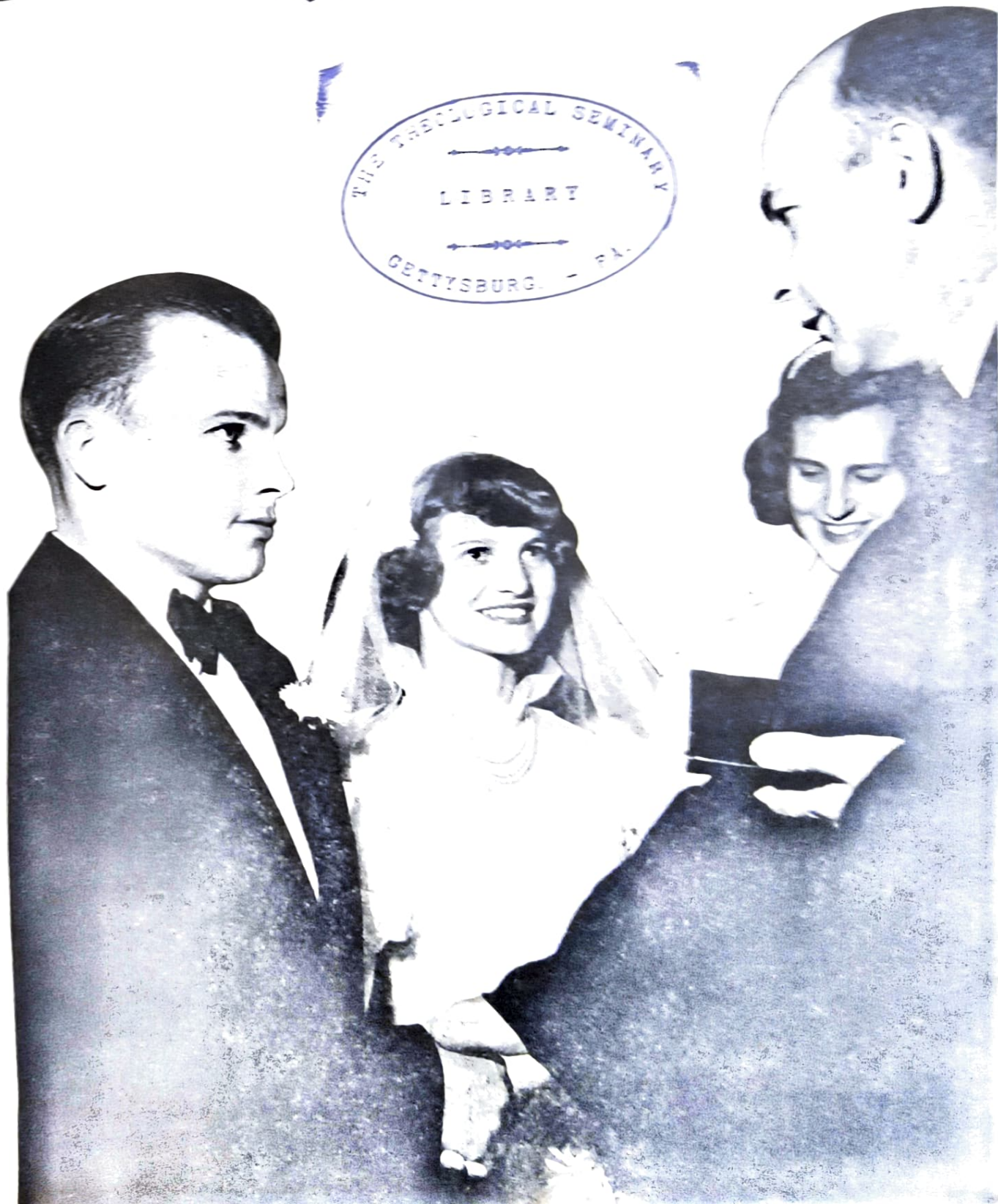


Lutheran Standard

JUNE 11, 1955

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The Church Views the News

By Wilfred Bockelman



According to Dr. Charles B. Templeton, secretary of the Division of Evangelism of the Presbyterian Church in the U. S. A., "the so-called revival sweeping America isn't permanent or genuine." "Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort," Dr. Templeton said. "Membership in the churches is increasing more rapidly than the nation's population and is at an all-time high," he said. "However, there is also an increase in the national debt, national taxes, and national crime. The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan. Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and come to the point of dedication to Him and to His Word."

Evangelist Billy Graham's second Greater London Crusade opened at the huge Wembley Stadium with more than 70,000 persons attending despite threatening weather. On the day after the opening Wembley meeting Dr. Graham addressed 10,000 persons at an open-air rally held at the Ford automobile factory at Dagenham under the sponsorship of the plant's Christian Fellowship. Attending the fifth night meeting in Wembley was the Duchess of Kent, the aunt of Queen Elizabeth II. This marked the first time that Graham preached to a member of the British royal family. The duchess was accompanied by her sister, Princess Olga of Yugoslavia. After the rally she spoke privately with the evangelist and his wife for about ten minutes. Meanwhile members of the Oxford Union, student organization at Oxford University, voted 232-231 in favor of a motion expressing "regret over the approval given by the churches to the Billy Graham Crusade."

Several dozen show people meet twice a month in Chicago for Bible study in the swanky North Shore studio apartment of a tuxedo rental tycoon. Melodi Lowell, a radio actress and model who co-founded the Bible Roundtable, has described it as a religious meeting like Jane Russell's in Hollywood, only with theological insight. Miss Lowell even studied one semester at Garrett Biblical Institute to satisfy

her theological curiosity. Now as many as 40 stage, radio, and television actors, actresses, singers, producers, directors, writers, and models attend the biweekly meetings in the home of Al Gingiss. They meet on Monday evenings—the entertainment world's off night. Sessions are led by visiting seminary professors. Rev. Louis Raymond of Rogers Park Presbyterian Church serves as chaplain. At one typical session Dr. Tyler Thompson, an associate professor of religion at Garrett, led in a study of the Book of James. The show people, with Bibles open for reference, sat around him passing cookies and candies, but quite intent on the professor's words.

By a unanimous vote in the senate and a 121-12 vote in the Chamber of Deputies, Argentina's National Congress voted to end Roman Catholicism's status as the state religion. The Congress approved a bill providing for the election of a constitutional convention to make "a partial reform of the Constitution in all matters connected with relations between church and state." This means that all reference in the Constitution to Catholicism will be eliminated. One of the articles in the present Constitution states, "The federal government supports the Roman Catholic Apostolic Faith." Other articles require that the president and the vice-president be Catholics. Roman Catholicism has been Argentina's official religion since 1810 when the country won her independence from Spain. The Argentina Congress also repealed a law that exempted church property from real estate and other taxes.

Guatemala is also in the process of writing a new constitution, and the Roman Catholics are demanding that they be given a pre-eminent position over other religions, and that Catholic education be compulsory in all schools. If this is not done, Archbishop Mariano Rossell y Arellano of Guatemala City said in a demand sent to the National Constituent Assembly the church will take "a position of estrangement" and will be forced to the conclusion that the present regime is anti-Catholic rather than anti-Communist. He stressed that 95 per cent of Guatemalans are Catholics. Despite vigorous opposition from church proponents, the commission of 17 which is drafting the new national

charter earlier approved two articles guaranteeing freedom for all religions "without any pre-eminence" and giving legal status to any religion or religious association. Another article guarantees freedom of education.

People today have discovered they need heroes to give them strength—a swingback from the judgment of 25 years ago when they were considered "corny," Dr. Ronald Bridges, past moderator of the General Council of Congregational Christian Churches, said at the 100th annual meeting of the Minnesota Congregational Conference. Pioneers were able to undergo hardships and persevere through discouragements because they were "more aware of being accompanied by the saints," Dr. Bridges said. "Old Testament heroes were real to them. They had memorized the Bible and poems of Milton and Shakespeare. The pioneers had no sense of loneliness—a shadow band of writers, heroes, and martyrs went with them. God was there. He might be a tyrant—not a superannuated character with a committee taking over for Him—but He was there, ready to smite."

LUTHERAN STANDARD

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Lutheran Standard

Believe in Baptismal Regeneration?

Do we Lutherans believe in baptismal regeneration? This question was recently put to me by a friend. I told him that I thought that we did. I went home and reviewed the subject of baptism in my catechism. I now feel certain that I answered correctly. But I am anxious to learn more about baptismal regeneration. Will you, please, briefly treat this subject? — Mrs. G. B., Indiana.

You answered correctly. We believe in baptismal regeneration. I wish that more of our people would frequently refer to the catechism and compare its teachings with the Word of God. Luther's Small Catechism is one of our confessional books, and we should be at home in it. To the question: "What does Baptism give or profit?" we answer: "It works forgiveness of sins, delivers from death [spiritual] and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare." Baptism is a sacrament, and "a sacrament is a holy rite instituted by Christ Himself, whereby with visible means [water in the case of baptism] the treasures of the gospel are offered, given, and sealed to us."

Strictly speaking, there is but one means of grace, one channel through which God is ever offering and eager to impart to us His divine grace, forgiveness of sins, life, and salvation. That is the Word of God. But since the Word of God . . . command and promise . . . is the chief thing in a sacrament, it, too, is a means of grace. Hence we usually say that the means of grace are the Word of God and the two sacraments, Baptism and the Lord's Supper. In baptism, therefore, God graciously offers pardon and salvation, and he who does not reject the kind offer in wilful unbelief receives this pardon and salvation. If he already stands in grace with God through faith in the Lord Jesus, pardon and salvation are sealed to him; he is given a renewed pledge of these gifts of his heavenly Father.

The very nature of a sacrament is such that it bestows and imparts what God offers if it is not rejected in unbelief. A babe never rejects, therefore it always receives what God proffers. That is why the child is the model for the kingdom of God and hence also for baptism. And unless the adult becomes like a child in this respect he will never get into the kingdom of God. How long this baptized child will remain in covenant relation with God will depend largely on his

Christian training. That new life bestowed upon him through "water and the Spirit" must be faithfully nourished or it will languish and die. That baptized child must in time consciously renew and sanction his covenant relation with God and by His continual help remain faithful, or that blessed relation with God is lost.

Thus no one must think that merely because at one time in life he had water applied to him in God's holy name he is now a child of God forever. His baptism will bring him only the greater damnation if by God's grace he doesn't remain true to the promises made at the time of baptism. A person should find great comfort in his baptism. He should dwell on the thought that God already at that time received him into His kingdom of grace and pledged to him continued pardon and the standing of a child and heir unless he indifferently turned his back upon Him by wilful sin and gross neglect of the means of grace.

The efficacy of baptism is not dependent on the personal faith of the administrator nor on his ordination. We have baptism when it is administered in accordance with the institution of Christ. The faith of the recipient of baptism does not belong to the essence of the sacrament, but it is necessary for the beneficial use of the sacrament. What God in mercy

offers must be received, and faith is the receiving means or hand that reaches out and lays hold on the proffered gift. That is why we say of baptism in our catechism: "It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it." And to have the benefit of baptism this saving faith must continue. When we lose faith we let go of Christ and thus forfeit all that we have in and through Him.

Baptism is not the exclusive means of regeneration. The gospel regenerates apart from the sacrament. When

UNITY IN VARIETY

The joy of Christ in different hearts
Takes many forms, for it imparts,
When poured into each human mold,
A shape which it alone can hold.
As varied flowers
Or fields and bowers,
As different jewels
Or lakes and pools,
Each have a glory all their own,
So you reflect what you alone
Have drunk from those refreshing
springs
Which are the wells of all good things.
—CHARLES E. BOMGREN.

the sweet gospel is heard, read, and pondered, the Spirit of God is at work, trying to bring that person into saving relation with his Savior through trustful faith in Him. But as far as we can see, baptism is the only means of regeneration for a small child, for you cannot reach the babe by preaching or reading the "good news" to him. Baptism is the only means of grace applicable to the child, the only channel given to us whereby we can reach that child with saving grace. Yet our church has always held and taught that it is not the lack but the contempt and the despising of baptism that condemns, for we cannot see how such a person can be in saving relation with Christ who so clearly enjoins baptism.

Some of the passages that should be pondered in this connection, because they pertain to this subject, are the following. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior," Titus 3:5, 6. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Galatians 3:26, 27. "Christ loved the church and gave Himself for her, that He might sanctify her, having cleansed her by the washing of water with the word," Galatians 5:25, 26, RSV.



THE WEEK'S PRAYER

(Trinity II)

O Lord, who hast bestowed upon Thy church on earth rich gifts, manifold treasures, and boundless resources, that she may be enabled to serve Thee effectively in a godly life: Grant her grace so to use Thy bounteous grace that men may see her good works and glorify our Father who is in heaven; through Jesus Christ, our Lord. Amen.

ALC Pastors of Detroit and Saginaw Discuss Church in Interracial Areas

Forty ALC pastors from Detroit and Saginaw, Mich., held a conference in Truth Lutheran church, Detroit, on May 18 to discuss the congregational approach in interracial communities. The meeting was called by the Board of American Missions. Dr. R. Dale Lechleitner, executive secretary of the board, stated that Detroit and Saginaw have been chosen as "pilot areas," and that conclusions reached at the meeting might well serve as the guide for other such areas in the future.

Dr. Norman A. Menter, president of the Michigan District of the ALC, pointed out that the problem was not a vague or distant one, but that it was confronting many congregations at the present time. On the Sunday preceding the meeting Pastor Charles Klinksick of Christ Memorial Lutheran Church in Detroit submitted his resignation to his congregation because the majority of the members attending a congregational meeting refused to accept a Negro family into membership.

The pastors meeting in Detroit had no authority to pass resolutions which would bind congregations, the Church at large, or other pastors. All of their resolutions were in the nature of suggestions and recommendations to other congregations and to boards of the Church.

Pastors Unanimous

"We believe that it is the responsibility of the congregations of the American Lutheran Church to minister to the communities in which they are located," was the unanimous opinion of the pastors gathered in Detroit. "In the event that minority or nonwhite racial groups make up members of the community, it shall be the responsibility of the congregations to work among them in the same way as they would among usual white communities. This includes the Lord's command to love, evangelize, seek out, and to minister to them with the gospel, and to bring them into full membership in the Church of Jesus Christ with all rights and privileges thereto appertaining. Therefore we urge that the American Lutheran Church in convention assembled adopt the above principle as a statement of policy, and that it become a part of the model constitution for local congregations. And we further urge that the Board of American Missions make it a policy that this principle be incorporated into the constitutions of all newly organized mission congregations of the American Lutheran Church."

Scriptural Statement Sought

The Detroit and Saginaw pastors also urged the Board for Christian Social Action in cooperation with the Board of American Missions to formulate a state-

ment based on Scripture to be published officially in the organs of the Church as the policy of the American Lutheran Church in this matter. The pastors further recommended that the Program and Policy Council of the Church take steps to make this the official policy of the Church, and that this policy become the core of the educational program of the pastor in the local congregation.

The pastors meeting in Detroit had this to say about congregations relocating: "We go on record as discouraging any practice of relocating except under the extreme and exceptional condition of a lack of a field where the Means of Grace can be administered to souls lost in sin." Be it resolved, said the pastors, "that we look with disfavor upon the abandonment of changing areas by existing congregations; that we urge the adoption of an 'open door' policy by such congregations, and that the congregations in such situations be given assistance by the district mission treasury, if necessary, and the guidance of the leaders of the Church at large."

No Heavy Subsidy Necessary

In response to the question, "Must we assume that the solution of the interracial community involves extremely heavy subsidy and establishing social service activity?" the Detroit Conference agreed: "We do not assume that the solution to serving the interracial community involves extremely heavy subsidy, but when there is true mission work, there we have mission money. Each such individual case must be considered separately, in consultation with the evangelism committee and the welfare agencies. It must be remembered that social service is for individuals with problems, and not for congregations with problems."

"Therefore, we recommend that in no case may such subsidy continue beyond assistance to the congregation in the one fundamental program of saving souls from sin, in doing the true mission work of the church."

Schuh, Empie, and Yochum Highlight Wisconsin Meeting

Pastors and delegates attending the 25th annual convention of the Wisconsin District of the ALC were treated to addresses by three Lutheran leaders. The convention was held May 9-12 at Peace Lutheran church, Oshkosh, (Pastor M. David Fetter). District President Theodore A. Ohlrogge preached the sermon at the opening Communion service on May 9.

The first highlight of the convention business sessions came in the report of Dr. Henry F. Schuh, general president of the American Lutheran Church. In reporting on "The State of the Church" Dr. Schuh commented on the joy in the Church over the fact that the Church Advance was raised in 1954, and that this same spirit is being reflected in the 1955 benevolence giving of congregations. He also reported that the Board of Foreign Missions of the American Lutheran Church is investigating entering a new field of work, perhaps in Africa. Dr. Schuh also reported at length on merger negotiations.

Dr. Empie Reports

The second highlight of the convention came on Wednesday morning when Dr. Paul Empie, executive director of the National Lutheran Council, addressed the assembly. Dr. Empie reported on conditions among fellow Lutherans throughout the world. He stressed the fact that, while Lutheran World Action was begun during World War II as a temporary measure, Lutherans in the United States have come to realize that it must be a permanent



Pictured at the speakers' table at the twenty-fifth anniversary banquet of the Wisconsin District are, l. to r.: Pastor Eugene Leschensky, secretary; District President Ohlrogge; Dr. Harold Yochum, who was the speaker; and Host Pastor M. David Fetter

program. Dr. Empie pointed out that Lutheran World Action has shown Lutherans in America what can be done through such a cooperative endeavor.

In tracing his journeys all over the world Dr. Empie gave special praise to the Batak Church in Thailand where Communism is trying to gain control. He pointed out the obstacles facing Lutherans of Eastern Europe in training clergymen and teachers. So impressed were the delegates that they rose to their feet as a body when Dr. Empie concluded his report.

Yochum Speaks at Banquet

A third highlight was the 25th anniversary banquet on Wednesday evening of the convention. Dr. Harold L. Yochum, president of Capital University, was the speaker. He spoke on the kind of members the Church wants to carry on its work. Some 225 persons attended the banquet.

A brief historical sketch of the Wisconsin District was presented by Dr. W. H. Behrens, former district president. In both a humorous and a serious vein he related some of the events that took place in the district in the years following the formation of the ALC in 1930.

Other high points of the convention included a report of Dr. R. Dale Lechleitner, executive secretary of the Board of American Missions, who told of plans for establishing more package missions throughout the country. A paper on Christian stewardship by Dr. Alfred Ewald, president of the Minnesota District, was favorably received.

A resolution presented by the Social Action Committee of the district to the effect that an annual appeal for funds be conducted throughout the district in behalf of the institutions of mercy in Wisconsin resulted in a referral of the entire report of the committee to the pastoral conferences of the district for study. —H. A. FLESSNER.

Illinois District Convention Hears Doctrinal Discussions

The day of doctrinal papers at district conventions is not over if the convention of the Illinois District, held May 10-13 in St. John church, Peoria, Ill., is at all typical.

District President A. W. Engelbrecht preached on "Conscience and the Ministry of the Church" at the opening Communion service. He declared that the church is not only "a preaching station" but that it should serve as "the conscience of the community."

Pastor M. L. Bischoff presented a paper on "The Lutheran Doctrine of Hell." The convention resolved to have this paper mimeographed and distributed among the pastors and the delegates.

Two lectures on stewardship were given by Prof. August Engelbrecht of Wartburg Seminary. In his first lecture on "Motivation of Old Testament Giving" the speaker declared that this mo-



Shown attending the Illinois District convention are Dr. Henry F. Schuh, president of the ALC; Rev. W. E. Bartell, host pastor; and District President A. W. Engelbrecht

tivation arises "out of the believer's attitude to God as Savior," and that our approach to the First Article of the Creed (to God as Creator) must arise out of the Second Article (God as Redeemer). In his second lecture, "The Collection of the Saints," Prof. Engelbrecht called Paul the "first stewardship secretary" and further stated that "stewardship and the raising of money played an important role in the life of the apostolic church and of St. Paul."

The American Lutheran Church offices were represented by Dr. Henry F. Schuh, who spoke on "The State of the Church," and Dr. George Schultz, director of Stewardship and Finance. In addition to representing his department, Dr. Schultz also spoke at the Thursday evening fellowship banquet at which he portrayed the history and the progress of the American Lutheran Church during the past quarter of a century.

In the presentation of other causes of the Church Mr. Carl Lash, superintendent of the Wernle Home, Richmond, Ind.; Mr. R. A. Gustafson of the Lutheran Home Finding Society in Chicago; and Pastor L. A. Stumme of the Lutheran Homes, Muscatine, Iowa, presented the work of charities. Mr. Norman Fintel represented Wartburg College, and Dr. Paul Bierstedt of the NLC Division of Student Service and Pastor Roger Goppel, pastor to Lutheran students at the University of Illinois, spoke in behalf of student service.

\$2,500 from the Brotherhood

The organizations of the district, the Luther League, the WMF, and the Brotherhood were represented by their respective presidents. In behalf of the district Brotherhood President Luther Steinmeyer presented a \$1,500 check to Grace Lutheran Church in St. Anne and

a \$1,000 check to the Lutheran Homes, Muscatine. The Brotherhood also supports the Theological Student Aid Fund of the district and has given assistance to the East Bay Bible Camp.

In respect to missions it was reported that the Illinois District is the first district in which all nonpackage missions have become self-supporting. The last five such missions to assume self-support during the year are St. Matthew, Urbana; Faith, Indianapolis; Chaney, Clinton, Ia.; American, Kankakee; and Christ, Palatine. Services are now being held in Bluffton, Indiana, and the Worth and Alsip areas near Chicago are being surveyed.

The convention also voted to have the Stewardship Committee inaugurate the "Ambassadors for Christ" program in the district by the fall of 1955. Each congregation was called upon to hold a Bible Study Week and/or a spiritual life mission each year.

One hundred thirteen pastors, 2 chaplains, 1 retired pastor, 1 parochial school teacher, and 95 lay delegates attended the convention. Next year's convention will be held in Zion church, Clinton, Iowa. —ROBERT SPENN.

Australian Lutherans Reach Stalemate in Union Talks

The United Evangelical Lutheran Church in Australia and the Evangelical Lutheran Church of Australia have reached a stalemate in their negotiations toward merger.

Doctrinal agreement was reached by the groups two years ago, but conversations have bogged down because of conflicting views on practical issues, particularly the question of the UELCA's membership in the Lutheran World Federation.



Chaplains of the American Lutheran Church found themselves in the news recently. Seen at left is Chaplain Alfred P. Pietrek, who was recently promoted to Lieutenant Colonel. He is administering the Lutheran rite of confirmation to two servicemen at Francis E. Warren Air Force Base, Wyoming. At right, Chaplain (Col.) Cecil L. Propst (center) and Brig. Gen. Arthur J. Pierce, chief of staff of the Far East Air Force Headquarters, welcome a visitor to the Far East. He is Dr. Laton E. Holmgren, foreign secretary of the American Bible Society. Says Chaplain Propst: "The American Bible Society has done an excellent job of providing Scriptures for the military in the Far East." Propst has been in the service since 1940.

Hungarian Lutherans Plan Entirely New Hymnbook

Lutherans in Hungary will have a new hymnary, according to *Hungarian Church News* published in Budapest. A General Council of the Lutheran Church approved the publication of a hymnary consisting of about 300 sacred songs from the presently used Transdanubian Hymnary and 100 new hymns, the report said.

The new hymnary is the result of seven months of preparatory work by a commission headed by Senior Vilmos Gyongyosi, it added. The Transdanubian Hymnary, used since 1910, contained hymns "which have been in disuse for decades or are theologically objectionable from the viewpoint of the clear teaching of our Church," Senior Gyongyosi told the council, the *Church News* reported.

Youth Department Announces Bible Camp Directory Changes

The Youth Department of the American Lutheran Church has announced the following additions and corrections in the Bible camp directory published in the May 28 issue of the LUTHERAN STANDARD:

Texas

Registrar at the *Fredericksburg Federation* camp is Miss Carolyn Dearing, Route 3, Fredericksburg, Texas.

Registrar at the *Gulf Coast Federation* camp is Miss Adelaide Heider, Orange Grove, Texas. June 5-10. \$15.

Registrar at the *Yorktown Federation* camp is Miss Joan Raab, R. R. 1, Runge, Texas. June 12-15. \$10.

Dakota

Lakodia Bible Camp (Lake Byron)

June 20-24. \$11.

Registrar: Rev. Martin Obst, Lane, S. D.

Top Theologians to Lecture At Luther Academy Next Month

Prominent theologians from the United States and Europe will present lectures at the 17th Luther Academy, oldest Lutheran pastors' institute in America, July 12-21 at Wartburg Seminary, Dubuque, Iowa. According to Dr. William D. Streng, dean of the academy and professor of Christian education at Wartburg Seminary, advance registrations already exceed those of last year when attendance reached an all-time high of 203.

Europeans who will appear are Dr. Gunnar Hillerdal of Lund, Sweden; Dr. Jan Willem Kooiman of Amsterdam, Holland; Dr. Kurt-Dietrich Schmidt of Hamburg, Germany; and Bishop Bjarne Skard of Levanger, Norway. These four men will speak on "The Holiness of the Church," "The Apostolicity of the Church," "The Catholicity of the Church," and "The Bible and the Church."

American speakers will be Dr. Alvin Rogness, "The Unity of the Church"; Dr. Bernhard Christensen, "Four Paradoxes of the Life in Christ"; Dr. Martin J. Heineken, "Kierkegaard and Theology Today"; Dr. T. F. Gullixson, "Strength in Christian Unity"; Dr. Paul Leo, "Revelation and History"; Louis P. Lochner, "The Church and Journalism"; Keith Wentz, "The Church and Labor"; and Dr. Henry F. Wind, "Spiritual Therapy."

Summer Institutes to Offer Course for League Sponsors

A course entitled "Effective Youth Work" will be offered for Luther league sponsors at the district church workers' institutes this summer. This course aims to give the Luther league sponsor a better understanding of youth and youth's problems and to assist the sponsors in planning youth programs and activities. The ten-hour course will be given in two-hour periods on each of the five days of the institutes. On the final day the information given and studies made during the first four days will be brought together in a workshop and a demonstration on league planning. The last hour of the course will outline the principles that should be followed in evaluating Luther league meetings and youth activities.

This course will be offered at seven church workers' institutes and taught by various pastors, as follows:

Texas, June 5-10. Pastor Alfred W. Doerfler.

Mid-West, June 26-July 1. Pastor Erwin F. Janssen.

Tri-District, June 27-July 1. Pastor Robert Blacka.

California, July 10-15. Pastor Kenneth Priebe.

Northwestern, July 17-22. Pastor Priebe.

Wisconsin, July 17-22. Pastor Elmer Christensen.

Minnesota, August 7-12. Pastor Christensen.

Local pastors will be able to supply information as to the place of these institutes and the cost entailed in attending them.

BROTHERHOOD BEAMS

By C. L. Nolte

THE EXECUTIVE BOARD of the Brotherhood of the ALC will hold its next meeting on June 18 and 19 at the Maryland Hotel, Chicago. Dr. Henry F. Schuh, president of the American Lutheran Church, will attend on June 18. The Executive Committee will meet on the evening of June 17 at the same place.

THE BROTHERHOOD of the Minnesota District will hold its spring retreat on Saturday and Sunday, June 11 and 12, at American Lutheran Memorial Camp, Onamia, Minn. A fine program featuring study and relaxation has been arranged under the direction of President Marion Nikoley.

THE BROTHERHOODS of the Chicago area, Walter H. Klein, president, held their spring meeting in the parish hall of Trinity Lutheran church, Oak Lawn, Ill. Rev. S. M. Becker, host pastor, gave an inspiring address on the fourfold plan of the Brotherhood. The sale of Christmas seals for Grace Lutheran Sanatorium, San Antonio, Tex., is one of the area projects. In 1954 sales amounted to \$1,925.85.

THE LUTHERAN interchurch bowling league of Chicago, composed of 16 teams representing churches of the Missouri Synod, United Lutheran Church, and American Lutheran Church, recently completed its 34th season. The team representing Zion Lutheran Church, captained by L. F. Steinmeyer, president of the Illinois District Brotherhood, won the championship, and the team from Grace Lutheran Church finished second.

ABOUT PEOPLE

Dr. William E. Hulme (ALC), who recently accepted a call to be professor of pastoral counseling at Wartburg Seminary, Dubuque, Iowa, will be among the featured speakers at the Jamestown (N.D.) College Convocation, June 16-18. More than 53 colleges and universities from all sections of the nation will send delegates to the convocation to consider the theme, "Toward a Christian Philosophy of Education."

Dr. Taito A. Kantonen, professor of systematic theology at Hama Divinity School (ULCA), Springfield, Ohio, has been given an honorary Doctor of Theology degree by the University of Helsinki. He is the first American to be so honored by Lutheran Finland.

AMONG THE CHURCHES

Capac, Michigan . . . Dedication services for a new \$75,000 parish hall were held on May 15 by St. John Lutheran Church, Capac, (Pastor Bruno Brueckner). Guest speakers were District President Norman A. Menter and Pastor W. E. Sund of Dearborn, Mich., who

served the Capac congregation from 1926 to 1935.

The new one-story building, 70 by 100 feet, includes an auditorium with a seating capacity of 450, a large, well-lighted stage, an office, 15 Sunday school classrooms (one specially equipped for confirmation instruction), a modern kitchen, and restrooms. The parish hall is connected with the church by a breezeway.

The afternoon service was highlighted by a confirmation reunion of all members confirmed in St. John church since its organization in 1878. More than 350 persons were present. Other special celebrations during the following week included an organizational meeting, a community night, Ascension Day services, and a play, "Summer Rash," presented on the new stage by the Luther league.

AMONG THE DISTRICTS

DAKOTA . . .

ST. JOHN CONGREGATION, Verona, N. D., (Pastor Marvin J. Goll) celebrated its 50th anniversary on May 15. Speakers were Pastor T. K. Herbener of Oconomowoc, Wis., who served St. John Church from 1925 to 1932; Dr. George Landgrebe, Dakota District president; and Pastor Walter Hummel of Tower City, N. D., a son of the congregation. To celebrate the occasion the congregation purchased a two-manual Allen electronic organ; the Sunday school and the Ladies' Aid a complete set of altar hangings; and the Luther league an organ cover.

ST. ANDREW CHURCH, Zeeland, N. D. (Pastor John E. Hoyer), recently dedicated a new Hammond organ. Pastor Fred Heupel was the guest speaker, and Mr. Art Ottenbach was the guest organist. A recently formed parish choir offered various numbers.

OHIO . . .

MARTIN LUTHER CHURCH, Cleveland, Ohio, (Pastor A. H. Elfers) celebrated its 60th anniversary on May 15, with Pastor C. M. Hollensen, Richmond, Ind., as guest speaker. Pastor Hollensen was a former pastor. A congregational dinner followed with Pastor Zigmund George of Fellowship Lutheran Church, Cleveland, speaking on interracial work in Cleveland. A special anniversary project was the laying of a terrace floor in the church basement and the rebuilding of the washrooms.

GOOD HOPE CHURCH, Bucyrus, Ohio, held a surprise celebration of the 25th anniversary of the ordination of its pastor, Rev. E. J. Katterhenrich, and of the 25th wedding anniversary of Pastor and Mrs. Katterhenrich on May 22. Dr. Norman Menter, president of the Michigan District, was guest speaker. A reception was held in the afternoon.

ELEVEN CHILDREN of the kindergarten of St. Paul Church, Columbus, Ohio, (Pastor John O. Lang) were baptized during a special service on Ascension Day. The children, age 9 months to 12 years, were brought to baptism through the kindergarten. "It was found that three of the kindergarten children were not baptized," Pastor Lang said. "After the lesson on baptism they urged their parents to have them baptized. By the time we had all the brothers and sisters of these three unbaptized kindergarten children and a sister of another pupil already baptized, the number grew to 11."

MRS. EMMA STUDIER, a member of St. Paul Church, Columbus, died on May 12. She was the daughter of Pastor and Mrs. John Graening and was married to Mr. A. G. Studier when he was a parochial school teacher at her father's parish in Maxfield near Waverly, Iowa. She was in charge of the New Guinea



This new parish hall was dedicated last month by St. John Church, Capac, Michigan

Christmas Cheer Boxes from 1918 to 1932, and her home was the first sending station for these boxes. The funeral service was conducted in St. Paul church by Pastor John O. Lang. Additional services were held in Waverly where she was taken for burial.

ST. PAUL CONGREGATION, Iron ton, Ohio, (Pastor E. A. Kahle) rededicated its church interior on May 1. The walls were decorated in three colors of pastel shade. Repointing of the brick on the outside of the church will be completed during the summer.

EASTERN . . .

SOUTH MIAMI (Fla.) Lutheran Church, (Pastor Ernest Albrecht) has decided to sell its property and purchase five acres about a mile and a half from the present location. The new site will be in a residential rather than a business district and will be a better location for serving the membership.

CHRIST CHURCH, North Miami, Fla., (Pastor A. E. Gysan) plans to build a new church as soon as existing debts are paid off. So far \$85,000 in pledges have been received.

MESSIAH CHURCH, Alexandria, Va., (Pastor Paul G. Disbro) recently broke ground for a new church.

GROUND-BREAKING for a new parish house was held on May 15 by Grace Church, Washington, D.C., (Pastor J. Victor Murtland).

GRACE CHURCH, South Miami, Fla., (Pastor Albert Schmidt) has completed and paid for an education addition, which includes 10 classrooms and two washrooms. Volunteer labor held the cost to \$7,500.

DEDICATION SERVICES for the new \$350,000 Zion church, Brentwood, Pittsburgh, Pa., (Pastor O. H. Boening) will be delayed from Labor Day to about Thanksgiving as a result of a fire that broke out early last month, causing about \$5,000 damage and delaying construction. The fire started when a cigarette ignited excelsior in which Indiana limestone was crated.

A NEW BALDWIN electronic organ has been purchased by Sheridan Drive Church, Eggertsville, N. Y., (Pastor Jay D. Stratton). The purchase was made possible by a generous gift from two men of a near-by Lutheran congregation.

SOME 50 PROTESTANT and Jewish clergymen of the Rochester, N.Y., area participated in a clinic May 2-13 arranged by Chaplain A. R. Horn of the Lutheran Inner Mission Society of Rochester. The program featured lectures by doctors, clergymen, social workers, psychiatrists, and other workers in the field of health.

PLANS FOR a \$1,500 addition to Our Savior church, Patchogue, N. Y., (Pastor G. K. Schwartzfager) have been



The president and all four past presidents of the California District were present at the recent district convention. From left to right they are: President Walter H. Hellman, Rev. Konrad Koosmann of West Covina, Rev. Ray Kibler, Sr., of San Diego, Rev. George H. Schuster of Vista, and Rev. C. H. S. Hunziker of Stockton

approved by the congregation. Construction will begin soon.

PASTOR HERMAN D. FUDGE has accepted a call to St. John Lutheran Church, Philadelphia, and been dismissed from the Eastern District to the Evangelical Lutheran Ministerium of Pennsylvania, ULCA.

HOLY TRINITY Congregation, Sinclair Lane, Baltimore, Md., broke ground for a new church on May 15. Pastor W. F. Knauff is in charge of this new mission.

CLEVELAND HILL Congregation, Buffalo, N. Y., dedicated a new church on May 15. District President H. C. Osterman was in charge of the dedication and preached the sermon.

PASTOR J. ADRIAN PFEIFFER of St. James Church, Washington, D. C., was honored on May 15 at a special service in commemoration of the 25th anniversary of his ordination. Members of his first parish—St. James Church, Rockdale, Md.—joined with St. James Congregation to hear a special sermon by Dr. Carl G. Wolf, pastor emeritus of Grace Church, Baltimore, who now lives in Washington. A scroll was presented to Pastor Pfeiffer. At a testimonial dinner following the service Pastor and Mrs. Pfeiffer received a cash gift and a pair of silver candelabra. Pastor Pfeiffer has served the Washington congregation for 20 years.

CALIFORNIA . . .

SIX YEARS after its dedication the Sunday school building of Christ Church, Monterey Park, is entirely paid for. Pastor Roland Wiederanders, Parish Education Chairman Glenn Hubbard, and

Sunday School Superintendent Lloyd McLaughlin are working out plans for a mortgage-burning celebration.

LOS ALTOS CHURCH, Los Altos, a year-old mission under the guidance of Pastor A. K. Woelber, will soon break ground for a new chapel and Sunday school unit. Every child in the Sunday school has been invited to bring a shovel to turn a spadeful of dirt.

GROUND HAS BEEN BROKEN for a new \$9,000 social and education unit by Faith Church, Marysville. Pastor Lawrence Reyelts said the unit will contain six classrooms separated by modern-fold doors, office space for both pastor and office help, and a choir rehearsal and robing room. Most of the construction will be done by volunteer labor. Faith Church has also engaged four students from Pacific Lutheran College who will serve the congregation as "parish builders" for three weeks during the summer. They will help in the fields of evangelism and parish education.

CENTRAL . . .

ST. JOHN CHURCH, Beatrice, Neb., (Pastor John F. Streng) observed its 75th anniversary with special services on May 15. District President E. G. Fritschel preached the anniversary sermon, and Pastor Thomas Damrow of Rio Linda, Calif., a son of the congregation, preached in the afternoon. Pioneer days were recalled by Henry Brandt, Sr., son of one of the early settlers, and by Pastor F. H. Vetter, who led the congregation from 1919 to 1932. Greetings were brought by Governor Victor Anderson of Nebraska, Mayor Allan Davison of Beatrice, and a num-

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ON MAKING HISTORY

By CARL F. MAU, Jr.

IT'S JUST ABOUT ten years ago that the postwar history of Germany began. These ten years have witnessed a struggle through untold tragedies and hardships that is probably as great as any similar struggle in the history of mankind. All of us have read some of the chapters in the history of that recent struggle. Many of them will still need to be finished, and a number of new ones will still be written.

But you and I have been very intimately involved in a number of the chapters. In fact, we have helped and are still helping to write them . . . through Lutheran World Action, Lutheran World Relief, and the All-Lutheran Food Appeal.

Maybe we haven't often thought of it in just this way . . . that by giving a gift in a church offering or responding to a clothing or food appeal we've been "making history" . . . thousands of miles away.

TAKE THE SERIES of chapters on homeless, suffering refugees . . . those are chapters which we have probably heard the most about. In postwar Germany there were at one time about 14 million refugees. Some who may be reading this belong to that group. There are still about 10 million refugees in Western Germany. The early pages of that chapter were particularly grim . . . no food, no clothing, no home, no hope. And you helped to write the pages that meant clothes for millions, food for hundreds of thousands, homes for thousands. With your gifts of money and kind you've given new hope. You've helped to create jobs; you've fed thousands of children, clothed them, sent them to schools, built workshops for them, taught them new skills.

In helping to rebuild churches, support pastors, provide religious literature, assist all kinds of institutions you helped them to rebuild on solid foundations, you've visited them in their loneliness and ministered to them in their sickness.

In some way or other, to a larger or smaller degree, you have helped to change the lives of many millions of people.

Pastor Mau, a member of the American Lutheran Church, is the representative of the Lutheran World Federation's Department of World Service to the Church of Hannover in Germany.

That's what we mean by making history!

It's a history written by many hands . . . extended 'round the world. The German Church has had many partners . . . but has written and continues to write the major portion of this history here in Germany. Your gifts and mine continue to strengthen its hand, but ever since the first dark days after the war German gifts for the overwhelming need have exceeded all the gifts from all corners of the world. Hence it's also been a dramatic history of helping many to help themselves.

ONE OF THE NEWEST chapters being written under the general heading of interchurch aid may not be quite as obvious. Yet it could be of as great a significance as were a number of the other thrilling chapters.

St. Paul put it something like this to his congregation in Corinth when he wrote a whole chapter (II Corinthians 9) to explain the effects their giving for the needy church in Jerusalem was having: He said that through your gifts you have not only met overwhelming need, but you are also helping fellow Christians give thanks to God! (Look at the section in a modern translation.)

That is happening again today. And it may, God willing, be making church history. German churches (and others, too!) have been asking us to in-

terpret what motivation has stood behind the many gifts that have come in time of great need. Why are millions of people, not known to us, willing to lay their gifts upon the altar of God? What is this business of stewardship, not only of material blessings, but of time and talents? How can we, often weighed down by old state-church traditions, become alive again with this spirit? These are the questions the German people are asking.

You are supporting two pastors in Germany who are helping the German Church to find answers to some of these questions and to develop methods adjusted to the German situation to put the answers into practice. Four large territorial church bodies have for the first time in their 400-year history as Lutheran Churches established departments of stewardship and evangelism (Hannover, Schleswig-Holstein, Braunschweig, and Bavaria). A number of others are in the process. The movement is also spreading to Lutheran Churches in Scandinavia.

You are helping to print tracts and booklets on stewardship and evangelism. You are helping to sponsor conferences with pastors and laymen. You've assisted in the training of over 400 lay visitors who each day are calling on the unchurched. And many more such visitors are being trained.

The German church is still facing terrible needs, especially behind the iron curtain. Here west German churches are pouring ever-increasing assistance as long as any doors are open to do so. And yet this church has become the second largest giving

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Lutheran churches abroad are learning about American stewardship and evangelism at conferences of pastors and laymen. Here Bishop Bo Gierth of Gothenburg, Sweden, discusses plans for a conference in his diocese with Pastor Carl Mau (l.) and Dr. David Ostergren (r.), the LWF's representative in Great Britain. NLC photo



This group of lay evangelists in Epiphany Church, Toledo, has outstanding record in making calls (Pastor Kempfer at left)

*At Epiphany Lutheran Church, Toledo, Ohio
where membership growth has been substantial*

The Secret: Lay Evangelism

By Ernest H. Kempfer

I HAVE BEEN so busy working on evangelism that I hardly have time to write about it. Vicar Wenger, who has been with us since last June, has made many calls. Three weeks ago a group of lay people, i.e., our Evangelism Committee, or as we call it, the Church Life and Growth Committee, met. After receiving some instruction and viewing the film "Workers Together with God" they were assigned calls and sent out. They made 136 calls. Last night we had 67 in our adult class for instruction. We meet on Sunday evenings from 6 to 7:30, for 11 or 12 weeks.

I hardly know where to begin to tell the story of evangelism here. We do not forget this is the Lord's work. The Holy Spirit has been at work. We sow the seed. The Lord brings forth the harvest. The results show that it was not man's work.

Our people are alert to evangelism. They invite, bring, or report new families in the community. They witness in their work and groups. Epiphany has for years had an active evangelism group. Every year Luther

This is a companion article to one published in the "Lutheran Standard" for April 30 about the evangelism program of St. John Lutheran Church, San Antonio, which had the highest gross gain in confirmed membership in the ALC last year. Epiphany Church, Toledo, was second highest. Answering an inquiry from Pastor Hoelman, ALC director of evangelism, as to their local program, Pastor Ernest H. Kempfer wrote a very informative letter, which is herewith reprinted.

leaguers have canvassed certain areas. Selected and instructed, they are sent out two by two. They have left an impression on some of the people, for some have said that when young people go out to talk of Christ and the church, that is different. Some of these young people went back to the homes the second time with literature and tracts because they were invited back.

We have an individual who has made calls since he became a member

by adult instruction 17 years ago. I know of at least 50 people he has brought into the church. Another young man who came in by adult instruction several years ago made 45 calls in six weeks. His work was to follow up new members and get them actively into the church work and fellowship.

In 1954 lay members made between 350 and 400 calls. Last year one group of 47 people were brought in by the lay people. Because we were completing a new church edifice and because of the other pastoral work the minister was unable to call on the people on the responsibility list. The lay people or the evangelism group took this responsibility entirely.

Of our 266 total gain for 1954, 55 persons were received by adult baptism, 40 were children who were confirmed. Of the other 171 adults received, 34 were from other Protestant faiths, 18 former Roman Catholics, 42 by transfers, and 77 entirely unchurched. Some from other faiths were inactive in their churches. Our losses were not great. Practically all



Every year Luther leaguers of Epiphany Church canvass areas near the church

our people are homeowners. We transferred 26 to other Lutheran churches, six became inactive, seven went to other denominations, six were lost by death, and eight left without letter.

Emphasize Child Evangelism

Child evangelism has played an important part here. Many children have testified of Christ to their parents by means of their Sunday school lessons. Many unchurched parents have spoken about the good instruction their children receive in Sunday school. We use the Uniform and the Christian Growth series. Our average attendance has been 746, with an enrollment of 888, not counting the cradle roll.

We have been instructing our children in evangelism as well as in other work of the church. Our assembly rooms are so equipped that we can use visual education. We use much of the fine visual aid helps. Our Sunday school time is from 9 to 10:15. Those extra 15 minutes mean so much in teaching. We showed the film "Workers Together with God" in Sunday school, and, believe me, some of the unchurched parents heard about that one from their children.

Maintain Christian Kindergarten

Another help has been the cradle roll. The letters and the cards going to the parents have been a way of sowing seed. Then there is the Christian day kindergarten under the supervision of our parish worker, Miss Eiseman. We have 113 five-year-old children and four teachers. This has been a reminder to the people of the community that the church is here to serve.

We dedicated our new church building in January, 1954. Our facilities, with the large parking lot, have attracted the attention of the people in the community.

There is the printed work by means of tracts. Many books and tracts have been given to nonchurch people. Cop-

ies of *What Lutherans Believe* have been given out by the dozens. This has often opened the door for pastor or lay visitor.

Summing it up, it has been lay evangelism, both of adults and the children. —A. H. KEMPFER.

"The RSV as the Living Word"

"Prevent" and "Precede"

By Luther A. Weigle

THE WORD "prevent" is used fifteen times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae*, before, plus *venire*, to come). When the Psalmist says (119:147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning,"—by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse (v. 148), "Mine eyes prevent the night watches" is now translated, "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax (Matthew 17:25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on

the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (I Thessalonians 4:15, KJ), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalm 21:3; 59:10; Isaiah 21:14; Amos 9:10), "come to meet" (Job 30:27; Psalm 79:8), "come before" (Psalm 88:13), "come upon" (II Samuel 22:19 = Psalm 18:18), "confront" (II Samuel 22:6 = Psalm 18:5), "receive" (Job 3:12), "has given to" (Job 41:11). The Hebrew word thus translated is *qadam*, the basic idea of which is to come or be in front or beforehand. The appropriate English word, therefore, depends upon the context. The King James Version translated *qadam*, in eleven other instances, by "meet," "come before," "go before," "disappoint," and "before." I shall send a list of these instances, with chapter and verse numbers, to anyone who requests it.

ON MAKING HISTORY

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church, joining you in the writing of history all over the world through your Lutheran World Federation.

THAT'S THE KIND of history you have been making every time your love and your gratitude to God have moved you to lay a gift in the offering plate of your congregation. To describe that history adequately would take volumes!

But lest there be some misunderstanding of our ability to "make history," let's make one thing clear. All this is God "making history"—and using us as His agents! That's the thrilling part about it.

And at the end of history He'll call those who through His grace were His "history makers" and say: "Come, ye blessed of My Father, and inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison and ye came unto Me" And He would certainly add, in our context, "In doing this 'unto Me' you've helped Me to make the kind of history that will be counted when all history is at an end."

Pittsburgh Plants a Package

Some laymen saw a community budding
and they helped it grow with a church

By BYRON MARSH

ON A BLUSTERY DAY last January, in a school atop one of the hills surrounding Pittsburgh, Pa., a church was born. It was an inspirational event at which 88 persons became the first charter members of the new congregation.

The story goes back more than a year to the time when a group of active laymen from Emmanuel Lutheran Church of East Pittsburgh noticed a building project beginning atop a series of near-by hills. These laymen discovered that here was to be a new community of nearly 700 families, which was to become the home of some of Emmanuel Congregation's own members. Immediately the problem of a church arose. They went to seek help from their pastor, Adolph Kamrath. They also called on Dr. H. C. Osterman, president of the Eastern District, for his advice and help. They enlisted the help of the Pittsburgh City Mission Society, and very soon they found themselves canvassing the area for prospective members of a yet nonexistent church.

There were many problems to face. Some of the families moving into the area were Jewish. Many others showed no interest in any church. Most were borrowing money to purchase new homes and felt that to build a church would be hard. Yet the small group continued to work. In October, 1953, a Sunday school was organized to meet in the offices of the company which was developing the area. Fred Kubli, Jr., one of the men from East Pittsburgh, became superintendent. Some of the teachers were recruited from the area while others came from the East Pittsburgh congregation. The Sunday school met with such success that the group decided to arrange for church services. Since no pastor was available, services were scheduled for Sunday evenings, and pastors in the Pittsburgh area alternated in serving the new group. But it was soon discovered that Sunday evening services would not be sufficient. Sometimes only ten or a dozen persons would come.

Unexpected Aid Received

Yet the laymen were convinced that a new church would be successful in Eastmont, and a sudden turn of events spurred them on. They had

been meeting in the old farmhouse which the Sampson Development Co. had been using as offices. They found that they could purchase this building along with five choice lots for a new church site. They took advantage of this opportunity and were happily surprised when the Sampson Brothers donated two more lots. These seven lots are located on the side of a hill at a strategic corner which overlooks a good portion of Eastmont. By this time many persons became certain that God wanted a church in this area.

The next step was to secure a full-time pastor, so the group again appealed to Dr. Osterman. No regular pastor was available, but Mr. Byron Marsh, an intern from the seminary at Capital University, was assigned to them. Now the question arose, "Where would he and his family live?" Once more the hand of the Lord seemed to be at work. An almost new house directly across the street from the new church property was offered for sale. With mission help a down payment was made, and the mother church took title to the property, holding it in trust until the new church could be organized. It was on the afternoon of July 6, 1954, that the

former owner moved out, and that same evening the intern arrived at the new parsonage.

Full Steam Ahead

Worship services were scheduled for Sunday mornings, and attendance began to increase at once. By October the Sunday school enrollment had reached nearly 100, and on October 5 an attendance of 156 was recorded for Sunday school and church. Already in August a problem of space could be foreseen, so the men of the church remodelled the interior of the old farmhouse into a chapel which can seat more than 100. The cost of this project was first estimated at \$500, but it was kept below \$100 as a result of the creative work of the men on the job.

During the fall months the number of prospective members kept growing along with the congregational activities. Early in the life of the new group the women were organized as a "Friendship Circle." In the spring the young people began to organize. Members of these groups took on two projects which have added to their growth. From the first group came women who surveyed new homes in Eastmont as they were occupied while the Luther League has distributed a News Letter which is published monthly. More recently the Friendship Circle has voted to join the WMF.

Along with numbers has been a growth in the recognition of stewardship responsibilities. The budget of the church had been subsidized by the

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Before Emmanuel Congregation was even officially organized the group had grown so large that greater facilities were needed—so the men of the church remodeled an old farmhouse. Seen here working on the project are, left to right, Riley Clark, Ernest Jonseof, Fred Maniccia, and Emil Brunk, Jr. A new church will soon be built

Lutheran Standard

Negro Problem or White Problem?

This editorial is occasioned by a discussion on the part of some 40 ALC pastors from Detroit and Saginaw, Michigan, on the general subject of racial integration in the local congregation. (More details of this meeting are given in a news story on page 4 of this issue.) Early in the discussion at Detroit it was brought out that what we so glibly call a "Negro problem" could equally correctly be called a "white problem." Said the Michigan pastors: "It is often the problem of the white man's mind, with its wrong thinking and prejudices. It is the task of the church to educate its people to receive and accept persons of other races." There was complete unanimity among the pastors at the Detroit meeting that the right thing to do was to permit Negroes to come in. These pastors even felt a little ill at ease adopting a resolution that congregations adopt an "open door policy" with regard to people of other races. They knew that congregations have no option in the matter of an open door or a closed door policy. That has been decided by Christ. He opened the fellowship of believers to all people.

The complexity of the problem was brought to the fore when one of the pastors said: "Take Pastor _____ over there. He has a large congregation. If he would force his congregation to accept Negroes immediately and as a result of that action 250 people would leave, would he really be building the kingdom? These 250 people need pastoral care, too. If this pastor would take a few more years in educating his people so that in 1957 or 1958 even these 250 would gladly accept Negroes, wouldn't he be building the kingdom in a better way than if he tried to force the issue now?"

People who reason in that fashion should not be judged as simply trying to rationalize the status quo. The fact is they do have some Scripture on their side. In the final analysis it is faith in Christ as a personal Savior that saves a man. Once a man has thus become a Christian he needs to grow in grace, but he is a Christian, nevertheless, whether he has attained a low or high degree of sanctification. A white man who would leave the church because of Negroes coming in may, indeed, be a Christian but one who is on a low level of growth in grace. Merely to write off one or 250 persons in this category for the sake of principle is not always in accord with the spirit of the Christian gospel. The apostle Paul in his letter to Philemon touches on a similar problem. Paul, in urging Philemon to take Onesimus back into his service again, writes: "And although I could rely on my authority in Christ and dare to order you to do what I consider right, I am not doing that. No, I am appealing to that love of yours, a simple personal appeal from Paul the old man, in prison for Jesus Christ's sake . . . if you have a favor to give me, let it be spontaneous and not forced from you by circumstances" (Phillips' translation). In other words, Paul knew that he was right and could have demanded Philemon to take Onesimus back. Instead, he was willing to wait until Philemon was ready to do so from his own inner compulsion.

Having said that, however, one should say with equal conviction that there is a danger of falling into a rut of constantly putting off a decision with the excuse that

more time is needed for education. There comes a time when a decision has to be made. One of our troubles is that so often we do not reason on the basis of facts but rather on what we think is true and how we imagine people will react. Or, we take one or two instances and on the basis of those form a generalization to govern all cases. The Department of Racial and Cultural Relations of the National Council of Churches made a survey of 1,331 predominantly white churches which have opened their doors to nonwhite persons. Of the 237,000 members in these 1,331 churches, 26 individuals left because of the adoption of an open door policy. In every instance of appraisal after the departure of a person over this issue, the ministers indicated increased spiritual insight, greater warmth of fellowship, or greater human assets to the life and work of the church. The results of the survey also showed that lengthening the time used to educate a congregation for the inclusion of the nonwhite does not necessarily make it easier for the change to come eventually. It was found instead that a forthright movement toward the goal of open fellowship has avoided much of the indecision and friction that has often been found to develop during long-range programs of re-education. The survey also found that the anticipated behavior predicted by Christians of themselves is far more serious and opposed to open Christian fellowship than is their actual behavior when they face a real situation in their church.

There comes a time when education has gone far enough so that action must be taken. Pastor Charles Klinksick of Christ Memorial Lutheran Church in Detroit decided that that time had come in his congregation. This church is located in an above-average community in Detroit. Several high quality Negro families moved into the area. Pastor Klinksick instructed one of these families sometime ago. After the instruction period was over, the head of the family approached Pastor Klinksick and said: "I would like to become a member of your church, but I don't want to cause you any trouble. If you don't think your members are ready for this step, I'll wait." Pastor Klinksick told the man: "I have been trying to educate my congregation on the inevitability of racial integration, but I don't think they're quite ready as yet. If you don't mind, and are willing to wait a little while longer, I think it will be better." Sometime later a second Negro family came for instruction and applied for membership. The pastor felt that the time for action had come. Although the majority of the church council approved the application for membership, 60 per cent of those present at the congregational meeting voted against accepting the family as members. Pastor Klinksick resigned immediately. He has no desire to be looked upon as a martyr, but after carefully thinking through the matter he decided that there was no other action possible.

This editorial makes no attempt to pass judgment on pastors of other congregations who, finding themselves in a similar situation, decide on a course of action different from the one Pastor Klinksick took. But if a personal note is in order, we feel it took more than average courage to do what Pastor Klinksick did, and we are sure that the American Lutheran Church will stand behind him.—W. B.

AMONG THE DISTRICTS

(From page 8)

ber of others. A picture gallery depicting the congregation's history took many of the several thousand visitors down memory lane.

SUMMER CHURCH SERVICES sponsored by the National Lutheran Council at Estes Park, Colo., prominent vacation spot, will feature two American Lutheran Church pastors—Prof. Robert F. Spieler of Capital University Seminary and Rev. Carl H. Rembold of Chicago. Prof. Spieler will be in charge from June 19 to July 31, Pastor Rembold, August 7-28. Ushers and choir music will again be furnished by volunteers from the National Lutheran Council Brotherhoods and Luther Leagues of the Rocky Mountain Area.

HOLY SHEPHERD LUTHERAN CHURCH, Lakewood, Colorado, Charles A. Weisaupt, pastor, has purchased 4.5 acres of land on Kipling Street, a prominent thoroughfare, between 9th and 10th Avenues. Architect Orrie J. Holmen, Wheat Ridge, Colorado, has been engaged to design the first structure, estimated at \$40,000 value.

CANADA . . .

PASTOR W. T. KURTZ recently returned to his parish in Rabbit Lake, Sask., after completing postgraduate studies and earning an S.T.M. degree at Chicago Lutheran Seminary, Maywood, Ill. During his absence services at the three-congregation parish were conducted by lay readers.

MARTIN LUTHER CHURCH, Vancouver, B.C., (Pastor V. Rothenberger) recently dedicated a new parsonage. Guest speakers were District President Karl Holfeld and Pastor W. K. Rath. Open house was held during the afternoon, and a social hour followed the evening service. The former parsonage is being remodeled into Sunday school rooms and a pastor's office.

TRINITY CHURCH, Lanigan, Sask., (Pastor Ernest Kroeger) received a new lectern and candlesticks on Easter Monday. They were given by children of a member couple celebrating its 50th wedding anniversary.

A **FORMER HOSPITAL** building is being remodeled by volunteer labor to serve as a church and a parsonage for a congregation now being organized in Coal-dale, Alta. According to Pastor R. Stelzer, the hospital was purchased recently.

A **SPIRITUAL LIFE MISSION** was conducted recently at Salem church, Hodgeville, Sask., (Pastor David Schaefer). Featured speaker was Missionary J. G. Schaefer.

A **NEW CHURCH** is to be built this summer by Peace Congregation, Abbotsford, B.C., (Pastor J. Judt). For many years the congregation has worshiped in a united church, but now must have its own property to meet the opportunities of a rapidly growing community.

PROPERTIES of ALC churches in Saskatchewan, Canada, escaped serious damage in the storms and the flood waters of last month, according to President Karl Holfeld. Described by Canadian newspapers as "history's most vicious spring storm" in that area, the deluge and accompanying flood waters were estimated to have caused from \$50,000,000 to \$100,000,000 crop damage in the province of Saskatchewan, where one half of the 25,400 baptized members of the American Lutheran Church in Canada live. President Holfeld reports that, to the best of his knowledge, none of our congregations has suffered damage thus far "beyond flooded basements and delayed building programs." "A few of our members," he adds, "had to be evacuated from their homes, but the extent of damage to the homes has not yet been reported. Meanwhile the flooding rivers are moving into Manitoba, and we may hear of further destruction there."

Dr. Holfeld comments on the fact that there was crop failure in Saskatchewan last year, due to a very wet summer. This spring's torrential rains on soil water-logged from last year have greatly aggravated the situation. Writes Dr. Holfeld: "Lakes have formed all over the countryside; 9,000 farmers will not be able to seed 2,000,000 acres at all this year; thousands of others will be able to seed only parts of their farms with late grains. The loss to the farmers will be possibly \$100,000,000. . . . You can imagine what this may mean to the economy of the country, the second year in a row. . . . It comes as a severe blow this year as we observe the 25th anniversary of our Church and the 50th jubilee of the province."

ILLINOIS . . .

A **CONGRATULATORY TELEGRAM** from President Eisenhower was among the highlights of a celebration at Dorchester, Ill., on May 8, honoring Pastor L. Krekeler on the 50th anniversary of his pastorate there. Members of St. John Church, Dorchester, held a Sunday afternoon program for Pastor Krekeler and invited the neighboring congregations at Gillespie (which he has served 59 years), Litchfield, Mt. Olive, and New Douglas. Guest speaker was Pastor James Seim of Litchfield.

ST. JOHN CONGREGATION near Peoria, Ill., (Pastor Waldemar E. Bartell) recently dedicated four sets of altar and pulpit hangings, made by members of the Ladies' Aid, and a public-address system, purchased by the Brotherhood. These additions were made partly in preparation for the Illinois District convention held there May 10-13 and partly in anticipation of the congregation's centennial to be observed in September. Other recent improvements include: decoration of Sunday school rooms and halls, installation of window drapes in the Sunday school assembly room, and improvement of parking areas.

A **FAREWELL RECEPTION** was held on May 1 at First church, Blue Island, Ill., for Pastor Walter Ruth, who has since

been installed at St. James Church, Coral Gables, Fla. The reception also included a celebration of Pastor Ruth's 25th anniversary of ordination. Organizations of the congregation presented various gifts to him, and the congregation gave him a cash anniversary gift. Representatives of the Illinois District, the Chicago Local Conference, the Ministerial Association of Blue Island, and other friends commended Pastor Ruth for his faithful efforts during his seven and a half years at Blue Island. About a week before his departure 92 members of the congregation who had worked closely with him during the building of the new church presented him with a new automobile.

Pittsburgh Plants a Package

(From page 12)

Eastern District Mission Committee with fine cooperation from the Pittsburgh City Mission Society. By December the council found that congregational giving had increased enough so that it was not necessary to draw the subsidy check for that month. Surely, God has been at work in this area, too.

New Church Underway

Today, with a confirmed membership of 102 and a baptized membership of 189, Emmanuel Lutheran Church of Eastmont is launching out on the next phase of its program. As a package mission of the Eastern District it will build its church this year. The members of the church council, who were elected after the organizational service, have eager looks in their eyes as plans are now complete and construction of the church is ready to begin.

But the anticipation concerns more than the building program. When the 88 members were received, a record had been set. This was the largest number for any of the package missions of the Eastern District on its organization day. Fred Kubli, president of the church board, said: "We are out to break more records!" A goal has been set to double the membership by the end of this year. Mr. Herbert Reel has been elected chairman of an evangelism committee which will be a big factor in achieving this goal.

The new members recently experienced the thrill of calling their first full-time pastor, Mr. Emil Ibele, a 1955 graduate of Capital Seminary. Many of them have never participated in such an experience, and the general feeling was, "We'll find out what it is all about." Their attitudes were probably best summed up by Charles Francis when he was elected secretary: "I don't know a lot about secretary work, but I'm certainly willing to learn."

A Good King Comes upon a Good Book

Josiah gave a splendid account of himself as king. He put away the idols from the land and tried his best to pull idolatry out of the hearts of his people. He repaired the Temple. During this operation he found a portion of Scripture which had been put away long ago and lost or forgotten. And Josiah made good use of that Scripture as he prepared himself and his nation for worship according to the new-found book of the law.

"With All His Heart"

"And the king stood in his place and made a covenant before the Lord, to walk after the Lord and to keep His commandments . . . with all his heart and all his soul." 34:31 There, then, was one man who made himself up to live for God. Such resolution is the mainspring of worship. All outward performance is so much monkey-business without the inward resolution.

Jesus said the same this way, "God is spirit, and those who worship Him must worship in spirit and truth."

The apostle Paul passed the same fact on to the Philippians in a description of true Christians as those, "who worship God in spirit, and glory in Jesus Christ."

Martin Luther set it forth in the Catechism with the same insistence on the Godward set of the heart, "Fasting and bodily preparation are indeed a good outward discipline, but he is truly worthy and well prepared who believes these words, 'Given and shed for you for the remission of sins.'"

The example of Josiah, then, points to the chief thing in worship, namely, that the whole man be poised to have God's good and gracious will done for and by him.

According to the Book

"In the eighteenth year of the reign of Josiah this passover was kept like it had not been kept in Israel since the days of Samuel the prophet." This observance was so different because it was kept according to the newly found book of the law. Josiah was determined to do the right thing, and the Scripture was his guide; he wanted also to lead his people into the proper ways of worshipping God.

If now we were to say, "Very well, the example of Josiah is a good one; let us imitate it," we should be misled. The shadow Passover of Josiah was displaced by the real Passover when Jesus Christ became the Paschal Lamb in fulfillment. Moreover, there are few directives in our Christian Scriptures on the outward manner of our worship. To be sure, we have our Lord's "This do" with reference to the Lord's Supper, and we have the apostle's advice, "Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." But we cannot take an

order of procedure in congregational worship from our Scriptures; it simply is not there. So we set up our order as seems most useful to us, being careful to have it be in harmony with the Scripture.

Thorough Preparation

The thoroughness with which King Josiah prepared himself, the priests and the Levites, and all the people is most impressive. The celebration was to be carried out properly in every detail.

My Bible and I: A Study of I Corinthians, Chapter 5

Paul Tackles a Serious Moral Problem

In the four earlier chapters Paul firmly, patiently tried to move the Corinthian Christians away from division and toward true unity in Christ. Now—in chapters 5 and 6—he attacks another serious problem within the congregation, that of sexual immorality. He writes: "It is actually reported that there is immorality among you, and of a kind that is not found even among pagans: for a man is living with his father's wife." Some members of the congregation were shocked by this case of a man living sexually with his stepmother, for it was reported to Paul. But too many in the congregation simply let it pass. They felt themselves superior to "this sort of thing." They would not "bother" with it. This is the reason Paul writes: "And you are arrogant! Ought you not rather mourn?" He gives a clear directive: "Let him who has done this be removed from among you."

This case was so obviously and shamefully immoral that the man, guilty of this sin, should immediately be excommunicated. Paul pronounced this judgment "in the name of the Lord Jesus on the man who has done such a thing." The excommunication is to be effected in a regular assembly of the congregation. It is to be done 1) "for the destruction of flesh, that his spirit may be saved

Preparation for worship is more important than is generally assumed. Let us say that we go to church on Sunday. We prepare ourselves by a night of good rest. The pew may be a good place to sleep, but it is not good to sleep in the pew. Upon entering the church a prayer for a good meeting with God is a further step in preparation. Hymns will likely be sung by the congregation. Unless one acquaints himself with the words and the content of a hymn in advance he is apt to have it just touch and glance off his mind when it is sung. And since Christian worship has everything to do with the Word of God, it is required that the mind be opened with the expectation: God has something to say to me today.—A. J. SEDGWICK

in the day of the Lord Jesus." To let the man go on living in sin would mean ultimate damnation. To make the sinfulness of his act clear to him might lead him to repentance. It is to be done 2) because "a little leaven ferments the whole lump of dough." Those who thought themselves superior to this sin within the congregation were forgetful of a simple fact: just a little yeast, kneaded into the dough, soon affects the whole; or just as a rotten spot on an apple quickly spreads to destroy the whole, so this open sin, if left upon the body of the congregation, will prove contagious and have a devastating effect upon the moral-spiritual level of the members of the Corinthian church. This is so obvious a truth. Yet it is easily overlooked. It is much easier to take the attitude Paul found at Corinth: "Let the thing slide; why make trouble?" But to overlook sin at one point is to pave the way for it at other points. Soon the whole body of the church is diseased.

"Cleanse out the old leaven that you may be fresh dough, as you really are unleavened." Having come to faith, they were cleansed, forgiven, reborn. The old life lay behind them. Surely, they will not now revert and let the old life re-enter to destroy the new! The sin can be sexual immorality. It can also be another sin. Therefore, a congregation will be vigilant with respect to any sin that would destroy its life. Let no one be afraid "to stand up and be counted" when such an "infection" threatens to enter, grow, and destroy the Christian community. Let him stand up to help in removing the "source" with vigor and promptness so that the body of Christ may be preserved in health.—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. I Corinthians 5.
- M. Matthew 18:15-20.
- T. II Thessalonians 3:14.
- W. Titus 3:10, 11.
- T. Deuteronomy 13:6-11.
- F. Luke 15:11-24.
- S. Colossians 2:1-7.

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.

INSTALLATION

Upon authorization of the president of the Central District, Pastor R. B. Ensign was installed in St. Paul Lutheran church, Otis, Colo., May 1, by Pastor L. C. Johnson.

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.

WANTED: A capable, Lutheran woman, age 30 to 55, to help mold the minds and lives of dependent and neglected children. Position open as housemother at the Lutheran Home for Children, Joliet, Illinois. Salary, full maintenance, social security, and paid vacations. A fine opportunity for Christian service. Write to Mr. E. O. Ramsch, 1317 Rowell Ave., Joliet, Illinois.

ANNOUNCEMENTS

CALENDAR

June 13-16. Ohio District convention at Capital University, Columbus, Ohio.

June 13-17. Eastern District convention at Penn Hall, Chambersburg, Pa.

June 18, 19. Executive Board of the Brotherhood of the ALC at the Maryland Hotel, Chicago, Ill.

June 20-23. Minnesota District convention at American Lutheran Memorial Camp, Onamia, Minn.

June 20-23. Iowa District convention at Wartburg College and St. Paul Lutheran church, Waverly, Iowa.

June 26-July 1. Midwest Church Workers' Institute at St. John Lutheran church, LeMars, Iowa.

June 27-July 1. Tri-District Church Workers' Institute at Capital University, Columbus, Ohio.

July 4, 5. Board of Pensions at Maryland Hotel, Chicago, Ill.

July 6-8. Program and Policy Council at Wartburg Seminary, Dubuque, Iowa.

APPLICATION FOR MEMBERSHIP

St. Paul American Lutheran Church, Nevada, Mo., presently served by Niels Carlsen, student, is making application for membership in the Central District of the American Lutheran Church. —Erwin G. Fritschel, D. D., President, Central District, ALC.

NOTICE

The General Board of the International Luther League proposes the following change in its Constitution, to be considered at the 12th International Luther League convention at Texas A. & M. College, College Station, Texas, August 23-28, 1955.

The proposed change is in Article III — Relation to the American Lutheran Church. This article now reads: "The League recognizes its relation to the American Lutheran Church by work-

ing with the Youth Board of the Church through its Director."

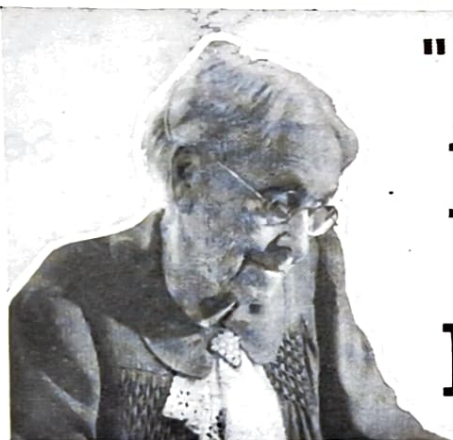
The suggested amendment is: "The League shall be the official youth organization of the American Lutheran Church, termed an auxiliary of the American Lutheran Church, working coordinately with the Youth Board of the Church through the Youth Director."

MEETING

The twenty-fifth annual convention of the Iowa District, ALC, will be held at Wartburg College and St. Paul Lutheran church, Waverly, Iowa, June 20-23. The Preliminary Committee will meet on Sunday, June 19, at 2:30 P.M.—Dr. H. W. Siefkes, President; Pastor H. A. Wilke, Secretary.

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