

LUTHERAN MEN



Atlanta: Brotherhood Convention City

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LUTHERAN MEN

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Atlanta: Your Convention City

Atlanta, Georgia, a commercial, industrial and financial dynamo of the Southeast, will be the center of interest to the Brotherhood of the United Lutheran Church in America on September 23-26 of this year when their 19th biennial convention will be held there. Visitors and delegates from all parts of the United States and from Canada will combine Brotherhood business with pleasure as they enjoy the hospitality of the Southeast.



"Five Points"

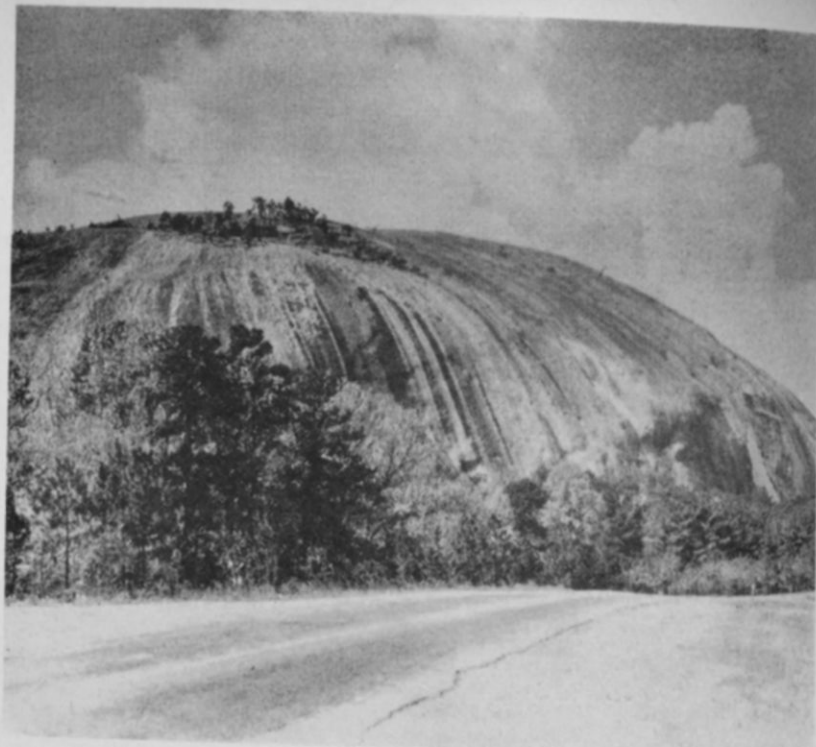
Hub of Downtown Atlanta

pal airport; the federal penitentiary.

Atlanta, your convention city, with a population of almost 500,000, is famed for its beautiful homes, splendid retail stores, impressive office buildings, magnificent churches, libraries, and many educational institutions. There are 29 colleges and institutions of higher learning, including more of such institutions for Negroes than any other city in the world. Atlanta has 330 white churches representing 40 creeds and denominations, and 150 Negro churches.

Visitors and delegates to the convention might be eager to visit such points of interest as Stone Mountain; the home of Uncle Remus; sites where leading engagements in the war between the states took place; the Cyclorama painting of the Battle of Atlanta; educational institutions; the state Capitol; the municipi-

The convention city was in 1837 only a few scattered farm houses. To the trained eye of Stephen H. Long, an engineer, this was the spot designed by nature as the meeting place of railroads. Near the spot that is now known as "Five Points," the hub of downtown Atlanta today, Engineer Long drove a stake marking the end of the rail line he was creating. Around it sprang up a trading center known first as Terminus, then as Marthasville, and finally Atlanta. Today Atlanta has 15 main lines of eight railroad systems over which travel 90 passenger trains a day, and is the largest



Stone Mountain

Stone Mountain, located 16 miles east of Atlanta, is said to be the largest body of exposed granite in the world. Rising 800 feet above the surrounding terrain, Stone Mountain is 8,000 feet long and seven miles around the base, with a mile-long ascent up the sloping side. The mountain, containing about seven billion cubic feet of granite, is part of ancient Laurentian rock, the oldest geological stratum in the world. Quarries have been worked for 40 years or more, but the stone taken out is only a speck compared with what remains.

In early days the mountain was used by Indians as a signal and watch tower. Sherman's army, marching to the sea, passed through the village at the base of the mountain.

railroad center in the South. Twelve major airplane routes terminate in Atlanta.

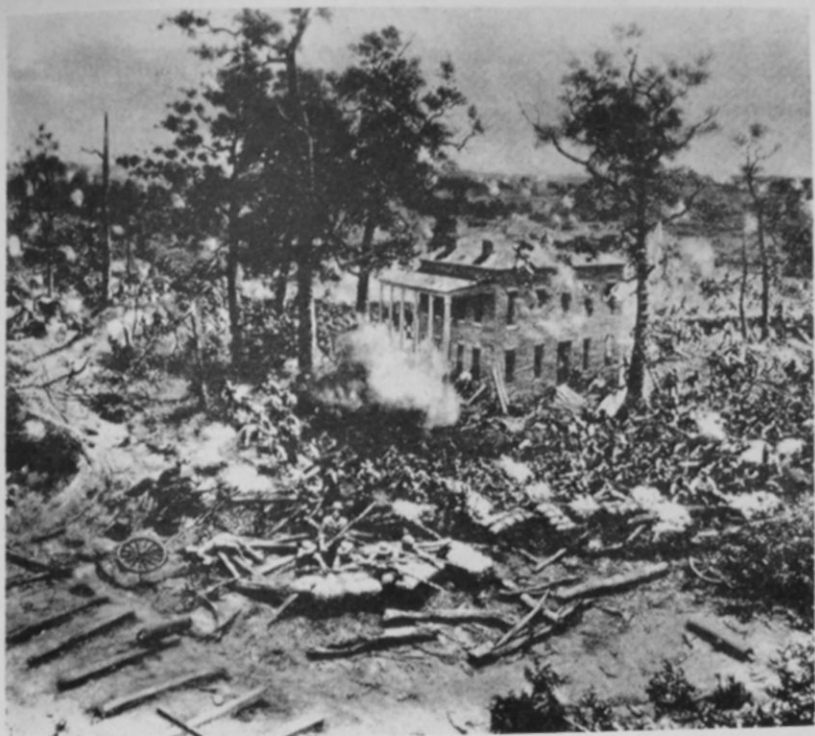
In 1864 Atlanta lay in smoking ruins. The city had been a strategic point when the war between the states broke out. Its capture and destruction by Sherman were tragic, but also are testimony to the strategic position of the city.

The ashes left by Sherman had hardly cooled when the people, driven away at his order in November,

1864, began to come back and carry forward the tedious task of reconstruction, of which the great leader, Henry Grady, spoke 20 years later:

"I want to say to General Sherman that from the ashes he left us in 1864 we have raised a brave and beautiful city; that somehow or other we have caught the sunshine in the bricks and mortar of our homes and have builded therein not one ignoble prejudice or memory."

From a population of 10,000 before



Cyclorama of the Battle of Atlanta

The above picture is a reproduction of a painting housed in the concrete Cyclorama building in Grant Park, and is the largest of its kind in the world. It depicts the Battle of Atlanta at the time when General Cheatham's Corps broke through the Federal 15th Corps and the Federal troops made a counterattack to restore their line.

Suspended from a circular rail, the canvas creates an illusion of continuous landscape when viewed from the visitors' platform in the center of the room, and also presents a three-dimensional effect, for the sculptured and landscaped area between the canvas and the visitors' platform merges with the painting itself.

Valued today at \$1,000,000, the painting weighs 18,000 pounds, is about 400 feet in circumference and is 50 feet in height.

the war, Atlanta grew to 22,000 five years later.

By 1900 practically all of Atlanta's present railroads were completed and the city began to be recognized nationally as the commercial, financial and industrial capital of the South. The story of Atlanta has been one of steady progress and development, and today the city is a key metropolis of the nation.

English As She Is Pronounced

The traveler from London joined the crowd at the ocean liner's rail to get his first glimpse of New York City's skyline.

"Take a good look," said the American at his elbow, pointing to the Statue of Liberty. "New York and liberty! As American as the bison itself."

"Now, look 'ere, mytey," exclaimed the Briton, "don't tell me you Yanks clyme the bison for you 'own tool!"

"Certainly!" retorted the American. "The bison is a species of the American buffalo."

"Blimey!" blurted the Briton. "And 'ere I was all these years thinkin' a bison was something you washed your 'ands in!"

Brotherhood Sunday Meditation

by EDWIN Z. KANIPER

The Brotherhood of Christian men and Christian women, through their faith, have come a long way and accomplished a great deal since the Pilgrims landed at Plymouth Rock. I am proud of the Brotherhood, which beyond doubt is the largest society, not alone numerically, but also influentially in the world today; a federation of sincere witnesses of God who hold this world on a true course — stalwart, immovable men united in one purpose, one faith.

The Brotherhood is unlike the disciple Thomas you remember so well in John 20:25, who, when told of the resurrection of Christ, said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And you recall, too, in verse 26, that Jesus entered the room with the disciples, Thomas being with them, and said: "Peace be unto you." Then he said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless,

but believing." Thomas answered: "My Lord and my God." I am thinking of the Brotherhood, when Jesus said to Thomas: "Blessed are they that have not seen, and yet have believed."

We are constantly reminded these days through the medium of the press, radio and television of the strife, turmoil and unrest throughout this complex world. Some people inquire, "What are things coming to?" They are alarmed. But the Brotherhood is neither alarmed nor frightened, for they know as they look through the windows of their souls, across the length and breadth of this universe, that these imperfections are but passing events in an incomplete world. This world, as far as it has come, is very good, but it is incomplete, and it will be the Brotherhood of Christian men and women, with the help of God, who will complete it.

We hear much, too, about the atom bomb and the hydrogen bomb and their threat of exterminating civilization. Nothing could be further from the truth. This universe was designed and created by the supreme Architect and when and if he sees fit to destroy his own handiwork it will be done at his command — not by a handful of cowards. I am most con-

Mr. Kaniper delivered this address on Brotherhood Sunday in his church, Zion Lutheran Church, Easton, Pa., the Rev. Dr. Walter C. G. Veit, pastor. Mr. Kaniper is the chairman of the Stewardship and Evangelism Committee of that congregation.

ident that the Brotherhood is in agreement with this train of thought.

Mr. Fairless, chairman of the board of directors of the United States Steel Corporation, in an address to the graduating class at Knox College, said in part: "I gravely doubt whether all of our most brilliant scientists, working together and using all the awful knowledge they possess, are big enough, smart enough or almighty enough to devise a means of exterminating mankind from the earth."

For the prophets of doom, Mr. Fairless gave this illustration: "Insects have survived on this earth for 250 million years, and learned men have studied them for centuries. To date, science has classified nearly 700,000 different varieties of bugs. It has built up a vast store of knowledge concerning their frailties. And each year it has produced some new and more deadly insecticide in its effort to destroy them. But up to this present hour it has failed to exterminate one single species of insect life from the world around us."

This is not to imply that the Christian will not be subject to the circumstances which surround him, nor that he will not suffer as those about him suffer. But it is to imply with certitude that through his faith he will be fortified with the strength to endure.

I was greatly impressed with a motion picture I saw some time ago. Perhaps you saw it, too. The picture was based on Christianity. In it was a young woman who had accepted

our Lord as her Redeemer. She had so many followers that the king of the land became disturbed and ordered her to trial.

The trial was held in a very large room surrounded with balconies filled to capacity with spectators. At the far end of the room two huge doors opened, and there stood the young woman between two sturdy guards who ushered her to the center of the room, where she sat down on a little three-legged stool.

The peers and lords questioned and re-questioned the young woman as to why she would not place her faith in the king of the land. She seemed to have no answers to their queries. Finally, the king addressed the young woman and gave her a choice between placing her faith in himself, the ruler of the land, and live, or continue her faith in an invisible King, and perish.

It was a tense moment as the young woman raised herself from the little stool and faced the court. She declared: "Your majesty, I have not changed. My heart remains the same. Even though He slays me, I shall still believe."

This is an excellent exemplification of the Brotherhood, to which we pay tribute and honor. A Brotherhood that does not forget that our Lord has a covenant with his people. A Brotherhood which knows that there is a vast difference between a covenant and a contract. A contract is a man-made instrument which can be and not infrequently

is broken, but a covenant is made by our Lord and is never broken. It is in this covenant, this most

solemn promise, that the Brotherhood rests its unconquerable faith.

Boy Scouts

by GEORGE A. EICHLER

The months of June, July, and August (the summer quarter) are before us. This is the time for scouts to take scouting out of doors. It is the opportune time to try outdoor skills studied during the winter months. All meetings and other scout even's should be held out of doors. Have at least one well planned significant outdoor activity each month during the warm weather. Here are some suggestions for summer activities.

1. Three holidays come in the summer quarter and celebrations are in order. The days are June 14, Flag Day; June 20, Father's Day, and July 4, Independence Day.

2. Plan a pilgrimage to some religious landmark. Ask a well-informed person to explain.

3. Visit a historical place. There is certain to be one near you. Brotherhood men should be asked to help.

4. Attend church and scout camps.

5. Plan some scout demonstration at your Sunday-school or church picnic. This provides a good opportunity to bring scouting to other members of your church.

6. Plan an outing for parents of scouts. Have a campfire with songs and stunts. Have a sportsman give an appropriate talk.

7. Plan a track and field meet. Invite parents and others to attend.

8. A swimming party can produce lots of fun and fellowship. Give prizes. Be sure to have qualified life guards on hand.

9. Take "nature trail" hikes. Ask experienced scouters to help.

10. Fishing trips are lots of fun. Visit a fish hatchery if possible.

11. Archery is becoming more popular. Arrange for a demonstration.

12. Photography is always a popular outdoor activity.

These are only a few examples of suitable outdoor activities for scouting during the summer months. Bear in mind that competent leadership must be on hand in each case if satisfactory results are to be achieved. In most instances this leadership is at hand. Look around you and see and invite these leaders. You will be surprised how willing they are to help.

Education for Living

Discussion — What's It Good For?

by EARL S. RUDISILL

Discussion is not argument. It is a means of sifting ideas and suggestions and thus discovering truth and solutions to problems. Argument, on the other hand, is merely an effort to win — sometimes a very unpleasant performance. It has little regard for truth. Discussion is open-minded and generous, while argument is likely to be opinionated and selfish.

Discussion is an expression of what we believe or know, with a view to helping others in their thinking, and, at the same time, it is listening for helpful ideas and suggestions. In discussion we recognize that truth has many facets, that as individuals we may miss some important angles, and that some one else may bring forth an idea or fact which will help the rest of us to "see life steadily and see it whole."

As Christians, seeking a better understanding of religion and life, and looking for better ways of meeting our problems, we are not much interested in argument, because, as a rule, it does not help — it often makes matters worse.

Some Accomplishments of Discussion

The accomplishments of discussion are many and varied. A few of them

may here be listed: 1. Discovery of untruths which have been passing for truth. Josh Billings remarked, "The trouble with people is not their ignorance, but that they know so many things that ain't so." 2. Revelation of errors in people's modes of thinking and in their premature conclusions. Humanity seems to like quick results and answers arrived at by short-cuts, but they may be very unreliable. 3. Showing the falsity of reasoning by analogy. A comparison rarely, if ever, proves anything. 4. Exploration of the possibility of others' suggestions. Truth sometimes comes from unexpected sources. 5. Spot-lighting of ways of living and thinking which have not been previously recognized. Such new light can help everyone in the strengthening of character. 6. Proof that truth can stand up under the examination of many honest minds.

Kinds of Discussion

General discussion is the best known type. It involves a whole class or Brotherhood. A qualified leader is needed if the best results are to be achieved. But the leader alone cannot assure valid conclusions. All participants should be informed on the matters to be discussed. Otherwise

there will be a lot of talk, of all qualities, and the result may be disappointment or something worse.

A panel discussion is a pleasant variation from the general pattern, and it is an excellent method of exploring the areas of truth. A symposium may serve in very much the same way. Then, there are other good

ways of discussion, such as the hearing, the public conversation, the round table, the seminar, buzz sessions, and the forum.

Explanations of these different types of discussion will be found in *Methods for Workers With Adults*, pages 13-20. (45c)

Getting Along With God

by ROY L. SMITH

He was a shrewd old teacher of science who knew how to make profound things plain. "Your first responsibility in this laboratory," he said to his freshman class that first morning, "is to make up your mind that you are going to get along with the molecules. They have their own way of acting. They live according to their own laws, and they get their own results. If you can discover those laws, and then put them to work, you can have almost any result you want. But if you try to rewrite the laws according to your own ideas, or outwit the molecules while they are at work, no one can even guess how much trouble you will get into."

One could have almost concluded that the old professor was preaching a sermon, for the principle he laid down concerning the molecules is identical with the first principle of

good religion.

God has his own way of acting. He lives according to a vast set of laws which he has himself established. If we can discover those laws, and work in harmony with them — co-operate with them — life can become a glorious experience, but if we undertake to defy them or if we try to outwit them, "no one can guess how much trouble we can get into."

There is a fundamental principle of jurisprudence which says that no man is excused because of his ignorance of the law, and something of the same principle applies to the laws of nature. That person who violates a rule of health, for example, will suffer as a consequence, no matter how upright his intentions may have been. If by some terrible accident we administer strychnine on the mistaken thought that it is

something else, the 'drug produces the same physical results it would if it were taken with suicidal intent.

Man's first obligation to himself—his stewardship of his own life—is to learn the laws of God in order that he may co-operate with them. And perhaps it should be said that, since there is no spot or space in all the universe wherein law does not govern, man's hope of living successfully depends upon his knowl-

edge of God's law plus his obedience to that law. No chemist ever attempts to defy the laws which govern molecules, and no great liver of life has ever succeeded in achieving greatness in defiance of God's laws of life.

There is a double stewardship just here—one's responsibility for knowing the laws of God, and one's responsibility for obeying the laws that are known.

The Skeptics

by JAMES RUSSELL LOWELL

The worst kind of religion is no religion at all and these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency,

comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored; and human life held in due regard—when skeptics can find a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.

But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Savior

who has alone given to man that hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

(From a tract published by the American Tract Society, 21 W. 46th St., New York 36, N. Y., from whom copies of the above can be secured.)

Brotherhood in Action

by CHARLES F. BROBST

King's Men — What to Say on a Call

THE KING'S MEN are visitors into the homes of those who do not go to church regularly or those who do not attend at all. Last month, "How to Make a Call" was discussed in this column. This month we will consider "What to Say" after entering the home of the prospect.

Once in the house, try to create a favorable atmosphere in which to talk easily and naturally. Talk about a few pleasantries, such as their children, pictures on the wall, their home, etc. If the radio or television is on, speak in a soft voice so that they will have to turn it off to hear you. Should this be unsuccessful, politely ask if the radio might be turned off. Always keep in mind that you are a guest in someone else's home.

As the claims of your call are presented insert frequent questions requiring an affirmative answer. Get your prospect in the habit of saying, "Yes." Then when you ask the question for which you are making the visit he will be more likely to give you the acceptable answer.

When the atmosphere is favorable tell Mr. Smith why you have come. It could take a form such as this. "You doubtless know that our church is planning to have some unusual services for the six weeks beginning on Sunday. Our Brotherhood is asking the men of the congregation to make a special effort to attend with their families. During this period we have an opportunity to demonstrate our loyalty to Christ and his church. We are asking all our men to prove their loyalty by promising to attend our church services for six successive Sundays. You and I made this promise when we became members of the church. Isn't that so? Now we want to reaffirm that promise by writing our names on a covenant card. The act of writing our name helps us to remember our promise and to carry out our good intentions. All of us down deep in our hearts want to be faithful. We value the church. We wouldn't want to live without it, would we, Mr. Smith? If we want the church strong, we should give it

our wholehearted support. Isn't that true? But sometimes we let other lesser things crowd out our obligation to God and the church. So we need reminders and some help. That is what signing this card is meant to do. Mr. Miller and I have signed it ourselves. I'm sure that after you read it you will gladly sign it also."

If there is hesitation in signing the covenant card, go into greater detail to remove any objection. Your answer might be: "Mr. Smith, do you remember the day of your confirmation? That was a memorable occasion, wasn't it? I remember well when the pastor asked me, 'Do you promise as a member of the Evangelical Lutheran Church to remain faithful to its teachings, and to be diligent in the use of the means of grace,' and I proudly answered, 'Yes, by the help of God.' You and I made that promise with our lips before the altar of

God in the presence of the whole congregation. That promise meant that we would attend Sunday services regularly. Signing this card is nothing new. It's a promise you and I made long ago but may have forgotten. Now we want to reaffirm that promise. The act of writing your name helps better to remember your promise. After you sign the card you may keep it to put into your Bible, on the mantle, on the desk or where you see it often as a reminder. You will agree that this will help you do the thing you really want to do. Isn't that right?"

If the man continues to refuse to sign, thank him for his time and invite him to attend the services whenever he is able to come. If he signs, commend him and perhaps offer an appropriate prayer before you depart.

CALLING ALL BROTHERHOODS

to register and attend the

19th BIENNIAL CONVENTION

of the BROTHERHOOD

OF THE UNITED LUTHERAN CHURCH IN AMERICA

Redeemer Lutheran Church, Atlanta, Georgia

September 23-26, 1954

Message from Headquarters

by EARLE W. BADER

Some Things You Can Do

A worth-while service project will stimulate interest in your Brotherhood

WE RECEIVE numerous letters from congregational Brotherhoods asking for suggestions to keep their men occupied. The list of special projects in which the members of the Brotherhood engage for their local churches runs the entire gamut from audio-visual equipment to improving the church cemetery and the cultivation of "God's acres" for Lutheran World Relief.

There is no limit to the opportunities for Brotherhood service. Each year the list grows longer and more diversified.

The following service projects are typical of the wide variety of work which our Brotherhoods rendered to their churches and communities during the past year:

1. Enlisted boys and girls for the catechetical classes.
2. Enrolled adults for the pastor's catechetical class.
3. Conducted annual every-member visitation.
4. Sponsored a Boy Scout troop and paid for the attendance of the scoutmaster and troop at a summer camp.
5. Assisted the pastor in visiting sick and aged members of the congregation and provided free transportation to church services and Sunday School.
6. We have stressed the importance of having every congregation represented by a lay delegate at their synod and conference conventions.

7. Brotherhood members are serving on permanent congregational, evangelism and stewardship committees.

8. Brotherhood members sponsored King's Men Church Attendance Crusades in their congregations.

9. Brotherhood members served as officers and teachers in the Sunday school and as members of the church choir.

10. The fostering of Christian fellowship within the congregation is one of the important functions of the Brotherhood.

What Others Are Doing!

Among the general service activities which have been reported by our Brotherhoods are the following:

Purchased tape recorder to bring the church services and Bible studies to shut-ins.

Purchased Braille Bibles and Sunday school textbooks for the blind.

Furnished pall bearers and sympathy cards for bereaved families.

Mailed letters and church bulletins to members in the armed forces.

Mailed greeting cards and church bulletins to out of town members and shut-ins.

Sponsored annual banquet for church athletic teams.

Sponsored community blood-bank with each member of the Brotherhood having his blood typed to meet special emergencies.

Provided recreation room and meeting place for Cubs and Boy Scouts.

Provided new church office with up-to-date equipment for financial secretary and church treasurer.

Provided devotional literature and helped to establish family altars in the homes of congregation.

Provided **Lutheran Men** subscriptions and Brotherhood literature for each male member of the congregation.

Brought unchurched men from the com-

munity to their church services and Brotherhood meetings.

Paid for additional fire insurance on church and parsonage.

Sponsored Brotherhood float in community Christmas parade.

Sponsored summer camp vacations for underprivileged children.

Conducted religious services with refreshments for inmates of hospitals, mental institutions and prisons.

Awarded Honorary Life and In Memoriam memberships in recognition of loyal service to the church and Sunday school.

Provided special braces and therapeutic equipment for crippled children and adults.

Purchased lawn mower and spraying equipment for church grounds.

Sponsored annual congregational dinner for new members.

Provided **Lutheran Men** subscriptions for public library, hospitals, doctors' and lawyers' offices.

Sponsored community religious leadership training school.

Sponsored community labor-management relations committee.

Installed hearing aids in church pews.

Emphasized tithing, and the Christian's stewardship of time, talents and abilities, as well as money.

Sponsored newspaper and other publicity at railway stations, hotels, YMCA, YWCA, concerning their church worship services.

Purchased audio-visual equipment for church and Sunday school.

Purchased new heating equipment for church and parsonage.

Purchased piano for Sunday school.

Assisted needy families at Thanksgiving and throughout the year.

Purchased mimeographing equipment.

Promoted church building fund.

Landscaped and redecorated church property.

Purchased new church pews.

Purchased new stoles for the pastor.

Purchased church hymnals and devotional books for the church members.

Purchased building lots for new church and for additions to church property.

Planted and harvested "God's acres" for Lutheran World Relief.

Helped to beautify church cemetery.

Provided new equipment and additional Sunday school facilities.

Erected outdoor church bulletin board.

Conducted Lutheran World Relief clothing drive.

Conducted church canvass to put **The Lutheran** in every home.

Remodeled church kitchen with new equipment.

Drilled a new well for water for church purposes.

Purchased a wheel chair for an invalid of their congregation.

Sponsored an annual festival of religious music.

Provided their congregation with a paved parking lot.

Assisted in the financial support of a seminary student.

Sponsored a preaching-teaching mission in their congregation.

Paid the full tuition fees for two college students.

Conducted a community canvass to discover unchurched families.

Presented personalized Bibles to members of the confirmation class.

Sponsored an annual father and son banquet.

Purchased a Christian and United States flag for their church.

Conducted the church services during their pastor's vacation.

Installed drinking fountains in the church social room.

Installed attractive markers on highway to direct tourists to their church.

Purchased a new auto as a gift for their pastor.

Sponsored a community Reformation service.

Helped to harvest crops of invalid farmer.

Paid hospital expenses for a sick child.

Purchased new gowns for church choir.

Helped to rebuild home and barn destroyed by fire.

Purchased new pulpit Bible.

The foregoing list of service projects is by no means all inclusive. There are doubtless many additional Brotherhood projects which have not been reported to this office. You can help to keep this list growing. Please let us know if your Brotherhood has sponsored some unusual project for your congregation or community.

Sixty-five New Brotherhoods

We congratulate the following Brotherhoods who received their membership charters during the period, April 1, 1953 to April 1, 1954.

It is our sincere hope that these charters will be a constant reminder of the bond of Christian fellowship which unites the congregational Brotherhood with the synodical and national Brotherhood organizations. These charters should also be regarded as a mandate to enlist all of the members of each local Brotherhood for active service to their congregation, community and the church at large. We anticipate the pleasure of greeting the delegates from these Brotherhoods at the Atlanta convention.

Welcome, Brothers!

First Lutheran Brotherhood, Flin Flon, Manitoba, Canada

Good Shepherd Lutheran Brotherhood, Tampa, Florida

Good Shepherd Lutheran Brotherhood, College Park, Georgia

Ebenezer Lutheran Parish Brotherhood, Rincon, Georgia

Albion Lutheran Brotherhood, Albion, Ind.

St. Matthew's Lutheran Brotherhood, Ft. Wayne, Ind.

First Lutheran Brotherhood, Indianapolis, Ind.

St. Paul's Lutheran Brotherhood, Cumberland, Md.

St. John's Lutheran Brotherhood, Hagerstown, Md.

Faith Lutheran Brotherhood, Walters, Minnesota

St. John's-Betheden Lutheran Brotherhood, Louisville, Mississippi

United Lutheran Brotherhood, Columbus, Nebraska

Christ Lutheran Brotherhood, Louisville, Nebraska

First Lutheran Brotherhood, North Platte, Nebraska

Trinity Lutheran Brotherhood, Staten Island, New York

St. Martin's Lutheran Brotherhood, Concord, North Carolina

St. Martin's Lutheran Brotherhood, Albemarle, North Carolina

First Lutheran Brotherhood, Ashtabula, Ohio

First Lutheran Brotherhood, Bryan, Ohio

First Lutheran Brotherhood, Cincinnati, Ohio

Holy Trinity Lutheran Brotherhood, Mansfield, Ohio

St. Luke's Lutheran Brotherhood, Maywood, Ohio

Millersburg Parish Brotherhood, Millersburg, Ohio

St. John's Lutheran Brotherhood, Zanesville, Ohio

United Lutheran Brotherhood, Eugene, Ore.

St. Mark's Lutheran Brotherhood, Portland, Oregon

Dinkey Memorial Lutheran Brotherhood, Ashfield, Pa.

First Lutheran Brotherhood, Beaver Falls, Pa.

Lynnwood Lutheran Brotherhood, Belle Vernon, Pa.

St. John's Lutheran Brotherhood, Charleroi, Pa.

The Muddy Creek Lutheran Brotherhood, Denver, Pa.

St. Paul's Lutheran Brotherhood, Ellwood City, Pa.

Grace Lutheran Brotherhood, Franklin, Pa.

St. John's Lutheran Brotherhood, Homestead, Pa.

Trinity Lutheran Brotherhood, Meadville, Pa.

Bethany Lutheran Brotherhood, New Castle, Pa.

St. John's Lutheran Brotherhood, New Castle, Pa.

First Lutheran Brotherhood, New Kensington, Pa.

Epiphany Lutheran Brotherhood, Philadelphia, Pa.

St. David's Lutheran Brotherhood, Philadelphia, Pa.

Christ Lutheran Brotherhood, Scuykill Haven, Pa.

St. Paul's Lutheran Brotherhood, Spring Grove, Pa.

Christ Lutheran Brotherhood, Stouchsburg, Pa.

Trinity Lutheran Brotherhood, Sunbury, Pa.

St. Paul's Lutheran Brotherhood, White Haven, Pa.

Christ Lutheran Brotherhood, Columbia, Pa.

Trinity Lutheran Brotherhood, Elloree, S. C.

Trinity Lutheran Brotherhood, Fairfax, S. C.

Trinity Lutheran Brotherhood, Georgetown, S. C.

St. John's Lutheran Brotherhood, Johnstown, S. C.

Pilgrim Lutheran Brotherhood, Lexington, S. C.

St. John's Lutheran Brotherhood, Lexington, S. C.

St. Matthew's Lutheran Brotherhood, Lexington, S. C.

St. Peter's Lutheran Brotherhood, Lexington, S. C.

Reformation Lutheran Brotherhood, Greenville, Tenn.

Holy Trinity Lutheran Brotherhood, Kingsport, Tenn.

Grace Lutheran Brotherhood, Oak Ridge, Tenn.

St. James Lutheran Brotherhood, Houston, Texas

Glad Creek Lutheran Brotherhood, Blue Ridge, Virginia

Zion Lutheran Brotherhood, Camas, Wash.

St. John's Lutheran Brotherhood, Chehalis, Wash.

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NEWS



Dr. T. A. Kantonen

Representing American Lutherans, Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School, Springfield, Ohio, attended the annual meeting of the Theological Commission of the Lutheran World Federation at Hildesheim, near Hannover, Germany, from April 26 to May 1.

Following the commission's meeting, Dr. Kantonen lectured for two weeks at Ratzeburg Theological Seminary, and in Berlin. He left Germany for this country on May 13.

The author of many religious articles and books, Dr. Kantonen this year delivered the Knubel-Miller lectures in five states and in Canada, and was made a knight of the Order of the White Rose by the president of Finland.

Change in Mission Set-up

According to a National Lutheran Council release, the council is ready to surrender responsibility to the Lutheran World Federation for nearly all the foreign mission work that has been carried on by its Commission on Younger Churches and Orphaned Missions since 1948.

●

Increase in Membership

"Membership in the Brotherhood of the Pittsburgh Synod seems to be on the increase and from early indications this year should set a new record for affiliated members," says *The Lutheran Monthly*, official organ of the Pittsburgh Synod. "Reports received from our treasurer show that as of March 1, fourteen Brotherhoods have affiliated themselves with the whole Brotherhood program — conference, synod, and ULCA. This indicates that at long last congregational Brotherhoods are beginning to realize the importance of affiliating with the entire work of the Brotherhood of the United Lutheran Church."

●

Interest in Government

Lutheran students, 160 in number, from church and non-church



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page nineteen

colleges, universities and theological seminaries met in Washington, D. C., to get a first hand look at the federal government in action. The fifth annual Washington Seminar for Lutheran Students was held April 11-14 under co-sponsorship of the Division of Public Relations of the National Lutheran Council and the Department of Public Relations of the Lutheran Church — Missouri Synod.

The seminar was addressed by various government officials who discussed such subjects as the H-bomb, communism, military service, and international affairs as they are related to moral and spiritual values.

"The very fact of foreign missions has forced the church to think in terms of world conditions," declared Harry W. Seamans, organization liaison officer for the Public Services Division of the State Department. "I think that the churches have been too timid too long in relation to international relations. The church is waking up as no other organization in America along this line, and quite rightly. No church that is worthy of the name is concerned primarily with geographical borders. It is concerned with all persons that it feels God is concerned with. The church, with its stake in human welfare, cannot avoid the responsibility of being concerned with international relations."

Illinois Synod Workshops

Five hundred men of the Illinois Synod attended five Brotherhood workshops during January and February, according to a report received from E. A. "Cud" Anderson, president of the synodical Brotherhood.

The theme for the workshops was "YES — Youth, Evangelism, Stewardship."

Mr. Anderson summarized the discussions in this way:

Youth. What does your Brotherhood do in educational promotion? What do you do for the youth of your church? Practice objectives four and nine. Encourage father and son banquets, athletic programs for youth, and scouting.

Evangelism. Each one win one; each one return one lapsed member; inviting men to participate; follow the program of the King's Men.

Stewardship. Privilege of giving. Tithing is just the start. Are you a token giver or a sacrificial giver? Everything is a gift from God; is his share considered first? Every Brotherhood man in the Illinois Synod is a Mission Minute Man.

Each workshop opened with a short devotional period and a 20-minute presentation of youth work, evangelism, and stewardship, given by three different leaders. The group was then divided into three sections and "buzz" sessions were carried on for 30 minutes. When the groups re-assembled, Mr. Anderson gave a

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summary of the proceedings.

Workshops at St. Mark's, St. Louis, Mo., and Mt. Moriah, Anna, Ill., were arranged by Vice President William Reindl; Grace, Virginia, Ill., by Vice President Robert Harrison; Elmhurst Lutheran, Elmhurst, Ill., by Vice President Luther Arneson; Trinity, Mt. Morris, Ill., by Vice President Lyle Sorenson.

Presentation and "buzz" leaders for the youth sessions were Pastors Tressler Bolton, Wilbur Allen, Wesley Smuzer, and Paul Bollman; for evangelism sessions, Pastors G. H. Hoog, L. F. Rodenbeck, L. O. Cooperrider, F. L. Kirchner, and Mr. Sterling Carter; for stewardship sessions, Pastors D. H. Endres, Malcolm Shutters, George Currens, and Mr. Knute Swennes.

The workshop manual was prepared by Brotherhood Pastoral Advisors Alden Salstrom, Waukegan, and George Wolf, Chicago.

New Jersey Synod

The third annual convention of the Brotherhood of the New Jersey Synod was held at Camp Beisler on May 1.

Florida Synod Brotherhood

J. Leonard Dilling, West Palm Beach, Florida, has reported that the following events have taken place or will take place in that area:

1. C. L. Thomas of Jacksonville was re-elected chairman of the North Florida Conference Brotherhood.

2. On March 2 the North Florida Conference meeting was held.

3. The annual Florida Synod Brotherhood Convention will be held at Groveland, June 5-6, with the Rev. Charles Harris, Miami, stewardship chairman of the Brotherhood, speaking.

4. October 2-3 will be the dates of the fellowship retreat and executive committee meeting in Groveland.

Corn for the Church

St. Mark's Brotherhood, Bloomfield, Nebr., picked 150 acres of corn on the 240-acre farm the men are renting to raise funds toward a new church building. Seventeen double-row pickers, five elevators, and many other wagons and tractors, and 52 men, took part. The noon meal and afternoon lunch were served by the ladies of the church. The corn was picked in one day.

Muhlenberg College Expansion

Nearly 5,000 persons representing more than 540 congregations in the Lutheran Ministerium of Pennsylvania attended a rally in Muhlenberg College's Memorial Hall, Allentown, Pa., on April 25, to launch the ministerium's appeal for \$1,500,000 to make the college coeducational and debt-free. Dr. J. Conrad See-gers, president of Muhlenberg, stressed that the time is right for expansion because of the present "feeling that faith is more important than pragmatism and materialism."

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The Congregation and Community Improvements

by GEORGE W. ANDERSON



Author

It is quite appropriate that this topic was written by a Christian layman who is active in the civic affairs of his community. Brother George W. Anderson is not only an active member of his congregation and the associate professor of English at Gustavus Adolphus College, but he is also mayor of the City of St. Peter, Minnesota. For six years he served as the lay member of the Minnesota Conference on the Executive Council of the Augustana Lutheran Church. He has been active in scouting and has two sons who are Eagle Scouts, one of whom also has earned the *Pro Deo et Patria* award.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To discover the extent to which a congregation has responsibility for the physical

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(EDITOR'S SUGGESTION: One possible procedure for this meeting would be the following: 1. Worship that has been carefully planned and that is related to the theme of the meeting; 2. Report of Committee No. 2, appointed last month to interview people concerning their opinion about the congregation's responsibility for community improvements; 3. Report of Committee No. 3, which was to present a summary of Brother Anderson's topic, but at this point limiting itself to a consideration of Pro-

improvement of its community.

2. To inquire how far a congregation should go in supporting better roads, better schools, sanitary disposal systems, programs of beautification, etc.

3. To question whether such activities will interfere with or help promote the primary task of the congregation.

Worship

Hymn: "Hail Holy, Holy, Holy Lord"—No. 132 C.S.B., or No. 194 P.S.H.

Scripture: I Peter 2:4-17

Free Prayer

Special Music

Hymn: "Beautiful Savior! King of Creation"—No. 129 C.S.B., or No. 184 P.S.H.

Topic

Hymn: "Lord, Dismiss Us with Thy Blessing"—No. 431 C.S.B., or No. 317 P.S.H.

Prayer, including the Lord's Prayer

Benediction

Business

Lutheran Missions

fessor Anderson's conception of a congregation's responsibility for community improvements; 4. A discussion by members of the Brotherhood of any conflicting opinions that were voiced concerning a congregation's responsibilities; 5. A brief summary of the remaining part of the topic written by Brother Anderson; 6. A report by Committee No. 1, dealing with specific improvements needed in your community, and a thorough discussion of this report; 7. Consideration of definite projects for community improvement as they might grow out of the reports and discussion or as suggested in the topic under the heading, "Suggestions for Action"; and 8. Closing Worship.)

It has often been said that "cleanliness is next to godliness." Does that mean that the physical cleanliness and beauty of a community is a reliable index to its godliness? Is a spiritually alive community automatically clean physically? The object of this article is to raise questions and suggest possible lines of action rather than to provide answers.

Should Congregations Participate?

A congregation usually owns and controls property. Often this property is the pride of the community, for people are proud of churches that have attractive edifices, well kept lawns, and fine landscaping. Certainly a congregation owes it to its community to keep its property in good repair — to keep painted that which can be painted, to plant and preserve

shrubbery, and to make sure that the property possesses beauty as well as utility.

Should Congregations Take the Lead?

Should not a congregation take the initiative and set the standard for the entire community — and make it high? The church teaches many a lesson — including an appreciation for beauty and the care of property.

A Lutheran congregation in southern Minnesota felt that many sidewalks in town were hazardous, especially those in the vicinity of their church. But the sidewalks of their own church were not in good repair either. What could they do? There was little money available, but plenty of willingness to work. For several evenings each week the men and boys of that congregation tore up the old walks, and then with the help of a mixer and truck borrowed from a cement contractor who belonged to the church, they laid new walks. The cement contractor even helped with the finishing of the walks. From that time on the congregation had additional bargaining power to secure widespread repair of walks elsewhere.

What About the Rest of the Community?

How far should a congregation go in advocating and demanding physical improvements in a community? Is not that beyond its mission? Well, what about the existence of fire traps, health hazards, unsightly vacant lots,

and the like? Has the congregation no responsibility in such matters? What about posters, billboards, and commercial signs which advertise products injurious to health and morals? Ordinances enacted by local governing bodies regulate the size, location, and construction of such signs, but how about the contents? What about vacant buildings where gangs may hide, darkened and recessed entrances to public buildings which invite and secrete wrongdoers? The congregation cannot avoid being interested in and vitally concerned about the physical aspects of the community of which it is a part. There need be no debate concerning whether such things are within the congregation's jurisdiction or not.

Negativism or Positivism?

There is satisfaction in seeing the removal of the objectionable. But that isn't enough. To drive out the bad without substituting the good in its stead often means that love's labors are lost. What projects of a positive nature can a congregation endorse and promote?

Some state agencies sell nursery stock at ridiculously low prices for use as municipal forests and wind and dust breaks. The planting of trees not only adds beauty to the environment but may have far-reaching soil and soul conservation values. Many a Joyce Kilmer has seen a tree and read in it a message of divine origin.

If billboards are inescapable, why

not at least secure the right kind of advertising — why not include an invitation to participate in the worship services of the churches, or call attention to the constructive agencies of the community? At Christmas time, why not present the true message of Christmas, in the business and commercial area as well as in the vicinity of the church?

The lighting of a church belfry or spire at night may help some wandering pilgrim find his way again. The softly-illuminated domes of the Mormon Temple in Salt Lake City are not only aesthetically attractive; they are powerful agencies for propagating the tenets of Mormonism.

Before issues pertaining to the health or the moral well-being of a community are decided upon, the congregation should make its voice heard and its influence felt to assure securing the best that it is reasonable to expect.

Church and State

A Christian churchman cannot divorce himself from community affairs. He is simultaneously a citizen in good standing of two kingdoms. As a good churchman he becomes a good citizen. If the members of a congregation do not become active in community affairs, do not participate in the secular interests, do not carry into the secular world the ideas and ideals for which the church stands, what criticism can the church offer when governing bodies in the political world err or go astray? The com-

gregation has a right to speak as a corporate entity, if it so wishes, in all areas of community improvement. It certainly should speak through its individual members who are participating citizens. Its voice should be heard and heeded!

Community-wide Campaigns

Every spring there is an epidemic of "clean-up," "paint-up," "dress-up" campaigns, applying to the physical appearance of communities. From time to time there are campaigns for new schools, disposal plants, good roads, and the like. Some congregations feel that since these things do not deal directly with the preaching of the Gospel and the propagation of the Christian faith, they need not or should not participate. But Christianity is more than a concern for the souls of men. True, that is primary, but it is not all. We ought to exert every possible influence to help one another enjoy to the full the physical world about us. We need to help people develop all their capacities, and that includes the capacity to enjoy beauty, and the opportunity to do so.

Does not a clean house help develop a clean mind? Does not a clean, beautiful, healthful, physically well-equipped community become a supplemental arm of the church in its entire program? We are greatly influenced by what we see. For instance, gaze at a church spire for a few moments, and then take inventory of yourself. What has happen-

ed? Do you become conscious of tensions which draw you upward and heavenward — almost a muscular pull away from things mundane to things divine? Church architecture and architects are very cognizant of such responses. They apply to all physical things. Here is an added incentive for doing all in our power to make our physical environment the kind we are pleased to observe.

Who Is the Congregation?

Edgar Guest, in his poem, "What Father Knows," wrote:

My father knows the proper way

The nation should be run;

He tells us children every day

Just what should now be done . . .

He knows the ins and outs

Of each and every deep transaction —

We look to him for theories,

But we look to him for action.

This quotation, though not great poetry, is often true to life. Men frequently fail to carry into action the things which they know are right. But there is another group which should also be activated, and that is our youth. If young people are to develop into healthy maturity — healthy mentally, morally, physically, and spiritually — they need to be given the feeling of personal worth which comes primarily from realizing that they are needed and depended upon and used. They must be assigned responsibility in proportion to their ability. They must be given the opportunity to feel that they are con-

tributing to progress by their own efforts. Let the youth of our congregations take part in the planning and execution of special campaigns, so that our civic projects may not only be for them but also through them and by them.

Here is an illustration of what can happen. The General Federation of Women's Clubs carried on a "Build Freedom with Youth" campaign. In Waldo, Arkansas, the young people voted that what they most wanted was to rid their town of dust. They then campaigned for private contributions that paid for the paving of their streets. Not satisfied with that, they joined the grown-ups in a cleaning spree that even included vacant lots. They obtained seedling pines from the soil conservation office and induced every school child to plant a tree — a tree that was to bear the planter's name throughout its life.

In Balsam Lake, Wisconsin, youngsters and oldsters together cleared a beach, dug out unsightly and hazardous roots, carried rocks and built a wall — created a thing of usefulness and beauty, and had fun doing it.

These projects had by-products of rich spiritual values too — they taught the real meaning of the blessedness of giving.

Let's Take Another Look

There is a saying that when the outlook is not so good, try the uplook. Too often we become satisfied with our achievements. Our community looks pretty good, compared with our

neighbors'; our church property looks better than that of others. We are keeping up with the Joneses. But what about another look — an objective one, an upward one? What is our achievement compared to what it could be — compared to what God would like it to be? Have we produced in proportion to our capacity to produce? Let the members of our congregations, who in their daily devotions are accustomed to the upward look, take the lead in making our physical environment all that it could be, and all that it should be.

For Study and Discussion

Follow the suggestions given in the assignment for this topic and in the "Editor's Suggestion" at the beginning of the topic.

Suggestions for Action

1. Organize a "working committee" to lay out projects for improving your church property. Let members come in relays on designated nights to lend a "raking hand" or a "shoveling hand" to help beautify the church home.

2. Speak to members of community governing bodies about the projects discussed at this meeting which would increase the beauty or safety of the community.

3. Arrange to flood light your church building or tower.

4. Exert your influence as an individual citizen to bring about some of the community improvements discussed during this meeting.

Three Important Committees

Assignment for the August (Eighth) Meeting

In preparation for the next Brotherhood meeting, when "The Congregation and Community Cultural Life," will be considered, three committees should be appointed:

Committee 1 should be prepared to present a digest of the topic written by Dr. Keiter. Members of the Brotherhood have probably read this topic before coming to the meeting, and therefore all that will be necessary is to refresh memories. This committee should also be prepared to lead the discussion at the close of the meeting. Items found in the topic under the heading "For Study and Discussion" will provide suggestions. Finally, this committee should lead in a discussion of "Suggestions for Action."

Committee 2 should write to your denominational publishing house for information about study courses that deal with a Christian's responsibility for the aesthetic, social, and cultural life of the community, or write to the Muhlenberg Press, 1228 Spruce Street, Philadelphia 7, Pa., to order a copy of the study booklets **Christian Action in Economic Life**, by Harold Letts, and **Christians, What About Society?** by H. Keiter. This committee should be prepared to suggest special studies which the Brotherhood or some special study group of adults and young people might well undertake.

Committee 3 should multiply the following test, and have copies available for distribution at the meeting. Pencils should be provided, so that each member can encircle the items that apply to him. If the test cannot be multiplied then it should be read at the meeting, and each member of the Brotherhood should indicate the answer that applies to him by writing down the proper letter. Papers should not have names signed to them.

Culture-Class Study

(Instructions: Encircle the statements that apply to you.)

Years of Education:

- y—7 or less
- w—8 to 12
- x—13 to 15
- y—16 to 18
- z—19 and up

Type of Work:

- y—Unskilled laborer
- w—Skilled laborer
- x—Foreman
- z—Employed manager or supervisor of 100 or fewer employees
- y—Employed manager or supervisor of 101 to 1000 employees

z—Employed manager or supervisor of more than 1000 employees

x—Owner and manager of business or industry with 5 or fewer employees

y—Owner and manager of business or industry with 6 to 1000 employees

z—Owner and manager of business or industry with more than 1000 employees

Type of Dwelling:

v—Without hot running water

v—Without indoor toilet

v—In undesirable neighborhood for rearing children

v—Less than $\frac{1}{4}$ room per person

w— $\frac{1}{4}$ up to 1 room per person

x—1 to less than 2 rooms per person

y—2 to 4 rooms per person

z—More than 4 rooms per person

v—\$5 or less monthly rental cost per person (estimate if you own the house)

w—\$5 to \$10 monthly rental cost per person

x—\$11 to \$35 monthly rental cost per person

y—\$36 to \$99 monthly rental cost per person

z—\$100 or more monthly rental cost per person

Cultural Attitude:

Our family tries to "keep up with the Joneses"

x—All the time

w—Moderately

y—Only slightly, because most others envy us

v—Only slightly, because we don't want to

z—Not at all, because we are the envied ones

v—Not at all, because we don't want to.

(This study-test is modeled somewhat on the studies of Hollingshead and Redlich, as described in the *American Sociological Review*, April, 1953.)

Record High Membership

Membership in the United Lutheran Church in America reached a record high of 2,143,000 during 1953, an increase of 2.6 per cent over the previous year, Dr. F. Eppling Reinartz, of New York, church secretary, announced. The number of member congregations was listed at 4,304, an increase of 51, with a total of 4,158 pastors, an increase of 126. Sunday school enrollment totaled 721,744, a gain of 20,660.

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Brotherhood Pilgrimages

"Brotherhood Pilgrimage" has become a familiar term to men's groups in the Southern Conference of the Pacific Synod. Once a month, during part of the year, men of all the Brotherhoods are invited to attend the meeting of one Brotherhood in a specific congregation. Thus laymen get better acquainted with each other and observe the programs of other men's organizations.

Complete Luther Writings

The Lutheran Church — Missouri Synod is planning to issue the most complete English edition of Martin Luther's writings that has ever been

published. Otto A. Dorn, general manager of the synod's Concordia Publishing House in St. Louis, Mo., has announced that selections from the exegetical works of Luther will be issued in a 30-volume set, with the first volume appearing next year. Mr. Dorn pointed out that American interest in the writings of Luther has been awakened during the past year by the successful showings of the Martin Luther film.

Dudde Goes to India

The Rev. William A. Dudde, Levittown, N. Y., resigned as director of public relations of the Lutheran Welfare Council in New York to become a professor of journalism in India. Mr. Dudde, 36, left this month to join the faculty of Hislop Christian College of the University of Nagpur, where he will work with Christian organizations in India in training young native writers and editors to produce reading matter geared to the needs of adult new literates.

Germany Learns Stewardship

Of all the ideas expounded at the 1952 Hannover Assembly of the Lutheran World Federation the American concept of stewardship has had the most lasting impression on German church life, according to the Rev. Hagen Katterfeld, executive of the German National Committee for the LWF.

Stressing the impact of the American concept of stewardship, Mr.

Katterfeld observed that attempts to apply this concept to German Lutheran church life have created great attention and will be carried on with increasing emphasis. The American concept, he said, is seen as an "effective means to awaken the people's church from torpidity, to end the inactivity of its lay members, and to save many pastors from the excessive demands and the isolation in a 'one-man-church'."

Vacation School Workshop

A Vacation Bible School workshop was held on May 22 at Chicago Lutheran Seminary, Maywood, Ill. The workshop was sponsored by the National Lutheran Council churches of the Chicago area.

Gains Exceed Losses

The United Lutheran Church in America has gained four times as many Roman Catholics as members of its congregations in the United States and Canada as it has lost to Roman Catholic churches through conversion, according to a sexennial report submitted to the ULCA Executive Board by Dr. F. Eppling Reinartz, secretary of the church.

One Communist Less

"Say, Pat, what's this I'm hearing about ye joining up with thim communists? Be ye daft, man?"

"It's the Gospel truth, Mike. I signed up last week. Ye see, the doctor tole me I had about tin days to live, and 'tis better tne o' thim blastin' communists die than a good Irishman."

June, 1954

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