Rudolph. He has been free in reaching many conclusions of his own. Considerable sections of *Jeremiah*, such as chapter 50 and most of 51, he presumes to be additions made to the book after Jeremiah's death, some as late as 200 B.C.

But critical questions are never belabored.

The author's intention has been to provide a smooth and convincing introduction to the thought and life of the Old Testament's greatest writer. Further scholarly research will undoubtedly upset some of Dr. Leslie's suppositions, but the basic insights of this book are enduring.

G. E. R.

Jeremiah. By Theodore Laetsch. Concordia. 412 pages. \$5.

This is the first in a series of biblical commentaries which the Concordia Publishing House plans. Dr. Laetsch is a veteran professor at Concordia Seminary of the Lutheran Church—Missouri Synod. In the conventional style, he presents a verse-by-verse analysis, full of penetrating philological and historical insights but almost wholly disregarding modern biblical scholarship (even to the extent of including *Lamentations* as a work of Jeremiah).

G. E. R.

Keeping Women Busy

Group Activities for Church Women. By Jane Kirk. Harper. 245 pages. \$3.

Trying to read Jane Kirk's busy volume, *Group Activities for Church Women*, in one sitting is like trying to wade through a popular cook book. So many tasty suggestions stir the reader's imagination that she tries in vain to tuck them into her thinking cap for future use. But why bother to try and remember them, when for the price of three dollars this helpful book may be filed with mission study books and program packets for future reference?

Your group, as well as individual members, will turn to it often as they plan various activities ranging from Bible and hymn study to ideal kitchen arrangements. The latter is not out of place either, if a group asks itself as the author asks, "Will other causes go wanting if we put so much into our kitchen?"

The celebration of holidays such as Easter, Mother's Day, Thanksgiving, and Christmas receive the author's expert treatment with the proper Christian emphasis and a warning to "steer clear of crass commercialism." For the fortunate woman with a green thumb a helpful section is included on the theme,

"Gardening and the Church."

This reviewer's only criticism of the book is its frequent reference to and recommendations for fund-raising projects. But Miss Kirk does offer a wide variety of suggestions for fine service projects, with specific directions for carrying them out. The detailed index should be of assistance in helping even newcomers, or those who feel they can't "cook up" new ideas, to become leaders in group activities.

ELSIE L. FAGERLIN

Mound, Minn.

How to Succeed in the Ministry

Dear Charles. By Wesley Shrader. Macmillan. 109 pages. \$2.50.

To get a big church and be a well-known man in town, here is the prescription, as Professor Astute gave it to the Rev. Charles Prince in 26 letters of practical advice. After Charles died at 42 years of age, his widow permitted publication of the letters because she thought it would be a good idea to warn other ministers against being as successful as her husband had been.

Book Brevities

Cradle of Our Faith. By John C. Trever. U.S. Junior Chamber of Commerce. 87 pages. \$5.

A superb collection of colored photographs of Palestine, with explanatory text by a famous archeologist and Bible student.

The Greatest of These. By Jane Merchant. Abingdon. 96 pages. \$1.50.

Daily devotions, consisting chiefly of poems by the author on themes of I Cor. 13.

The Quest for Personal Poise. By Helen L. Toner. Bethany Press. 79 pages. \$1.25.

Little Prayers for Personal Poise. By Helen L. Toner. Bethany Press. 64 pages. \$1.25.

Miss Toner is a Methodist minister who writes effectively on the application of spiritual resources to personal problems.

Horns and Halos in Human Nature. By J. Wallace Hamilton. Revell. 173 pages. \$2.50.

These sermons on sin have the impact of highly skillful TV scripts.

Riots Follow Hromadka

AUSTRALIA: Sydney. Oct. 14.—POLICE in Australia had a pretty busy time trying to keep order at meetings conducted by the Czech Professor Josef Hromadka, who came to this country following the WCC Assembly at Evanston. Riots and brawls have broken out at most of the public meetings, which have been described as amongst the wildest ever held in this country. Trouble has come mainly from "New Australians," who believe Prof. Hromadka to be nothing more than a "Communist stooge," and from Catholic Actionists. What particularly aroused their anger was the repeated statement by the professor that there are no concentration camps in Czechoslovakia—their claim being that 300,000 political prisoners are being held.

In his speeches Prof. Hromadka has maintained that Christians who have been persecuted in Communist countries were persecuted for political rather than religious reasons. The church's mission was to prove that in a new society it might do its work in a vital and creative way. In Czechoslovakia many members of the church, including some elders, were Communists. He saw nothing inconsistent in this. So long as Communists did not try to impose on Christians the belief that material well-being is the goal of human existence, the two could live together. Of communism generally, Dr. Hromadka agreed that if carried out rigidly it had features with which Christians must disagree, but this did not make the association between Christianity and communism unworkable. In many ways the Communist reconstruction of Czechoslovakia was in line with Christian teachings. The moral level of Soviet youth was on a much higher level than American youth, Hromadka claimed, and family life was stronger in the Soviet than in the U.S.

Reporting on his impressions of the WCC Assembly at Evanston and the stand taken by Prof. Hromadka, the Anglican Bishop of Melbourne, Dr. Booth, said it was easy

for Christians in the Western world to condemn the compromises they imagined were necessary behind the Iron Curtain. He felt that one should speak on this subject with great caution. "Let him who has never suffered the overriding power of a totalitarian state avoid easy judgment on his fellows who live in it. There is no doubt that such men hold fast to the Christian faith. Some of them sincerely believe that present social conditions in their countries are an improvement on what is termed the prerevolutionary conditions. Prof. Hromadka appears to be of this belief."

Dr. Hromadka's visit was sponsored by the "Peace and Goodwill" Assembly, with the approval of the Peace Quest Forum, comprising a group of Melbourne clergymen. All his movements were checked by security officers, so the federal parliament was informed.

FOR THE FIRST TIME the influence of Catholic Action in this country is being openly challenged. The cudgels have been taken up by Dr. H. V. Evatt, leader of the opposition in the Australian federal parliament. The charge is that Catholic Action is disrupting the Labor movement. For a time, it appears, Labor politicians had enlisted the support of Catholic Action in fighting communism in trade unions, but things went further.

Organizing brain behind Catholic Action is Bartholomew Santamaria, an able Victorian lawyer, who won honors in history at Melbourne University. Son of Italian immigrants, he is said to be a brilliant organizer and a spell-binding orator. He propagates his views through a publication called *News-Weekly*, which treats union affairs from the C.A. angle and is anti-British at least in the sense of preaching that Australia can no longer rely on Britain, "one of a group of second-rate powers," but must align herself defensively with the United States.

In press statements leading Catholic spokesmen have denied that C.A. has political aims and ambitions, but the statements have not been convincing.

—L. W. LOEFFLER

THE NEWS IN THE CHURCHES



A note of faith at the fair was injected by Lutheran Inner Mission of Dayton, Ohio, which sponsored this booth at the Montgomery County Fair. Pastor Willard Borchers (l.) and Mrs. C. Harry Kley (r.) of St. John's Church, Dayton, distributed literature. Lutheran League members lent a hand.

CARIBBEAN SYNOD

Synod Rejoices at New Bookstore, Campsite

By MERLE G. FRANKE

CHARLOTTE AMALIE—Two pastors new to the St. Thomas Island parish were hosts to the Virgin Islands' Conference which met Oct. 18. They were the Rev. James Amos and student pastor George Handley.

Promotion of visual aids was stressed for use in conference and synod. Distance from the mainland is a problem in procuring religious films.

The large influx of people to St. Croix Island led the conference to discuss the question of starting Spanish-speaking work soon. Local government statistics show that a third of the population are Spanish-speaking people.

The Rev. Kenneth Ferguson was re-elected president and the Rev. James Amos, secretary.

NEWEST BRANCH of the United Lutheran Publication House is in full swing. Caribbean Lutherans are hearing favorable remarks about "Le Reforma" bookstore in Rio Piedras, Puerto Rico. Local churches are being urged to purchase church and church school supplies there.

Synod President Eduardo Roig has completed purchase of a campsite for synod activities. Synodical Women's Missionary

Society contributed \$1,000 to the project.

Frederiksted Church, St. Croix, Virgin Islands, is doing extensive remodeling to the interior of the building. Rededication will be sometime in November.

Delegates to the Toronto convention were the Rev. Eduardo Roig, the Rev. Cesar Cotto, James O'Bryan and Gilberto Graciani.

IOWA

Iowa Lutherans Begin Second One Hundred Years

By ALFRED J. BEIL

DES MOINES—The Second Century of Progress is beginning in the Iowa Synod before the centennial year ends. The new "forward look" program was introduced Sept. 7, when the latest in stewardship techniques, procedures and goals were explained to church councils at eight area meetings.

From that day until Dec. 5 congregations of synod are following a unified schedule, including eight area meetings for committee members and pastors, proposal committee meetings, appraisal committee meetings, congregational dinner meetings, campaign for church attendance, commissioning of Every-Member-Visitation workers, final report meetings, and services of thanksgiving in each congregation.

This kind of program has been used during the past year in congregations through-

out the ULCA. Wherever the plan was followed, offerings were increased up to 40 per cent over the previous year. Iowa is the first to try the plan on a synod-wide basis.

The program is called "The Iowa Synod Sector Project." The Rev. Raymond Tie Meyer, pastor of St. Luke's Church, Sioux City, is chairman.

Chester Myrom of the Lutheran Laymen's Movement staff is field director. He has covered the state twice since Sept. 7. Beginning Oct. 25 he addressed congregational dinner meetings where the program was presented for final adoption. Last speaking engagements for Mr. Myrom will be in November when he will instruct Every-Member-Visitors.

Final results obtained in each congregation will be tabulated Dec. 1 and returned to the congregations for use in special services of thanksgiving Dec. 5.

St. Mark's Church, West Des Moines, the Rev. John Schirck pastor, used the plan in 1953. The increased offerings that resulted were large enough so that the congregation could build their new church one year earlier than planned. The 140 members are so pleased that their stewardship committee has suggested an increase of \$7,000 in their 1955 budget. Per capita giving to support that budget will amount to \$178.50 per communing member.

THE BROTHERHOOD CONVENTION and Joint Conference Rally was held Oct. 24-25 at St. Mark's Church, West Des Moines. Dr. Edward J. Mattson, professor at Central Semi-

nary, preached. Five laymen led discussion groups: C. Herman Peterson, Council Bluffs; James R. Brown, Des Moines; John Berger, Cedar Rapids; E. M. Jensen, Council Bluffs; and Alex Miller, Des Moines.

Henry Endress, executive director of Lutheran Laymen's Movement, addressed the joint fellowship dinner Oct. 24. The Rev. Lloyd E. Sheneman gave an illustrated lecture entitled "Serving Hands in Other Lands." Pastor Sheneman studied and traveled abroad last year on a Fulbright Scholarship.

The Rev. Marvin Suhr, vice president of synod, showed colored charts outlining the seven years of progress to be made in Sunday school enrollment, evangelism, and stewardship. If the goal of 10 per cent net increase each year can be met, membership and budgets can be doubled.

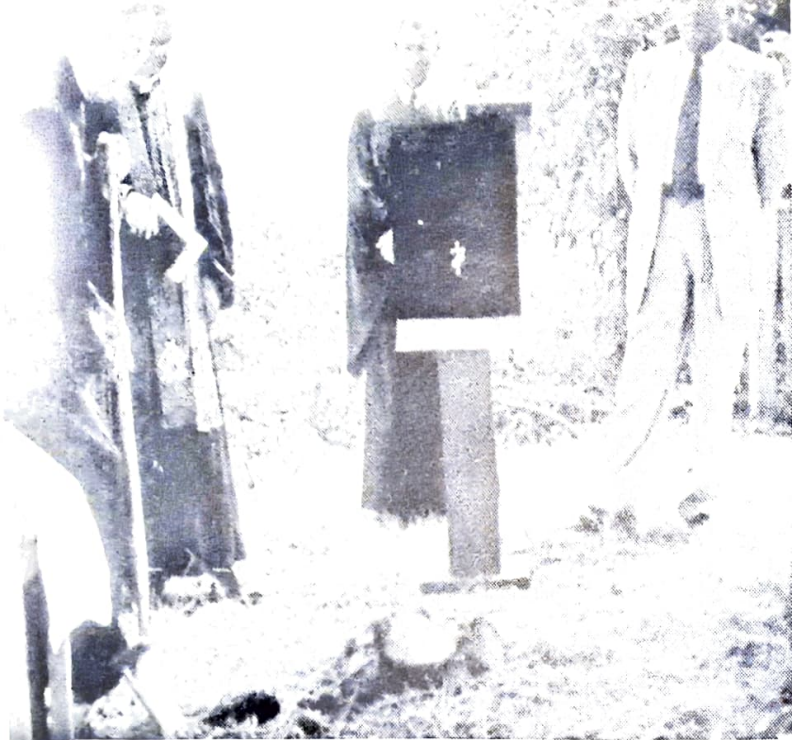
The eight delegates to the Toronto convention presented reports. The Rev. Arthur Simonsen, Redeemer Church, Des Moines, said: "The Board of Foreign Missions stated their position positively when they said that the risen Christ enters closed doors. No door can be closed to Him. Hong Kong and Malaya might even be His method of reopening China."

THREE SYNOD leaders have responded to invitations to serve as missionaries in Preaching - Teaching - Reaching evangelism programs. The Rev. Ralph Eckard, First Church, Newton, served in the Erie project. The Rev. Eugene Harrison, St. John's Church, Council Bluffs, and Dr. Alfred J. Beil, synod president, served in Detroit.

The Nation's Capital got two new pastors. Dr. Walter Bitner Freed and the Rev. Walter G. Marz were installed as pastor and assistant pastor of Luther Place Memorial Church in Washington, D. C., Sept. 19. Dr. J. Frank Fife, president of the Maryland Synod, performed the act of installation. From left: Dr. Gould Wickey, ULCA Board of Education; Dr. Freed, Mr. Marz, Dr. Fife.



November 17, 1954



Congregations looked on with pride as spades turned the earth in groundbreaking ceremonies for new churches, parsonages, parish units; cornerstones were reverently put in place; mortgages burned. At left, ground is broken for Alamance Church, Alamance, North Carolina.

Pastors tried skill with spade as groundbreaking ceremonies were held for St. James' Church, Brunswick, Ga., and Good Shepherd Church, Southampton, Pa., as shown in photos directly below.



Cornerstone is laid (below) for new addition to St. Peter's Church, Allentown, Pennsylvania.



Mortgage, cleared in three years, burns at St. John's Church, Merrick, Long Island, New York.



The Lutheran

IOWA . . .

Preaching missions have been held at Trinity Church, Webster City, and Grace Church, Muscatine. Dr. Harold R. Albert of First Church, Columbus, Ohio, was missionary at Webster City; the Rev. William Eller, St. Mark's Church, Davenport, served at Muscatine.

St. Matthew's Church, Davenport, held a cornerstone-laying service Oct. 31. The Rev. G. E. Wick, president of Eastern Conference, conducted the service. He was assisted by Pastors W. F. Furman, Emerson Miller, and William Eller. The building will cost \$114,300. St. Paul's Church in Davenport has helped this mission church by investing \$16,500 in the building.

MARYLAND

Preaching Mission Points Need for National Revival

By WILSON P. ARD

HAGERSTOWN—"This country needs a revival of real religion; not just sporadic enthusiasm on certain occasions, but a complete change in our living," asserted Dr. Walter H. Traub, pastor of Kountze Memorial Church, Omaha, Nebr., at the preaching mission conducted Oct. 17-24 in Hagerstown by Trinity and St. John's churches. "We won't save the things of value unless we value the things that save," he said. Dr. Traub wants to see a resurgence of faith in the churches, and more church members "reporting for duty" instead of simply having their names on the rollbook.

"IT TAKES MORE than a blue serge suit and a pious countenance to be a church usher nowadays," said Everett M. Hosman, dean of the College of Adult Education, University of Omaha. He spoke at the three-session School for Church Ushers, conducted in Hagerstown by the County Council of Churches. "Effective ushering is determined by the usher's understanding of the basic purposes of ushering and the degree of skill, artistry, poise, and devotion with which he performs this service of congregational engineering and human relations,"

continued Dean Hosman.

Lectures and demonstrations were given on "The Usher and the Church," "The Usher on the Job," "The Usher's Psychology for Meeting People," "What the Churchgoer Expects," "The Usher and His Pastor," "Esprit de Corps."

Instruction classes emphasized the high order of ushering service; how to avoid psychological booby traps in congregational placement; consideration due visitors and the infirm; the handling of end-pew sitters, loudtalkers and VIPs; selection of personnel; organization of staff and delegation of responsibility.

AFTER EXTENSIVE remodeling Zion Church, Middletown (organized 1740), was rededicated Sept. 12. Dr. Harry F. Baughman, president of the Gettysburg Seminary, preached. A recital by Robert S. Clippinger, organist at Gettysburg Seminary, followed. At the homecoming fellowship event former Pastors William Ernest Fox, Charles M. Teufel, L. Ralph Tabor and Carroll Boyer, son of the congregation, were present.

The remodeling included a complete architectural change of the interior. Total cost was \$85,000 toward which \$81,000 has been pledged. The Rev. Howard J. McCarney has been pastor of Zion Church since 1950.

Use of the preaching mission was urged as one method of evangelism by the Rev. Clifton M. Weihe of the Board of Social Missions at the Western Conference meeting Nov. 1 in Zion Church, Middletown. Dr. Abdel Ross Wentz, Gettysburg Seminary, turned the "Spotlight on the ULCA" as he addressed laymen and pastors. Dr. Frank M. Brown, director of Lutheran World Action, stressed the imperative need for continuing this appeal. Opening sermon was delivered by Pastor Edward P. Henze, St. Mark's Church, Hagerstown.

"MISSION WORK is no longer in the primary stage. It has advanced. If we can't get our own people out to church how can we expect to evangelize the world?" queried Dr. L. Boyd Hamm in his address to the convention of the Women's Missionary So-

MARYLAND . . .

ciety, Maryland Synod, meeting in St. John's Church. The theme was "Making His Way Known Through the Ministry of Evangelism."

Myrtle Wilke, missionary on furlough from Argentina, pointed out three groups the church must reach in that country: the people of Argentina, mostly new to Protestantism; DPs who must be reached in their native language; second generation Europeans who speak Spanish but are well grounded in Lutheranism. Dr. Roy Dunkelberger, missionary in India for 45 years, traced growth from 60,000 Christians in 1909 to 240,000 in 1954. At the dinner meeting Miss Josephine Darmstaetter of the WMS spoke on "Mission Personalities."

Synod President J. Frank Fife expressed appreciation to the WMS for their support of three mission pastors in Maryland. Daily devotions were presented by Mrs. Albert R. Fischer. Communion sermon was preached by Pastor Edward P. Heinze, St. Mark's Church, Hagerstown. More than 450 delegates and visitors attended.

Officers elected were president, Mrs. Donald F. Brake; vice president, Mrs. James Hendry; recording secretary, Mrs. Carl Heberlein; statistical secretary, Mrs. Forest Milleson; treasurer, Mrs. Earl P. Fertig; historian, Mrs. Robert Schaae.

Trinity Church, Taneytown, Pastor Glenn L. Stahl, dedicated a parish education house. Synod President Fife preached.

Christ Church, Hagerstown, Pastor R. Richard Summer, has burned the mortgage

(\$7,500) on the lots for the proposed new church.

St. Paul's Church, Uniontown, dedicated a parish house erected at a cost of \$14,000.

GENEROUS GIFTS of foodstuffs and money were given to the National Lutheran Home for the Aged by synod congregations on Harvest Home Sunday. Clear Spring parish sent 1,174 quarts of fruits and vegetables, and many bushels of potatoes and mixed vegetables.

Lutheran World Action receipts Sept. 6 were \$46,390 or 83.5 per cent of the \$55,529 goal.

NEW JERSEY

Visual Aids Service Established by Synod

By RALPH I. SHOCKEY

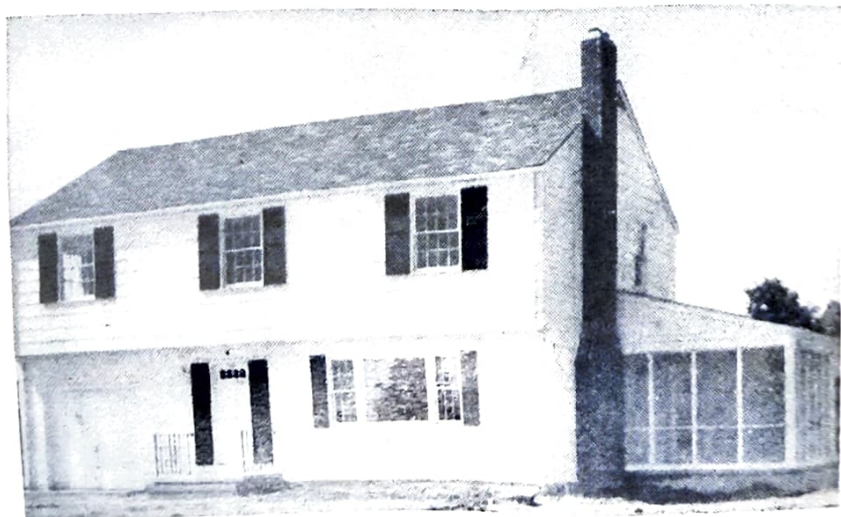
TRENTON—Establishment of a service for distribution and maintenance of visual aids among congregations of synod is another milestone in its development. The executive board has given the public relations committee authority to implement the plan.

Visual aids released by boards and agencies of the ULCA and synod will be maintained and circulated. All requests for congregational use should be made through the Audio-Visual Service of the Synod of New Jersey, 2143 Browning Road, Pennsauken, New Jersey.

"Our Church's Membership" was the subject of a panel discussion at the annual con-

MILESTONE

The new home for the synodical president of New Jersey was dedicated Oct. 24. The 8-room parsonage is in Hamilton Square, a suburb of Trenton. It was purchased at a cost of \$29,000. Dr. and Mrs. Edwin H. Knudten have moved in.



The Lutheran

ference of home mission pastors held at Church of the Good Shepherd, Somerville, Oct. 28. "The Transfer and Dismissal of Members" by the Rev. Elmer F. Seifert, Cresskill; "Assimilation of Membership" by the Rev. Robert F. Parker, Glen Rock; and "Inactive Membership" discussed by the Rev. Stover Crouthamel, Paramus, were other panel groups. Dr. Wouter Van Garrett, pastor of Messiah Church, Sea Isle City, conducted Bible study.

"Something for Nothing" is what men of the Northern Conference Brotherhood heard at Good Shepherd Church, Weehawken, Oct. 21. The Rev. Edwin J. Grubb, pastor of Redeemer Church, Jersey City, spoke.

Audio-visual equipment was purchased by St. John's Church, Westville, for the church school and released-time program.

WIDA'S RESTAURANT in Beach Haven celebrated completion of the Holy Trinity Church Building Fund drive with an "on the house" dinner, Oct. 27. Only stipulation was that each guest pay for the meal. Receipts went to the fund.

Dual celebration of the Rev. Karl D. Klette's 40th ordination anniversary and 50th anniversary of Zion Church, Carteret, occurred recently. Pastor and Mrs. Klette were honored with a large financial gift in appreciation of their service. Former pastor, Dr. Frederick Noeldeke; Synodical President Edwin Knudten; the Rev. Herbert Hagenau, president of Central Conference; and the Rev. Arthur G. Posselt were present.

A \$5,000 MORTGAGE on the new church school building was paid within three years instead of twenty as previously planned by St. John's Church, Woodbury. The Rev. Ralph Hellerich is pastor.

Bethany Church, Gloucester City, added a parsonage to their physical assets recently. Dr. Edwin H. Knudten participated in the dedication service planned by the Rev. Dallas Dorward.

Miss Evelyn Geiger, member of Trinity Church, Hudson Heights, represented New Jersey colleges as "queen" in a nation-wide contest.

Eugene Kelschner, prominent layman in

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NEW JERSEY . . .

synod and active Brotherhood worker for many years, was elected secretary of the ULCA Brotherhood at the recent convention held in Atlanta, Ga.

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NEW ENGLAND

Indian Missionaries Speak

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—First mission festival with the Rev. and Mrs. William Coleman, missionaries to India, was held in Redeemer Church, Lawrence, Mass., Sept. 19. In attendance were 175 members from St. Mark's Church, Roxbury, the University Church in Cambridge, and the Jamaica Plain Church in Jamaica Plain, Mass. The festival began with a band concert. The missionaries in Indian dress spoke of Christian work and witness among the people in India. After supper the Dorcas Missionary Society conducted a Vesper service at which Missionary Coleman preached on "The Call to Witness."

Redeemer Church was chief sponsor for the community Reformation service held in Lawrence, Mass. Dr. Richard H. Gerberding, executive secretary of the Board of American Missions, was the preacher. A massed choir led the procession across the Common singing the Reformation hymn. Enthusiasm in Protestant circles in this predominantly Roman Catholic community runs high.

The two-day annual convention of the State Luther League was held in Trinity Church, New Haven, Conn., Oct. 9-10.

CONFERENCE BROTHERHOOD held its annual retreat at Lake Minnewaska, N. Y., with 150 attending. Mr. Ralph J. Wohlsen, former president of the Brotherhood of the ULCA, was chairman. Speakers were Dr. William F. Sunday, pastor of the Church of the Good Shepherd in Brooklyn, N. Y.; the Rev. Herman Vesper, pastor of St. Paul's Church, Terryville, and chaplain for the conference Brotherhood; the Rev. Frederick Reissig of St. Paul's Church, Middletown, and vice president of the conference; and Dr. Hans P. Treuenfels, president of the Brotherhood of the New York and New England Synod. Theme for the retreat was "Time for Decision."

Conference Women's Missionary Society

The Lutheran

met in First Church, Waterbury, Oct. 26. Theme for the convention was "Lord, what wilt Thou have me to do?" Addresses were given by Marian Potts, missionary on furlough from Japan; Dr. J. Maurice Hohfeld, professor of linguistic missions at the Kennedy School of Missions in Hartford and co-worker with Dr. Frank Laubach in the world-wide literacy movement; and Dr. Oscar Werner, retired missionary from India and former pastor of St. John's Church, New Britain.

CONCORDIA CHURCH, Manchester, Conn., celebrated its 60th anniversary Oct. 23-24. Dr. Conrad R. Reisch, pastor of St. Paul's Church in Bridgeport for more than 27 years, spoke at the dinner. Dr. Frederick R. Knubel, president of the New York and New England Synod, preached at the anniversary service.

The Rev. William Fairman, pastor of Emanuel Church, New Haven, Conn., was installed Sept. 19 by the Rev. Gordon Hohl, president of the conference.

Under the chairmanship of Mr. Ralph J. Wohlsen the New England Conference Brotherhood will celebrate its 25th anniversary with a banquet in First English Church, Bridgeport, Nov. 20. Speaker will be Frederick W. Konemann of Washington, D. C.

PENNSYLVANIA

Conference Agency Changes Its Name

By ERNEST J. HOH

LANCASTER—An Inner Mission program that will cost each member \$1.54 in 1955 was authorized by Lancaster Conference of the Central Pennsylvania Synod meeting in St. John's Church, Columbia. A Lutheran Home for Older People will be opened early in 1955 at Lancaster. The building has been purchased and renovations completed for this purpose.

Inner Mission work of the conference is under the care of an incorporated agency known as "Lutheran Services for Older People," but will be renamed "The Lutheran

Inner Mission." This change is made so that the agency can also supervise children's work, which will be done through existing state agencies except in special cases.

This is a major change in policy from that obtaining in the Ministerium of Pennsylvania. (Lancaster Conference was until recently a part of the Ministerium.) The

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PA.: LANCASTER . . .

action was taken after a year's deliberation and investigation. Local agencies were considered superior to a centralized bureau.

A ground-breaking service was held Sept.

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19 at Grace Church, Lancaster, for a \$225,000 educational building.

Oct. 31 a United Lutheran Reformation service was held at Trinity Church with Dr. Edmund Steimle, professor at Philadelphia Seminary; the speaker. A combined choir of 150 voices sang.

United Churches of Lancaster County have set up a chaplaincy service at General and St. Joseph's hospitals. The pastors of all patients admitted are notified by mail. Patients from outside the city are assigned to various local pastors and visited by them. Responsibility for the work is assigned to a different denomination each day of the week.

WEST VIRGINIA

Schools Achieve Truce

By HAROLD L. HANN

FAIRMONT—Repercussions were felt in this border state last month when de-segregation was introduced in the public school system. The law was invoked in Marion County when mothers of white children picketed a mining camp elementary school in which Negro children had enrolled. The pickets withdrew; both white and colored children are attending classes. A county adjoining this troubled area has gone to complete de-segregation in the employment of Negro teachers where before there were only white teachers. Marion County Supt. of Schools J. J. Straight reports that in general the de-segregation program is being received well throughout the state.



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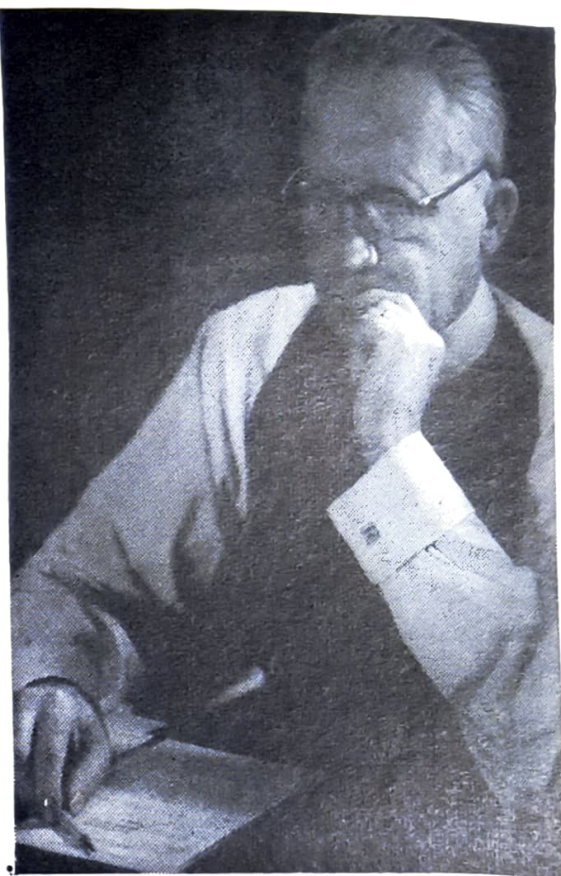
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WEST VIRGINIA . . .

Awaiting only the approval of the Board of American Missions, a new congregation will soon be added to the synodical roll. Mission developer Paul W. Bergstresser reports prospects for a strong congregation at Point Pleasant, an Ohio River community. Present plans call for formal organization in January.

ELECTED to synodical Brotherhood offices at the convention held at Jackson's Mill were H. G. Anderson, Fairmont, president; Fred Hegmann, Charleston, vice president; Fred Becker, Fairmont, secretary; and Robert E. Troy, Huntington, treasurer. Paul Spring, Wheeling, retiring president, was chosen a member of the executive committee. With the theme of "Men with a Mission," the group took steps to double its membership and give financial support to Luther Leaguers for transportation expenses to the Ann Arbor Luther League convention in August 1955.

Choosing a pastor and buying a lot adjacent to the church have kept the people of St. Mark's congregation, Oakland, Md., busy. To alleviate the crowded condition of the Sunday school, this congregation purchased a lot (90 x 150) with an 18-room house and six-car garage for \$15,000.

Charles W. Carlson of Clearfield, Pa., has accepted a call from St. Mark's, effective upon completion of his studies at Gettysburg Seminary this month. He supplied the pulpit of this church last summer.

Speaking on "The Reformation: An Encounter with Eternity," Gettysburg Seminary Professor Francis E. Reinberger addressed the fourth annual United Witness for Protestantism in Fairmont, Oct. 24.

FLOOD WATERS stood nine inches deep outside the doors of Trinity Church, Wheeling, last month when the Ohio River went on its most recent rampage. Laymen stood by to remove church furniture to a higher level. No services could be held Oct. 17.

The care of the church for people of all ages was described at St. Paul's Church, Huntington, when Dr. Robert L. Long, pastor-superintendent of the National Lutheran Home for the Aged, preached.

Missionaries Needed To Serve As Advisors

By CHARLES A. PULS

MADISON—"Does British Guiana need missionaries?" The question was put to Mrs. Viola Scott at the Wisconsin Conference convention at Kenosha. She has just returned from the British crown colony in South America.

Missionaries are needed, Mrs. Scott replied, but not in the capacity they now serve. "Missionaries should be 'advisors,' not 'doers' of the work. The black man is growing stronger and does not want white men any longer. Christian blacks are glad to have whites, but non-Christians are not. The time has come to train nations to do missionary work."

"THE WAY to have a Lutheran college in Wisconsin," said Synod President Paul E. Bishop to the pastors, "is to have a million dollars ready if and when Carthage College relocates." A committee is studying relocation but none is yet active to raise the million dollars!

HOLY TRINITY CHURCH, LaCrosse, the Rev. Harold N. Stoffel pastor, is interested in home missions and has done something to get one started in South LaCrosse. The congregation will give the new congregation eight lots, valued at \$8,000, will loan the new congregation \$20,000 to get started and will transfer about 50 members living in the mission area.

A committee from Holy Trinity has planned the building and will supervise erection of the house-type chapel to seat 120 persons. Provision will be made for a four-room apartment for the pastor when he is called. Commenting on the enterprise, Synod Missionary Dwight L. Shelhart said, "The men working on the mission project from Holy Trinity are getting a thrill out of it and the whole program is giving the mother congregation a spiritual lift. Such a spirit is encountered only once in a lifetime."

November 17, 1954

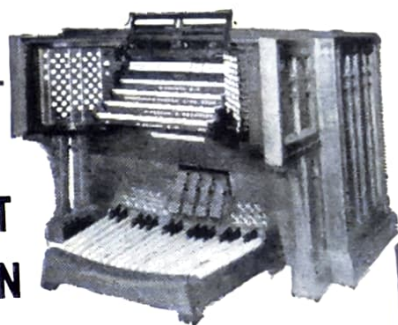
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WISCONSIN . . .

ANNUAL Sunday school convention at Marinette drew 200 persons. New officers are the Rev. Frank Berg, Beloit, president; the Rev. Frank Heglund, Menasha, vice president; Juanita Benson, recording secretary; Mrs. George Roessuer, treasurer.

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"A house of prayer within prison walls" describes the Church of the Good Samaritan. Located squarely in the middle of the prison yard at Western State Penitentiary, Pittsburgh, it has been served since its beginning in 1942 by the Rev. A. W. Stremel, ULCA pastor.

Something happened Jan. 18, 1953, that could have been cause for irretrievable losses in this ministry. The prisoners' seething spirits finally erupted into rioting. As a result, all regular programs of the chapel were suspended. Church services were discontinued for nine Sundays. Bible forums were not resumed until the following January. Other group meetings did not reconvene for 16 months. Even now, 21 months later, the weekday program has not been completely reinstated.

But buried in Chaplain Stremel's closely typed, eight-page report, released in September, are sentences like these: "The post-riot period offered great opportunity for Christian services." "The suspension of group meetings opened the way for intensive personal work." The riot was a camouflaged blessing.

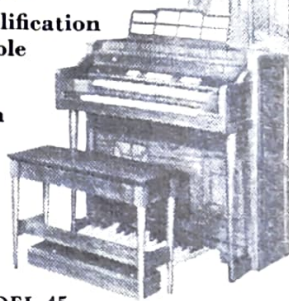
During the emergency he distributed more than 97,000 pieces of Christian literature, including 800 Bibles, 1,560 New Testaments, 520 books. He carried on pastoral counseling at cell doors, by hospital beds, in temporary barracks.

When the men confined to their cells after rioting became restless and depressed for lack of worthwhile activity, the chaplain suggested the therapy of Bible study. Hundreds responded, and interest held. Now 478 men are enrolled in Bible correspondence courses.

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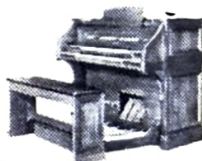


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C. KAMA

—Changes of Pastorate—

CANADA

GOOS, WALTER J. From Linwood parish, Ont. To Redeemer Church, Fisherville, Ont.

CENTRAL PENNSYLVANIA

HAMSHER, M. ROY. From Trinity Church, McAlisterville. Retirement.

SWAVEY, JOHN A. From Mountain Grove parish. To Rothsville parish.

CENTRAL STATES

MATTSON, EDWARD J. From Lutheran Welfare Council of Northern California, executive director. To Central Seminary, faculty.

—DECEASED—

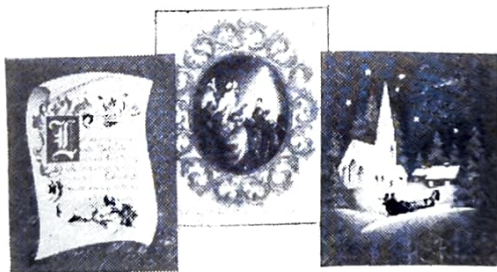
Margaret Greever Copenhaver

Mrs. Margaret Greever Copenhaver, widow of the late Dr. Eldridge Copenhaver, former president of Marion College, died at Marion, Virginia, Sept. 21. Born in Burke's Garden, Virginia, she attended

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Marion College and Cincinnati Conservatory of Music.

Mrs. Copenhaver had been president of the Women's Missionary Society of the Synod of Virginia, and a member of the executive board of the ULC Women's Missionary Society.

Survivors include two daughters, Miss Margaret Sue Copenhaver of Marion and Mrs. Gordon Hanes of Winston-Salem, N. C.; a brother, Dr. W. H. Greever of Columbia, S. C., former secretary of the United Lutheran Church in America; and three sisters, Miss Ida Greever, Miss Emma Greever, and Mrs. C. J. Moss, of Burke's Garden, Virginia.

The funeral was at Ebenezer Church, Marion, on Sept. 23, with Dr. Rudolph G. Schulz, pastor, and President John Fray of Marion College, officiating.

Dr. David F. Longacre

The Rev. David Longacre died Oct. 18 in Boyertown, Pa. His tragic death followed several years of treatment in mental hospitals.

Pastor Longacre was born in Weissport, Pa., in 1897. After study at Muhlenberg College and Philadelphia Seminary, he was ordained by the Ministerium of Pennsylvania in 1922. In 1929 he earned the S.T.M. degree from Philadelphia Seminary; in 1953 Muhlenberg College conferred upon him the D.D. degree.

After a pastorate in the Stouchsburg, Pa., parish, he went to St. John's Church, Boyertown, in 1926. He was a president of the Lutheran pastoral association of Reading and the Reading Conference of the Ministerium. He also served as vice president of the trustees of the Topton Home.

Surviving with his wife, the former Clara Andrews, are two sons, the Rev. Jacob Longacre of Lancaster and David W., a teacher at Parkland High School in Allentown, Pa.

Funeral service was conducted Oct. 22 in St. John's Church by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania. Interment was in Union Cemetery, Slatington, Pa.

November 17, 1954

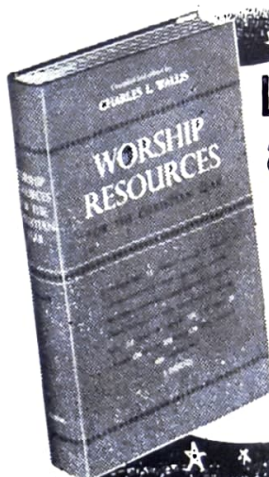
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IN CONCLUSION

JOHN STUART MILL, as I remember the story, learned to read Greek by the time he was five. The only thing remarkable about that is that he had a father who took the trouble to teach him. Youngsters can learn almost anything that feeds their restless and ceaseless curiosity.

These days, according to what I read in the papers, our children exist on a dangerous diet of horror "comic books" and crime programs on television. I've never seen a TV crime show or a horror comic, so I hesitate to pose as an expert. But, judging by the excitement among grown-ups just now, this is a serious problem.

The first impulse of most people is to call the nearest policeman and start a raid on some drugstore or TV station. That may have a good result, but usually doesn't. To put an OUT OF BOUNDS sign on anything may increase its attractiveness.

In college one of our professors told us about a book which, he said, was so wicked that there probably weren't more than four or five copies in western Pennsylvania. It took me practically no time to find a copy in a big library, and I considered the book thoroughly delightful. There's enough rebel spirit in most of us, at least when we're young, to make us want to experiment with things we're warned to stay away from.

I DON'T SUGGEST that censorship attacks on these vicious crime publications shouldn't be attempted. We need well-written laws to curb the sort of people who would sell machine guns to 12-year-olds if there's profit in it.

Censorship is a poor technique to use against adults, because it presumes there are some folks wise enough to know what isn't good for the rest of us. Usually the

censors lack imagination, and their verdicts are often reversed eventually. But censorship to protect children is easier and more effective.

Church groups are right in taking an active interest in trying to purge their communities of crime-breeding incitements which are now so plentiful. As we reported in "Church in the News" last week, men of St. Luke's Lutheran Church in Youngstown, Ohio, were successful in an attack on comics in their city. It isn't enough to engage in a brief crusade and then forget it. This sort of thing requires constant vigilance.

THE REAL TASK, though, is to replace undesirable things with plenty of those we approve. It ought to be as important for mothers to provide their youngsters with good things to read as good things to eat. Parents should know about TV programs that they want their children to see, and make it easy for children to learn to like them.

A home well stocked with good books for children won't be in serious danger of horror comics. It isn't necessary to try to coax the children to read the books you think they should. It's better to put them in easy reach, and let the children find them.

Being a parent is a full-sized job, and the results of taking the job seriously are well worth while. Our church organizations should be able to give us help and encouragement. Parents' clubs in churches are excellent places for sharing ideas. A library of first-rate children's books could be managed in most congregations. There used to be such things in the old days, when they were less needed than now.

—ELSON RUFF

The Lutheran

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