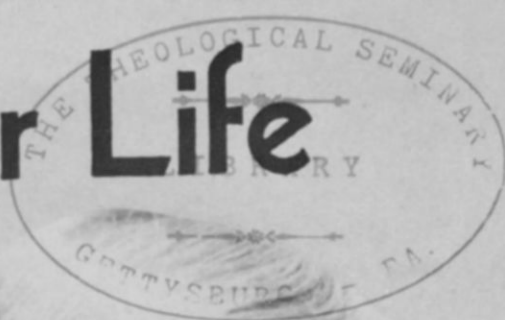


Luther Life



JULY 1954

MISS AMERICA, LUTHERAN VERSION
SEE PAGE 2

Luther Life

JULY 1954

Vol. LXVI, No. 7

SPECIAL ARTICLES

- Leaguers to Live in Comfort...LLA conclave, Aug. 15-20, 1955 8
- How to Handle Segregation...ULC youth speak in poll 29
- Southerners Expand Work Among Negroes...train leaders 35
- Choral Speaking Is Fun...even if you can't carry a tune 38

TOPIC MATERIALS

- Don't Throw Away Your Doubts...they can make you grow 11
- The Episcopalians...in the "Know Your Neighbors" series 17
- The UN Is a Bargain...young adult topic for July 22
- Don't Worry, You're Normal...everyone has tensions 43
- How High Is Your Breaking Point?...a scene in hell 48

REGULAR FEATURES

- Youth Make News...ambassador of good will 1
- Favorite Games of Famous People...July party suggestions 55
- Record Round-Up...Capitol's "full dimensional sound" 57
- Reviews of Current Movies...Prince Valiant's escapades 59
- Book Reviews...more help in choosing a career 61
- Clatter by conrad, jr....insure your youth 64

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YOUTH MAKE NEWS

Attendance Skyrockets 60 Per Cent at Florida LL Conclave

Over 200 delegates and visitors registered at the Florida LL convention, Trinity Church, St. Petersburg, April 30-May 2, and broke all previous attendance records of the synodical organization. This was a 60 per cent jump over the 125 who came to the 1953 conclave.

Gerry Anderson, St. Mark's, Jacksonville, was elected to serve a two-year term as president. Other officers named were: Vice president, Barbara Bechtoldt, St. John's, Hollywood; recording secretary, Leah Jacobson, Trinity, St. Petersburg; corresponding secretary, Beth Ann Kreiser, First United,

West Palm Beach; and treasurer, Rolin Hansen, Grace, Lakeland.

Three new leagues sent representatives to the convention. These were St. James', Jacksonville; St. John's, Orlando; and St. Luke's, Lake City.

The bid from St. Paul's LL, Miami, to publish *The Illuminator*, state LL



New Florida LL officers are: Bechtoldt, left, veep; Hansen, treasurer; Anderson, president; Kreiser, corresponding secretary; and Jacobson, recording secretary.

Convention Calendar

JUNE

- 22-24—Virginia LL, Tusculum College, Greenville, Tenn.
- 23-25 — Kentucky-Tennessee LL, Trinity Church, Bellevue, Ky.
- 25-27—Michigan LL, Albion College, Albion, Mich.

JULY

- 15-16—Mississippi LL.
- 16-18—Ministerium of Pennsylvania LL, Penn-Sherwood Hotel, Philadelphia.
- 21-23—Central Pennsylvania LL, Susquehanna University, Selinsgrove, Pa.
- 22-24—North Carolina LL, Lenoir Rhyne College, Hickory, N. C.
- 30-August 1—Illinois LL, St. Louis, Mo.
- 31-August 1—Texas LL, St. Mark's Church, Cuero, Texas.

paper, was accepted. The 1955 convention was scheduled to be held in First United Church, West Palm Beach. Trinity LL, St. Petersburg, asked to play host to a state-wide retreat to be held in the fall.

Dr. Paul M. Kinports, former LLA executive secretary, was banquet speaker and Judge V. O. Wehle was toastmaster. Other leaders were the Rev. D. F. Wessell, St. Petersburg; the Rev. Paul K. Nordsiek, chairman of the Florida Synod youth committee; and the Rev. Royal Yount, Florida Synod president. Robert Sanders, LLA treasurer, represented the international organization.

Couchman heads Maryland district

Barbara Couchman was elected president of Maryland's Western District LL at the annual spring banquet, St. John's, Hagers-

town, April 26. Other new officers named were: Vice president, Virginia Hamm; secretary, Norma Jean Lineberg; and treasurer, Bob Couchman.

Donna Leonard and Neil Quigley were crowned queen and king of the Baltimore District's annual dinner-dance. Speaker was Chaplain W. R. Brenneman of the U. S. Naval Academy.

Among speakers scheduled for the Maryland LL convention, Gettysburg College, Aug. 27-29, are the Rev. Lawrence M. Reese, ULC Parish Board staff member, and the Rev. Francis Reinberger, Gettysburg Seminary professor.

PEOPLE

Miss America, Lutheran version

By GEORGE H. STRALEY

When Evelyn Margaret Ay stepped out from the ranks on the Atlantic City boardwalk last September to receive the title of "Miss America" from the judges of the shore resort's celebrated beauty pageant, she was accepting more than fame, gifts, and a gilded crown.

The 20-year-old University of Pennsylvania student from Ephrata, Pa., was also accepting the greatest responsibility ever thrust upon her, and one which few young women are required to assume—that of representing, throughout the United States and abroad, the highest ideals of American womanhood.

Long before the applause had subsided and the whirl of post-pageant activities had begun, the one-time Luther leaguer realized that she was in the critically searching spotlight of public attention, that she must be able to meet easily and with poise people in every walk of life, and that she would have to speak with fluency and discretion to large audiences on subjects ranging from teenagers' problems and women's fashions to international politics. And intuitively she knew that her words and her actions would be weighed and watched by millions.



Evelyn Margaret Ay waits to speak at sunrise Easter service sponsored by Messiah Lutheran Church, Philadelphia. In front of her stands Dr. Ross H. Stover, pastor.

Character, talent, and beauty

How has the reigning Miss America lived up to this responsibility?

Those who knew her best predicted that she would successfully measure up to every challenge. They knew that what the press was just beginning to report about her was true—that here was an exceptional pageant winner, a young woman of fine family background and unusually high standards of character to match her talent and beauty.

Evelyn Ay has proved that this confidence on the part of her friends and admirers was well-founded. She has met the rigorous tests of popularity and acclaim. But few, perhaps, suspect the source of the qualities that so many have come to respect and admire.

With a humility all too rare among young people, Miss Ay (the name rhymes with day) credits her parents, Mr. and Mrs. Richard Ay, her Sunday school teachers, and all who contributed to her Christian upbringing, for her worthiness of character and achievement.

"My Christian background has certainly influenced and prepared me for life," she says. "The thinking and the actions of people are always molded when they are children, and even to this day the stories of Jesus which I was taught in Sunday school are most vivid in my mind. His teachings are the basis of our faith in mankind, and when we are impressed with these things as children they become a part of us. I have found, too, that association with my fellow Christians has made it much easier for me to meet, understand, and like people."

"Inspiring" Luther League

Her Christian background and associations began when "Evvie" started Sunday school in Trinity Lutheran parish at Ephrata at the age of five. She was a faithful member of the Sunday school (at one time receiving an award for six years of perfect attendance) until she graduated from Ephrata High School and left home to enter the University of Pennsylvania at Philadelphia.

She had also been a member of the

Children of the Church and of the Luther League, in which organizations she recalls having had activities that were "pleasurable and inspiring".

"I was confirmed at the usual age of 12," she says, "and attended church quite regularly, as well as summer Bible school. For four years I sang in the antiphonal choir and, alternately, in the senior choir, until I graduated from high school."

At the University of Pennsylvania she joined the Christian Association and the Freshman Commission—the group which plans all activities for Lutheran students on campus.

Despite this solid groundwork of Christian training and practice, there were those among her friends and acquaintances who looked with misgivings upon her entry into the competition that brought her, first, the title of "Miss Pennsylvania," and finally the coveted "Miss America" crown, with its attendant and more tangible reward of \$5,000 scholarship. There were those who felt that church people ought not to be in the forefront of "beauty contest" seekers, that such events were in some way cheapening, or, at best, liable to turn a girl's head with vainglorious and materialistic ambitions.

13 scholarships

But Evelyn Ay knew what she was doing. She knew that the "Miss America" pageant is not "an ordinary beauty contest", but a foundation which annually awards 13 scholarships to deserving winners.

"The girls who compete are of the highest calibre," she declares loyally. "They are girls who want a scholarship and not necessarily a title. Of the 52 who entered last September, 48 were college students or had already completed their college work; the remainder had just finished high school. All were eager to better themselves by means of an education."

Pageant scholarships are not money grants, but are made payable only to institutions of learning or private tutors. Miss Ay, who has completed two years of study

in medical technology before winning the "Miss America" title, will use her scholarship to finish her education. After graduation she plans to follow a medical career in hospital laboratory work.

England, France, and Germany

Since winning the "Miss America" title, Miss Ay has traveled some 48,000 miles—from coast to coast, and in England, France and Germany. She has attended many civic functions, from the Mobile, Ala., Azalea Festival to the well-known United Foundation Torch Drive in Detroit (largest campaign for charitable organizations in the U. S.) for which she helped raise more than \$13,000,000. She has visited countless veterans' hospitals, community hospitals, and hospitals for crippled children, and she considers these visits "perhaps the most gratifying of all." She will continue to tour the United States until fall.

She is engaged to marry Ensign Carl G. Sempier, a Navy flyer, but "plans are indefinite because of my unfinished education and his remaining term in the Navy."

Of her trip to Europe, from which she returned in March, Miss Ay says:

"I tried very hard to be a true and good representative for the Young American Woman." Many of her visits overseas were to hospitals where she dispensed cheer and goodwill in a way that endeared her to thousands.

Hard to put into words, she admits, are the experience and education she has acquired during her reign. "But I do know," she says, very seriously, "that I am a better person for it."

"I have accepted a great responsibility and have found that through the help of God I have thus far been able to cope with it and execute it successfully. If it would be possible," she adds with characteristic generosity, "every young girl should be able to live one year of her life as I have done."

For all future pageant winners, Evelyn Ay leaves a solemn and sincere observation that she has found to be true in her own



Project of Gettysburg College fraternity pledges during "Help Week" was to restore historical cemetery that was established 206 years ago because of swollen stream.

experience: "The job of representing this great country of ours is not a job that can be done by a 'beauty contest' winner alone. The grace of God must guide the young woman and give her the strength to carry out the appointed job as it should be done."

(Cover photo by Hal Phylfe, New York)

CAMPUS

From "hell" to "help"

Pledges from 12 fraternities at Gettysburg College recently restored a 206-year-old cemetery and helped turn the traditional "Hell Week" into "Help Week."

Approximately 70 neophytes came armed with shovels, scythes, and axes to cut down undergrowth that had almost obscured the century-old stones on graves of original Adams County families and to repair broken and fallen tablets. It was a project similar to the Gettysburg Inter-Fraternity Council's "Campus Clean-up" last year, which influenced the National Inter-Fra-

ternity Council to pick Gettysburg as No. 1 among small college councils.

The plan to renovate the graveyard was born when Bill Steinbach, chairman of "Help Week," contacted the Gettysburg Historical Society to ask for suggestions. Jacob M. Sheads, society officer, told him of a number of cemeteries that were in poor condition. The committee decided on Pine Bank Cemetery, about four miles southeast of the historic city.

Pine Bank dates back to 1748 when one Adam Livingston was buried there accidentally because a flooded stream prevented transportation of his body to another graveyard. The stone placed over his grave still stands.

The boys devoted only two days to the undertaking. But they were successful in putting the cemetery in good shape.

Invade children's homes

With mops, brooms, and cleaning rags in tow, more than 75 fraternity and sorority pledges from Wittenberg College converged on two children's homes recently

to carry out the community-service phase of "Greek Week."

The students were on hand bright and early to start the chores that they had set for themselves—cleaning up the grounds, washing windows, dusting off canned goods, and cleaning the service cars.

Youngsters of the Clark County Children's Home and the Oesterlen Home for Children watched wide-eyed. Some of the older youngsters pitched in and helped.

There was a time at Wittenberg when a fraternity neophyte was truly a "lowly" guy. And to keep him in his place, all sorts of treatments were dreamed up. He might be called upon to walk blindfolded along an open highway, or he might be forced to take a milder treatment—such as swallowing a raw egg. These things occurred in an appropriate period each year, commonly designated as "Hell Week."

But this began to change in 1950. Fraternity men at Wittenberg substituted the letter "p" for the last letter in "Hell," thus converting "Hell Week" into "Help

Week." Realizing that it takes more than a name, they set about to show that "Help Week" really meant what it implied.

They sent their pledges out in force to help Springfield's needy and underprivileged people. Some of the pledges went into the city's "bottoms" district one week, where they began work on the reconstruction of a playground and other projects. The following week the remaining went out and finished the jobs.

While such community projects became a part of the major phase of their new program, the fraternities saw that it was necessary to illustrate to their pledges the need for high scholarship and good fellowship.

Most of Wittenberg's fraternities began conducting compulsory "study table" sessions for pledges four nights weekly. While this program was largely for the pledges, it also gave the "actives" a chance to help their neophyte brothers adjust to college work.

One fraternity went even further. Lambda



Sorority pledges wash bus of the Oesterlen Children's Home. More than 75 young people from Wittenberg College marked "Greek Week" by giving community service.

Chi Alpha inaugurated a course in "How to Read a Newspaper." Taught by upper-classmen in the fraternity and members of the college public relations staff, the course was designed to teach the pledge to analyze news stories and headlines—to become better newspaper readers.

The spiritual side of life also received new emphasis as a result of the "Big Change." Fraternity pledges were urged to attend churches of their choice. Realizing that some young men new to campus and community life might hesitate to attend a strange church, the fraternities encouraged pledges to go to at least one church in a body shortly after their training started.

Collect Christmas toys

As a result of the ever-expanding "Help Week" program at Wittenberg, a lot of little youngsters who might have had a bleak holiday last December found toys and goodies in their stockings when they arose Christmas morning.

For another community project of Wittenberg's pledges was a combined effort to collect gifts for needy youngsters in the Springfield area. They went from house to house and publicized their campaign in the project to make the youngsters happy on Christmas.

Now the pledge program has been developed to such an extent that the neophytes conduct it themselves, under the watchful eyes of the Inter-Fraternity Council. Under the council, the pledges of the eight fraternities operate in a council of their own, mapping out the community and school aid phases of their training.

Invite teachers to conclave

If you are a public or private school teacher you are eligible to attend one of two conferences to be conducted this summer under the direction of the ULC Board of Parish Education. First will be held at Wittenberg College, Springfield, Ohio, Aug. 5-12. Second will convene at Susquehanna University, Selinsgrove, Pa., Aug. 14-21.

Purpose of the conferences will be to

guide teachers into becoming aware of the wide implication of the Christian faith for their profession.

Details may be obtained from: The Board of Parish Education, 1228 Spruce St., Philadelphia 7, Pa.

LETTERS

DEAR SIR:

I am writing because of my astonishment after reading the letter of Miss Gloria Sheridan (*page 9, June LUTHER LIFE*) concerning Mr. Harry Rich's most excellent picture of our Lord. . . .

People all over the world think of Jesus Christ as one of their own race, although as He appeared in Israel He was a Jew. Negroes think of Him as Negro, Orientals as Oriental, Anglo-Saxons as Anglo-Saxon. Yet it is hard to think of Him as an everyday American. . . . I am sure that God has spoken to Harry Rich and that his piece was not done without Jesus' inspiration. Truly Harry Rich has captured the almighty love of our Lord and Saviour, Jesus Christ!

I hope that . . . Miss Sheridan will see the light. I am sure that she is the one that is "a very lost person."

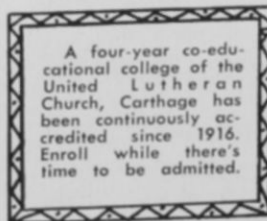
GEORGE B. VAN ARSDALE.

Wichita, Kansas

Carthage College

"Home of the Redmen"

For information write:
Director of Admissions
Carthage College,
Carthage, Illinois



Leaguers to Live in Comfort

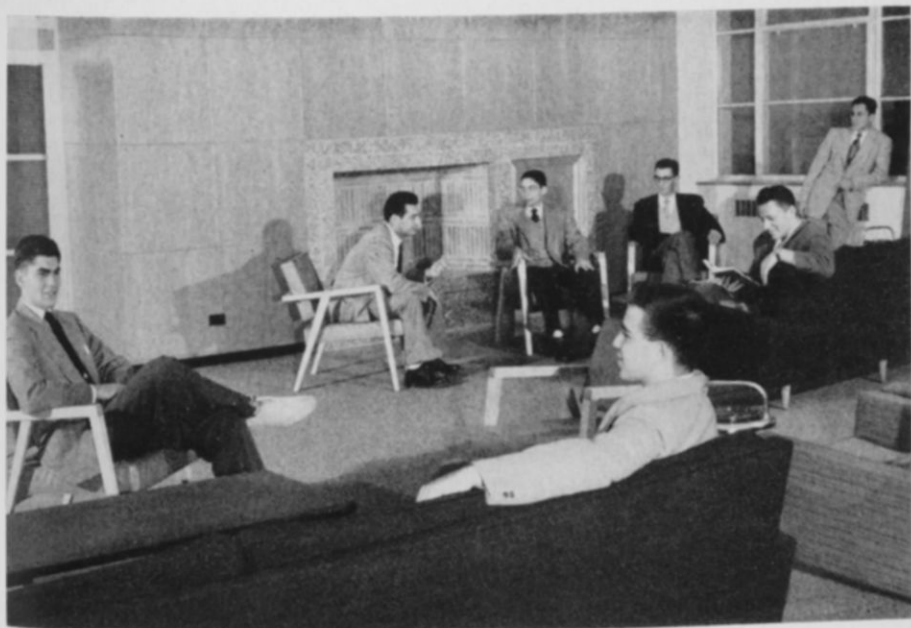
Michigan University's newest dormitory to house delegates at LLA convention, August 15-20, 1955.

SOUTH Quadrangle, newest and biggest of the residence halls at the University of Michigan, will provide housing for half the leaguers at the LLA convention, August 15-20, 1955, University authorities have reported to Luther League officials.

The red-brick structure has eight stories and was fully completed in 1952 at a cost of five and one-half million dollars. It can house 1,160 in its 539 double and 101 single rooms. Lest you be concerned about climbing too many stairs to reach your room

South Quadrangle was completed in 1952. It cost five and one-half million dollars.





One of the nine lounges in South Quadrangle. On the ground floor is a snack bar called Club 600 that can seat 230, and on the ninth floor is a recreation area.

be assured that there are automatic elevators that will take you up or bring you down in a very short time.

Although it is a big building, South Quadrangle is divided up into seven houses, each with its own lounge area. During the University year, each of these houses maintains an extensive program of activities. Thus, in effect, the total population within the building is divided up effectively into smaller groups. Within the residence halls there is a counseling system maintained to supplement the over-all counseling program provided by the University for its students. Residence hall occupants thus can benefit from specialized assistance if they are hav-



Double room in South Quad. The dormitory has 539 double and 101 single rooms.



One of the four dining rooms. Mail boxes for each room are in entrance lobbies.

ing any problems regarding their studies or any personal matters that may arise during their stay in their "home away from home."

Luther leaguers looking for mail from home will find mail boxes for every room in the quad in the two offices just off the entrance lobbies on the east and west sides of the building. There also are two big lounges near the offices.

On the same floor are the four big dining rooms, each with its own cafeteria line. And a few steps down on the ground floor is the Club 600 which has a snack bar and seats for 230. Club 600 no doubt will be a popular place for those leaguers who develop any between-meals hunger.

The ground floor also has two big recreation areas and a typing room. There is another recreation and study area on the top of the building, where there is a partial ninth floor. This area provides a good look at the entire campus as well as the city of Ann Arbor. The big Michigan Stadium, which seats over 97 thousand, looms up to the south and west from the roof-top vantage point.

At the present time, over six thousand students can be accommodated in the residence halls maintained by the University. This is about one-third of the student body. Freshmen are required to live in the residence halls when they first come on campus.

Don't Throw Away Your Doubts

They're no fun to have around because they jar your inner complacency. But they can make you grow spiritually.

By William E. Hulme

DOUBTS should be welcomed. They are a sign that we are growing spiritually. Without them we tend to arrive at one level of faith and sit there for the remainder of our lives. We need something to jar our inner composure and force us into climbing to new insights of spiritual understanding.

But because doubting can be a torturous experience many of us try to escape. Doubts reveal the short-comings in our faith and make us feel distant from God. We may even question his existence. Then we begin to worry about whether we will get our faith back. We get a feeling of being cut off from God and his grace and try to rescue our religion by desperately clinging to a substitute for inner faith.

This was the case with Harold Carr. Anybody who knew him thought of him as a very conscientious Christian. Harold himself was not so sure. He became angered when people in their conversation or other activities were disrespectful to what he felt were Christian principles of conduct. Because these others were doing wrong he could justify his anger—except that

he became *too* angry.

"I get all upset inside," he said. "I feel like lashing out and hitting them."

When Harold looked into the origin of his angry judgments upon others, he discovered that his defense of proper conduct helped to make up for a doubt in his own heart that he was right with God. Actually he was afraid to hear profane and lewd conversation. It agitated him to hear people talk as though they had no moral, ethical, or religious principles.

When we are depending upon our loyalty to principles of conduct for our religious security, we need the support of others to assure us. There is safety in numbers. On the other hand, those who openly flaunt these principles seem to threaten our position. Harold became frightened at this threat to his shaky peace. With more than the expected dislike of evil by a Christian, he flared up in anger to protect his own defenses.

"I guess I realized that there was something lacking in my own faith," he said, "but I did not want to admit it—perhaps because I did not know what to do about it."

Harold Carr looked upon his doubts as threatening evils from which

he had to flee. He failed to see them as symptoms of something deeper that needed his attention. He did not know what to do about them because he thought of them as foes rather than friends. And he felt that others viewed them in the same way.

He took refuge in principles of conduct because he shared the all-too-common idea that Christianity is primarily a matter of pleasing God by following a code of conduct rather than a means of receiving power to become a child of God.

Fear of God's punishment

It may be that our doubts are actually held in check by our fear of God's punishment. Those who have this fear are driven by a general feeling of guilt to make one sacrifice after another to appease God's wrath.

Leonard Donaldson was such a person. His religion was his whole life. Yet it was a fearsome religion in which he was under a continuous strain to do more and more for God lest some evil befall him. Finally nothing would satisfy but that he study for the ministry. Still his guilt was unsatisfied and he was driven to make what seemed the greatest sacrifice—to become a foreign missionary. When he heard that mission work in Moslem lands was one of the most difficult and dangerous of all, he had no let-up in agitation until he promised God to go there.

Leonard reminds us of Martin Luther before he had his great religious experience of justification by faith. Luther also felt compelled to make greater and greater sacrifices to ward off God's punishment. Yet inwardly he had the fear that his efforts were

hopeless. In making his confession to his priest, the vicar of the Augustinian order, Johan von Staupitz, he said he felt unforgivable. Von Staupitz was expecting the confession of some specific sin, but Luther had only the feeling of general unworthiness which to him was the sign of God's rejection.

"I cannot love God," he said. "And this is my sin."

Why could he not love God? The answer is simple: His God was too unlovable. One can be afraid of a God whose threat of punishment dominates His Person, but he cannot love Him.

Leonard Donaldson's sacrifices were really attempts to punish himself so that God would not have to punish him. In effect he was saying, "See, God, how I am denying my own desires. Surely now you will stay your hand."

Unless there is a change in one's whole outlook on God—as happened to Luther—these desperate attempts to escape God's punishment by self-denials usually wear the individual out or they wear out his religion. They are exhausting because they tend to become less rewarding even as they become more demanding.

If Leonard should cease to fear, he may also cease to care about God.

• Dr. William H. Hulme is chaplain and head of the division of Christianity and philosophy at Wartburg College, Waverly, Iowa. He received his doctorate in pastoral psychology from Boston University in Massachusetts.

He knows God primarily through his fear of His punishment. He naturally wishes that this punishment did not exist. Indirectly this means that he wishes God did not exist since God and punishment are almost indistinguishable. If Leonard's doubts should push out through his fears, his religious life might collapse. He might feel then that he is through with God. Actually he has never known Him.

Two kinds of doubts

Leonard's case should make obvious the fact that there are two kinds of doubts—intellectual and emotional.

In our intellectual doubting we are tempted to deny God's person—his reality. In the emotional type of doubting we may take his person for granted, but be tempted to deny his providence. We may believe that God forgives, that he guides in the affairs of men, and that he takes a personal interest in the individual, but have great difficulty believing that this applies to us. Our doubts are more like a spiritual emptiness—an awareness of inner poverty so far as religious experience is concerned. The assurance of being in a good relationship with God is lacking.

Intellectual doubting, on the other hand, is associated primarily with mental growth. Our religious understanding loses its vitality when it fails to keep pace with our intellectual advance. Our doubts are a challenge to expand our religious understanding to account for the new problems opened up by our growing mental perspective. If this challenge is met, our doubts will lead us to an even more meaningful religious life.

We may fool ourselves concerning

the cause of our doubts and concerning the type of doubt we have.

For instance, our doubts may be the result of our own collusion. God can become an obstacle in our path. His existence may block our natural desires. When we find ourselves in conflict with the will of God we may try a little double dealing. We divide into two selves. With the one we try to push God out of the way and with the other we try to hold him before us.

The basis of sin is rebellion against God. And this rebellion is also the basis for much of our unbelief. On the one hand our guilt draws us to God in repentance. On the other hand it separates us from him. Our rebellious self reasons that if we can convince ourselves that God does not exist we can do what we want without feeling guilty. If there is no God, there is no accountability or any real reason why we should be obligated to moral values. Our rebellious selves would get away with this elimination of God if our repentant selves were not strong enough to protest. The result is a turbulent conflict over doubts.

The case of Dorothy Barnes

Dorothy Barnes had been going steady with Jerry for over a year before they became engaged. Subconsciously their engagement seemed to them to justify a more intimate expression of their love for each other. Soon they found themselves petting in ways that Dorothy's conscience could not tolerate. Jerry felt the same way. They prayed for forgiveness and this seemed to help the situation, but

before they realized it they were doing the same things again.

Dorothy began to feel trapped. When she was away from Jerry her conscience was in command and condemned her, but when she and Jerry were together and became affectionate, her desire for petting overruled her conscience. "I seem to be a different person during these times," she said.

When her conflict became unbearable something had to give. On the mornings following her dates with Jerry, Dorothy could not look at herself in the mirror. She felt she was abusing her forgiveness and disobeying the direction and warning of the Holy Spirit, and wondered whether she was sincere in her desire not to pet to these degrees. Why, she asked, did there have to be a line between the kind of affection one shows in courtship and the kind one shows in marriage! If they loved each other, why was it not all right?

In her frustration she became angry at this limitation that her religion had imposed on her desires. She began to notice a coldness in her religious activities. In church she was frightened by an uncontrollable voice within her that mocked and defied all that she heard.

"I find myself attacking belief in God as though I didn't believe in him myself," she said. "Yet I do—or do I?"

The fact that Dorothy is worried about her unbelief shows that her unbelief is meeting resistance. Yet she is fearful that her believing self cannot stand up against her unbelieving self. Her fear of her unbelieving self

—which is really the *Dorothy* who wants to rebel against God and her conscience—caused her to overrate its power.

Through pastoral counseling Dorothy saw that her doubts were empowered by her conflict over petting. When she understood their origin she became less frightened of them and more able to give them a hearing. Shorn of their mystery her doubts began to sound quite unreasonable. Dorothy realized that she had to make up her mind that she really wanted to refrain from the petting excesses in her courtship with Jerry, before her resentment against God and his will would subside. As she saw that it was to the best interests of both Jerry and herself as well as their courtship that they moderate their show of affection, she made this decision out of love for Jerry and herself. With this her doubts lost their emotional drive and in time faded away.

The danger in doubting

Whether our doubts are the growing pains of an expanding intellect or the symptoms of an emotional conflict, they are painful. And their origin may be a mystery to us. Because of this there is the danger that we may become confused by the whole experience and drift away from our religious moorings. Our doubts become a sore spot in our inner life that we do not know what to do with. We may accept them, but in a defeated sort of way. They are a weight upon us—a block to our religious assurance—a dark shadow before God that makes contact with him a hopeless desire. As a result we may begin to lose

interest in the church or even in the Christian way of life.

Not only do we feel helpless by ourselves to cope with our doubts, but to seek God's help in the problem may appear like a contradiction in terms. How can we come to a God whose existence we are questioning? Since we know that our faith is a prerequisite for prayer, it may seem particularly confusing to pray about our doubts. We may feel our doubts are an affront to God and have alienated him from us. So it appears that we are blocked all the way around so far as our religious life is concerned.

In this condition we may continue to be faithful in the outward duties of our religion. Inwardly, however, our spiritual life may be dulled and dormant until some crisis comes along to arouse it to action. When this happens our doubts are eclipsed by our feeling of desperation to reach God for help in our emergency. It seems like the only time we can really pray is when we are in trouble.

Mary Carson felt guilty about this very situation. "I make up my mind that from now on I am going to pray and read my Bible," she said. "Two days later I find myself asking, 'What's it all for!' Prayer seems a farce and so I quit."

Mary had a personality problem and her religious life was seriously affected by it. "My religion seems to go with my emotional mood," she said. "I can pray when I am very high in spirits or very low, but not in between. It makes me wonder if this is all religion is—an emotional mood? Yet I don't feel it is." Mary had to realize that her religious indifference during

her emotionally neutral periods was not something that disqualified her from praying but rather something that should become the burden of her prayer.

Doubts indicate needs

Our doubts are indicators of our needs before God and not of our betrayal of him. God can use them to stimulate our spiritual growth. In the midst of our doubting we can still trust in him to bring us through. We are safe in his everlasting arms even if we do not feel like it. God desires to work through prayer in helping us in this problem as in any other. Our very discouragement with our prayer life is something to pray about. We not only can but should take our doubts to God in prayer—facing them frankly and openly in his presence. And strange as it may seem, we can actually have *faith* regarding a problem of *doubt*.

This is because we are not spectators but participators in this battle going on within us between belief and unbelief. When our religious activities seem only a form because of the intellectual confusion or emotional dryness of our faith, we may be tempted to abandon them. If we should force ourselves to do them we would only be going through the motions. Since we cannot act in the right spirit, we may say, perhaps it is better if we act not at all.

When we do this we are not being neutral, but are throwing our weight behind our doubts. Faith is not primarily a feeling but a loyalty. Faith will act in spite of feelings. In fact it may prove its presence most when it has little assistance from either the

emotions or the intellect, for it is grounded in a commitment that transcends both of these. This loyalty is the backbone of our prayer life.

We can be thankful to God that we are not justified in his sight by our feelings or our ability to rid our mind of doubts, but by his grace. This is why he can continue to hold on to us even though we may seem to be rebelling against him.

TOPIC IDEAS

Instructions for the leader

I would suggest that the program be prepared by a group of five leaguers. The chairman of this group could serve also as devotional leader. The devotional scripture, Mark 9:14-29, tells of Jesus disciples' attempt to heal a demon-possessed boy and of their failure to do so. As Jesus came upon the scene after his descent from the mountain of Transfiguration, the father of the boy pled with him to heal his son, who by this time was writhing and foaming on the ground. Jesus gave him the facts. "If thou canst believe, all things are possible to him that believeth." The father replied, "Lord, I believe; help thou mine unbelief." Jesus then proceeded to heal the boy.

The leader may point out that though the father was troubled with doubts, he took the problem to Jesus—help thou mine unbelief. Jesus accepted his confession of both belief and unbelief as a confession of faith. This was because of the man's attitude—he was casting his lot on the side of belief. As a result he gave Jesus the opportunity to work a miracle that would grant both his requests: His boy was healed and his faith was strengthened through witnessing this miracle. The leader may conclude the devotional by emphasizing that God is concerned about all our problems and wants to help and that we need his help in them all.

During the program proper four of the leaguers could present the story of each of the four individuals presented in the article as though they were the individual (two boys and two girls), emphasizing how their problems are related to their doubts. The chairman may sum up the presentation of the program by giving the conclusions related in the article concerning the purpose of and approach to our doubts.

Questions for discussion

The discussion may begin by asking the group how many have ever had religious doubts. Those who indicate they have, may be asked what brought them on? How they overcame them? Whether any still have them? The discussion may then proceed to the following general questions:

1. Do you think everybody has doubts?
2. Are doubts good or bad?
3. Can God use doubts? If so, how?
4. Are doubts always used by God?
5. What are some reasons why we may have doubts?
6. What should we do about them when we have them?

Worship outline

Scripture: Mark 9:14-29

Hymns: Select those concerned with our faith in God or Christ.

Prayer:

Father in heaven, we thank thee that thou hast made it clear to us in thy Word that thou art a loving God who desirest that we bring our troubles to thee. Thou knowest that our faith is often attacked by doubts. Help us to allow thee to use these doubts to show us our needs and to strengthen our spiritual life. Be with those who are disturbed by their unbelief and grant them the assurance of thy covenant, made in baptism, whereby we know that thou wilt ever be faithful, even though we may waver. With the disciples of old we ask thee to strengthen our faith, overcome our doubts and triumph over our temptations. Through Jesus Christ our Lord. Amen.

Bibliography

C. S. Lewis, *Christian Behavior*, MacMillan. Perhaps this little book could be briefly reviewed during the meeting or at a later time.



Vestments worn by Episcopal priest in this Connecticut church are quite similar to that worn by many Lutheran pastors. Anglicans have strong emphasis on worship.

The Episcopalians

Sometimes they almost snap in the tug between "evangelical" and "catholic." But they are proud of the diversity.

By Duncan Fraser

A NEW bishop of the Episcopal church was greeted upon arrival at his diocese by a member of the flock. "My dear bishop," she gushed, "we are *so* glad you have come, and we are wondering where you will live. You have a choice of three places where your predecessors lived. But no

one knows which you will choose. What *are* we to believe?"

"My dear woman," boomed the bishop in his hearty voice, "believe the Apostles' Creed."

One feels a bit like that bishop when asked what to believe of the Episcopal church: It has some features that many people find very attractive, but other features so confusing to out-

siders that one almost despairs of trying to describe the church.

A remark I once heard at a meeting of clergymen in Boston may provide a clue. A heated discussion about some minor practices in the services had gone on for some time. One of the parsons, now a much-respected bishop, was clearly disturbed by the lack of agreement among those present. But the presiding officer, a born peacemaker, calmed him and relaxed the meeting by saying, "Why be so disturbed, Father? Of course we can't all agree. And of course our different parishes vary in practice. That's why it's such fun being an Episcopalian."

Certainly variety is one of the first things that strikes the visitor to different Episcopal churches. During my childhood one of my most cherished privileges was to attend the Easter "sunrise service" with my mother, an Episcopalian. It was the only time of year I normally attended her church, for the remainder of the family were Presbyterians like my father. The service on Easter was the holy communion of the *Book of Common Prayer*. Although it was dignified, it was not in any way elaborate. But the combination of a beautiful service with a lovely building left an indelible effect upon me. After I went away to school I always attended, and later joined, my mother's church.

But it wasn't long before I learned that, though the services in my mother's church were typical of many parishes of the Episcopal church, others had services much more elaborate and ornate. My first visit to the Church of St. Mary the Virgin, just off Times Square in New York, was over-whelm-

ing. It was another Easter service, but very different from the one I had known at home.

Here the same service of holy communion was used, but it was framed in all the beauty of medieval worship that some people think is peculiarly Roman Catholic. The vestments of the clergy were of cloth-of-gold, the choir was accompanied by an orchestra as well as an organ, and the church was fragrant and foggy with incense. Eleven years later, when the time came for me to be ordained a priest, St. Mary the Virgin's was chosen for the service by those who had the say.

Some think the variety within the Episcopal church is a bad thing, and long for some kind of discipline to require all parishes to conform to one type of service. Others, on the other hand, feel that the extraordinary freedom that permits within the same church the use of the Geneva gown and vestments peculiar to pre-Reformation clergymen is an outward and visible sign of the liberty on which the Episcopal church prides itself.

Forty million Christians

The Protestant Episcopal Church in the United States of America, to use her official title, is a branch of the Anglican communion, comprising some 40 million Christians all over the world. The Church of England is the

• Formerly dean of the Cathedral of St. John, Providence, R. I., Father Duncan Fraser is now rector of Grace Episcopal Church, Canton, N. Y. He is a graduate of Brown University, Providence.

mother church, but most branches are self-governing.

All are in communion with the Archbishop of Canterbury, but this position beyond England is purely honorary. As head of the oldest diocese of England, the Archbishop is held in very high honor, but has no authority beyond his own country and some mission fields dependent upon the Church of England.

All branches of the Anglican communion use the *Book of Common Prayer* for their normal services of worship. Most of them, however, have changed the English book to suit local needs. The first necessary change in the American book was to substitute a prayer for the president of the United States for the one for the king and royal family in the English book.

During the American Revolution there was much searching of heart among the clergy, for all had sworn allegiance to the crown and felt in duty bound to pray for the king of England. At the close of the Revolution the clergy and laymen of the Church of England who were now loyal Americans organized the Protestant Episcopal Church. But their former association with the Church of England and all that is involved in being a part of a state church placed them at a disadvantage among other Americans. The church was very slow in growing beyond the cities on the eastern seaboard.

At the present time, the Protestant Episcopal Church in the United States of America numbers nearly three million members, with 6,958 clergymen and 7,954 parishes and missions. It does missionary work in Japan, Mexi-

co, South America, and in the United States territories beyond the mainland.

The title of the church is a key to its nature. The term "Protestant Episcopal" was chosen to distinguish it from the Roman Catholic church, which is also episcopal in that it is governed by bishops. But the Episcopal church is Catholic, too, for its mother church is a continuation of the pre-Reformation English church. At the time of the English Reformation, neither the crown nor the clergy had any intention of changing the government or doctrine of the church. The chief concern was to put an end to the authority that the pope of Rome had claimed and exercised for several hundred years over the Church of England.

The immediate cause of the separation from the authority of the pope was the so-called "divorce" of King Henry VIII. Henry was as selfish and corrupt in his personal life as any king who ever reigned, and no one today wastes time in defending his life. But the issue at stake between the Church of England and Rome was far greater than the private life of the king. Henry did not found the Church of England; he was the prime mover in freeing her from foreign domination. She remained the same church after Henry's quarrel with the pope as she had been before. In fact, the pope didn't question the Catholic nature of the Church of England until three reigns after Henry, when there was no further hope of having his authority in England restored.

But there were other causes of the English Reformation besides Henry's divorce. Just as in Germany, the in-

dependent spirit of the people made them resent paying taxes beyond the realm. And many were in sympathy with the aims of the continental reformers, Luther and Calvin. Some wished to remodel the Church of England on the patterns of the continental Reformed churches. To this day, parts of the *Book of Common Prayer* bear the mark of borrowings from continental reformed service books. Few would care to lose these parts.

The position of the Church of England gradually clarified itself in the reign of Queen Elizabeth, and reached its present state after the Restoration when England recovered from the civil wars of Oliver Cromwell. A balance was struck between the parts of traditional Christianity and the things of the Reformation. Among these was the principle that the services should be in the "language understood of the people," and that scripture must always be placed above tradition as a test of Christian doctrine.

Pulled in two directions

The Reformation left a permanent mark on the Anglican communion that sometimes strains her nearly to the breaking point. Two main ways of thinking live side by side within the church, to the discomfort of the bishops and the confusion of friends outside. One, which is sometimes called "low church," and sometimes "evangelical," lays great stress upon the benefits of the Reformation, especially the value of personal devotion and the inner experience of faith. It stresses personal freedom and the democratic government of the church. It is distressed at any change that

appears to sacrifice "personal religion" to corporate responsibility and worship. It is supremely conscious of the missionary duty of the church and has given her many of her greatest missionaries.

The other way of thinking, often called "high church" or, more properly, "Catholic," emphasizes the continuity of the post-Reformation with the pre-Reformation Church of England. It glories in the vast storehouse of Christian and Roman Catholic devotion, not only as represented by St. Augustine, but also by St. Ignatius Loyola. Its strength lies in its emphasis upon the sacraments, especially the frequent celebration of the holy communion. It has restored to the church monastic orders for men and women. There are nearly a dozen in the Episcopal church alone.

It has sometimes been guilty of "medievalism" in idealizing the type of worship of the pre-Reformation church of England, and even the modern Roman Catholic church. But there is hardly a parish in the Anglican communion that has not been influenced by the Catholic Movement. Many practices that are normal today in the "lowest" parish would have scandalized our grandfathers. Best of all, with these two ways of thinking, the Anglican communion does produce Christians of both evangelical and Catholic spirituality.

Four planks

If one were to ask what is the doctrine of the Episcopal church, in common with the rest of the Anglican communion, and as distinct from the other traditional Christian denominations, the best answer would be: "The

Lambeth Quadrilateral." This is four planks that comprise the platform of the Anglican communion in any discussion of union with other Christian bodies. It gets its name from Lambeth Palace, the London house of the Archbishop of Canterbury, where it was drawn up by a meeting of Anglican bishops from all over the world.

The Lambeth Quadrilateral says that four things are so important to Anglicans that they are imperative to any move for reunion that is to include the Anglican communion.

First, the holy scriptures are the sole test of Christian doctrine. Nothing may be considered necessary Christian doctrine unless it rests in some sense upon scriptural authority.

Second, the historic creeds of Christendom—the Apostles' and the Nicene—are sufficient confessions of faith.

Third, the sacraments of holy baptism and the Lord's supper are "generally necessary to salvation" since they were founded by our Lord.

Fourth, the historic ministry of bishops, priests, and deacons are the scriptural and normal ministers of the church, necessary for the preservation of doctrine and the perpetuation of valid sacraments.

Certainly Anglicans do not believe that theirs is the only true faith. They hold that all baptized Christians, if baptized with water in the name of Trinity, are members of the church of God. Christ is the only "head" of the church. Confirmation by a bishop is necessary to be able to make one's communions in the Episcopal church, but is not considered "joining the church." It is a sacramental rite by which the Holy Spirit is believed to

be added to a Christian who is already baptized.

The church is Christ's instrument for fulfilling his purpose in the world and the means by which his continuing presence is made available. Of that one church, Episcopalians believe they are a part. But they have never claimed to be the *only* part.

YEARS AGO Frederick Dennison Maurice, a great 19th century English clergyman, wrote that if one would learn what the church is and believes herself to be one should attend her most important services, like holy baptism, confirmation, holy matrimony, and the burial of the dead.

It is still true that one can gain more of the real "spirit" of a church by taking a sympathetic part in its services than by weeks of study. "The rule of prayer is the rule of faith" is an old maxim of the religious life. The Episcopal church must stand or fall by the life of her members at their best. That can be seen most easily whenever the *Book of Common Prayer* is in use in her regular congregations, whether the parish be "low" or "high" church.

TOPIC IDEAS

1. If you can obtain a copy of the *Book of Common Prayer*, compare its service of holy communion with The Service in the *Common Service Book*.
2. What are the resemblances and differences of the Anglican and Lutheran churches?
3. What advantages would result if the Lutheran and Anglican churches could find the means to unite? Disadvantages?

Worship

If your pastor approves, use the service for Evening Prayer from the *Book of Common Prayer* at your league meeting.

The UN Is a Bargain

It has pushed Russian troops out of Iran and has organized the first penicillin plant in Asia. Yet it costs the average American taxpayer only 62 cents for a year.

By Fredric B. Irvin

A KIND of restrained excitement marked the manner and delivery of Henry Cabot Lodge, chief of the United States delegation to the United Nations, at a luncheon I attended in New York last September. He told us that on the preceding day, Mr. Vishinsky had made a speech in which he shook his fist at Mr. Lodge and shouted, "You Americans have lost out in China, haven't you? You've lost out in the East."

Mr. Vishinsky's speech then went to such an extreme that Madame Pandit had disconnected the apparatus that conveyed his words to the official interpreters and thus to the earphones for delegates and visitors.

Mr. Lodge said that he was quite sure that Mr. Vishinsky knew that he was out of order according to parliamentary procedure. But, he said, Mr. Vishinsky does and says many things that must seem foolish even to him. The Russian delegates feel compelled to use the United Nations for propaganda purposes.

Despite such verbal gymnastics as Mr. Vishinsky's, the United Nations

remains the starting place for any nation that wants to make friends and understand the points of view of other nations. The mere fact that the UN offers an effective means for nations to confer together makes its existence imperative. The 1,688 meetings that were held in New York alone in 1952 did much to maintain world order.

Even the provision of a place where Mr. Lodge and Mr. Vishinsky often meet in corridors is important. It is certainly preferable to have an organization in which Mr. Lodge *can* talk to Mr. Vishinsky than to have a formalized split between the United States and the Soviet Union. Such a split might be the result if there were no United Nations.

The United Nations is worth maintaining for just its less spectacular benefits, often ignored by the average citizen. For instance, on my first visit to the General Assembly the speeches were concerned with the International Children's Emergency Relief Fund. I wondered whether anyone could be against this far-flung ministry of friendship, or averse to raising the necessary funds to continue its oper-



Chief of the UN-aided tuberculosis campaign in Pakistan administers shot of serum.

ation. Fifty million children had been vaccinated in anti-tuberculosis campaigns. Milk had been supplied to five million children, clothing to six million children.

Unfortunately, however, many Americans have simply washed their hands of the UN, having expected it to work miracles in the preservation

of peace and world order. No human agency can work miracles. We know how much effort it takes to keep alive democratic processes and foster freedom in our own country. How could we then expect the UN, which is not a super-state, to solve as if by magic the numerous disagreeable tensions of the whole world?

Scapegoat for all ills

Some individuals have even turned the UN into a scapegoat for all the difficulties of our time and are actively working to destroy everything connected with it. Shortly after I assumed the presidency of Thiel College, a woman in the Pittsburgh vicinity did her best to prevent an English clergy man from speaking on the campus. Her chief objection to the speaker, it seems, was that he favored UNESCO. He had worked in 37 countries of the world, with particular interest in the underdeveloped areas. He had lectured before civic groups and colleges throughout the United States, as he is still doing today.

When we said that we had signed a contract with the speaker and felt that we could not morally break it without proof of the speaker's undesirability, the woman made accusations far and wide with the intention of impugning the loyalty of our college to our government.

Destructive propaganda against the United Nations and its agencies, as well as against individuals and institutions that support the UN, is spread in this way. The real objective, of course, is to foster a major political movement to end American participation in the United Nations.

One charge made is that the UN threatens to destroy our national sovereignty. As a matter of fact, however, the UN cannot make any country do anything that it does not wish to do. The UN is based on the principle of the sovereign equality of all of its members.

Another charge is that the UN harbors communist spies. In this in-

stance, the fact is that all of the UN meetings are open to the public. Although the exchange of diplomatic missions between countries always make espionage possible, the concentration of delegates in one place should actually make it less difficult to guard against espionage. In any event, there is nothing in our agreement with the United Nations Headquarters that prevents the U. S. from prosecuting for espionage any of its own citizens who are employed by the UN.

16 cents vs. 400 dollars

A third charge is that the UN costs the American taxpayer too much money. The pertinence of this charge depends on the way you look at it—on your estimation of value returned for money spent. During 1952 the cost to the American taxpayer was only 62 cents per person, or less than 98 million dollars on the whole. Of this amount about 60 per cent was in the nature of voluntary contributions for relief and rehabilitation for Korea and refugees in the Middle East. To the regular program of the UN and its agencies, our contribution was slightly over 25 million dollars, or 16 cents per person. Our military budget on the other hand, amounted to about 60 billion dollars, or almost 400 dollars per person in the United States.

• Dr. Fredric B. Irvin was a representative of the United Lutheran Church at the Fourth National Study Conference on the Churches and World Order mentioned in the article. Before becoming president of Thiel College, Greenville, Pa., he was a missionary to India.

I suppose that the most serious criticism of the UN is that it has tended to be a "debating society." In this criticism is the assumption that debate and discussion cannot keep the peace. Let us look again at the record.

In addition to resisting aggression in Korea, UN "debate" has some other accomplishments. In 1946, when Russian troops were in Northern Iran, the gateway to the Middle East, UN discussions forced their withdrawal. In 1947-48, when Greece was endangered by attacks of guerilla troops operating from behind the Iron Curtain, the UN appointed an observation team to report the facts. World opinion then stood behind our aid to Greece. In 1948-49, when it seemed that the Berlin blockade might lead to a third world war, discussions in the UN served notice to Russia that we would hold firm. The blockade was eventually lifted.

The UN has also been influential in curbing regional warfare in Kashmir, Indonesia, and Palestine. During a visit to Kashmir in 1952, we saw at firsthand preparation made by India to resist attack by troops crossing the mountains from Pakistan. The UN observation team saved the day and is still helping to keep peace between India and Pakistan.

Christian attitude to UN

One of the best ways to learn of Christian attitudes toward the United Nations is to study two little booklets entitled *Christian Faith and International Responsibility* and *We Are Responsible*. They were published as a result of the Fourth National Study Conference on the Churches and World Order. This was convened last

October in Cleveland by the National Council of Churches' Department of International Justice and Goodwill.

"The Message to the Churches," sent out by this conference, reminds us that as Christians we belong to a world-wide community. "We acknowledge," it said, "that as members of Christ's one church, we are members of one another with all our fellow Christians across the world. All of us are inescapably involved in the conflicts of national power, of race, of dominion, of social systems which ravage the world."

As Christians, therefore, we recognize our concern for all of God's children, wherever they may live. We believe that they were created by God and that they are held within the embrace of God's loving purpose. At the same time that we speak as Christians, we realize that we speak also as citizens of a particular nation. Our insights are conditioned to a large extent by the kind of society in which we live. We recognize, then, that we need the insights and concerns of other peoples to correct our limitations and prejudices as members of one nation. We further acknowledge that our decisions stand before the judgment of God.

"The Message" cautions us to "resist the temptation to believe that a nation which publicly professes Christian ideals is thereby assured of divine approval of its policies." It asks us specifically to "avoid the assumption that a solution lies in making the rest of the world over as nearly as possible into the pattern of the United States."

I recall in this connection a train conversation with an educated Indian

while I was a missionary in India. He was very much interested in the United States. He could not understand, of course, why we permit our cheapest films to be exported. Nor could he understand why we permit stories of race riots in Cicero, Ill., to be disseminated. When I said that all this was a part of our American way of life—to protect freedom of expression even when we do the wrong things, he shook his head.

"Why do you Americans," he replied, "always bring in the 'American way of life?'" We like many things about your country, but we don't want the 'American way of life.' We want the Indian way of life."

I am giving only part of the conversation, of course, and I mention just this much to show that the excuses we make to ourselves in America are not always understood by the rest of the world. There are parts of the American way of life that are not admirable to other peoples and nations.

"We have our own ideas and our own way of life," Vera Michaelis Dean has written, "and it is our right to defend them and foster them by all the means at our disposal. But it is dangerous for us to imagine that our denunciations, or even our use of the atomic and hydrogen bombs, would cause other peoples to abandon their ideas and their way of life if these seem necessary or desirable from their point of view."

This does not mean, she points out, that we have to "embrace" communists or be "soft" towards Russia or China. It does mean, however, for us Christians that in acknowledging

that our decisions stand before the judgment of God, we shall be willing to consult, cooperate, and give-and-take in our relationships with other nations.

In specific reference to the UN, "The Message to the Churches" states that "we have an inescapable obligation to support the United Nations as a body essential to the freedom of nations and the peace of the world." We have furthermore a "duty to study the issues before the United Nations, and to pray and work for a better fulfillment of the purposes set forth in its Charter."

No armament control

We do not gloss over the failures of the UN. We know that the "cold war" continues. We know that the UN has not succeeded in regulating and reducing armaments. We know that there is still no dependable system of collective security. We know that the habitual exercise of the veto by the USSR has impaired the operations of the Security Council.

In the 1955 session of the UN General Assembly opportunity will be given for debate on Charter revision. Both within and outside the UN, Christians should discuss possible revisions.

One area of achievement of the UN in which I felt particular interest as a missionary was that of economic activities. But I feel a little perturbed when people talk about these economic activities or about the Point IV program as if these were the first efforts of Americans to relieve the poverty of underdeveloped nations.

All Lutherans who are at all familiar with the program of our church

in foreign missions know that we have had our own Point IV program for over 100 years. The difference between ours and the programs of governments is that we have taken, first of all, the precious gospel of salvation through Christ. In all that we do, we try to do it in the name of Jesus, to raise him before the eyes of all people, to show him as worthy of acceptance by all men.

But we have not only preached with our lips. We have also established schools, colleges, seminaries, printing and publishing houses, experimental farms, sanatoria, and hospitals. We have tried in the name of Christ to help people where they are.

The schemes of our government and of the UN to pool the technical resources of the world community are, therefore, not something new to us Christians. We welcome such schemes, of course, because we recognize in them the Christian belief that the strong should help the weak. We recognize an expression of universal brotherhood and love.

30-year life span

It is hard for comfortable Americans to realize that half of the world's two and one-half billion people cannot read or write. It is difficult for us to confront the fact that because of disease and malnutrition the average life span of more than half the world's population is less than 30 years. Two out of every three people, it is estimated, earn annually less than \$200 or its equivalent.

I can indicate in this article only a few of the accomplishments of the specialized agencies of the United Nations to raise the standards of liv-

ing in less privileged areas. Since 1950 more than 4,900 experts and 4,800 fellows have contributed their knowledge, advice, and skills to the world community on an annual budget of only \$22,400,000. This amount, incidentally, represents about one-tenth of the cost of an aircraft carrier.

Among other accomplishments, a WHO expert assisted the Indian government in setting up the first penicillin plant for Asia in Poona, India. An iron foundry in Pakistan increased its output by 54 per cent with the advice of UN experts. Steps have been taken to triple the production of timber in the Amazon basin, which covers one-third of Brazil.

Scores of workers in Libya who previously had no training are now serving in clerical and administrative positions. Improved methods of farming have been given special attention in various countries. Efforts are being made to facilitate world trade, to carry out land reform, to deal with population pressures, to care for refugees and displaced persons, and to improve the status of women and children.

These are not "give-away" programs either. They are programs carried out on a cooperative basis. They are acts of neighborliness.

WAGNER

A Lutheran college in the City of New York, offering a strong Christ-centered education at both graduate and undergraduate levels.

Grymes Hill, Staten Island 1,
N. Y.

Dr. Walter Van Kirk cautions us against writing off the UN just because it has not been able, in eight short years, wholly to achieve the purpose for which it was created.

"Christians," he says, "have been trying for two thousand years to establish a just and durable peace. The fact that they have not done so does not argue for the dissolution of the churches. Rather, the challenge is to strengthen the churches. . . . Shall Christians . . . require of secular institutions a measure beyond that which they have themselves achieved. The answer is obvious."

Our Christian job

I should like to tell you, in conclusion, of a conference that we held at Thiel College on March 10. We used the two reports emanating from the Cleveland conference. We invited members of our Lutheran church (and of other churches) who had attended the Cleveland conference to help us as consultants. Dr. Robert Van Deusen, Washington secretary of the National Lutheran Council's Division of Public Relations, gave the keynote addresses and served as a consultant in two discussion groups.

For five or six weeks prior to the conference, student leaders discussed in chapel periods the main topics of the Cleveland conference. Every student received a mimeographed copy of the parts of the document pertaining to the subject of his chief interest.

It is always difficult to measure the results of such a conference. We had prepared carefully. Some of us, I know, prayed that God would make this conference successful—not measuring success by any tangible instru-

ment—but successful in the sense that we should understand that God wants us to be good citizens.

The point of that conference and of this article is that our Christian faith has something to do with the problems of international relations and that we are responsible. Because God has promised us and has even conferred upon us his heavenly citizenship as we believe in our Lord and remain faithful to him, we can approach confidently all the problems of our earthly citizenship.

TOPIC IDEAS

1. Write to the Department of Publication, National Council of Churches, 120 East 23rd Street, New York 10, New York, for copies of *Christian Faith and International Responsibility* and *We Are Responsible*. Each pamphlet costs 30 cents. *We Are Responsible* is a syllabus of discussion questions prepared as an aid in studying the main report. These questions may be used to discuss the article above.

2. Secure the following pamphlets for background material and for the use of others who will take part in the discussion: "The United Nations: Facts and Fallacies." Free. Write to the Church Peace Union, 170 East 64th Street, New York.

"The Churches and the United Nations." By Walter Van Kirk. 15 cents. Write to National Council of Churches, address above.

"What's the UN To Us?" By Beatrice Lamb. 10 cents. Write to Carrie Chapman Catt Memorial Fund, Inc., 461 Fourth Ave., Room 810, New York 16, New York.

Worship

1. Appropriate hymns are 293, 497, 499 in *The Common Service Book*.
2. Scripture lesson: Philippians, 1:27, 2:18.
3. Prayer: Use Collects 72, 68, 54 in *The Common Service Book*.

How to Handle Segregation

Polled youth agree that racial boundaries should be erased in ULC congregations, but vary on procedure.

- Do you believe that congregations of the United Lutheran Church should drop the practice of racial segregation?

- What is the best way to proceed toward this goal?

These two questions were recently sent to three Luther leaguers and two youthful pastors who live hundreds of miles apart. Each was asked to answer the second question in the light of conditions in his own area.

The questions were unusually pertinent because of the U. S. Supreme Court's anticipated decision concerning racial segregation in public schools. No matter what the ruling of the court, Christians were obligated to point the way toward a solution for the racial problem.

"If the Supreme Court decides that segregation must be eliminated," Dr. Robert E. Van Deusen, secretary of the Washington, D. C., office of the

Sunday school children at St. John's Lutheran Church, The Bronx, New York City.



National Lutheran Council's Division of Public Relations, recently declared, "there will be an urgent need for cool-headed leadership in making the transition. The churches are equipped to provide this. If the Court permits segregation to continue, the churches will have an even greater opportunity to lead the movement toward voluntary non-segregation."

While the five persons polled did not agree on details, all gave evidence that the youth of the church are giving serious thought to the opportunity before them. Excerpts from replies are quoted below.

The Color of a Soul

Elizabeth Fenner, West Englewood, is president of the New Jersey Luther League. She is a secretary in the Lutheran Church House, New York City.

Dr. Robert J. McCracken of The Riverside Church, New York City, recently said in a sermon that racial discrimination is nowhere more in evidence in America than in the churches. The remedy for this segregation, Dr. McCracken said, lies not only in legislation, but more importantly in "a radical change in public sentiment."

It seems to me that the first step in dropping the practice of racial segregation would be the radical change in our feelings to which Dr. McCracken refers.

Webster's defines prejudice as "a judgment or opinion formed without due examination; a mental decision based on grounds other than reason or justice; a premature or biased opinion." Often a person comes to the hasty decision that he doesn't want to associate with another person because

his skin is of a different color, forgetting completely about that person's real make-up—his personality, education, abilities, and so forth.

Prejudices must be replaced with the Christian principle of love. The only reason segregation is practiced at all is because our social way of living hasn't been affected by our Christian confession.

The Bible offers guidance. Acts 17: 26 states, "He hath made of one blood all the nations of the earth," and Acts 8: 11, "God is not a respecter of persons." We have been given the command, "Go ye into all the world and preach the gospel, baptizing in the name of the Father and of the Son and of the Holy Ghost." All the world includes everyone.

These and many other scriptural passages emphasize the equality of all people in the sight of God and remind us of our responsibility for the welfare of our neighbors, regardless of their race or color. It's not a question of simply tolerating our fellow men. We must go a step further and actively demonstrate Christian beliefs in our actions.

A good program of education in the churches, using materials provided by the Board of Social Missions or other agencies, would be a step in telling the true facts in order to break down prejudices. This program could be accomplished in several ways—through sermons, discussion meetings for the auxiliaries, exchange speakers or group meetings where people of different races would be able to meet and become acquainted. This type of program should be a must in any church in a changing neighborhood

where there is the wonderful opportunity to minister to those of different races.

Ten inter-racial churches

Ten of our ULC churches in the New York area, formerly wholly white congregations, have accepted the changes in their neighborhood and become racially inclusive. Negro members are welcomed into their midst, not as representatives of a problem but as men and women.

The real test for non-segregation comes when the first person of a minority race steps into a church made up of white members. What he finds will affect the whole future of the congregation and the program of non-segregation.

"He must not be treated as a hot potato, which no one quite knows how to handle, nor should he be treated as 'Exhibit A' with every uncomfortable attention showered upon him," says the Rev. Alfred J. Schroder, pastor of racially-inclusive St. John's Lutheran Church, The Bronx. "How would you treat a white visitor to your church? That is just the way to treat a member of a minority group—no more, no less."

Perhaps the best place to start a racially inclusive group within the church is in the Sunday school. Children have little prejudice to overcome and will adjust much more easily to a new situation.

The fact that a church opens its doors to Negroes, Japanese, or others of a minority group doesn't mean that these people will flock to the church. Non-segregation will require much patience and understanding. These people will have to be won

through hard work and evangelism and prayer.

Dr. McCracken sums up our goal: "Both at the denominational and local levels there ought to be racial integration in the Christian church. We must learn to work and worship together." After all, what is the color of a soul?

Era of Spineless Preaching

Last year the Rev. J. Russell Boggs moved to Montgomery, Ala., to organize a mission congregation. Already Our Redeemer Church, has outgrown its temporary facilities. In his previous parish in South Carolina, Pastor Boggs had begun catechetical instruction for Negroes of the community.

It is a shame that the Christian church has not been the leader in the non-segregation movement. Instead of declaring that "all men are equal before God," we have too long drifted with the tide of public opinion. We have permitted a non-Christian attitude to shape the thinking of the average church member, whereas the Christian church should have been influencing public opinion.

If the Supreme Court hands down a non-segregation decision, the Christian church needs to make no new policy. It needs merely to carry out positively the policy it already has: That is, welcome all classes and races to equal privileges, opportunities, and responsibilities in the church.

This is our golden opportunity to make a reality of the belief "that in Jesus Christ we are all brothers and sisters, and co-heirs with Him in glory." If the church does less than bridge the gap of segregation that has separated American citizens, we fail the Christ we serve.

In the eyes of Christ there is no color line. "God looketh not upon the outward appearance of man but upon his heart." This statement from God's Word obligates both the majority and the minority to a right attitude toward God and his fellowman. There can be no selfish pride, no feeling of superiority nor inferiority on the part of either group. All are sinners in the presence of a holy and sinless God.

Work for new laws

In case the Supreme Court fails to hand down a decision in favor of non-segregation, the Christian church will be given an opportunity to positively declare the Fatherhood of God and the brotherhood of man under Christ in two realms:

1. There will be the opportunity for Christian lay people, active in the political functions of our local, state, and federal government to work for a change in the laws of our land so that they well represent the Christian ethic.

2. The other opportunity will be for the ministers of the church to declare that under God all people are equal. We are not all equal in talents and abilities, but we all rest equally on the same basis. We are all sinners . . . we are all in need of the grace of God . . . we are all saved by *faith alone*. In this we are equals.

In this we dare not withhold the gospel from any. "It would be better that a millstone be hung around one's neck and cast into the depth of the seas, than to deny the least of these salvation."

Time and patience are important on the part of both the majority and the minority races. We must wait on

the Lord. But we must not fool ourselves into thinking that the Lord intends for the Christian church to wait forever before it goes to work. The Lord is ready when men's hearts are ready. Men's hearts are ready when they are filled with the Spirit of Christ. They are filled with the Spirit of Christ when they hear the Word proclaimed by straight-forward, positive, compelling preaching by stalwart, Christian preachers.

If we are to accept the challenge of our generation to move forward in building a Christian society, the era of spineless, comfortable preaching in America is over.

Church Schools

Thomas H. Kepley, Salisbury, is vice president of the North Carolina Luther League. He is a student at the University of North Carolina, Chapel Hill.

Before the War between the States, the constitution of the North Carolina Synod made membership provisions for the families of Negroes who as former slaves had attended North Carolina Synod churches with their masters. There was, however, no provision incorporated to permit into membership those Negroes who did not fall into this status.

Changed conditions that followed the freeing of the slaves made some other arrangements necessary. At that time there were four ordained Negro ministers in the North Carolina Synod. Gradually even the memberships of these Negroes were lost because they possibly preferred under changed conditions to worship in groups where their color was in greater majority.

Thus, the Alpha Synod of the Evan-

gelical Lutheran Church of Freedmen in America was established with the North Carolina Synod constitution being adopted as its constitution. Immediately the synod faced a big problem. There were no schools or seminaries where a Negro could be trained to meet the qualifications to become a Lutheran minister. Therefore, the membership drifted voluntarily into the Missouri Synod. As a result, we as United Lutherans can truly feel that we are not, as the Bible says, going into all the world and preaching and teaching the gospel of Jesus Christ as we believe and follow it.

Southern votes to admit Negroes

The problem now is whether we shall accept Negroes into our church colleges and seminaries or whether we shall provide separate colleges and seminaries where they can receive training.

A recent poll taken on the campus of Lenoir Rhyne College, Hickory, N. C., illustrates the fact that our white Lutheran students there are unanimously willing for colored students to attend on an equal basis. At the Southern Seminary, Columbia, S. C., the students, the faculty, and the board have all voted to admit any qualified Negro student who applies.

Here it must be pointed out that the Negro himself does not wish to accept this equality. He much prefers to attend schools and seminaries in which his race is in a majority.

This brings up a financial problem. First of all, would the attendance in these church schools and seminaries be great enough to take care of the monetary cost of operations? I dare say, it would not!

It has been proved that our United Lutheran young people will accept the Negro. Yet it must also be pointed out that the cost of operations of schools of this type is greatly supplemented by substantial donations from individuals who are not so open-minded on this issue. In all probability, if our United Lutheran schools and seminaries were opened to Negroes, some biased, rich donors would withdraw their contributions. In such an event these schools and seminaries could not continue to operate on a superior level of instruction.

From my point of view, this issue can be settled only by accepting Negroes on an equal basis. And I would go so far as to say that only those Negroes who had the true calling and aspired to become United Lutheran Church ministers would take advantage of this opportunity, considering all odds.

If we follow this idea, there will be no racial problem. The white students are willing for Negroes to come, those Negroes who want to train for the ministry will come, and separate

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This is what they want. This is what I want. And this is the manner in which, I believe, this issue could culminate in a harmonious conclusion.

No Alternative

Arlyn J. Hausmann, Goliad, is president of the Texas Luther League. He is a student at Texas Lutheran College, Seguin.

I very definitely believe that congregations of the United Lutheran Church should drop the practice of racial segregation. The best way to proceed toward this goal would be to begin "facing up to the facts." Special emphasis should be placed upon the fact that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3: 28)

This "facing up to the facts" should be carried out in all departments of the church . . . lessons of the Sunday school; projects, topics, and devotionals in the auxiliaries; example and sermons of the pastor.

I feel certain that a person who sincerely professes to be a Christian will not turn a deaf ear to the Christian doctrines of brotherhood and equality of all men. In the light of the Christian gospel one has no other alternative.

When the members of a church are willing to accept a policy of non-segregation, the next step will be to amend or make provisions in the church's constitution to provide that

the opportunity to worship and enjoy the privileges and responsibilities of membership will be open to every one regardless of race or color.

After this has been done, the church should endeavor to extend its evangelism program to all people in its community. And finally, once a person who is a member of a minority group comes to your church, he should be made to feel that he is welcome and accepted by all its members.

Manufactured Problem

The Rev. Edgar A. Doering is pastor of Faith Church, Jeffersonville, Ind.

Because segregation is a manufactured problem it will be that much more difficult to eradicate. It is based on prejudice and not on fact. Problems based on fact are always easier to solve.

We have thought ourselves into a "state" which is really a false one. On almost every count—intelligence, looks, personal hygiene, cultural feeling, religious feeling, political sense, and so on *ad infinitum*—the Negro has been found equal to the white. Therefore we have racial segregation only to protect us from something that really doesn't exist.

A natural approach to the problem of segregation is probably the best one. When members of minority groups desire to worship God in our churches, they should be treated as any other visitor would be—naturally and sincerely. Membership for them should not be anything unusual.

The approach should be positive. It should be Jesus' approach.



Author Conrad, center, discusses Lutheran work among Negroes with the Rev. N. W. Trout, left, Montgomery pastor, and the Rev. Ervin E. Krebs, NLC field secretary.

Southerners Expand Work among Negroes

South Carolina seminary approves entrance of qualified Negro students. White youth give for scholarship fund.

By David F. Conrad

TWO years ago United Lutherans decided that something should be done about the spiritual life of Negroes in the South. As a result the ULC executive board approved "fur-

ther work among Negroes of the United States and Canada" and the North Carolina Synod took action to find capable Negro ministers and begin work.

But all soon discovered that pass-

ing a motion was much easier than actually beginning work.

In response to the action by the North Carolina Synod, Lutherans in Winston-Salem, where half the population is Negro, pled for work to be initiated in their city. But a search for a qualified Negro pastor produced no results. The Winston-Salem field was neither surveyed nor entered.

The North Carolina Synod quickly learned that the great need was for qualified leadership. A new approach had to be taken. North Carolina, in cooperation with other southern synods, began the task of training leaders for the future.

As a result, the Southern Lutheran Seminary, Columbia, S. C., has approved the entrance of qualified Negro college graduates. These are now being sought. And Southern Seminary students themselves have set up a substantial scholarship fund to assist the first Negro ministerial student.

As another part of the leadership training program, ULC synods in the South are being asked at their 1954 conventions to endorse and support financially a full-time student pastor and Bible teacher at Piney Woods High School and Junior College in Mississippi. Dr. Clarence Jones, president of this school with an enrollment of over 400, is willing to place

The Rev. David F. Conrad is southern educational secretary for church work in Negro communities of the National Lutheran Council's Division of American Missions. His headquarters are in Montgomery, Ala.



Pastor Trout and confirmation class. He broadcasts weekly on 30-minute program.

the complete spiritual and Biblical training of the students under the care of a Lutheran pastor. The office is to be set up at a cost of \$7,500 annually. Through this means it is hoped to encourage students to prepare for full-time work in our church.

Store front church

The American Lutheran Church, which had been active among Negroes in Alabama, has also re-evaluated its program. An important step has been taken in the erection of a new type church building in Birmingham. Two

stores with a seating capacity of 165 had been turned into a chapel at a cost of only \$22,000.

Grammar schools operated by the American Lutheran Church are being examined in the light of their contribution to the growth of work among Negroes. Some have been closed. Most are very inadequate.

It is felt that their years of service have come to an end since the public school program is advancing rapidly. After the school year ending in 1954 no more subsidy grants will be made. If first-rate schools cannot be maintained, second-rate ones will not be continued.

The ALC's Alabama Lutheran Bible Institute in Montgomery has also been closed because of the new policy that "all students for the ministry must have full training in accredited colleges and seminaries of our church." For about five years the Institute had given short periods of training to Negro men willing to go into Alabama churches. But the graduates certainly were not qualified to enter accredited seminaries for theological education.

Integration in southern synods

ULC synods are not sitting placidly by waiting for leadership to be trained. At conventions this year southern synods will consider proposals that when Negro churches are established the Negro pastors and congregations shall be integrated into the full program of the synods.

The first Negro has been elected to the Sub-Division for Negro Work of the National Lutheran Council. He is Dr. Spiegner, professor of history at North Carolina State College for Negroes at Raleigh. For many years he

was an ALC pastor in Tuscaloosa, Ala., and superintendent of the Martin Luther High School there.

For the first time in the history of the National Lutheran Council, there is a 30-minute radio program over an all-Negro radio station in Montgomery, Ala. The Rev. Nelson W. Trout is the weekly speaker and the Rev. David Conrad is liturgist and newscaster. The station manager and announcers report this to be the best program on the station.

It has attracted wide local attention because it presents a positive message and uses well-planned prayers, liturgy, and music. Most religious programs beamed at the 250,000 Negroes in and around Montgomery are loud, confusing, and boisterous.

A brighter future for Negro work is also expected because of the youth of the church. At the 1953 Lutheran Student Ashram and the Luther League of America convention, discussions on race relations were attended by hundreds. The courage and convictions of youth indicate that much will be done in the field of Negro work as these young people grow older and assume church leadership.

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Choral Speaking Is Fun

Even if you can't carry a tune, you can join the verse-speaking choir. It's a musical group that does not sing.

By Virginia Veeder Westervelt

RHYTHM is as new as the jive-iest juke-box recording, and as old as a tribal chant. It can be as stirring as a military band, or as soothing as water lapping the sides of a boat.

You can't escape from rhythm. It's in your pulse, in the beat of your feet on the pavement. It's your kid brother's repeated taunt, "Johnny's got a gir-rul." It's in the poetry you try to write when you're in love.

And since rhythm is so deeply a part of us, expressing it ourselves is satisfying and creative, whether we are soloists, or members of a choir or orchestra or dance band.

But suppose you have no musical ability—can't carry a tune or even play chopsticks on the piano? Cheer up. Have you ever heard of choral speaking?

It's nothing very new or startling. Dates back hundreds of years, in fact, to primitive chants and religious rituals. But it was only about 30 years ago, in England, that the first verse-speaking choir was founded. The idea spread to American colleges, and finally sifted down into high school literature books.

Perhaps your English class has divided itself into "light" and "dark" voices and read Vachel Lindsay's "The Congo," with the boys coming out strong on the "boomlay-boomlay-boomlay-BOOM."

Verse-speaking choirs

But there are other types of poetry which are fun to do, too. Many Luther Leagues have organized verse-speaking choirs. They wear choir robes and give recitals, just as the church choir does, and often substitute a choral reading for the anthem at the Sunday service.

A real verse-speaking choir is just what its name implies: It is truly a musical organization, though it does no singing. Oxford University in England is host each year to a verse-speaking choir festival, at which various high-school-age choirs compete for prizes. You may not want to go into it with such professional polish, but it is amazing how much can be accomplished even in a short time by enthusiasm and a little know-how.

It helps, at first, if you can find a leader who has had speech training, and who can guide you over the inevitable rough spots. There are also



Frequent choral speaking is done by the youth choir of St. John's Church, Westville, N. J. Above a sextet from the church sings on a WCAU television program.

many good books on choral speaking. Those by Cecile de Banke, Marjorie Gullan, and Mona Swann are particularly recommended. (See suggested list on page 42.)

Material to select

Let's start with the Bible, not because it's the only source of suitable material for a Luther League verse-speaking choir, but because its poetry is unsurpassed, and its prose so rhythmically beautiful. Start with the familiar 23rd Psalm, or Psalm 24. Let the dark (men's) and light (women's) voices alternate. When it seems appropriate all should speak together.

The group will determine its own interpretation. You'll want variety of pitch and inflection, so try to avoid

a monotonous, sing-song "recitation" of poetry. At the same time, don't be carried away; check any tendency to swoop and soar and make "lovely noises." Some poetry calls for a dramatic interpretation, but a simple lyric is impressive in its simplicity, without useless flourishes.

If you pay special attention to the meaning of the poem (what the poet is trying to say with his words,) and the emotional overtones (how it makes you feel,) the biblical rhythms will beat out their own message, and the words will become music.

But if you're not satisfied with the sounds you produce, perhaps it's because a few individual voices are spoiling the effect by being flat or nasal.

ALL: God is our refuge and strength

A very present help in trouble.

DARK: Therefore will we not fear, though the earth do change.

And though the mountains be shaken into the heart of the seas.

ALL: Though the waters thereof roar and be troubled,

Though the mountains tremble with the swelling thereof.

LIGHT: There is a river, the streams whereof

Make glad the city of God.

The holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved.

God will help her, and that right early.

DARK: The nations raged, the kingdoms were moved:

LIGHT: He uttered his voice, the earth melted.

ALL: The Lord of hosts is with us;

The God of Jacob is our refuge.

LIGHT: Come, behold the works of Jehovah,

ALL: What desolations he hath made in the earth.

LIGHT: He maketh wars to cease unto the end of the earth.

DARK: He breaketh the bow, and cutteth the spear in sunder.

ALL: He burneth the chariots in the fire.

LIGHT: Be still, and know that I am God.

DARK: I will be exalted among the nations,

LIGHT: I will be exalted in the earth.

ALL: The Lord of Hosts is with us:

The God of Jacob is our refuge.

Wait a minute; don't show them the door so quickly.

Listen to your voice

Have you ever heard your own voice? It would pay your organization to rent a wire or tape recorder for a Luther League meeting, if your church doesn't own one. Let each person read a selection and then play it back.

As you listen, make a list of the most common voice faults. Do you hear a flat "a" in "man," "can," etc.? Are words slurred together? Do some voices drop away to nothing at the ends of sentences? Are the tones thin and tinny sounding? Or thick and nasal?

In order to correct some of these faults, and incidentally to give each of you a much more pleasing speaking voice, spend the first few minutes of each choir practice period in warming up with some simple voice exercises.

You know, of course, that in your voice box (called a larynx) are your vocal cords. They are so close together that the air has to force its way between them for speech. But there are also false vocal cords which close the larynx during swallowing. If these cords are contracted when one is speaking, the voice sounds strained and "throaty." So be sure your throat is relaxed when you're doing any speech exercises. A simple yawn will do it perfectly.

Correct breathing

First, be sure you are breathing correctly. Take a deep breath. Oh, oh. Watch it! Don't push your chest up in the air. That's the way you have to breathe when you've been running.

You don't need that violent type of breathing just for speech.

Put your fingers on your ribs, thumbs in back. As you breathe in slowly, your hands should be forced apart; neither the chest nor the shoulders should move at all. To practice for what singers call "breath control," count out loud while you slowly exhale. See who can count the longest. Then when you're doing a selection that calls for a nice, sustained tone, you'll be able to do it without any effort.

Holes in the head

Yes, you have. All sorts of cavities in your nose and throat passages. They do the same thing for your voice that a violin box does for the strings: Makes them resonant. To practice for resonance, say the words containing "n," like twenty, seventy, ding dong, hunger, *etc.*, and hold the "n" for a count of three.

Articulation

In everyday speech, you may hear your friends say, "Are ya gonna come tamarra?" And since you speak the same language, you translate it quickly and answer, "Yeah, but whyncha wait'l nexweek?"

How would you feel, though, if the commencement speaker, or your pastor slurred all his words together? It would be very difficult to follow what he was saying. Anyone who talks in public must be careful to speak distinctly. So in your choral speaking practice, try a few tongue twisters, like "Peter Piper" "Betty bought some butter," "I said a nice house, not an ice house." The more you become conscious of t, g, d, *etc.*, the more effective your choir will be.

When you have your voices or instruments all tuned, what music will you produce? Consult a good choral-speaking anthology for suitable poetry. The following are suggestions from the Bible.

Psalms 13, 23, 24, 46, 91, 98, 100, 104, 136.

Isaiah 9:2-7; 35; 40:1-11, 26-31; 43.

Samuel II 1: 19-27.

Matthew 2: 1-14; 5: 3-12.

Luke 2: 1-20; 8: 5-15; 10: 30-37; 15; 11-24.

Arrangements

There are many possibilities of arranging poetic material. Lyric passages are often spoken by those whose voices are naturally pitched rather high; the lower pitched or dark voices carrying the dramatic values. You may use soloists, duets, or other combinations to vary the effect or bring out needed emphasis.

For example, on page 40 is one possible arrangement of Psalm 46. The wavy lines mean when to let your voice rise and fall. Syllables to be accented, however slightly, are underlined. You may not want to do it just this way. Read the whole psalm together, out loud, and discuss how you feel about it, where the accents should fall, what it all means.

Interpretation

Notice that the beginning is exultant, steadfast, and sure. It is an affirmation of faith. Then the second stanza begins quietly, reverently, with again the feeling of complete trust and faith. But there were wars; kings lost their crowns; people were frenzied, defiant. It is then that God speaks,

very quietly. But, like Jesus calming the waters, his voice is heard, and the people respond. The stanza ends with a rhythmical refrain which is as measured as a solemn proclamation.

The last stanza starts with an invitation. "Desolations" might mean revolutionary changes in the habits of men. The image is of a great power destroying the instruments of war. Today, we might say he overturns our tanks and explodes our atom bombs.

After this picture of destruction comes the command for us to stop hurrying, to stop hating, and to listen for the quiet voice of God. The psalm ends with a finale of exaltation, and a repetition of triumphant faith.

Books on choral speaking

Coward, Sir Henry. *A Choral Technique Interpretation*. H. W. Gray Co. de Banke, Cécile. *The Art of Choral Speaking*. Baker's Plays, Boston.

Fogerty, Elsie. *Speech Craft*. J. M. Dent & Sons, Ltd.: London and Toronto.

Gullan, Marjorie. *Choral Speaking*. Walter H. Baker Co.: Boston.

Gullan, Marjorie, and Sansom, Clive. *The Poet Speaks, An Anthology for Choral Speaking*. Methuen & Co. Ltd.: London.

Gullan, Marjorie. *The Speech Choir*. Harper and Bros.: New York City.

Keefe, Mildred Jones, ed. *Choric Interludes*. Expression Co.: Boston.

Robinson, Marion Parsons. *Poetry Arranged for the Speaking Choirs*. The Expression Co.: Boston.

Swann, Mona. *An Approach to Choral Speech*. Gerald Howe: London.

Swann, Mona. *Many Voices, A Collection of Poems Suitable for Choral Speaking*. Gerald Howe: London.



In scene from filmstrip *And With This Ring*, girl goes to pastor for advice about her romance. It's normal for young people to ask help from others in growing up.

Don't Worry, You're Normal

You're not the only one who suffers. The average youth has tensions and conflicts. They're part of growing up.

By Paul E. Morentz

IF you look at an automobile parked at the curb, you know that it is not in motion. It is at rest. On the other hand, if you see a beautiful girl standing motionless, you know that beneath that appearance of calm there

exists the most furious sort of activity aimed at keeping her alive.

If you could examine one cell in her skin you would find that there is a continuous movement of food and oxygen into the cell and of metabolites back across the cell membrane. In addition, there are the many enzyme

systems—chemical bucket-brigades—that utilize the oxygen, release the energy, build the cell, and maintain its physical and chemical integrity.

Human beings, like that cell, are "open systems." In addition to their inner activity, they are in a constant state of exchange with their environment. When either the inner activity or the interchange with the external world ceases, they die. This is a physiological fact. It is also a profound psychological truth.

Growth brings adjustments

Each of us is in a continuous process of growth. New experiences must be interpreted. Old experiences must be examined and re-evaluated. At certain periods the influx of new material is so massive that we are almost overwhelmed.

One of the most critical periods is the shift from childhood to the mature adult. Inner conflicts during this period are a normal part of growing up. In fact, the awareness of these conflicts is good even though it provokes anxieties in us. Only as we become aware of what goes on inside of us can we work to resolve the conflicts.

Growing into maturity is a process whereby we re-work our childish values and ways of doing things and develop adult standards and values. Just as we are growing physically, so we must grow emotionally, socially, and morally.

Our particular society gives special emphasis to physical adjustment during adolescence. From the number of books, articles, and lectures about sex one would gather that there is nothing to growing up but learning about sex.

This attitude puts us on the same level as a goat. But who wants to be a goat? Or a llama or a rabbit either, for that matter? Human beings are much more complex. The adjustment of human beings requires that many more factors be considered.

All these various areas of adjustment involve our relationships with other people. We cannot work them out repining in our closets. We must do it in relation to others.

Someone seems to have started a myth that you must grow up without asking for help from anyone, especially from adults. You get the impression that only the social dodo or the really sick young person needs help. Exactly the opposite is true. To ask for and to receive help in growing up is normal. We use our parents and other adults as models. We learn many of our social techniques in this way. Nor is all the advice we get entirely wasted. Most of it is so good that we do not recognize it as learning. We can really appreciate how much we depend on others when we

• Dr. Paul E. Morentz is one of the few men in the United Lutheran Church who has degrees in both theology and psychiatry. He is a graduate of both the Philadelphia Lutheran Theological Seminary and the Columbia University College of Physicians and Surgeons. At present he is resident psychiatrist at Veterans Administration Hospital, Palo Alto, Cal., and Co-well Memorial Hospital, University of California, Berkeley. He is also an instructor at Pacific Lutheran Theological Seminary.

run across the occasional person who has been forced to grow up in isolation.

To try to grow up in isolation is a sign of some psychological difficulty. Parents, pastor, teachers, counselors, and other young people are possible sources of help.

Discuss your problems

That other young people can help may surprise you. But a Luther League meeting can be a place where mutual problems are discussed. Such discussions can be profitable if they are not allowed to degenerate into a public confession of sins. Some religious groups have tended to stage competitions to see who can confess the most. This must not be.

In addition, much can be learned about social and emotional and moral adjustment by the experience of working together on some project. A healthy occupation in a good cause is to be preferred to a morbid pre-occupation with some problem. Participation in a healthy group can do much to build self-confidence and personal security in young people.

I am often asked about psychiatric help for young people. Should it be reserved only for those who are obviously quite emotionally disturbed? My answer is "No!" As a psychiatrist in a university health service I see many young people with all degrees of difficulty. I am constantly impressed by how much growth can be guided and helped by a brief period of psychotherapy at some crucial period. Unfortunately, such service is not available to many of our young people.

Now, I am not one to advocate going to your family psychiatrist for

periodic check-ups as you go to your dentist. I see no reason, however, to stay away when you do need help. Some personal problems are solved more easily if you have trained help.

I have been told several times by people with far advanced cancer that they did not come for treatment when the first signs appeared because they were afraid that it would turn out to be cancer. Ridiculous? Of course! I trust that I don't have to draw you a picture of the moral.

Growing into a mature adult is both pleasant and painful. But you have one consolation. As long as it is painful, you are alive.

Let's go back to the car and the cell. You can change the car a great deal—soup up the motor, install dual exhausts, clean off the chrome, even cut down the whole body—but essentially, the car cannot grow. It is not alive. On the other hand, the cell is quite capable of growing because it is alive.

When young people reach the painful part of growing up and decide that the prize isn't worth the struggle, they become like the car. They change into more adult clothes, hold down a job, get married, and generally look like an adult. But they remain essentially the same.

Emotionally they are still children—self-centered, demanding, dependent, capable only of immature emotional response. The clinging vine, the household tyrant, the eternal lady-killer are examples of this type that come to mind immediately.

True growth is a progression from individualism to socialization. The universe revolves around the infant.

The adult finds his place as part of the world.

Growth is a change from dependence and interdependence. With growth you assume your rightful responsibilities. Of course, you may choose to do otherwise. Some birds show their young how to fly, then push them out of the nest. From then on it's fly or die. Among humans there is no similar custom. If you want to spend your life in the nest, you can usually get away with it. There is almost always someone who will take over your responsibilities for you. But the price you pay is slavery—emotional, economic, or political.

Certainly you are going to feel tensions and anxieties when you venture forth to conquer the world. But what a glorious feeling of freedom when you stand on your own feet.

Surely there are worries ahead, for instance, when you start talking about marriage. There is more to planning a marriage than picking the colors of the bridesmaids' dresses. But planning together and working out problems together are some of the joys of marriage. Many marriages are wrecked before they start because each one wants the same satisfaction he or she

had before marriage—only more so. They want the advantages of being married and the advantages of being single, too. This cannot be. We must grow to find our satisfactions in the "we-experience." These are no less satisfying, but they are different.

The "we-experience"

The "we-experience" that we receive from warm personal relationships with other people is as necessary to us as oxygen to the cell.

This feeling of being a part of a group makes it possible for us to bear our anxieties more easily. It also provides an area of experience in which we can solve the problems that create the anxieties. Young people face such problems as developing social skills, finding acceptance among those their own age, building a sense of personal worth. These problems find solutions as a natural result of group participation.

Learning to assume our responsibilities and to find our satisfactions as part of a group—family, church, or world—is always a time of anxiety. All learning brings anxiety. We can avoid it only by regressing to infantile levels of isolation and fantasies of omnipotence. This can be seen in individuals, in organizations, in churches, and in nations. Many a sophomore atheist falls into this category. Many a dormant church is doing this.

In summary, the question is not whether or not you have tensions or feel anxiety—we all do. The question is what are you going to do with the tensions. Will you turn in on yourself and wrap your shell around you like an armadillo? Will you spread

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your problem in every direction, weeping on every shoulder but always careful not to talk to anyone who will force you to face yourself? Or will you accept the chance to grow?

TOPIC IDEAS

I hope you enjoyed reading the article. The chances are slim, however, that it will be of much help unless you put it to use. We learn by doing. This material can be used as an introduction to a series of discussions on the problems of young people, or as the take-off point for an examination of the Luther League as an effective group.

The series of discussions could be geared to specific problems of young people (e.g., dealing with authority—parents, etc., preparing for marriage, gaining self-confidence) or to the general areas of problem solving, such as, "Talking about problems isn't dangerous," "Sources of help for young people in our community," "What does it mean to us to ask for help?"

An examination of your Luther League as a group can be a profitable venture, though you should not go into it blithely unaware of what you may discover. One important area to investigate is the reason for meeting, for existing as an organization. That is, not why you should come, but why you do come. This reason should be one that is understood and accepted by all the members. It may be a shock to the officers and sponsors of the league to discover just why some people do come. Be honest with yourselves. Don't formulate some high-sounding goal that everyone agrees to, but no one believes. Better a lower goal that really represents the group's feeling.

Once the actual goal is out in the open the group will begin to raise its level. This is a point which it is hard for group leaders to accept. This natural improvement is not possible when the group verbalizes a high goal and actually pursues a lower one.

Another point that bears investigating is the participation within the group. How wide is the participation? What percentage of the group actually takes part in the meeting?

Closely allied to this question is the question what kind of participation is there? Is there much talk *at* the group and little talk *among* the members? Have the leaders and the group as a whole had any training in how to lead a discussion? Does the group use competition to achieve its goal and projects? Or does it educate to co-operation? Are the leaders willing or able to subordinate themselves and their projects for the good of the group? Is the group given the time and the opportunity to discuss the program and come to decisions about it?

You can get a list of films, books, and other materials on problems of young people or on group discussion from your pastor, your school counselor, librarian, local and state boards of health, state and private universities. In the East write for a catalog of films to the *New York University Film Library, Washington Square, New York 3, N. Y.* In the West write to *Dept. of Visual Instruction, University of California, Berkeley 4, Cal.* They will give you many good ideas on what is available.

Any time you spend in teaching your members to lead and to participate in group discussion will be amply repaid. The state requires you to pass a test before you drive a car, yet we expect any untrained young person to integrate 10 or more complex human beings into a successful group discussion.

Worship

The worship should create a "we-experience" rather than the feeling of many individuals worshipping at the same time and place. The church is a *communion* not a *collection*. Select your hymns and prayers to accent this quality. Note in the *Common Service*, for example, how often we say "we" and "us," how seldom "I" and "me."

How H



High Is Your Breaking Point?

By ARTHUR YEAGY

His infernal majesty the Great High Imp was holding an executive session with his host of ugly angels. They were gathered in the chief hall of the Palace of the Horrible Shadows. All the ugly angels were respectfully silent and the Great High Imp at first had nothing to say. He whetted the expectancy of his audience with a series of grunting chuckles that could be taken for snarls.

GREAT HIGH IMP: My devoted followers, the time has come for us to go into action. Things have been going too well in the kingdom of our enemy, the Great God of Heaven and Earth. Word is getting around that his earth creatures, men, are more loyal to him than to myself. Of course, we know that isn't true.

The Great God says that there are some men who will be true to him at the price of life itself. But with us there is an old saying. "Every man has his breaking point." Our job is to find out how low that breaking point is and to keep it as low as possible.

And so, my dear ugly angels, your work is cut out for you! Be off to all corners of the earth. Find out all you can about these man creatures. Lower their breaking points! Make your rounds for 30 days and 30 nights and at the end of that time return to this spot and bring reports favorable to our cause.

The horde of ugly angels took off with ear-splitting shrieks. Time passes, and on a later date we find them again assembled before his infernal majesty.

GREAT HIGH IMP: Ah, my loyal, lecherous legion! You have returned. And I can tell by the green glint in your left eyes that you have some interesting news for us. You first, Asbestos!

ASBESTOS: Did I ever have me a time of it! Things are certainly in our favor. Those noble creatures of our enemy serve us well. Their loyalty to the Great God of Heaven and Earth has been much over-rated. Talk about breaking points! They really are on the way down. And I think I helped push a few still lower.

As I started my tour of duty I got an idea from that instrument that has so often served our cause—the radio.

GREAT HIGH IMP: (*Interrupting*) Don't mention that thing! I shudder to think of some nasty reverses we have suffered because of it. Just tell

me where your great idea came from.

ASBESTOS: Yes, your majesty. There was a song that went like this, kind of jingly:

"Carbon, the Copy-Cat,

Wanted to be a cow.

He tried and tried the best he knew how,

But it always came out "Meow! Meow! Meow!"

I decided whenever I came on some tormented soul near the breaking point I'd get in my little thrust: "Don't be afraid to be a carbon copy. Thousands have done it before you. Be just like the others."

Yes sir, it worked. I tried it first on a boy and a girl in a parked automobile on a lonely road. The girl was saying something about her ideas of right and wrong. The boy kept laughing at her, teasing and coaxing. Then I stepped in with my carbon-copy routine. I have reason to think her breaking point was reached soon after I left.

GREAT HIGH IMP: Good going, Asbestos. That's the kind of report that stirs the cobwebs in our palace. "Be a carbon copy!" That's great. Now, Brimstone, what have you to report?

BRIMSTONE: At first I thought I wasn't going to have much success. I went to one of the big universities. For several days I hung around the headquarters of the director of athletics.

Finally I noticed that during the rest periods at basketball practise, some of the players would gather in a corner with a man who certainly didn't have an athletic build. In fact, he looked a lot like my good friend Asbestos. I drew closer, and was

pleased to hear that my shady friend was offering the boys a nice, fat bank roll to throw the next game. The boys kept shaking their heads and muttering, "No," and some stuff about the honor of the school.

Then a fatter bank roll was offered, and one fellow said, his voice real low and tense, "Stop it! You're getting too near my price!"

I knew I had him at the breaking point. A little push was all I had to give. Your majesty, you would have been pleased at the results of the next game. And will there ever be a mess on that campus one of these days.

GREAT HIGH IMP: Wonderful! Wonderful! But now it's your turn, Thunderbolt.

THUNDERBOLT: Like Brimstone, I found it was money that would most easily bring a man to his breaking point. I didn't think I would succeed at first. I'm sure I had a rougher time than Asbestos and Brimstone.

I found myself peering over the shoulder of a bright, young man working in a bank. I could see he had worries. One day I heard him tell how unhappy his wife was because their clothing, their house, and their car were not nearly so good as those of their neighbors. I quickly went to work. I showed him some of our shortcuts in bookkeeping and some easy ways to get extra money.

At first he resisted, but he weakened when I used Asbestos' carbon copy routine. I didn't stay to see him when he announced his "promotion" and handed over his "salary increase" at home. Poor fool! I was careful not to tell him he would certainly be caught, nor about the way he would

soon hate himself and bring shame on his family He'll find out!

GREAT HIGH IMP: Thunderbolt, you're on the ball! How long have you been practising that leer? Boys, we have time for one more. How about you, Wormhole, my favorite ugly angel?

WORMHOLE: Your majesty, I fear I broke one of our strictest rules. I read a book. You've often told us reading is dangerous. There are so many books that might give us the idea our way of life is wrong.

Well, I weakened. I never did care too much for all this activity. I soon realized the book I was reading was of first-rate importance. It appeared that here was the record of a man who had no breaking point. Its title: *The Man Who Wouldn't Talk*. It was the story of George DuPre, a member of the British Intelligence Service in World War II. DuPre was smuggled into France and acted the part of feeble-minded Pierre Touchette. He helped make all kinds of trouble for the Germans, aided Allied aviators to escape. When captured he stood up under the most terrible tortures. Here, I thought, is the story of a man who proves our campaign is bound to fail. I was just about ready to report to you when the strangest thing happened.

Someone discovered that the whole story was invented. DuPre had made it all up. He had a lot of people fooled: Military people, writers, publishers,

magazine editors. You see how it is? Fiction! Make-believe! All men are like that. All this fine talk about how strong they are, how they won't break is just so much make-believe!

You should have heard and seen the Great High Imp and his ugly angels as they jumped and shouted in the Palace of the Horrible Shadows. "The Great God of Heaven and Earth and his creatures are at our mercy," they shouted. "Not one of them is a loyal follower of their God."

And so the ugly horde scattered. Time passed, and we find them assembled a second time.

GREAT HIGH IMP: My loyal followers, our recent campaign was so successful it is my decision to embark on another. A few more ventures like the last one, and we shall have forever routed the Great God and captured his earth creatures, men.

Scatter, and return in the usual 30 days, and I shall hear your reports.

Again there are the horrifying shrieks as the ugly angels take off on their black missions. It is obvious they are confident of the success of his infernal majesty's cause.

The 30 days pass, and the ugly angels are about to report before their leader. As they come in one by one we note a lack of eagerness. There is no strutting, no leer.

GREAT HIGH IMP: Welcome, Asbestos! Why are you hanging back? Where is the old fire? Surely you have good news for us.

ASBESTO: (*Muttering*) What a man! What a man! My carbon copy routine just wouldn't work on him. If he has a breaking point, I certainly couldn't find it.

GREAT HIGH IMP: Out with your story, Asbestos. Why so mysterious?

• The Rev. Arthur Yeagy is pastor of Friedens Parish, Friedens, Pa.

You sound as if our cause has been damaged. Surely that can't be!

ASBESTOS: I don't know, your majesty. I wish I did know. The man I found is quite a leader, quite a man. He probably has a weakness, but I couldn't find it. I found him in the city of Manila in the Philippine Islands. He is the new president of that country, Ramon Magsaysay.

No, I'm sure he isn't perfect. But he is so strong among his people. He is leading a people who often have had weak leaders with a lot of intrigue, bribery, corruption. Many of the people have poor working and living conditions, little learning. They have been easy prey for our servants, the Communists. So, your majesty, you see why this man worries me. He may have a breaking point. But he is sure

to do much harm to our evil cause before it comes.

GREAT HIGH IMP: That is enough, Asbestos. I expected a more favorable report from you. Perhaps your friend Brimstone will do better.

BRIMSTONE: If only I could be sure! I think I found a man with a breaking point. But the fact that he broke is no credit to our cause. You see, I went into an American court room where they were talking with an officer of the United States Marines, Colonel Frank Schwable. It made even me squirm to hear the tortures of mind and body he had to endure. Our methods seem quite gentle alongside some that our pupils, the Communists, have thought up. He told how he broke down and made those germ warfare confessions.

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You'd think the other officers would be too frightened to plan any more. Do you know what they were saying? "We must help our men to be so strong, so self-reliant in spirit and body that nothing at all will break them and cause them to make confessions of any kind, true or false."

Yes, I can tell you about a man who reached a breaking point. But I fear our forces may be in for trouble as the result of it.

GREAT HIGH IMP: Silence, Brimstone! Your fears are not becoming to a fierce one such as you. I look for better things from you, Thunderbolt!

THUNDERBOLT: (*Whimpering*) If only things hadn't looked so good the last time we reported. I guess I became too confident. I thought the great God was ready to yield to us. I looked for a place where I could have a good seat to enjoy the spectacle. I chose one in the back row at a meeting of the Board of Foreign Missions of the United Lutheran Church in America. I had heard they were going to discuss Paul Mackensen, one of their missionaries. Perhaps he had broken under pressure of his captors, and this would be the announcement.

Then I heard a strong voice: "Paul Mackensen will never deny his Lord. He loves him too much. The Lord Jesus will give him strength for this ordeal. Even if he never returns to us, he will be a victor with Christ."

I certainly hadn't expected to hear that! Then I was encouraged when I heard another voice, less certain: "But do you think we should continue to send missionaries into dangerous, uncertain, unpromising places? Aren't we wasting money?"

That question made me feel better. But the answer to it! I still tremble when I think of it.

"Certainly we shall send missionaries! So long as some are willing to go we shall send them. So long as there are people needing to see Jesus we shall send the Word about him. When our Lord calls 'Halt!' then it is time to stop."

And I had expected to see a defeat, a rout. Next thing we will be defeated . . ."

GREAT HIGH IMP: (*Interrupting, dark and scowling*) Be silent, you fool! Wormhole, you can't do any worse than the rest. Report!

WORMHOLE: (*Choking back his sobs*) Oh, I never should have done it. I never, never should.

You know about my weakness for books. I didn't read any myself. But I thought no harm would come from listening in when I saw a group of young people, Luther leaguers, I believe they call themselves, reading from a book. "Perhaps I can get them to read something that will advance our cause," I thought.

I heard one of the boys read, "God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea." I was sure he wouldn't believe that, so I set myself to watch his face. But as I watched, it became clear that he agreed with every word. In fact, he looked stronger after reading.

Another read, "How can a young man keep his way pure? By guarding it according to thy word. With my whole heart I seek thee; let me not

wander from thy commandments." I tried to make him say "Bosh!" and close the book. But he just kept on reading, his voice growing more confident.

A little later a young girl started to read about a man who was praying when he was about to die. "This will prove how right our cause is," I thought.

But then she read the strangest prayer: "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine be done."

I realized it was the Son of the Great God of whom they read. And they were so quiet and so sure it was all true!

One of them prayed: "Lord, keep us strong. Save us from ever failing thee. Help us be more like thee."

I knew then why God's creatures don't always break when we think they should. If they are going to copy anyone, most of them are determined to copy him.

Those words acted like the pressing of a magic button for the entire host of ugly angels. They vanished, and the Great High Imp and his palace of the Horrible Shadows were nowhere to be found.

TOPIC IDEAS

In the dialogue between the Great High Imp and his four ugly angels, Asbestos, Brimstone, Thunderbolt, and Wormhole, three main points are made. See if you can pick out which points are made in which speeches.

1. Many people (young people included) are all too willing to copy the poorest influence and in time of temptation break easily. Some people reason falsely from this that the Devil is stronger than God.

2. There are strong men who in their own human strength alone are shining examples of courage and endurance.

3. Adults and youth are strongest when they commit themselves to the service of Jesus Christ, when they build their lives on the Word of God, and accept Jesus Christ as Example and Saviour. The Devil flees before them.

For more on *The Man who Would's Talk*, see *The Readers Digest*, November 1953, page 157 ff; January 1954, pages 106-108.

For more on Ramon Magsaysay of the Philippines, see *The New York Times Magazine*, November 22, 1953, pages 17ff.

For more on Colonel Frank Schwable, see *Life*, March 1, 1954, pages 19 ff.

For more on the Rev. Paul Mackensen, see *The Lutheran*, March 17, 1954, page 50. Write the Board of Foreign Missions, 231 Madison Ave., New York 16, N. Y.

Locate the scripture passages referred to in the closing part of the article.

Questions for discussion

1. What would you say to a young person about to yield to a great temptation because "everybody else is doing it?"

2. What are some principles of Christian stewardship that will serve young people as they think about, get, and use money?

3. What manner of training and preparation will best prepare young people to stand firm against the pressures of Communism?

4. How would you go about training soldiers who may have to be strong enough to keep from breaking under torture?

5. How can Jesus and the Bible build your inner strength so that you will not yield to the pull of evil?

Worship suggestions

Hymns: "A Mighty Fortress"

"Jesus Calls Us: O'er the Tumult"

"Who Is on the Lord's Side?"

Psalm 46

Scripture: Luke 4:1-15

Prayer: No. 48 (CYH)

Favorite Games of Famous People

Anita Louise gives directions for a ticklish situation and Hank Greenberg tells how to start a riotous fracas.

By Fred Schilling

AUTHORS Maggie McNellis and Hugo Boscowitz have gathered the favorite games of famous people in their book *Party Games* published by Prentice Hall. Perhaps your league would like to try some of them at a July picnic.

Joan Fontaine likes to use the following as an icebreaker at her parties. As soon as people start to arrive,

the recreational leader attaches a piece of paper on the back of each person with scotch tape. This is a once-in-a-life-time opportunity, for each leaguer is now a famous star.

The leader has printed the name of a famous star on each piece of paper. The object is for each leaguer to ask yes and no questions until he guesses the person he is supposed to be.

Ann Rutherford thinks this game is loads of fun. The leader gives an



California intermediates try out new games at party workshop. Leaguers are finding that recreation fosters personality development and excellent group spirit.

envelope to each leaguer. Inclosed is a list of articles to be picked up by the individual leaguer. Countless articles, such as toothpicks, buttons, thumb tacks, nails, needles, and cooky crumbs are spread all over the ground. For example, the leaguer may be given 10 minutes to pick up 25 toothpicks, 10 thumb tacks, and 60 buttons. The leaguer wins who, at the end of 10 minutes, comes closest to obtaining the exact number of articles.

Here is a good place for the leader to use his imagination and really enjoy the results. Get some articles that are almost impossible to be picked up by the leaguers.

Anita Louise believes that the following game is guaranteed to create ticklish situations. The leaguers are divided into pairs consisting of a boy and a girl. The girl in each pair is given a necktie. Give the boys a needle and a piece of thread. At the indication of the leader, the girl is to try and tie the necktie around the boy's neck while, at the same time, the boy is to try to thread the needle. The first pair to accomplish this task gets to keep the tie. Make sure the needles have eyes.

Quentin Reynolds' brain teaser

Quentin Reynolds uses this game as a brain teaser. One leaguer is the tourist. The tourist decides that he is now visiting a specific spot in the United States (or Canada) and is doing a specific act. For example, the tourist decides that he is at the Washington Monument tying his shoe. The rest of the leaguers ask up to 25 questions trying to guess where the tourist is and what he is doing. If the tourist

outwits the leaguers after answering 25 questions, he gets an opportunity to visit another spot in the country.

It is best for the tourist to state what section of the country he is visiting. You will be surprised at the number of sites a tourist can visit, and the fantastic acts he can do in this game.

Hank Greenberg likes to enjoy an active, riotous game. The leaguers are divided into two teams. Next, a member of Team A is paired off with a member of Team B, except for a goalkeeper on each side. Two parallel lines are drawn on the ground approximately 30 feet apart. The pairs now sit on the ground between the two lines with the members of Team A facing one line and the members of Team B facing the other line. In other words, pairs are sitting on the ground back to back.

The leader throws a large balloon in the air and the game begins. The object is for the members of Team A to kick or tap the balloon over Team B's line protected by a goalie, the only one permitted to stand, while Team B tries to do the opposite. The pairs are not permitted to move around, and holding the balloon is not allowed. The goalkeeper has to stay on the line. Be sure you have some extra balloons ready.

Here's hoping that these games will benefit your league's recreational program.

For invitations you may cut out stars on which are written the date and place of the party.

After playing the last active game, orange ice dissolved in ginger ale will hit the spot.

RECORD ROUND-UP

Capitol Combines Top Performance with 'Dimensional Sound'

WITH most record collectors, quality of performance is no longer the only criterion upon which to determine the selection of the many available recordings of a standard work. Quality of sound has become an increasingly important consideration, more especially among those collectors who have high-fidelity equipment.

Capitol records, whose high-fi gimmick is called "Full Dimensional Sound" (each label has its own distinctive boast and trade name), has become a major contributor to the catalogue of records of exceptional sound quality. This is not to infer that quality of performance has suffered at all as a result of this trend. Capitol, and its affiliate company, Cetra, offer a list of recent releases that exhibit the best talents and performers in American and European music today.

From Mozart to Stravinsky

The dynamic William Steinberg and the Pittsburgh Symphony have a number of recent releases that range all the way from Mozart to Stravinsky. Two Mozart Symphonies, the 35th ("Haffner"), and the 41st ("Jupiter") are available on one 12-inch LP. The "Jupiter" is Mozart's crowning achievement in this form and can stand with the half-dozen 'great' symphonies of all time. Both works are capably played and recorded.

Mr. Steinberg and his orchestra, however, seem to feel more relaxed in the recording of Stravinsky's *The*



Conductor Steinberg listens to playback of Stravinsky's violent "Rite of Spring."

Rite of Spring ballet. This is rather strange, for that composition is about the most *un-relaxing* piece of music imaginable. When Stravinsky's *Le Sacre du Printemps* was first performed in 1913, the Paris audience at the premiere staged a riot, booed the composer, and generally hailed Stravinsky's 'modern' sounds with violent disapproval. Since then opinions in music have changed, and most of us have learned to accept dissonance in modern music without any vehement demonstrations. Surprisingly, much of this very score will have a touch of familiarity about it, for Stravinsky's *Le Sacre* has been used as background music in the movies and TV to accompany everything from dinosaurs to American Indians to space ships.

The original story of the ballet tells of a pagan ceremony celebrating the arrival of spring. The work is divided into two main sections: *The Fertility of the Earth*, and *The Sacrifice*. Strange instrumental combinations, remarkably original rhythms, and thunderous climaxes comprise the score of Stravinsky's *The Rite of Spring*. Steinberg and the Pittsburgh Symphony make it a compelling experience, and Capitol makes it a record worth hearing.

Young American pianist

Another leading Capitol artist is Leonard Pennario, a young American pianist who has gained increasing prominence during the past several years. Mr. Pennario's recent recordings show his talents both in solo work and with orchestra. In Liszt's *Mephisto Waltz* and Chopin's *Barcarolle*, we can hear the solo piano in works by the two greatest composers for that instrument. In the field of the piano concerto with orchestra, Mr. Pennario shows his skill in the third piano concertos of Serge Prokofiev and Bela Bartok. The program notes on the wrapper indicate that these compositions are Pennario's favorites.

Just a note, however: We're treading on dangerous ground here, for most assuredly many will find these compositions difficult listening. The modern idiom often falls upon not deaf, but deafened ears. It finds a listener not unreceptive, but untrained to listen intelligently to contemporary music. But in the event that you find modern music to your liking, you will discover a talented artist in these performances by Leonard Pennario.

A word about two other records in closing: Marcel Mulé brings two of the best-known compositions for saxophone to the surfaces of a Capitol 10-inch LP. It is a refreshing change to hear this instrument take its rightful place in the musical world. Far too long the saxophone has been thought of only as an instrument for dance bands. In Ibert's *Concertino da Camera*, and in Debussy's *Rhapsody*, we hear a world-famous saxophonist show the jazzmen a thing or two about the instrument so many of them play so carelessly.

Cetra has drawn from its catalogue of complete opera recordings to produce a fine collection of operatic overtures by Rossini and Verdi. Highlight of this 12-inch LP is not the perennial "William Tell," but a lesser-heard Rossini Overture *Cinderella*, titled in Italian *La Cenerentola*. Full of sprightly melodies, this short overture abounds with the spirit of the famous fairy tale. The enormous build-up or *crescendo* of the principal theme is exciting enough to make you look around for a glass slipper or two and call for your private pumpkin to drive up to the door.

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Write:

President JAMES C. KINARD, Drawer 425

Newberry, South Carolina



Courageous Prince Val (Robert Wagner) finally vanquishes the treacherous Black Knight (James Mason) in 20th Century-Fox's newest Technicolor romantic adventure.

Prince Valiant Steps from the Comic Strip to CinemaScope

With strong appeal to the imagination and flair for romantic adventure, this filmization of the popular King Features Syndicate's comic strip is as exciting as its counterpart.

Robert Wagner as the impetuous but always courageous Prince Val is nominally attached to Sir Gawain (Sterling Hayden) but is more often found in hot pursuit of the treacherous Black Knight (James Mason) and

just as often in trouble because of it. Princesses Janet Leigh and Debra Paget decorate the scenery, which also abounds in kings and knights and some picturesque Vikings.

Tournament scenes vie with the storming of the Scandia fortress (Val turns the trick with flaming oil) but individual prowess is the thing . . . no large-scale land armies here. CinemaScope, Technicolor.



Ray Milland gives Grace Kelly a "Judas kiss" while he is plotting to kill her.



Doris Day sings the "Superstition Song" in musical comedy set in Miami Beach.

Dial M for Murder (Warner Bros.)

A great suspense play and Director Alfred Hitchcock combine to bring you in 3-D a non-gory but completely fascinating evening watching Ray Milland almost get away with the perfect crime, in this instance against wife Grace Kelly for her money. Actually, of course, the thing misfires but quick-thinking Ray then neatly reverses the whole affair and manages to get her sentenced for the death of the would-be hired killer.

How Scotland Yard and American detective Storywriter Robert Cummings finally unravel this diabolical plot is best left to the imagination but is certainly supercharged with drama. Warner Color.

Lucky Me (Warner Bros.)

Doris Day, Phil Silvers, Eddie Foy, Jr., and Nancy Walker, stranded show troupe, take temporary employment as kitchen help in a swanky Miami Beach hotel. This brings them into contact with guest Robert Cummings, songwriter and producer of hit musicals, who is currently looking for someone to finance his latest. Also contacting Bob is Martha Hyer who has an oil-rich father. You take it from there.

Among a variety of songs "Blue Bells of Broadway" and "Love You Dearly" are favored, although "I Speak to the Stars" may prove the most popular in the music marts.

Plot is routine but CinemaScope helps. WarnerColor.

EUGENE A. HOEFMAN



Baptist 'Preaches' Lutheran Interpretation of Vocation

CAREERS FOR YOU. By Erma Paul Ferrari. New York: Abingdon Press. \$2.00. 16 pages.

"Whatever form your vocation may take, it will be unsuccessful in any real sense, and unsatisfying, unless you are aware that your career belongs first to God, from whom all skill and knowledge come."

With that as a "text," Mrs. Erma Paul Ferrari, vocational guidance counselor, launches into a splendid discussion of career-choosing for today's Christian youth. What is so pleasing to this reviewer is the fact that the author, a Baptist, "preaches" the Lutheran interpretation of "Christian vocation." Early in chapter one she says, "The term, 'Christian philosophy of vocation,' means simply that to God and therefore to the Christian, all honest, useful work is sacred . . . The Christian, you see, is building a life as well as a career."

Take a look at some of the chapter titles. "It's Your Career," "Is It Worth Your Life?", "Will You Suit the Job?", "Will the Job Suit You?", "How Much Education?", "Some Job

Troubles Can Be Avoided," and "The Employer Has His Say."

The chapter-contents are just as well-chosen as the titles. Take, for instance, the outline of the 12-page chapter on "Will the Job Suit You?" 1) Do not belittle what comes easy, if it really interests you and you are good at it. 2) Take advantage of part-time jobs to help you discover vocational interests and aptitudes. 3) Make your own choice intelligently. 4) Choose your school courses with your occupational future in mind, insofar as that is possible. 5) Don't be a job snob.

This B-O-M selection fits into youth's summer pattern. For many teen-agers, summertime is I'm-pondering-my-career-time. Their "ponderings" take place while they have time on their hands, or else, while they are using their hands working at odd jobs during June, July, and August.

Whether you are "Ponderer Type One" or "Ponderer Type Two," this volume, *Careers for You*, will be worth the \$2.00 it costs. It will serve as an excellent personalized printed-page counselor. —LESLIE CONRAD, JR.

How to put on a play

TEEN THEATER. *A Guide to Play Production.* By Edwin & Nathalie Gross. New York: Whittlesey House, McGraw-Hill. 245 pages. \$3.25.

Don't let the title fool you! This is an invaluable reference volume for any club or church group that wants to put on a play, regardless of the age or previous experience of its members.

If you're suddenly asked to stage a play, don't leave town—grab this book. You'll find it packed with information on every phase of play production, from directing and acting to getting publicity and managing the business end. There are chapters on scenery-making, costumes, make-up, properties, and lighting. The thorough, down-to-earth advice in plain language will be useful whether your next production will be your first or your 20th.

All this, and complete production scripts for six one-act plays too! The plays are royalty-free, modern comedies about situations involving believable young people. Both the production tips and the plays are for groups without big bankrolls or fancy equipment. They emphasize easy-to-manage, inexpensive ideas. Obviously the authors know and love teen-age theater.

—HAROLD LYNCH

Philadelphia, Pa.

PLAYS AND PAGEANTS FOR MANY OCCASIONS. By Ernest K. Emurian. Boston: W. A. Wilde Co. 192 pages. \$2.50.

Ten historical pageants, designed for church or school presentation, are

presented in *Plays and Pageants for Many Occasions*. All are rather long and require quite large casts. When time, space, or casts are limited, however, they could be presented in sections. They have served for "radio style presentations.

One script is a narrated pantomime describing events surrounding the resurrection of Christ. Other scripts tell the stories behind such well-known proclamations, poems, songs, and hymns as the Pledge of Allegiance, "America, the Beautiful," "Dixie," "The Night before Christmas," and Thanksgiving.

Although many of these scripts contain moments of real humor and dramatic interest, young people will find them generally stiff and formal, leaning heavily on a multitude of historical facts. Many long speeches will be difficult to memorize.

Young people presenting the pageants will heed to do some careful cutting. Also necessary will be someone who can give lively direction.

—HAROLD LYNCH

War cannot kill love and faith

TWO WOMEN AND A WAR. By Grete Paquin and Renate Hagen. Philadelphia: Muhlenberg Press. 233 pages. \$3.

Two women tell of their unbelievably difficult experiences in a war-torn country that is stubbornly fighting a losing battle. Both demonstrate a vivid faith, which though constantly tried by one ordeal after another, grows stronger daily.

Frau Paquin is a teacher of agriculture at the University of Goettingen. She finds peace in her beloved garden

and home. Her higher thoughts shine in contrast to the many war-scarred contacts that mar each day's activities.

Frau Hagen's family at first contemplates an end to life. But they develop a wonderful trust and complete commitment to God, who unmistakably guides them through illness, separation, poverty, and reunion.

Purpose of the book is to show that—even in the agonies of war—faith, love, and hope continue for those who give themselves, without reserve to Him who is above all.

—ANNELOTTE MOERTELMAYER

Winnipeg, Manitoba

Behind the Iron Curtain

UNWILLING JOURNEY. By Helmut Gollwitzer. Philadelphia: Muhlenberg Press. 366 pages. \$3.50.

This is not a "hate Russia" book, even though it tells the story of the terrible fate experienced by those held prisoner by the Russians after the last war. The author is a Christian and he writes with a Christian pen, "telling the truth in love."

The "inside" scenes of life in labor camps and interrogation chambers are fascinating. Yet the true significance of the book lies rather in the contest within the prisoner's mind. He was a socially conscious Christian and had thought to have found in Marxism the answer to the economic-social tension of modern life.

Now, in the "homeland" of Marxist life, he began to measure theory by practice. The numerous conversations held between the prisoners and those assigned to remold their minds ended, in this case, in a decisive re-

jection of Marx. Because this is the great ideological struggle within which this generation must live, such a record is highly important. It explains also what I often heard said in Germany, "The farther East you go, the fewer Communists you will find!"

Of vital interest also is the description given of what Christian faith means in such a situation. At such a frontier people discover what things are essential and which not. There is a consistent warning in the book for each of us: You will have available in time of desperate need only such spiritual resources as you have accumulated in the past. Life has no fairy god-mothers.

Some portions of this book will hardly interest younger leaguers, although they will be captivated by some of the stories that are related. But for older young people and their advisors this book is a "must."

—JOHN SCHMIDT

Columbus, Ohio

Marty's bat ends a feud

THE MAGIC BAT. By Clem Philbrook. New York: Macmillan. 167 pages. \$2.50.

The Magic Bat is teen-age baseball as it may be experienced in community "Pony Leagues"—the "intermediate baseball league" between "Little Leagues" and "American Legion Junior Leagues."

Marty's "magic bat" goes a long way in bringing a championship to "The Pirates"; but more important than that, it makes friends out of fathers and sons who had been feuding for years.

—L. C.

I BELIEVE in insurance. My bank account makes annual contributions to certain companies protecting my wife's life, my life, our health, our car, our household furnishings.

One of these "select" companies—having our support—notified us this week that our yearly contribution is on the payment-threshold. Along with the notice they mailed the reprint of a guidance-article on "steps in buying insurance."

I had read only a few lines before this subject developed inside my cranium: *"Congregations! Insure Your Youth!"*

It's an accepted fact that half of the confirmands in a typical Lutheran church will be "inactive Lutherans" two years after the date of their confirmation. And by the time they are 20 years of age, only one-third of those confirmands will still be active. That's "routine" and "predictable." Is it worth insuring against?

Youth drop out of church and Sunday school for the same reasons they drop out of public schools or private clubs. They lose interests. The organization no longer satisfies their needs.

There are several types of "insurance" against this sort of drop-outism. Youth need more consecrated adult leadership—from the congregation—to guide them. Another type of "insurance" requires church councilmen to relieve the pastor of many of his less-important duties so that he might spend more of his "spare time" with the youth of the congregation in all sorts of ways.

Another "big, bad event" we'll mention is: Mixed marriage—marriage of a Lutheran to a Roman Catholic. Admittedly, it's not an easy matter for a congregation to insure its young people against marrying a Roman Catholic. However, there are several types of "preventive insurance" that can be taken out.

Young people marry friends. With the exception of a few who use "Find Your Lover By Mail Clubs," most of these friends make their friends wherever young people gang together in person. Normal young people keep their eyes open for "special young people" wherever they go.

Have you ever considered how many Lutheran young people meet their future wife or husband at a Luther League rally, banquet, conference, convention, or camp? The results would surprise you. (Speaking from experience, my wife and I first met each other as 13-year old Luther leaguers at an intermediate essay contest.)

The soon-to-be-published report of the National Council of Churches' "Protestant Youth Survey" will show—beyond any doubt—that church camps, conferences, youth rallies, and conventions have the greatest influence on youth.

These friend-making activities are valuable "types of insurance" in which congregations should invest more funds by sending more youth to more camps, conferences, and conventions where they will meet more youth who believe in the same Lutheran Christian faith which they profess.

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