

Lutheran Standard



MAY 21, 1955
VOLUME CXIII — NUMBER 21



The Church Views the News

By Wilfred Bockelman



When Negro families began moving into an all-white neighborhood in Kansas City, many residents sold their homes, and others placed "For Sale" placards on their lawns. Rev. E. T. Sturgess of Southeast Presbyterian Church was disturbed over the trend, and so he placed a sign in front of his home, too. It read in large, bold letters: "Not For Sale. Neither My Home Nor My Moral Convictions. I Believe In My Neighborhood And Neighbors." The pastor also preached a sermon on the subject to his congregation. "Are we to whom so much has been given going to deny those who ask us for so little, a bit of love and consideration, some self-respect, a little human compassion?" he asked. "I would remind those of our time who are motivated by the impulses of panic, bred of fear, that whether it be the matter of selling one's home or fleeing a fire, panic has made more fools, undone more men, and killed more people than any other thing," Sturgess said. Response to the sign and the sermon was immediate. "Not For Sale" signs appeared throughout the neighborhood. Negro families moving into the section were welcomed by other families who "believe in our neighbors."

+

According to Dr. Jerald C. Brauer, motivation for religious welfare work "is not a divine imperative, such as the Golden Rule or the Ten Commandments, nor is it a divine example, such as indicated by St. Augustine's 'The Imitation of Christ.'" Dr. Brauer, the 33-year-old dean of the University of Chicago's Federated Theological Seminary, told the more than 250 Lutheran social workers attending the 26th national meeting of the Lutheran Welfare Conference in America that the distress of humanity "can be alleviated, in the Christian sense, only when welfare workers become 'little Christs.'" The only real motivation for religious welfare work, he said, is the kind of forgiving love that constrained God to give His Son. When the welfare worker himself experiences that forgiving love and becomes a "little Christ" then he can do real welfare work.

+

That there remains a definite need for social work is obvious from the report just released by Director J. Edgar Hoover of the Federal Bureau of Investigation. That report showed

that the crime rate in the United States has been increasing four times faster than has the growth of the population. While the population of the United States has grown 7 per cent since 1950, the crime rate has increased 26.7 per cent. The increase in 1954 was softened somewhat by the fact that the most serious form of crime, murder and manslaughter, showed a decrease of 4.3 per cent. Crime in rural areas is increasing twice as fast as it is in cities. Once again Mr. Hoover reported an increase in juvenile crime. Youths 17 and under comprised 57.6 per cent of all criminals arrested for car theft, 49 per cent of all arrested for burglary, and 43.6 per cent of all those arrested for larceny.

+

Thirty-four graduate students at Union Theological Seminary in New York are winding up a new course aimed at discovering the church's role in solving juvenile delinquency problems. The 34 students are divided into two units—those currently heading up church groups in areas where juvenile delinquency and gang activity prevail, and first-year seminarians who are assigned to field work in various New York City slum areas. Projects undertaken include an investigation into the claims that comic books contribute to juvenile delinquency, analyses of church programs for youth, and a study of efforts being made to establish personal contacts with juvenile gangs. The new seminary program was made possible by a substantial donation from Mrs. Geraldine Thompson of Red Bank, N. J. Mrs. Thompson recently also made a grant to Harvard Divinity School for similar work.

+

A \$125,000 grant from an anonymous fund is helping to finance a five-year program in the Protestant Episcopal Church to discover ways in which the church "can be increasingly meaningful to people in urban-industrial areas." Eleven churches were chosen for the project. One of them is St. Peter's in New York, located in a neighborhood where there has been a heavy influx of Puerto Ricans. At Rosbury Crossing, Mass., a trained social worker skilled with children was assigned to St. John Church, "a poor to middle income parish with many critical problems." In Reno, Nev., Trinity Church faced "an increasing demand for the church's

ministry by people whose marriage is in difficulty." St. Paul Church in Schenectady, N. Y., faced still another problem. Virtually everyone connected with it is a union member (or in the family of one) employed by General Electric. Each parish in the pilot project has a "typical problem" for which a solution is being sought.

+

Addressing some 250 ministers and students at Hamma Divinity School and Wittenberg College, Springfield, Ohio, Rev. Granger E. Westberg, chaplain of the University of Chicago hospitals, described relations between clergymen and doctors "as cool, sometimes as that between a landlord and a tenant." "The church has built hundreds of great hospitals as workshops for the medical profession—but for all this expenditure of money, energy, and labor, these buildings have not brought the church much closer to the doctors," he said. The doctor, Westberg said, might be said to be "the least ministered to in the community, for he seems so self-sufficient, so much in command of every situation." Although the church has provided doctors with beds, operating tables, and equipment, it has done almost nothing to give them a working Christian philosophy of medical care, the chaplain said.



LUTHERAN STANDARD

May 21, 1955

COVER

Cover photograph by H. Armstrong Roberts

FEATURES

The Soldier Brought the Priest 1
One World Concepts 1

DEPARTMENTS

The Church Views the News
Question Box
Church News
Editorial Jottings
Sunday School Lesson 1
My Bible and I 1

The Lutheran Standard is published weekly by The Wartburg Press, 55 East Main St., Columbus 15, Ohio, at \$2.50 per year in advance for the United States and Canada; foreign countries, \$3.00. Editor: Rev. Edw. W. Schramm, D.D. Assistant Editor: Rev. Wilfred Bockelman. Consulting Editor: Rev. G. C. Gast, D.D.

The Lutheran Standard is the official English organ of the American Lutheran Church.

Entered as second-class matter July 21, 1913, at the post office at Columbus, Ohio, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 10, 1918.

Lutheran Standard

Faith in Jesus' Resurrection Needful?

I have a good friend who is faithful to his church . . . not of our denomination. He does not believe that the account of the resurrection of Jesus is to be taken literally. He does not believe in the resurrection of the body. Is the bodily resurrection of Jesus essential to Christianity? — P. J., Illinois.

To deny or even merely to ignore Christ's bodily resurrection is to abandon Christianity, for it is the fundamental truth of our holy faith. The trouble with so many good people is that they do not distinguish between morality and Christianity. Merely to try to imitate the ethics of Jesus of Nazareth is not Christianity.

The resurrection of Jesus is directly mentioned over 100 times in the New Testament. It was the main topic of apostolic preaching. The followers of Jesus joyously proclaimed everywhere, in private and in public, what they had themselves witnessed, how Christ had died and risen again. When the apostolic company, after the death of Judas, felt the necessity to fill out its number by choosing one to take his place, it was that he might "be a witness with us of His resurrection," Acts 1:22. The great sermon of St. Peter on Pentecost centered in this undeniable truth, and he drove it home with telling effect: "Him [Jesus] . . . ye have taken and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses," Acts 2:22, 23, 32. This well-established truth the apostles proclaimed day after day right there in Jerusalem to the very people who knew Jesus, who knew all about His death and His burial; people who had plenty of opportunity to weigh the evidence and personally to investigate the whole matter about His alleged resurrection and visible bodily ascension forty days later. Yet on the first day the apostles publicly proclaimed the resurrection about 3,000 declared their faith in Jesus, were baptized, and thus joined His followers. "With great power," we are told, "gave the apostles witness of the resurrection of the Lord Jesus," Acts 4:33.

The atoning death and the marvelous resurrection of Jesus were what St. Paul preached everywhere. He "was delivered for our offenses, and raised again for our justification," Romans 4:25. Without the resurrection the death of Jesus was only the heroic death of a noble martyr.

With the resurrection it was the atoning sacrifice of the Lamb which God Himself provided for human guilt. Disprove the resurrection of Jesus of Nazareth, and Christianity must go, for the foundation stone on which it is built is then gone. You cannot conceive of the Christian Church apart from the resurrection of Jesus. There is no gospel, no "good tidings of great joy" to tell poor sinners if Christ did not come forth from the tomb on the third day as He foretold that He would. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," I Corinthians 15:17, 18.

In some Sunday school helps I found the claim made that it did not rain before the time of the Flood. I asked about this at a teachers' training course and was advised to ask the Question Box. — L. R., Iowa.

There are those who think there was no rainfall until the time of the great Deluge. As proof they cite the second and the ninth chapters of Genesis. In chapter 2:4-6 we read: "In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not

caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground," RSV. This certainly refers to the time when there was as yet no man on earth . . . before the creation of Adam and Eve. Chapter one relates the story of creation, but chapter two adds certain details not given in chapter one. To what time in the story of creation do the words just read refer? They evidently tell us of conditions just prior to the time when God said: "Let the earth bring forth grass, the herb yielding seed," etc. From that time onward, however, there was a continual mist arising, forming clouds, and there was rain under proper atmospheric conditions even as there has been to this day.

In Genesis 9:11-13 we find these words: "I establish My covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth. And God said, 'This is the sign of the covenant which I make between Me and you and every living creature that is with you, for all future generations: I set My bow in the cloud, and it shall be a sign of the covenant between Me and the earth,'" RSV. Now the question is, "Had Noah and his family never seen a rainbow because there had never been one up to that day?" If so, how did Noah know what God was talking about when He said: "I set My bow in the clouds," etc.? Did a rainbow appear at once without a shower, or was there a shower of rain just at the time God made this covenant-promise with Noah and his posterity? In his book, *Exposition of Genesis*, Dr. H. C. Leupold translates verse 13: "I have put My bow in the clouds, and it shall serve for a covenant sign between Me and the earth." Up to that time the rainbow had no special significance for mankind, but from that day onward it was to be a sign and a reminder of the covenant-pledge God had given humanity. This appears to be the proper interpretation of God's words to Noah.

Permit me yet to use this evidence to prove that there must have been rain before the time of the Flood. We read of there having been beautiful flowing rivers at the time of Adam and Eve. Can you think of refreshing streams on earth without occasional showers of rain?

Is it the Lutheran teaching that Christian Lutheran parents must have sponsors other than themselves at the baptism of their children? It does not seem quite right to me that someone else should carry my child to the font and promise to teach that child and train it

(More on page 16)



THE WEEK'S PRAYER
(Easter VI)

O God, who hast made such matchless provision for our growth to mature manhood, to the measure of the stature of the fullness of Christ, keep us from pride and self-sufficiency, from thinking that we have already attained; and grant us, we beseech Thee, a Spirit-wrought longing to possess more fully our possessions that we may, indeed, grow up in every way into Him who is our risen Lord, Jesus Christ. Amen.

Church in China Shows Growing Vitality Despite Pressure from Communists

Despite continued pressure by the Communist government, there is evidence of a growing vitality among Christian churches in China today. In apparent defiance of their Communist masters hundreds of Chinese are joining churches each year, and reports indicate a limited expansion of some church activities.

This is the picture of Chinese churches presented by Dr. Francis P. Jones, for 36 years a Methodist missionary-educator in Nanking and editor of the *China Bulletin*, published biweekly by the National Council of Churches.

No Actual Confiscation

Addressing the annual meeting of the China Committee of the National Council's Far Eastern Joint Office, Dr. Jones made it clear that such church-related enterprises as hospitals, orphanages, and schools have been taken out of church hands and are now run by the government. However, these properties have so far not been actually confiscated, he said. Evidence of new growth in membership is seen in reports from a scattering of major cities, Dr. Jones said.

Generally, Mr. Jones said, the Chinese churches have found it necessary for survival to accept, however modified, certain aspects of the Communist party line. In the name of patriotism they have called for loyalty to the Communist government as the *de facto* leadership of the country.

However we may feel about this, the missions leader pointed out, we must remember the great difference between their situation and ours. They are not in the position to criticize their government as we are in a free nation. Second, he said, the church leaders, in speaking to their own people, have also commented upon the social advantages of reforms under the new government.

20,000 Churches Still Open

Dr. Jones estimated there are approximately 20,000 churches still open and carrying on programs on the Chinese mainland. This number, he said, is about three quarters of the total in 1950 and 1951 before the last of the Christian missionaries were expelled. He said that at present there is no Protestant missionary activity on the mainland. Of the five or six missionaries still there, he commented, all are believed to be either under house arrest or in prison.

One of the missionaries still held prisoner in China is Rev. Paul Mackensen, a minister of the American Lutheran Church who was serving with the mission of the United Lutheran Church.

Dr. Rolf A. Syrdal, executive secretary of the Board of Foreign Missions of the Evangelical Lutheran Church, reporting on "The Church under the Red

Flag," wrote in a February issue of the *Lutheran Herald*:

"There are seemingly conflicting reports that come out from Communist China concerning the condition of the church. Some reports indicate government favor—others opposition to the church. Some show a church that has conformed to Communism—others a church that is living precariously in opposition to its tenets. This seeming conflict may not be a conflict at all. It may be that two different church situations are being described. Allowing for varying degrees of application of Communist dictates by local officers, there is still no doubt that there are today in China two distinct church units existing side by side and in contradiction to each other.

"The one is a Communist-controlled church that has permitted itself to be reorganized by the government and has, therefore, become a tool of that government to be molded and shaped to suit its purposes. There is also the other church, which remains true to the faith



Winfield J. Hain, insurance executive of Reading, Pa., has been elected president of the Collectors of Religion on Stamps Society. A Lutheran, Mr. Hain has one of the outstanding collections of Madonna stamps in the United States. He succeeds Albert Tabler of Dayton, Ohio, a Roman Catholic, as head of the intercreedal organization. Mr. Hain also has a large collection of Lutheran subjects on stamps, including all the stamps that have shown Martin Luther or cities in which he preached.—RNS photo

of the Lord Jesus Christ and has kept the spiritual purpose of the church clear. By and large this church is meeting opposition and difficulties, indicating that the government would like to have it exterminated."

California District Holds A "Joyous" Convention

In the words of District President Walter H. Hellman, the California District held a "joyous" convention April 18-21 at First Lutheran church, Inglewood, with 72 pastors and 61 lay delegates present. Pastor Hellman preached at the opening Communion service. Host Pastor Wayne Thomsen was liturgist. He was assisted by Pastor S. A. Candow.

Eleven new pastors were introduced and received into the district: Arthur F. Mees, John DeYoung, Albert Gerstmann, Harold Meyer, Roland Wuest, Luther Schliesser, Jr., Manno Shatto, Herbert Hopp, Jacque Schweiss, Nelson Trout, and Harold Grabau. Five congregations were also received: Grace Church, Stockton; Los Altos Church, Los Altos; Gloria Dei Church, San Jose; Christ Church, West Covina; and Messiah Church, Phoenix, Ariz. Pastor E. J. Roleder presented a paper on the "American Lutheran Church: Its Heritage and Growth."

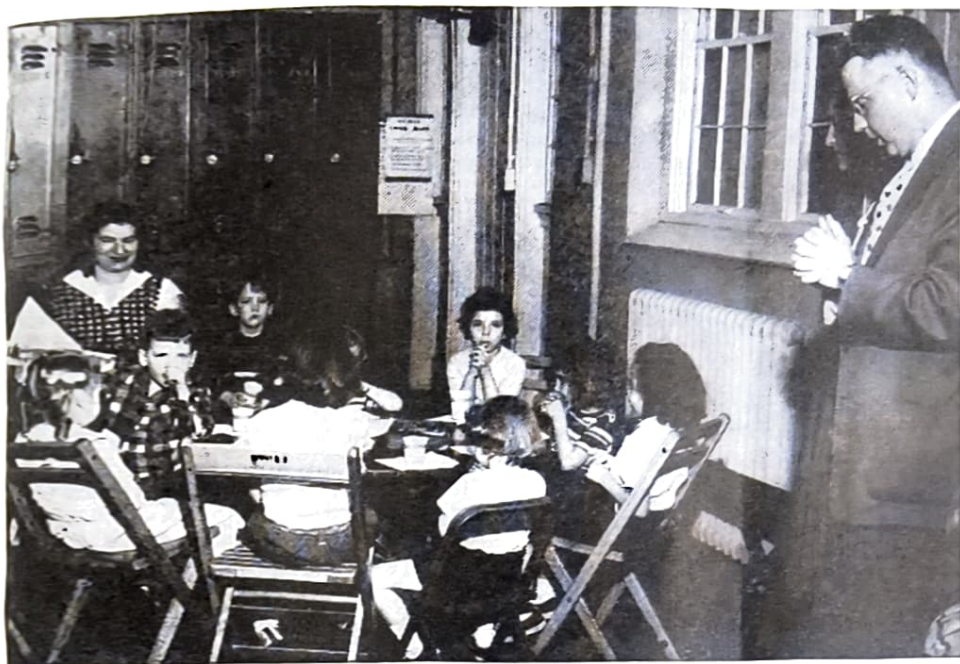
Laymen Prominent

A unique feature of the convention was the use of floor committees to check and review the work of the standing committees. Every layman was placed on a floor committee, and each participated in formulating the resolutions which were presented to the convention for action. A laymen's meeting was conducted by President Hellman. The laymen were enthusiastic about the work of the Church and asked many questions about how they could enter more fully into its work and to accomplish the 25th anniversary goals of the ALC this year.

Much discussion centered on the early establishment of a Lutheran college in California. A resolution was passed urging that a commitment be made by the Church either at its next convention or at a meeting of the Program and Policy Council. Since the district already has 10 Christian day schools—and several more to be opened soon—a Christian Day School Committee is to be appointed. If the present rate of growth continues, nearly half of the district's congregations will be conducting a Christian elementary school within 10 years.

Mission Work Promoted

The district was in favor of the ALC's opening a new foreign mission field and passed a resolution urging the ALC to adopt the field of the Lutheran Orient Mission Society as its new foreign endeavor. In the field of home missions the district Youth Committee was placed



The Department of German and the Department of Physical Education of Ohio State University are experimenting with a project of introducing four and five-year-olds to a foreign culture. Since part of a people's culture is also their religious life, a part of the program of these youngsters who are learning the German language is to learn some German prayers. Dr. Wayne Wonderley (right), acting chairman of the German Department of OSU and a member of the Board of Trustees of North Community Lutheran Church, Columbus, is teaching these children a well-known German prayer, "Lieber Gott, mach mich fromm . . ."

in charge of recruiting volunteer home mission builders to be used wherever possible throughout the district. Pastor Charles Schmitz was reassigned as director of Inter-Mountain Missions, and Pastor Werner Gamb was assigned as mission director of the Northern Conference.

The convention voted to designate one Sunday a year for the promotion of the work of the Lutheran Welfare Service in California, and the Committee for Social Action is to make a study of "Homes for the Retired," a chain of homes from San Diego to San Francisco providing for Lutheran old people. The convention also approved the district president's appointment of Dr. Konrad Koosmann as pastoral representative on the board of the proposed Lutheran Boys' Home Foundation, sponsored by the Lutheran Businessmen's Club of Southern California.

Pastors to Switch Pulpits

To increase interest of the congregations in reaching the objectives of the 25th anniversary of the ALC, June 12 was chosen as the Sunday when all pastors will exchange pulpits.

On Tuesday evening a special session was devoted to the recognition of the 50th anniversary of the ordination of Dr. Oscar C. Mees (see Among the Districts).

Among officers elected at the convention were Pastor G. H. Muedeking, vice-president, and Earl Coulter, treasurer.

—ARTHUR F. MEES.

Hansler Feted for Long Service In Wisconsin Chaplaincy Work

Rev. George C. Hansler, a member of the American Lutheran Church, was honored at a testimonial dinner in Milwaukee last month for his 23 years of chaplaincy, 17 of which were spent as director of chaplaincy services for the Lutheran Welfare Society of Wisconsin. Some 250 persons attended the dinner.

Chaplaincy services in the Lutheran Welfare Society of Wisconsin were inaugurated by Pastor Hansler in July, 1938, offering spiritual guidance and help to the physically and mentally ill in hospitals and to those in correctional institutions. Last year 30,259 persons were visited by the 100 full- and part-time agency chaplains.

Participating in the dinner program were five of Rev. Hansler's fellow ALC pastors: Paul Piotter of Milwaukee, a member of the testimonial dinner committee; J. F. Otto of St. Paul, a long-time friend and co-worker; H. C. Neemann of Cottage Grove, Wis., a schoolmate and close friend; Ulrich Gamb of Milwaukee, who spoke for the Milwaukee ministerium; and Rev. Hansler's own pastor, Walter Pichelmeyer.

Pastor Amos G. Streich (ULCA), master of ceremonies, presented Pastor Hansler with several gifts made possible by his many friends. The gifts consisted of a plaque citing appreciation for his 17 years of service, a leather book filled with letters of appreciation, a gold watch, and a gift of money.

Fricke to Make Mission Tour Of Near East and Africa

The ALC Board of Foreign Missions at its semiannual meeting, April 27, 28, instructed its executive secretary, Dr. T. P. Fricke, to tour the Near East and Africa in search for a new mission field. Dr. Fricke will survey several fields which have been recommended to the board.

One of these fields is in Ethiopia. The Commission on World Missions of the Lutheran World Federation has requested the ALC to consider this field. The Commission on Younger Churches and Orphaned Missions of the National Lutheran Council has directed the board's attention to a large unevangelized field in Tanganyika. Several other Lutheran missions are now working in neighboring fields.

Dr. Fricke will be accompanied by Dr. Rolf Syrdal, executive secretary of the Board of Foreign Missions of the Evangelical Lutheran Church. The two mission executives will attend a meeting of the Commission on World Missions at Helsinki, Finland, July 20-27. Following this meeting they will proceed to Africa. They will also stop at Iraq at the invitation of the Lutheran Orient Mission Society for an inspection of that society's work among the Moslems there. The men will also visit the fields of the ELC in Natal, the Camerouns, and Madagascar. They will return to the United States immediately following an All-Africa Lutheran Conference at Marangu, Tanganyika, November 12-22.

The ALC board at its semiannual meeting also voted to extend calls to three ordained men and a nurse for service in New Guinea. Two new missionaries are awaiting visas for India. A budget is being recommended to the Program and Policy Council for 1956 which will provide for eleven additional missionaries for New Guinea. Due to present difficulties surrounding visa applications, the board decided to postpone calling additional missionaries for India until the situation has been clarified.

Dr. Paul Buehring, re-elected as chairman, was honored by the board members who presented him with a vase of twenty-five roses on the occasion of the 25th anniversary of his chairmanship of the board.

50,000 Farmers Respond To Lutheran Food Appeal

More than 50,000 American farmers in 12 states responded to the All-Lutheran Food Appeal in 1954 with produce and cash totaling \$657,727.

Rev. Ove R. Nielsen, director of the relief appeal, said about two thirds of the gifts were contributed through churches cooperating in the National Lutheran Council, and the rest came from the Lutheran Church-Missouri Synod.

Youth Board Plans Guidance In Sex and Civic Affairs

At the annual joint meeting of the Youth Board of the American Lutheran Church and the chairmen of the 13 District Youth Committees held at Bainbridge, Ohio, April 26-29, special attention was given to providing guidance for young people in two areas of life, sex and civic affairs.

For some time a need has been expressed for a booklet on sex education for youth, well-written and illustrated to combine scientific and Scriptural insights directed to the young person himself which may be used by pastors and by parents. Upon request from pastors of the ALC that a study be made to meet this need Dr. Carl F. Reuss, executive secretary of the Board for Christian Social Action, presented a preliminary outline of a book, *Sex Education for Youth*, at a plenary session of the District Youth Committee chairmen and the Youth Board. The joint group recommended that the Youth Board and the Board for Christian Social Action carry this project to completion.

Civic Affairs Program Planned

Another problem which has faced young people is how to develop a more active awareness of civic affairs so that they may more intelligently prepare for the time when they should take a part in the political life of the country. The Youth Board together with the Board for Christian Social Action is developing suggestions which will help to educate young people to a more responsible attitude in the affairs of government. The program will be presented to the International Luther League convention in Texas in August for action.

Other matters discussed at the Youth Board meeting, in addition to details concerning the convention, included ways of improving the curriculum of the Sunday-schooling schools. Special attention was given to a plan for improving the Bible studies.

Members of the District Youth Commission attending the meeting were: California, Rev. Paul J. Schweitzer; Canada, Rev. William Robert Central; Rev. H. H. Brown; Indiana, Rev. R. C. Johnson; Kansas, Rev. John Miller; Michigan, Rev. J. B. Dickman; Iowa, Rev. C. A. Thompson; Missouri, Rev. H. A. Brown; Nebraska, Rev. Paul Morgan; North Dakota, Rev. Edward Brown; Ohio, Rev. Charles L. Mulren; South Dakota, Rev. H. H. Johnson; Texas, Rev. J. B. Johnson, Jr. This is the first extensive year that there was a meeting representative of district youth commission members at the annual youth meeting.

Church Executives Present

Also attending parts of the meeting were Dr. Henry M. Schuch, Dr. George B. Schultz, and Dr. Carl Reuss.

Commenting in the gathering, Pastor Arthur Holm, New Braunfels, Texas.

chairman of the Youth Board, said: "It is a refreshing and encouraging experience to observe the top leadership of our Church's youth, after five days of close fellowship and work, drawn together into a closely knit working team. It is almost amazing to see them arriving at a common understanding of, and convictions about, the various issues that face our youth and the Church's task in ministering to that youth."

Only Half of Needy Served, Luth. Welfare Workers Told

Social services of the present day are bringing help to only half of those who need it, the Lutheran Welfare Conference of America was told at its biennial meeting in Detroit. "Search out new ways of serving the other half," Harold Belgum of the Lutheran Welfare Society of Minnesota, and newly elected president of the Conference, urged the 250 pastors, professional church workers, and church-agency directors.

Mr. Belguem called for the "re-establishment of the three ancient circles of helping—the family circle, the friendship circle, and the faith circle."

Addressing a luncheon meeting of the conference, Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church, told the delegates that "a Christian who does not accept his responsibility for meeting human need has no right to call himself a Christian."

Acceptance of this responsibility, said Dr. Schiotsz, may bring real sorrow and many difficulties, but the responsibility must be accepted. "This responsibility often brings hardship and suffering, disillusionment and discouragement, but the true Christian accepts these cheerfully as part of his calling from God," he said. "Our responsibility is wherever there is a need which we may meet through the resources God has entrusted to us."

A number of ALC men played a leading role in the conference. Rev. Forrest R. Stoneburner of Dayton, Ohio, was the

president of the conference. Rev. Theodore J. Pretzlaff was conference chaplain and delivered four meditations which evoked favorable comments for their unique combination of Biblical truths, word images, and awareness of current interests.

Dr. Carl F. Reuss, executive secretary of the ALC Board for Christian Social Action, in a closing address summarized the findings and the trends of thinking in the nine special institutes into which the conference was divided. These included groups concerned with such topics as marital discord, child dependency, problems of the aging, mental illness, and alcoholism.

Two ALC men were elected to regional offices. Rev. C. A. Holmquist, Pittsburgh, was elected chairman of the Atlantic Central region, and Mr. James Raun was chosen chairman of the Midwest region.

ON THE CAMPUS

University of Texas . . . A student center for the Lutheran students at the University of Texas, Austin, Tex., was dedicated on May 1. Student Pastor Carl Hacker conducted the service, and Rev. Kurt Hartmann of Pflugerville, Tex., preached the sermon. Lutheran pastors in the vicinity of the campus conducted the vespers, and synodical officials brought greetings.

The center was purchased by the Lutheran Student Foundation in 1954 at a cost of \$18,000. It includes a general assembly room, office for student pastor, lounge, kitchen, and a workroom. It also serves as headquarters for the Lutheran Bible Chair, under which several courses in Christianity are taught by the Lutheran pastor and recognized by the University of Texas. Pastor Hacker teaches two such courses, and Pastor Edmund Frank, Missouri Synod Lutheran student pastor, teaches two. The courses offered are: "Life and Letters of Paul," "Life of Christ," "Introduction to the New Testament," and "Marriage and Morals." Eighty-two are enrolled.



This five-room, one floor house which serves as headquarters for Lutheran Student Association and Lutheran Bible Choir at the Univ. of Texas was dedicated May 7.

these Bible courses during the current school year.

Following the dedication of the student center, dedication services were also held at the new \$17,500 parsonage for the student pastor which was built in the Highland Park subdivision in 1954.

Luther College . . . A record number of people attended the 29th annual closing exercises of Luther College, Regina, Sask., on April 26. Featured speaker was the Hon. Woodrow S. Lloyd, Saskatchewan's minister of education. Dr. Rex Schneider, principal of the college, announced that another full-time teacher will be added to Luther's faculty next term.

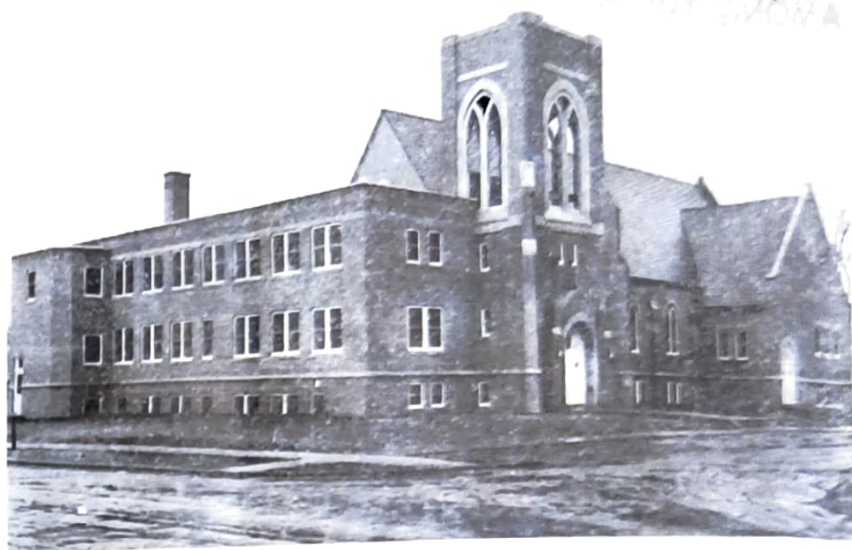
SIX LUTHER COLLEGE students were recently received into membership at Christ Lutheran Church, Regina, by confirmation and two more by baptism. The college has placed some of its classrooms at the disposal of Christ Church's Sunday school for use on Sunday mornings. Luther College works hand in hand with Christ Church on the campus, each helping to supply the needs of the other.

Wartburg College . . . Dr. A. E. Haefner, dean of Wartburg College, will deliver the address at the baccalaureate service on Sunday, May 29, at 4 P. M. A Memorial Day observance will be held on Monday morning, May 30. The day is also designated as Alumni Day, with a noon luncheon scheduled at which alumni will receive the class of Seniors into the Alumni Association. Speaker at the commencement exercises on Tuesday at 10 A. M. will be Dr. Edward W. Schramm, editor of the LUTHERAN STANDARD.

ABOUT PEOPLE

Dr. Edgar S. Brown, Jr., of Pottstown, Pa., has been elected director of the United Lutheran Church in America's new Department of Worship. Dr. Brown, pastor of Grace Lutheran Church in Pottstown, will begin his new duties at denominational headquarters in New York City about June 1. He was elected by the Executive Board of the church at its April meeting. Purpose of the new department, according to Dr. Franklin Clark Fry, ULCA president, will be "to enrich, not to govern the devotional life of the United Lutheran Church in America."

A little more than three years after she came to the United States as a Lutheran-sponsored displaced person, Elvera Sommer, 18, received the keys to the cities of Tacoma, Puyallup, and Sumner in the state of Washington. At the same time she was also presented with a crown as queen of the Puyallup Valley Festival while her parents, seated in a crowd of several thousands, watched with pride and probably no little amazement. Elvera, her parents, her mother, and three sisters were resettled by Lutheran Resettlement Service on



This large church and education unit, valued at \$350,000, was dedicated on May 1 by St. John Congregation, Eau Claire, Wis. The church will seat about 650 persons

March 8, 1952, when they came to Washington from the Soldorf Valley near Hannover, Germany. Elvera is a junior at Puyallup High School.

AMONG THE CHURCHES

Preston, Iowa . . . A new parish hall was dedicated on April 17 by St. John Church, Preston, Iowa, (Pastor W. A. Bischoff). District President H. W. Siefkes preached the dedication sermon before the largest group ever assembled for a service in St. John church. At noon the ladies of the church served a dinner. During the afternoon open house was observed, and a tea was served by the wives of the building committeemen. In the evening a meal was served in the church parlors for visiting pastors, Sunday school staff families, council families, and building committee families. At the evening service Dr. Samuel Salzmann of Wartburg Seminary preached the sermon.

The new parish hall, begun in May, 1954, is of brick and block construction and is joined to the northeast corner of the church, forming an L-shaped building. The hall includes 13 individual classrooms, two departmental assemblies, a recreation center, a pastor's office, a sacristy, restrooms, and a pipe chamber for the pipe organ. Among furnishings in the building, many of them donated by organizations of the church, are draperies, chalkboards, a complete set of Sallman's paintings of Christ, an intercom system, Bible maps, lectern, garment valet, and bulletin boards.

Eau Claire, Wisconsin . . . Dedication services were held on May 1 for the new \$350,000 St. John church and education unit, Eau Claire (Pastor Roy B. Schmeichel). Featured speaker at the two morning services was District President Theodore Ohlrogge, and attendants at the evening service heard a sermon

by Pastor George H. Vollmer, the only former pastor of the congregation still living. Other highlights of the week-long celebration were a Sunday school program, a congregational banquet, a youth program, and a fellowship night. It was the congregation's first dedication since a brass band led a dedication procession 71 years ago.

The new church, located about two miles from the old building, incorporates Gothic architecture with the latest of modern conveniences. A parking lot adjacent to the church can accommodate 90 cars. Seating capacity of the church is estimated at 650. A two-story Sunday school annex with 23 classrooms will accommodate 325 children.

On the first floor of the church is a chapel which can be connected with the nave to take care of overflow crowds. Stained-glass windows separating the narthex from the nave can be raised. Also on the first floor is a mothers' room with a loudspeaker installed to connect it with the pulpit. A total of 28 loudspeakers are located throughout the church, 10 of them upstairs and the rest in the basement ceiling. A nursery and a kindergarten are also located on the first floor.

A large stage with modern lighting is located in the basement at one end of a 50 by 75-foot assembly hall. A large, modern kitchen at the other end is fitted so that serving in the dining room, located at the left of the assembly hall, is just as convenient as is serving to the larger room. An automatic dishwasher is among the featured conveniences in the kitchen. Other features in the basement include a Boy Scout room, a combination choir and storage room, two classrooms, restrooms, and a boiler room.

Only four major parts of the old church were transferred to the new building: the altar (now used for the Sunday school), the organ, an illuminated cross, and the church bell, which was cast in St. Louis in 1892.

AMONG THE DISTRICTS

IOWA . . .

DEDICATION of more than \$7,000 worth of improvements was held on April 24 at Zion church, Elvira, Iowa, (Pastor William Biedermann). Guest speaker was Pastor Harold Kumpf of Maquoketa, Iowa. Among the improvements are a new lectern, altar rail, carpeting, altar vases, and interior redecoration, all as a result of memorial gifts.

AS AN ALC 25TH anniversary project the five pastoral conferences of the Iowa District approved a district-wide Spiritual Life Mission to be held between September and December. The project was proposed by District President H. W. Siefkes. The district executive committee will function as the evangelism committee of the district.

GROUND WAS BROKEN on April 17 at Britt, Iowa, for a new \$109,000 First Lutheran church, (Pastor Paul Adix).

TRINITY CHURCH, Menville, Iowa (Pastor Russell W. Schilling) has purchased a new parsonage for \$24,000. On May 8 the congregation burned the mortgage on its church. (A new parsonage has been purchased also for the district's package mission in Fort Dodge.)

INTERNS who will serve in Iowa District churches during the coming school year are Herold Heupel, First Church, Waterloo; Philip Kurtz, St. John Church, Sumner; Leonard Rudolph, St. John Church, Charles City; and Harley Schmitt, St. James Church, Mason City. All are from Wartburg Seminary.

ST. MATTHEW LUTHERAN CHURCH, Chatsworth, Ia., (Pastor Luther Meyer) is making evangelism gains among the unchurched of the community. At recent services a number of children from unchurched and inactive families were baptized. Church attendance is also on the increase. A record attendance of 108 was reported recently. The congregation will celebrate its 50th anniversary this fall.

CENTRAL . . .

THE FIRST SERVICE in the ALC's new package mission in Colorado Springs will be held on May 22. Work in the new field was begun shortly after Easter by Pastor Luther Sherer, formerly of Bird City, Kan. Negotiations are now being completed for the purchase of a site in the northeast section of the city. LUTHERAN STANDARD readers are asked to continue sending names of prospective members to Pastor Sherer, 711 E. Platte, Colorado Springs, Colo.

ST. PAUL CONGREGATION, Loveland, Colo., which has been served by Pastor H. Woelber, has decided to disband and is turning its property over to the American Lutheran Church to be used in the package mission program.

PASTOR A. ZEILINGER, formerly of Eaton, Colo., was installed recently as pastor of First Church, Avoca, Neb. During the vacancy period this congregation was served by students and faculty members of Trinity Lutheran Seminary, Blair, Neb.

IMMANUEL CHURCH, Goodland, Kan., (Pastor Ludwig Scholl) has agreed to use its property as collateral to provide the necessary loan funds for the mission in Brewster, Kan.



Among important men who attended the recent convention of the ALC's Texas District were, left to right: Dr. Reuben K. Youngdahl of Minneapolis, who was inspirational speaker; District President C. N. Roth; and host Pastor G. A. Poehlmann of Fredericksburg, Texas

TEXAS . . .

CHRIST CHURCH, Dallas, Tex., under the direction of its founding pastor, Rev. Paul B. Frank, observed its 10th anniversary with a fellowship dinner and thanksgiving service on Friday evening, March 18. The church was organized as a package mission 10 years ago when 22 persons met in the Old Jefferson Hotel. Christ Congregation now owns a modern brick building and an education unit where a kindergarten and the first grade function on weekdays. Communicant membership is now 425.

A REVISED STANDARD VERSION of the Bible, bound in red sealskin, was dedicated on April 24 at St. John church, Bartlett, Tex., (Pastor Walter C. Probst). The Bible and an indoor bulletin board were given in memory of Sgt. Franklin (Bud) Fischer by his buddies who served with him in the 9th Medical Laboratory in World War II. The men of the 9th Medical Laboratory, now located in 21 states and Japan, have kept in touch with each other through a quarterly mimeographed sheet and have promoted a project each year.

CALIFORNIA . . .

OUR SAVIOR CHURCH, San Bernardino, Calif., (Pastor E. H. Doerring) celebrated its 10th anniversary on May 1. Rev. Maynard A. Force, dean of the California Lutheran Bible School, spoke at the morning service, and District President Walter H. Hellman was main speaker at the evening service of thanksgiving. At a congregational anniversary banquet on May 5 Pastor Konrad Koosmann of West Covina, Calif., was featured speaker.

TWO CALIFORNIA congregations recently held reunions for their confirmation classes. First Church, Compton (Pastor William Lange) held its 25th annual reunion for all those confirmed in the last 31 years; and Good Shepherd Church, Los Angeles (Pastor Paul L. Baumgartner) held a reunion for the more than 600 persons who have been confirmed there since 1933.

DR. OSCAR C. MEES was honored at the California District convention on the observance of the 50th anniversary of his ordination. Dr. Henry F. Schuh, ALC president, cited Dr. Mees as an example of the faithfulness of pastors and related some of his contributions to the Lutheran Church as a whole and to the ALC in the past 25 years. Dr. Mees was instrumental in the formation of the National Lutheran Council and served for 16 years on the Board of Trustees of the ALC. The convention presented him with an anniversary gift.

A NEW PAINTING of "Christ the Good Shepherd" was presented to Faith Church, Chico, Calif., (Pastor Roland G. Wuest) to help to celebrate the third anniversary of the dedication of the church. The painting, which presents a smiling Christ, was painted by Clyde Provonsa of Paradise. During Lent Faith Church conducted a telephone campaign to contact all members of the church each week and remind them of the midweek Lenten services. The results were described as "very satisfactory."

EASTERN . . .

ST. MARK LUTHERAN CHURCH, Homestead, Pa. (Pastor Martin A. Bauer) celebrated its 65th anniversary on Sunday, May 1. Editor Edward W. Schramm was the guest preacher at the morning service. An anniversary Family Night was held in the evening at which the motion picture, "Song of Sumatra," was shown.

DAKOTA . . .

ZION CONGREGATION, Bridgewater, S. D., (Pastor Robert F. Wulff) broke ground on Easter Sunday for a new \$50,000 church. The new structure, to be built of brick and tile, will replace the present frame church which has been in use since 1895. The new church will seat about 200 persons and will be completed about Christmastime.

Will Our Heart Burn in Heaven?

When those Emmaus disciples realized that they had actually been with the Master on that memorable Easter Sunday afternoon they said to one another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32. Doubtless the disciples referred primarily to the fact that their hearts were strangely warmed by the wonderful words which came from the lips of the Savior. But it has always seemed to me that they were also admitting that they had been foolish men and slow of heart to believe all that the prophets had spoken about the Christ, and that they were reproaching themselves for not having recognized Him.

Although this is an Easter story, its meaning and its message are perennial. In fact, it is most appropriate for these very days—the week in which we celebrate the ascension of our Lord and the week before the festival of Pentecost. For the Savior is still drawing near to His disciples as they walk the various roads of this earth . . . coming to us through His Word and through the Spirit of truth . . . seeking, now as then, to show us Himself and to open to us the Scriptures. And we disciples, looking so intently at the things of this earth, are in so many respects blind to the presence of the Christ, to the eternal things that are not seen with the eye of flesh. We read with pity about how slow of heart those first disciples were to recognize the risen Christ and to understand the Old Testament prophecies and His own words about His sufferings and His resurrection, and all the while we ourselves go through life holding many a doleful conversation with one another, looking sad, and acting almost as though Christ were still in the tomb.

And so it is in order seriously to raise the question, "Will our heart burn in heaven?" This question is not, of course, raised in order to begin some fruitless speculation about the nature of our existence in heaven. No, it is intended simply to stimulate some heart-searching on this serious matter of our human tendency to fail to take Christ and His majestic power and His exceeding great and precious promises seriously. When we no longer see through a glass darkly but face to face, shall we not have some sensation—call it a burning of the heart . . . call it an overflowing sense of gratitude at the marvelous patience and goodness of God . . . call it what you will . . . shall we not have some overwhelming realization of how woefully we failed in this life to possess our spiritual possessions and to be more than conquerors through Him who loved us?

The Epistle lesson for next Sunday (Exaudi Sunday) provides a case in point. The opening word of that Epistle is: "But the end of all things is at hand," I Peter 4:7. Christ has plainly told us that we are living in the last days . . . and that we should be constantly prepared for the coming of the Last Day, suddenly, as a thief in the night. But don't we prove ourselves just as foolish and as slow of heart to believe all that the apostles and Christ have said about His second coming as were those first disciples with regard to the prophecies concerning His first coming? Or, to look for a moment at the Gospel for next Sunday, the Savior Himself foretells the persecutions

that His own are going to experience, persecutions that will involve even death. For these tribulations, says the Savior, the love of the Father and the grace of Christ the Savior and the fellowship of the Holy Spirit will be sufficient. But how often even a very little tribulation . . . or even the fear of what might happen to us because we are Christians . . . causes us to be panic-stricken and to act as though the world had overcome Christ instead of Christ having overcome the world.

Nor is this all. The risen Christ, the ascended Christ, the Christ who is coming soon, wants us to go farther with Him than the mere rudiments of Christian faith and life. He wants us to grow as Christians, to grow to mature Christian manhood, "to the measure of the stature of the fulness of Christ," Ephesians 3:13. As on that memorable Easter Sunday afternoon Christ still makes as though He would go farther. And we drag our feet and hold back . . . perhaps in fear of venturing into strange country . . . perhaps because we are so self-satisfied that we see little need for pushing forward.

Here, fellow members of the American Lutheran Church, is something to contemplate seriously in this silver anniversary year of our Church. It is, of course, quite proper to review the progress made in the various phases of our Church's program during the past quarter of a century . . . and, in doing so, humbly to thank God and take courage. But it is quite improper to think that our Church has already attained, that we have measured up fully to God's expectations of us in the past twenty-five years, and that, really, there is scant room for improvement in the American Lutheran Church because it is already such a near-perfect organization and has such a near-perfect program. —Does not our heart burn within us as we survey the course of the past quarter of a century? Are we not transported with wonder, love, and praise at the undeserved mercies of our Lord? And are we not moved to cast down our eyes, smite upon our breast, and confess that we have done those things that we ought not to have done and failed to do many, many things that we ought to have done?

Truly, Easter, Ascension Day, Pentecost all call on us to examine ourselves as individuals and as churches to see in which respects we have been fools and slow of heart to believe all that the prophets have spoken and to go forward with Christ in the manner and the measure that He would so gladly enable us to do. Writing on the experience of the Emmaus disciples in a recent issue of the *Lutheran Companion*, G. Erik Hagg observed: "Like the Emmaus-destined disciples . . . we have been and still are very, very slow to understand Scriptures. Even we Lutherans who boast about having the key that opens unto us Holy Writ fail to understand that God's redemptive work is a life that conquers death, a light that shineth in the darkness, a leaven which ferments and permeates the whole world, a seed out of which the Church has sprung forth like a mighty tree whose leaves are for the healing of the nations. This we have been slow to believe and to put to practice. . . ." —Hence, does not our heart burn within us . . . and will it not burn when we see Christ as He is? —E.W.S.



Diego Rivera's frescoes on the walls of the National Palace in Mexico City portray the great social revolution in Mexico's history

*No. 1 in a series of three articles
on the Church in Mexico*

THE SOLDIER BROUGHT THE PRIEST

By Wilfred Bockelman

ONE OF THE THINGS that Diego Rivera, the distinguished Mexican artist, did when he painted his gigantic frescoes on the walls of the National Palace in Mexico City was to place the soldier and the priest side by side.

In one of these frescoes (the one shown above) he took particular pains to make Hernando Cortes, the Spanish conqueror, look as contemptible and as hideous as possible. Cortes is shown twice on this fresco. In the bottom, slightly left of center, he is the man on the left who is receiving

money. A wealthy Spanish-born landowner is buying Indian slaves from Cortes, the conqueror. A priest is standing by, recording the sale and in so doing giving his consent to such slavery.

In the upper left-hand corner of the fresco is an Indian bringing his jewels and trinkets to the priest for the building of the church. Cortes, however, is standing by with his sword over the Indian, who, if he values his life, has no choice but to give his money to help to build the church.

In the upper center part of the fresco a friar is leading a group of native slaves into hard labor. It is not hard to get the message of the painting. What Rivera is trying to say is that the soldier-conqueror, Cortes, and the Roman Catholic Church worked hand in hand in subjugating the native people of Mexico. The Indians were forced by the sword of the conqueror to bring their wealth to the priests to enrich the coffers of the church. The priest, in turn, was quite willing to give consent to a system of slavery demanded by the conqueror.

In other words, the soldier had brought the priest, and they were each dependent upon the other.

While it is true that the painting reflects the thinking of the artist, Rivera, who is increasingly becoming more Communistic; and while it is also true that Rivera is despised in Mexico today because of these red tendencies, there is a tremendous truth in the message of this fresco, which neither historians nor modern Mexicans question.

If one would understand the place of religion in Mexico today he must understand this close intertwining of priest and soldier, church and state, which has expressed itself in various ways in the last four centuries of Mexican history.

True, Cortes, the Spanish conqueror, brought the church with him, but the historian, Henry Bamford Parkes, has this to say about that church:

"The Spanish religion, with its constant invocations to the Virgin, to Spain's especial patron Saint James of Compostella, and to the countless other saints in the Christian calendar, was virtually polytheistic. . . . This crusading faith blended easily with the paganism of the Indians. The policy of the friars was always to avoid any abrupt change in ideas and practices; like their predecessors in northern Europe during the Dark Ages, they smashed the idols and forbade the worship of false gods, but they adopted into the service of the Church whatever of the old rituals and legends could be reconciled with Christianity.

"In becoming Christians, therefore, the Indians did not cease to be pagans. Instead of Huitzilopochtli and Texcatlipoca they now worshiped the Virgin and the saints, and these personages were represented by wooden and bejewelled images which had miraculous powers and were able to cure diseases and to control the weather."

Paganism Predominated

Although there were some of the clergy who took seriously their task to eradicate the worship of pagan gods, success was not easy. Religion continued to be a mixture of Christianity and paganism in which paganism often predominated.

Historian Parkes, in evaluating the contribution of the church during the era of conquest and immediately after, says the church's "ideal—or that of many of its clergy—was a despotic government, a privileged priesthood, and an ignorant laity."

In all the lavish ritualism of the church there was little of morality. Says Parkes:

"At best it was a natural mysticism; at worst an instrument of Spanish imperialism.

From the ordinary citizen little more was required than obedience to the Decalogue, and often not even that. Heresy was the only unpardonable sin. Bandits carried sacred medals and hoped that the intercession of the virgin would save them from execution. As the kings relaxed their vigilance and the missionary enthusiasm of the period of the conquest decayed, the clergy became degenerate. Clerical concubinage was soon the rule rather than the exception, and friars openly roamed the streets of the cities with women on their arms. Many of the priests were ignorant and tyrannical, whose chief interest in their parishioners was the exaction of marriage, baptism, and funeral fees, and who were apt to abuse the confessional for the seduction of the girls."

Church's Land Holdings Increased

The church also had huge land holdings and was almost a banking institution. Lucas Alamán, who was himself a defender of the church, estimated that in the early nineteenth century more than half the land in use in Mexico had become the property of the clergy. The church also owned at least two thirds of the capital in circulation.

The church enjoyed an enormous revenue from rents and interest, from tithes, fees, and the sale of papal bulls, and since it was exempt from taxation, its holdings steadily increased.

All this wealth, however, was distributed quite unevenly. A great portion of it was used to adorn churches and cathedrals with solid silver altars and candlesticks and long silver and gold altar rails and all manner of statues and ornaments. And while many of the parish priests earned barely 100 pesos a year, the friars often lived luxuriously. Some bishops and archbishops received over 100,000

pesos a year and were among the richest men in Mexico.

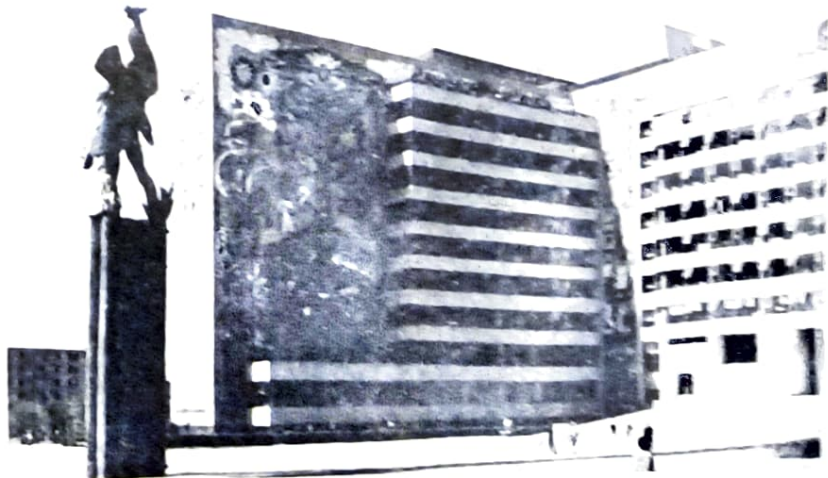
"In return for their wealth and privilege," says Parkes, "the clergy had been expected to impress upon Mexico a Catholic culture. But after the period of conquest they did little for education. Primary education almost disappeared; at the end of the eighteenth century there were only ten primary schools in all Mexico."

Little wonder that, when the revolution broke out in Mexico toward the close of the last century and the beginning of the present, the church should be in for trouble. Little wonder also that, if the church expected to retain its power and control, it must give allegiance to a reactionary government, for the hierarchy was rightly accused of being more interested in its own privileges than in the independence of the country.

Juarez Favored Protestantism

Benito Juarez, one of the great heroes of Mexican history, found it necessary to take a strong stand against the Roman Catholic Church. He would have welcomed Protestantism, he once said, since Protestant ministers would have taught the Indians to read instead of making them spend their money on candles for saints.

When the revolution came in Mexico—for it was bound to come—the liberal element who wanted to build a strong, independent Mexico knew that the power of the Roman Catholic hierarchy would have to be broken. One might logically have supposed, therefore, that this anticatholicism, plus Juarez's expressed sympathy for Protestantism, would have given the Protestant Church a wide opening and free opportunity in Mexico. However,



One of the ways in which the increasingly progressive spirit of modern Mexico expresses itself is in a renaissance of architecture. This communications center, pictured above, is an example of Mexico's beautiful buildings with their mosaic walls.

in revolutions things seldom happen logically. Logic gives way to emotions and fanaticism. The innocent are made to suffer with the guilty. Anticatholicism became antichurchism . . . no matter what denomination.

Mexicans by Nature Religious

And yet, while there was a bitter feud between the church and the revolutionary and postrevolutionary government in Mexico, the Roman Catholic Church still kept a strong hold on the people. It is true that for three years during the revolution all Catholic churches were closed and some of them even destroyed, and it is also true that constitutionally the Roman Catholic Church in Mexico today operates under some very stringent regulations. Yet Mexico is still considered to be 99 per cent Roman Catholic.

How is it possible for the church to exercise such control in practice when in theory it is so restricted by the constitution? It has already been mentioned that during the several centuries that the Roman Church dominated Mexico it did little to raise the educational level of the populace. In fact, there is grave doubt as to how much the church really Christianized the people. Even before the coming of the Spanish conqueror and the Roman Catholic Church the native Mexican Indians were by nature deeply religious though their religion consisted of superstitions. The Roman Church succeeded in getting these people to transfer their loyalty from their idols to the Lady of Guadalupe. The superstitious power they formerly attributed to their gods they now attributed to the Lady of Guadalupe, but it remained superstition, and the Roman Catholic Church did little to change it. The whip of superstition which the church was able to wield over the rank and file of the people was more powerful than was the sword which the revolutionaries held over their heads.

When the revolution was over and Protestant denominations were able to begin work they had the same protection as did the Roman Catholic Church, although both were subject to the stringent regulations of the constitution. The average Mexican, however, remained putty in the hands of the priest who could easily persuade him that Protestantism was harmful. While the priests could often honestly say that they were not causing persecution of Protestants they did nothing to stop their own people who destroyed Protestant churches and killed Protestant pastors.

At present there is no open persecution of the Protestant Church in Mexico. All Protestant Church property must be nationalized. That means

that the Protestant congregation must build its church and then give it to the government, which then gives the congregation permission to conduct services in it. The minister must be a native-born Mexican. This arrangement has certain advantages, for now, if the property is vandalized, a crime will have been committed against the government. There remains, however, the uneasy feeling that in the changes of governments which are not uncommon in Latin-American countries a government could be put into power which would not be in sympathy with the Protestant Church. In that case it could easily decide to forbid use of the church which is now, after all, the government's own property.

Wrong People Throw Stones

There is, however, another great problem for the Lutheran Church in Mexico. It has been said that it would be better for a church to have stones thrown through its windows than to be ignored. A church that is ignored is not strong enough to be worth bothering with while a church that has stones thrown through its windows has at least given evidence of having some strength. The trouble with the Lutheran Church in Mexico—and for that matter of any church in Mexico—is that it's the wrong people who throw the stones through the windows. The people who do on occasion vandalize the churches are those Roman Catholics who, because they have been neglected by their church, have a tremendous superstitious zeal. They usually belong to the lower class and have little leadership ability.

The growing class of educated people in Mexico ignore the church. In all probability they still consider themselves Roman Catholic, but they seldom attend church more than once a year . . . if that often. They are completely secularistic. They pride themselves in the Mexican constitution, which so completely separates church and state.

This secularistic Mexico is making great strides in art, architecture, science, education, business, industry, etc. One doesn't have to be in Mexico very long to see that a new Mexico is being built, and that it is being built rapidly.

It is this growing, educated, middle class of Mexicans that the Lutheran Church in Mexico would like to reach. With these people unquestionably lies the future of Mexico. And what that Mexico of the future will be like will be greatly determined by whether or not these people are Christian.

(Next week's article will tell what the Lutheran Church in Mexico is doing to reach these people.)

"The RSV as the Living Word"

"Let and Hinder"

By Luther A. Weigle

IF YOU WILL TURN to your Webster's *New International Dictionary* you will discover that there are two verbs spelled and pronounced exactly alike, *let*, which come from two distinct Anglo-Saxon roots. The one verb "*let*" means to hinder, impede, or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "*let*."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen. By heaven, I'll make a ghost of him that lets me."

This obsolete use of the verb "*let*" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "There is none that can deliver out of My hand: I will work, and who shall let it?" The revised versions have "who can hinder it?" Paul, writing to the Romans (1:13), tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in II Thessalonians 2:6, 7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "*letteth*" in verse 7 for the Greek word which was translated "*withholdeth*" in verse 6. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

TABLE PRAYER

Father, bless our earthly food;
By it be our strength renewed.
Bless the family circle here
And other families far and near.
Grant us peace and love and grace
Until we meet Thee face to face. Amen.
—MRS. JAMES BYRD.

Lutheran Standard

"ONE WORLD" CONCEPTS

1. The Board for Christian Social Action urges members of the American Lutheran Church to appraise critically all "one world" concepts now so frequently heard in discussion. As with many oversimplified expressions, there are elements of both truth and error in much "one world" thinking.

2. It is true that there is a unity to the world. "In the beginning God created the heaven and the earth." He established and preserves the processes by which the delicate balance of unity is maintained among the interacting forces of His creation. He created man—all men—in His image. Originally everything that God had made "was very good" (Genesis 1:31). God's universe is indeed one world.

3. Sin now stains the entire world of mankind. Evil, yet also some good, is found without respect to persons, races, or nations. All men and all nations everywhere are accountable to God. He judges them all by His standard of justice. He offers His gift of eternal life to whosoever believes in the atoning salvation of His only Son. All mankind is one under God, convicted by His law, offered His grace.

4. Realistically, however, the world is not one. It has not been one since God stopped men's efforts to build a tower to heaven, confounding their language and scattering "them abroad upon the face of all the earth" (see Gen. 11:1-9). Mankind is divided into numerous groups by nationality loyalties, by language barriers, and by class consciousness or racial pride even within a nation.

5. Much is made of the "brotherhood of man" and the "fatherhood of God" as justifying "one world" thinking. These terms do not accord with our Lutheran Christian understanding. They also give a false impression of human unity, an impression contrary to the realities of human experience.

6. Scripture teaches clearly that God "made of one blood all nations of men," Acts 17:26, and that mankind is related by its common ancestry in Adam and Noah. Having a common ancestor, however, does not make men *brothers*. They may be no closer related than *cousins*, many times removed. Rather than the "brotherhood of man," it is more correct to speak of the "family of mankind."

7. Jesus spoke of His followers as

This statement regarding the various "one world" plans about which so much is being said and written nowadays was recently adopted by the Board for Christian Social Action of the American Lutheran Church. The board decided to refer the document to members of the ALC for their study and discussion. Comments or suggestions may be sent to Dr. Carl F. Reuss, Executive Secretary, Board for Christian Social Action, 57 E. Main St., Columbus 15, Ohio

His brethren. The nonbelievers are neighbors, to be loved, to be helped, to be treated with respect and understanding, to be brought His Word—but they are not yet brethren in the full, intimate, comradely sense of that word. Christians, and only Christians, are Jesus' brethren. Only Christians then, in the fullest sense of the term, may rightly be called brothers one of another.

8. God is not biologically the Father of man. He is the Creator of man, whom He fashioned in His image. He is the all-powerful, just, and overwhelmingly righteous Ruler of the universe. Natural man must shrink in awe at His majestic might. Man can call Him *Father* only through Christ. Jesus taught His disciples to pray "Our Father." He Himself said, "No man cometh unto the Father but by Me," John 14:6. The "fatherhood of God" correctly describes the relationship which only Christians, born again through Christ and made His heirs by adoption, can have to God.

9. Christians throughout the world, whatever their background, nationality, race, or tongue, are united as members of one body, the church of Christ. It is right and proper for them to work together across race, language, and nationality lines, not only with one another, but also with other men of good will to advance the common interests and well-being of mankind. Thereby they are putting into practice the principles of being one's brother's keeper and of loving one's neighbor as himself out of love for God who first loved him.

10. The United Nations is an organization established to advance such laudable objectives. It offers a forum for discussion between the nations and a medium for humanitarian projects divorced from nationalistic ambitions. Although it has not been able to accomplish all that its ardent backers hoped, yet it has accomplished much for a better understanding be-

tween nations, peoples, and races. The United Nations deserves the fervent prayers of men of good will that it may fulfill a God-pleasing role in international affairs.

11. The United Nations, however, is not and should not be an instrumentality for bringing about an artificial "one world." It dare not become a modern Tower of Babel through which men strive by their own means, ignoring God, to build a pathway to their own heaven on earth in defiance of God. It is an assembly of sovereign nations, without power to compel or enforce majority views upon an unwilling minority. It realizes the realities of a divided world.

12. The concept of "one world" is appealing to men who want to show love for neighbor as for self. At the same time it may contain dangerous threats to that and other cherished principles. Members of the American Lutheran Church have a rich opportunity for contributing clear, sound correctives to some of the errors inherent in much "one world" thinking and in advancing the truths likewise contained in that term. As Christians we are heirs to a "one world" concept which faces men up to God and invites them not only to put their trust in God but also puts them under constraint to obey God (see John 3:16; I Timothy 2:4-6; Acts 1:8).



CUTHBERTSON
Ready-to-Sew
CUT-OUT KITS
give you finest quality
CHURCH VESTMENTS
at **SAVINGS up to 50%**

If you have in your church women who like to sew, these new CUT-OUT KITS for chasubles, superfrontals, markers, stoles, albs, etc., can fill your vestment needs at almost half the price of custom-tailored vestments—yet give you the quality materials and beauty for which Cuthbertson ecclesiastical vestments are distinguished.

All fabrics are perfectly centered, marked and cut, ready to sew. Easy-to-follow instructions included. Send today for your FREE copy of illustrated, descriptive catalog, complete with order forms.

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street, Philadelphia 3, Pa.

Please send me your FREE Catalog of Cut-Out Kits.

Name of Your Church _____
Your Name _____
Your Address _____
City _____ Zone _____ State _____

Send Inquiries and Orders to
THE WARTBURG PRESS

57 E. Main St.
Columbus 15, Ohio 310 S. 18th St.
Omaha 2, Nebr.

BROTHERHOOD BEAMS

By C. L. Nolte

MR. I. H. BERGDALL, president of the Brotherhood of the Eastern District, recently made a trip to Florida for the purpose of organizing an area in the vicinity of Miami. He writes in part: "I have just returned from Florida where I had one of the most thrilling and inspiring experiences of my life. I have never been with a group of men who showed more evidence of genuine love for their Church and its organizations."

The ALC has eight congregations in and around Miami. They are a long way from other ALC churches and, therefore, do not have the close contact with the Church and its leaders which they would like to have. They are anxious to promote the entire program of the American Lutheran Church vigorously, and they welcome Church and organization leaders who point out opportunities for service.

Mr. Bergdall met with 95 men representing these eight churches on April 19. He talked to them about the purpose, the challenge, and the program of the Brotherhood of the ALC. They voted unanimously to organize an area, and a steering committee was appointed to make final plans. Mr. C. H. Albrecht of Biscayne Boulevard Lutheran Church was selected as acting area president, and nomination and constitution committees were appointed. May 24 was set as the date to effect a permanent organization. The Brotherhood will inspire and help these men to go forward in building the church in fabulous Florida.

"BE PREPARED," the motto of Boy Scouts everywhere, was clearly illustrated recently in the Dakota District. Mr. John Pietz, president of the Brotherhood of the Dakota District, was installing the new officers at the meeting of Area No. 4 when the lights suddenly went out. Mr. Arthur Bendick, who was being installed as president, calmly pulled out a pencil flashlight and handed it to Mr. Pietz. The installation ceremony went on undisturbed.

† DEATHS †

Mrs. Mary Wiechert

Mrs. Mary Wiechert, 78, a member of Zion Lutheran Church, Sandusky, Ohio, died on April 22 after suffering a stroke in her sleep. She was the widow of Fred Wiechert, who for many years was principal of Zion Church's parochial school and also the congregation's organist-choir director. He served in these same capacities in St. John Church, Fort Wayne, Ind., during the latter half of his active service.

Funeral services were conducted in Zion church on April 25 by Pastor Theodore Stellhorn, Jr. Brief services were held also in Saginaw, Mich., where burial took place. Officiating at Saginaw was Pastor Hans Knauer.

Dr. S. E. Engstrom

Dr. Sigfrid E. Engstrom of Minneapolis, director of the Board of American Missions of the Augustana Lutheran Church and one of the outstanding leaders of American Lutheranism, died suddenly in Washington, D. C., on April 28. Death was attributed to a heart attack. Dr. Engstrom, 48, was attending the 85th annual convention of Augustana's New York Conference when he was stricken in his hotel room and was rushed to George Washington Hospital. He died there a few hours later.



Head of Augustana's home missions program for 16 years, Dr. Engstrom had long been a leading figure in inter-synodical and interdenominational activities. He was the last president of the former American Lutheran Conference and was active in numerous committees of the National Lutheran Council, National Council of Churches, Lutheran World Federation, and World Council of Churches. For many years



he directed Augustana's efforts in Lutheran World Action.

Dr. Engstrom was born in Chicago in 1907. He had just completed one year of high school when both his parents died. He completed high school by driving a cab during his spare hours, then worked as a shipping clerk until 1923 when he became a traffic manager for the All-American Radio Corporation in Chicago.

After three years in that post he enrolled at Augustana College in Rock Island, Ill. He was graduated in 1930 and entered Augustana Theological Seminary, where he obtained his B.D. Then followed various pastorates and executive positions in the Augustana Lutheran Church.

Mrs. Lina K. Herbener

Mrs. Lina K. Herbener, widow of Pastor Konrad Herbener, died at her home in Mayville, Wis., on April 27. She was 81.

Mrs. Herbener was born in Grand Island, Neb., on October 9, 1873, the daughter of Louis and Mary (Bauer) Engel. On July 14, 1892, she was married to Pastor Herbener in Rapid City, S. D. Ten children were born to them, three of whom died in infancy.

Surviving are one daughter and five sons, two of whom are pastors of the American Lutheran Church: Pastor K. J. Herbener of Waupun, Wis., and Pastor T. K. Herbener of Oconomowoc, Wis. Mrs. Herbener's husband died in 1933.

Lakeside Lutheran Chautauqua

Again Provides Program For a Family Vacation

Lakeside, Ohio

July 11-17, 1955

Here's a vacation that will appeal to every family. Activities for all age groups. Something for body, mind, and soul. Reasonable rates. Cottages with cooking privileges large enough for several families to share and thus reduce costs. For reservations write to Rev. Theo. Stellhorn, Jr., 118 W. Jefferson St., Sandusky Ohio.

Bible school in the morning for children. Inspirational lectures for adults. Group activities for teen-agers. Swimming, boating, golfing, fishing, etc., in the afternoon. Evenings free for concerts, movies, etc., in the main auditorium.

Dr. A. R. Kretzmann, pastor of St. Luke Lutheran Church, (Missouri Synod), Chicago, is the inspirational speaker for the week. He will also address the Men's Group on Thursday. The Bible teacher is Professor August Engelbrecht of Wartburg Seminary. Other speakers include Chaplain Norman Emch (Tuesday); Missionary William Weiss (Wednesday); Rev. O. G. Grotefend (Friday); and Dr. R. D. Lechleitner (Saturday). Dr. Lechleitner will also preach the sermon at the Sunday morning service. Addressing the women on Thursday morning will be Sister Olivet Roth. Rev. Herbert Wolf will be youth leader.

For further information write to Rev. G. F. Shoup, Oak Harbor, Ohio.

Hezekiah Believed in Preparedness

Recent history has taught our nation that crisis follows crisis. The advice which comes to the nation from this sequence of crises is that it get ready for the next one. And certainly, the church must always live for the emergency; and the Christian person must meet every day as the day of judgment.

There are a few pertinent lessons to be drawn from the conduct of king and nation of Judah.

Do Your Own Very Best

A time of crisis was drawing up for the little nation of Judah and its good king Hezekiah. The Assyrians were on the prowl, sacking near-by nations whose idol gods could be burned in the fire. Hezekiah might have said to himself and to his people, "We have set our house in order, we are God's people once more, now no harm can come to us; so let us be at ease." But he did not engage in foolhardy talk of that sort. Instead he rallied his people to hard work. The Assyrian forces would come someday, that was reasonably sure; and Judah would have to get ready to stop them or be overwhelmed by them. The king went by the rule that he and his people would have to do their very best or suffer the worst. In this world of evil we must take measures equal to the evils which rise up against us. Ideas must be met with ideas, arguments with arguments, force with force.

Hezekiah had work done by which water was drained away from the possible besieger of Jerusalem to the besieged in the city. He had fortifications strengthened, weapons stored, and fighting forces organized. In this way a nation which was fully aware of being God's people made ready to meet a great crisis. To be wise as serpents and innocent as doves is our Lord's advice to us. The wisdom part dictates that we prepare for the crisis which arises and do our very best to avert it or to meet it.

Trust in God for the Rest

In the history which unfolds in our study we see King Hezekiah tell his people, who are doing their most strenuous best, not to be afraid of the terrible Assyrian. The fear that enervates can be displaced by trust that energizes. And this trust is not in armor and skill of men but in "the Lord, our God, to help us and to fight our battles."

Hezekiah was a king who spoke of God to his people, and who spoke to God for his people. We have seen national leaders mocked for going to church, for saying prayers publicly, for exhorting to trust in God. The mocker said, "It is a pose." Then

some men of God spoke up in defense of pious leaders. Exactly that happened in the case of King Hezekiah. When he had prayed in the house of the Lord concerning the enemy, "O Lord, our God, save us from his hand," the prophet Isaiah spoke to him the word of the Lord, "I will defend this city to save it." And the Lord's promise was made good. The city was besieged by overwhelming forces, the defenders

fought with all their means and might, but the enemy was overcome as by a mighty act of God.

This is a success story for sure. Now, the hard fact for Christians in many places of our day is that their nations have been rolled under by the machines of war which roared into their lands. To them we cannot say that they must wait and try again; for they may not live to see the day of another chance. But this we can say to them, "Trust God for the rest." Success on earth is not the chief thing for Christians, but trust in God for life and salvation is the chief thing. Christ Himself was a failure on the cross and a success by the cross. He lives, Conqueror of evil; in Him we shall conquer and live. Trust in Him for all that.

—A. J. SEEGER.

My Bible and I: A Study of I Corinthians, Chapter 2

Paul Champions the Only True Wisdom

"When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified." Judged from one point of view, Paul would say, the gospel has a simplicity and a directness which is outside of the learned trappings of the "wise." A child can grasp Jesus Christ in trust and in obedience.

But the apostle adds, "Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away." While there is a marvelous simplicity in the gospel, it is at the same time profound. It is a wisdom which is beyond "the latest thing" after which "the wise of this world" are always running. Give this a moment's thought: "The latest thing" and "the way we now look at it" have a way of passing into oblivion. The wisdom of this world is always in flux. That which "everybody" held as the truth yesterday is antiquated today. But when we study the course of the gospel . . . in spite of man's waywardness and the attacks made upon that gospel . . . it is still there. It returns again and again as the one light

man has when the darkness closes in around him. There is a permanence about this wisdom.

Paul further qualifies this wisdom which has as its content, "Jesus Christ and Him crucified." He writes, "But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification." Because it is hidden and secret, man is never able to find this wisdom on his own. How, then, does he acquire it? "God has revealed [it] to us through the Spirit." Experience verifies what Paul writes. "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned," verse 14. When the believer looks back upon his life and asks, "How is it that I put my trust in Jesus Christ?" the answer comes back: "I just do. I did not come to faith; faith came to me." We believe. And at some point we know Him as our highest, most indispensable wisdom. "Thou art the Christ, the Son of the living God," Matthew 16:16. When Peter made this confession of faith, Jesus said to him, "Flesh and blood hath not revealed it unto thee." This higher, saving wisdom can come only from on high. "No man can say that Jesus is the Lord but by the Holy Ghost." — What a mistake it is (keeping in mind the context in which Paul wrote this) to put so much stock in the person and the "wisdom" of this or that man, even to the point of tearing down a congregation, when the only wisdom which can save comes from God alone! Men, at best, can serve only as vessels to transmit the message of that wisdom to others.

—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. I Corinthians 2.
- M. Galatians 6:11-18.
- T. Ephesians 1:15-23.
- W. Matthew 13:10-17.
- T. Matthew 16:13-20.
- F. Isaiah 64.
- S. Romans 11:33-36.

Lesson study based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching." Scripture quotations from the Revised Standard Version of the Holy Bible. Both the Lessons and the Bible translation are copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

QUESTION BOX

(Continued from page 3)

in the Christian religion and then bring it back to its father and me to do this teaching and training, which we are only too happy and proud to do. But we would be more happy to present our child for baptism ourselves and in person promise to rear it as a baptized child of God. Am I mistaken in my views? — Mrs. A. R., S. Dakota.

I am surprised! Where did you get that impression that the Lutheran Church insists that Lutheran parents in good standing must have sponsors other than themselves at the baptism of their children? I cannot believe that any pastor in our midst makes such a demand. If there is, I should respectfully ask him to produce his, "Thus saith the Lord." The parents themselves are held responsible in the first place for the proper rearing of their children. The custom of having sponsors other than the parents themselves arose at the time when the Christians were cruelly persecuted and frequently martyred for their faith's sake. Then it was thought well to have two or three others to obligate themselves to care for the child should the parents meet with such a fate. Whether, or not, under present conditions it is advisable to have friends or relatives to serve as sponsors may be a debatable question. But to insist upon it or to urge it as such a salutary custom that it must not be deviated from, is wrong.

ANNOUNCEMENTS

CALENDAR

- May 23-26. Michigan District convention at St. Paul Lutheran church, Alpena, Mich., Pastor Wm. B. Belk.
- June 1. Board of Regents of Wartburg Seminary at the Seminary.
- June 5-10. Church Workers' Institute at Texas Lutheran College, Seguin, Texas.
- June 6, 7. Board of Regents of Capital University at Schenk Divinity Hall Lounge (Student Union).
- June 6-10. Northwestern District convention at Pacific Lutheran College, Parkland, Wash.
- June 13-16. Ohio District convention at Capital University, Columbus, Ohio.
- June 13-17. Eastern District convention at Penn Hall, Chambersburg, Pa.
- June 20-23. Minnesota District convention at American Lutheran Memorial Camp, Onamia, Minn.

MEETINGS

The Michigan District of the American Lutheran Church will hold its 25th annual convention May 23-26 at St. Paul Lutheran church, Alpena, Mich., Pastor Wm. B. Belk.

The Minnesota District will meet at American Lutheran Memorial Camp, Onamia, Minn., June 20-23, beginning June 20, at 7:30 P.M. with a Communion service. All communications upon which the district is to act must reach the district president ten days prior to the convention. Credentials should be sent to the district president.—A. H. Ewald, President; A. L. Hook, Secretary.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed:

Henry Prieb in Peace Lutheran church, Sioux Center, Iowa, and in Our Savior's Lutheran church, Rock Valley, Iowa, April 24, by Pastor Wm. Meinen.

Harold Tesch in St. John Lutheran church, Athol, Kansas, April 24, by Pastor John J. Minneman.

Delbert W. Zier in Pilgrim Lutheran church, Othello, Wash., April 24, by District President S. C. Siefke.

ADDRESSES

Rev. William Heinzig, from Burlington, Ia., to Belmond, Ia.

Rev. Andrew J. Klopfer, Englewood, Colo. From 4733 Sherman to 4733 S. Clarkson.

Rev. Walter H. Ruth, from Blue Island, Ill., to 107 Antilla Ave., Coral Gables, Fla.

Rev. William Zibell, from St. Paul, Minn., to 1706 S. 11th St., Sheboygan, Wis.

POSITION available as principal and teacher in well-established Christian Day School. Send data, references to Committee on Religious Education, Solomon Lutheran Church, Woodville, Ohio.

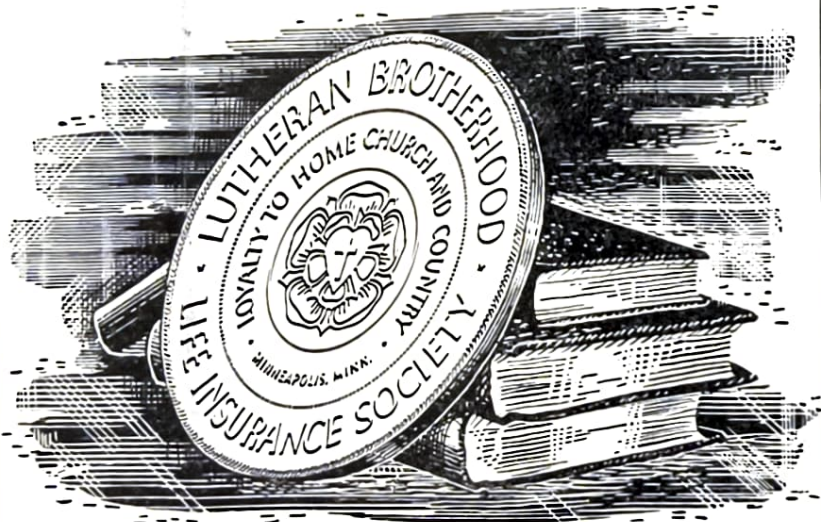
NEEDED: St. John Lutheran Church, Boyden, Iowa, needs two Christian day-school teachers (one for Kindergarten through grade 4, the other for grades 5 to 8) beginning September, 1955. 7-room teacherage, with modern conveniences, on church property. Write: Rev. H. J. Knoploh, Boyden, Ia.

DADDY, WAS IT THE STORK?

How would YOU answer? **THE CHRISTIAN PARENT** magazine gives professional Christian guidance on sex-training and other areas of family living. Daily Bible-based devotions for families with children. Monthly, \$3 year. Sample free. **THE CHRISTIAN PARENT**, Box WP, Highland, Ill.

Almost \$30,000 during 1955...

"To Provide Education..."



LUTHERAN BROTHERHOOD, during 1955, is providing \$29,900.00 to Lutheran colleges and seminaries for 60 LUTHERAN BROTHERHOOD SCHOLARSHIPS presented to worthy students selected by the schools they attend.

This is just one example of LUTHERAN BROTHERHOOD's part in "extending the Lutheran Faith" by aiding education.

*From Article I of LUTHERAN BROTHERHOOD's Articles of Incorporation.

For complete information about life insurance for Lutherans, see your local LUTHERAN BROTHERHOOD representative or write:

THIS IS Your LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE

CARL F. GRANRUD, President

608 Second Avenue South

Minneapolis 2, Minn.