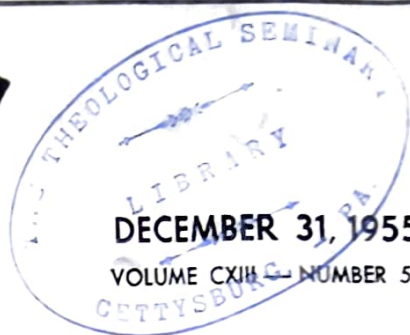
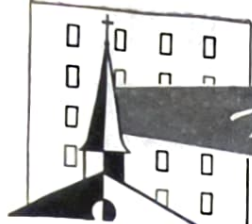


# Lutheran Standard

SPOTLIGHTING RACE RELATIONS





# The Church Views the News

BY WILFRED BOCKELMAN

Several times a year this column takes on a somewhat personal-editorial note on the general theme of news . . . how it affects the church, and how the church may affect it. Such a note seems appropriate on the eve of a new year. I beg your indulgence, therefore, for the use of the first person singular. For the last three months this column has been written and for the next five or six months it will be written from New York City where I am a student at the Columbia University Graduate School of Journalism. The source of my news is the same as it was when I wrote this column from our editorial office in Columbus, Ohio. But the choice of the news items may be a little different.



WILFRED BOCKELMAN

One of the things that news reporters and theologians like to think that they have in common is objectivity. By that they mean that they report what they see, no matter how it may affect them. A theologian reads the Bible and reports what he finds there whether he likes it, or not. If the Bible tells him he is a sinner, and that his only way of salvation is by the grace of God through faith in Christ Jesus and not by his own works, the theologian teaches that—much as it may go against his own pride to have to admit that he is a sinner. A news reporter sees an event, and he gives a truthful account of it. True, he need not report everything he sees as a theologian must, but he must not refrain from reporting something simply because he does not like it or because it may put him or his friends in a bad light.

In the last few decades there has been an emphasis in theology known as existentialism. We don't have the space, or—let's admit it—the knowledge to go into the subject fully here. However, one of the benefits of the study of existential theology has been the insight that neither theologian nor news reporter can be completely objective. If the theologian must report

that he is a sinner, then his whole nature is affected by sin, and his interpretation of the Scriptures cannot be completely objective. If a news reporter reports an event which in some way affects him he cannot possibly be completely objective. In other words, it is not as though we are standing on the sidewalk watching a parade march by on the street and then reporting on it objectively. There are really no sidewalks. Theologian and news reporter are both in the street, part of the parade. When they report they are also reporting about themselves, from their point of view.

That takes me back to the last sentence in the first paragraph. The six or eight items that appear on this page are selected week by week from more than 100 items. I should probably select a different series of six or eight items if I were writing in Columbus than I would if I were given these same 100-plus items in New York. From this point of view something may seem more or less important or even different from what the same item may seem 600 miles west of here.

One of the advantages of being in New York is that I am closer to some of the things that make news. For example, when Pastor Martin Niemöller came to the city a month ago, I read about it in the *New York Times* and Religious News Service. Had I been in Columbus I could have done the same thing, but here in New York I was able to interview him personally and hear him express his opinion that Nazism is making a comeback in Western Germany, and that the United States ought at least to have tried Russia's plan for peace in Europe.

Another of the advantages of living in New York is the opportunity to attend some of the country's outstanding—or at least most noted, churches. That experience is particularly helpful for someone who grew up in an atmosphere of religious parochialism and provincialism which fosters the attitude that Christianity began and ended with his denomination. I grew up under an influence which stressed the fact that anyone not a Lutheran could be at best only a second-rate Christian. Perhaps there was a time when modernism had so infiltrated other churches that such an isolationist at-

titude could at least be explained if not excused. May I bear testimony to the fact that in some rather well-known churches here in New York I have heard sermons that would do credit to any Lutheran pulpit.

One Sunday at the Cathedral of St. John the Divine (Episcopal) the theme of the sermon was, "Justification by Faith." It was Lutheran from beginning to end. On Reformation Sunday, after having attended a Lutheran church for an early service, I worshiped at Riverside Church. Dr. Robert J. McCracken's theme was, "Where Protestants Differ from Roman Catholics and Why." True, Dr. McCracken gave the typical Reformed view of the Lord's Supper, but as for the other three-fourths of the sermon, it was soundly theological, doctrinal, and Scriptural. Furthermore, he minced no words, even in this highly sophisticated city, in calling attention to the dangers in Roman Catholic domination; and he did it with dignity—something not all Lutheran pastors are adept at. It has also been refreshing to engage in conversation particularly with some Methodist students and ministers and to hear them tell of the yearning for some real theological depth in their denomination as well as to hear them rejoice over the hope that it is coming.

But I suppose one of the most stimulating things about observing church life in New York is to see that the battle between the forces of light and darkness is much more concentrated. Take the entire population of Ohio and squeeze it into one city, and you get a little idea of the problem. Take a father and mother and two or three teen-age children and let them think it is quite normal to live in a three-room apartment year after year, and you become convinced that, when you preach about family relationships, the sermon has to stand up under that kind of family situation.

I'm not saying that church life in New York is worse than, let us say, in the Middle West. I think a case could be made for saying that church work is more difficult here. There is no question about it, it's different. This difference prompts the two points I have tried to get across in this week's column. 1. The gospel is sufficient for the problems of the city as well as for the problems of the towns and rural areas although it must certainly be witnessed to in a different way. 2. Seeing the church at work under these circumstances may color my choice of news items for this column. And with that, a blessed New Year to you all.

# Lutheran Standard

ESTABLISHED 1842

DECEMBER 31, 1955

## features

THE CHURCHES REPENT .....	8
By Lee Nichols and Louis Cassels	
OPEN DOORS FOR OPEN MINDS .....	10
By Walter R. Wietzke	
A LETTER TO A SEGREGATIONIST .....	14
By Hermann J. Kuhlmann	
INTEGRATING THE CHURCHES .....	16
By Edgar M. Waxler	
RIVERS OF BLESSING .....	18
By John J. Minneman	

## departments

THE CHURCH VIEWS THE NEWS .....	2
REACTION AND REBUTTAL .....	3
CHURCH NEWS .....	4
EDITORIAL JOTTINGS .....	19
YOUTH DEPARTMENT .....	20
SUNDAY SCHOOL LESSON .....	22
MY BIBLE AND I .....	22
QUESTION BOX .....	23

## cover

Dewey Broyles, a deacon of interracial Grace Lutheran Church (ALC), Detroit, carries little Leon Morton into Sunday school. Leon, who was crippled by polio, hobbles to Sunday school every Sunday and is frequently helped by Mr. Broyles. For special articles on race relations see pages 8-16. Photo by Rev. H. J. Kuhlmann

EDWARD W. SCHRAMM  
Editor

## editorial department

Wilfred Bockelman.....Assistant Editor on Leave  
Robert C. Gremmels.....Acting Assistant Editor  
G. C. Gast.....Consulting Editor  
Frederick H. Gonnerman.....Editorial Assistant

## contributing editors

William N. Emch.....Question Box  
Marcus Rieke.....Youth Department  
Mrs. L. L. Belk.....Women's Department  
C. L. Nolte.....Brotherhood  
A. J. Seegers.....Sunday School Lesson  
Karl T. Schmidt.....My Bible and I  
G. J. Neumann.....Poetry

The LUTHERAN STANDARD is the official English organ of the American Lutheran Church although its editorial and feature pages do not necessarily represent in every statement an official position of the ALC.

The LUTHERAN STANDARD is published weekly by the Wartburg Press, 57 East Main Street, Columbus 15, Ohio, at \$2.50 per year in advance for the United States and Canada; foreign countries: \$3.00.

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.

December 31, 1955

## REACTION AND REBUTTAL

Letters to the Editor

### NOT ALL NEGATIVE

Sir:

It is, indeed, good that Pastor Bockelman devoted his entire "The Church Views the News" in the Nov. 26 issue to the recent National Conference on the Churches and Social Welfare. The conference truly was historic, and it well merited the generous news treatment given it.

The casual reader might gain the impression from Pastor Bockelman's treatment that the conference was overwhelmingly critical of the church. True, speakers were critical of the church and its efforts in reaching often-forgotten segments of society. The criticisms were made, however, in the spirit of self-searching, of a desire to correct deficiencies so as to do better the tasks entrusted to His church by Jesus Christ, the Lord of all.

It is often said that the church must be the conscience for society, pointing out sin and evil in the affairs of men and calling men to repentance. What is more fitting, then, than for a conference concerned with the church's role in welfare matters to turn the mirror on itself and to examine the sins and shortcomings of the church!

Positive things also were said. Urgent issues were discussed in straightforward terms, including the question of whether churches should operate their own welfare agencies or content themselves with vigilant interest in community and governmental agencies. The bedrock foundations for the church's interest in welfare matters were sought. No final answers were given. The conference sought to sharpen issues and to provoke the churches which are members of the National Council of Churches to re-examine their policies and procedures in the broad area of welfare. The follow-up conference 14 months later will evidence whatever real fruits the 1955 conference will have had.

A Lutheran may be pardoned for expressing the view that in our Lutheran circles we have been working for well over a decade on precisely the same issues with which the conference concerned itself. In our own circles we have worked out, and continue to work out, answers which seem correct to us.

We profit from the exchange of

views and see more keenly that we cannot be self-satisfied with our efforts. In welfare matters the forces of rapid change require us constantly to be alert to the need for changing policies and procedures. For this reason, above all, we must be sure of the foundations—Biblical, theological, ecclesiastical—on which we build.

DR. CARL F. REUSS, exec. sec.,  
ALC Board for Christian  
Social Action

### CHURCH WEDDINGS

Sir:

In reading my Nov. 12 STANDARD I was greatly distressed by the article in "The Church Views the News" concerning Dr. J. C. Breaker's statement that people without religion should not be allowed to marry in churches.

By all means encourage them to do so. Most of these people are neglected young folks, fertile fields for the God-given truth to be sowed. Unless we are better than the Pharisees we shall in no wise enter the kingdom of heaven.

If the churches would open the doors and take time to have a heart-to-heart talk with these people planning to be married, it might result in the saving of more souls. There are many who go to church to scoff but come away giving praise. . . .

Let us strive to be like Jesus . . . when we find ourselves getting too good for sinners.

MAMIE ROWELL  
Costa Mesa, Calif.

### MORE LIGHT ON BLACK

Sir:

Regarding Rev. Emch's answer in "Question Box" (LS, Nov. 26) that he does not agree with me at all, please let me quote in full an exact copy of the *Comprehensive Critical and Explanatory Bible Encyclopedia*—on "Ham, Canaan and Canaanites". . . .

HENRY F. BREDTHAUER  
Olney, Texas

• MR. BREDTHAUER'S QUOTATION IS ENTIRELY TOO LONG FOR THIS DEPARTMENT. IT WOULD FILL THE ENTIRE PAGE. ANYONE INTERESTED IN IT MAY LOOK IT UP FOR HIMSELF.—ED.

Readers are encouraged to voice their opinions on issues discussed in the LUTHERAN STANDARD. Letters should be brief, and names and addresses must be included. Direct correspondence to: "Reaction and Rebuttal" c/o The Editor, LUTHERAN STANDARD, 57 East Main Street, Columbus 15, Ohio.

## Drs. Schuh, Schultz Push on to India, Report on Highlights of Stay in Rome

BY HENRY F. SCHUH and GEORGE S. SCHULTZ

ROME, DECEMBER 8, 1955: Like thousands of other "tourists," we have taken in the sights of Rome. We stood in the incomparable St. Peter's Basilica in Vatican City, where 50,000 people have stood at one time; we climbed down into the catacombs and, candle in hand, groped our way among the tombs of Christian martyrs, popes, and plain, ordinary people; we stood in the ruins of the Roman Forum, the Colosseum, the Circus Maximus, where Christians were once martyred; we looked at the three fountains, which tradition says sprang up at the very spot where St. Paul's head hit the ground when he was beheaded. (The fact that the fountains are 25 feet apart makes the tradition a little incredulous to logical, American minds.)

We have seen what remains of a once glorious Rome and what are still the most glamorous jewels of the Roman Church.

**BUT UNLIKE** "tourists," we went off the beaten path to search out the Lutheran church of Rome. Our guide had told us that Rome has over 500 Roman Catholic churches and 48 other churches. One of the others is Lutheran.

Perhaps, we thought, we should have looked at the Lutheran church first to avoid a great letdown that must surely come after leaving the granite-pillared, jewel-bedecked, mosaic-lined Catholic churches. But our first glance of the exterior of Chiesa Cristiana Evang. Luterana gave us no cause to apologize. Like other churches in Rome, its exterior is stone, with three tall towers on a surprisingly large church. Our greatest surprise came from the interior. The walls are granite. The ceiling, formed of Gothic arches, is a solid mosaic. The altar and the pulpit are beautifully carved granite; the baptismal font is an original carving by Thorwaldsen.

This church was built by the Lutheran Church of Germany in 1911, 21 years after the congregation was organized and 41 years after the first Lutheran services in German were held in Rome. About two-fifths of the cost of operation of this church comes from the Lutheran World Federation and indirectly from your Lutheran World Action gifts.

**BY AMERICAN STANDARDS** its problem is not size. Under the able leadership of Pastor Otto Hessing, of the Hannoverian Church, the congregation has doubled its membership and trebled its stewardship in three years. It now has 430 members and 101 Sunday school pupils.

Who are these people? Only 30 per

cent of them reside permanently in Italy, 50 per cent being here on German visas, 10 per cent on Swiss or Austrian visas, and 10 per cent from other parts of the world. And they are mostly professional people—consular officials, teachers in the art institute and archaeological institute, nurses, doctors, and a few merchants. There are a number of wives of Italians in the congregation.

There is also a group of Kaiserwerth deaconesses in Rome, numbering seven sisters. One is the congregational sister, who assists Pastor Hessing, and the others work in the clinic and hospital maintained by the order. This is but one of eight Lutheran churches in Italy, though from these eight cities preaching services are held in 24 places, but in one only once a year.

**IN STARTING** these churches the German church did not have in mind the creation of an Italian Lutheran Church—rather the maintenance of the church among the German Lutherans in Italy. That is where the Lutheran World Federation enters the picture. Its interest is to expand this little church into a Lutheran Church of Italy, serving Italians as well as Germans. In that hope Lu-



Dr. Gordon Bachlund, music director for the Los Angeles Church Federation and the Southern California Council of Protestant Churches, is the guiding genius of the massed renditions of "The Messiah" which was this year sung simultaneously in 65 locations in southern California and lower Nevada. Dr. Bachlund, totally blind since 1950, is a member of the United Lutheran Church. He is seen here with his dog, Jason

theran World Federation money is being spent. As a first step one Italian man is now preparing for the Lutheran ministry.

From this small beginning it is hoped that, strengthened by the Lutheran World Federation, this foothold of Lutheranism can become a veritable standing place where the Lutheran Church, in the very shadows of Roman Catholicism, can stand firm and strong as a testimony to the power and the truth of the Word — alone.

## Ford Foundation Grants \$600,000 to ALC Schools

Three American Lutheran Church colleges have received grants from the Ford Foundation totalling \$627,000, it was announced earlier this month. The grants are to be used for raising teachers' salaries.

Capital University, Columbus, Ohio, is to receive \$364,400; Wartburg College, Waverly, Iowa, \$163,900; and Texas Lutheran College, Seguin, Texas, \$99,000. The three schools were among a total of 615 regionally accredited, privately endowed liberal arts colleges and universities in the United States to receive grants from a \$210,000,000 fund.

The Ford Foundation, established in 1913 "to promote the well-being of mankind throughout the world," is the largest foundation in the United States, and this grant is its largest gift. In addition the foundation is granting \$200,000,000 to hospitals and \$90,000,000 to privately supported medical schools.

Commenting on the college grants, Dr. William L. Young, executive secretary of the ALC Board of Higher Education, said:

"This is a magnificent donation to a very important cause. It should stimulate interest in college teaching as colleges face the problem of finding teachers for the increased enrollments we all are expecting up to 1970.

"I shall recommend to our Board of Higher Education and our Board of Trustees approval and thanks for the gift, and to our various boards of regents that their grant be made endowment definitely earmarked for increases in faculty salaries."

## Dr. George Buttrick to Deliver Annual Hein Memorial Lectures

Dr. George Buttrick of Harvard Divinity School will deliver the annual Hein Memorial Lectures this year at the two seminaries of the American Lutheran Church, Dean Edward C. Fendt of Capital University Seminary has announced.

Dr. Buttrick will speak at Wartburg Seminary, Dubuque, Iowa, Jan. 16, 17, and at Capital Seminary, Columbus, Ohio, Jan. 18, 19. The lectureship is named in honor of Dr. C. C. Hein, first president of the ALC.

## Religion Plays Key Role In Labor Merger Meeting

Religion played a prominent role in the AFL-CIO merger convention held recently in New York City.

In separate addresses to the convention Protestant, Roman Catholic, and Jewish leaders stressed the concern of religion for the welfare of labor and their mutual responsibility in matters affecting morality.

Nearly 100 clergymen of the New York area participated in a "labor" seminar, organized in connection with the convention. At a special religion and labor luncheon the clergymen were given an opportunity for informal talks with labor leaders.

**MANY OF THE** 1,500 convention delegates—including newly elected president George Meany and his family—worshipped at special labor services conducted in local churches to mark the AFL-CIO union. The Meanys worshiped at St. Patrick's Cathedral.

Clergymen who addressed the convention were Dr. Eugene Carson Blake, president of the National Council of Churches; Rev. Raymond A. McGowan, former director of the Social Action Department of the National Catholic Welfare Conference; and Dr. Israel Goldstein, president of the American Jewish Congress.

All three men emphasized the importance of cooperation between labor and religion.

**WHEN INFORMED** of religion's prominent role at the convention, Dr. Carl F. Reuss, executive secretary of the American Lutheran Church's Board for Christian Social Action, commented:

"The merger of the AFL and the CIO reminds us how important are the labor unions as a circle within which a Christian can let his light of Christian influence shine for others to see."

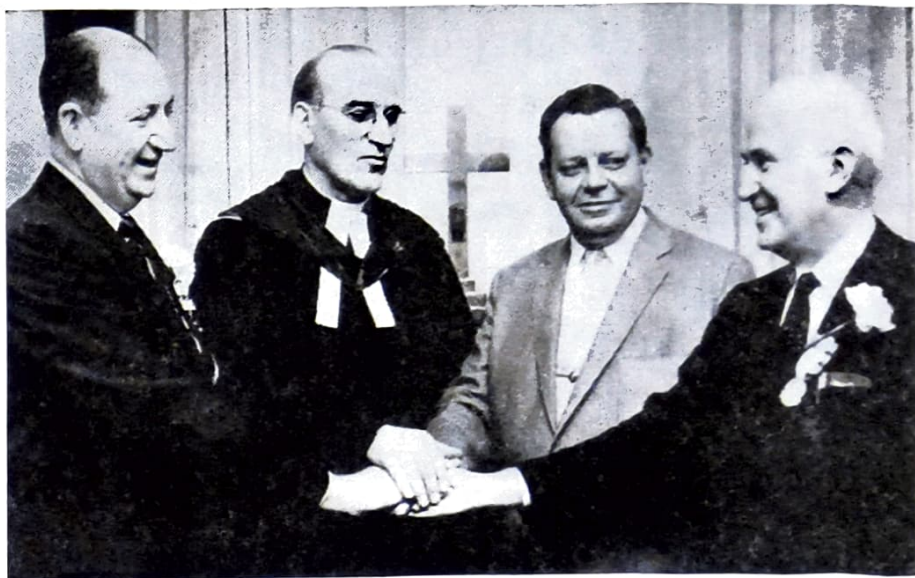
While noting that in any large organization the danger of corruption is always present, Dr. Reuss pointed out that members of the new union "are our neighbors, the folks of our town, and often members of our same church."

"So long as these neighbors and churchmen keep the new organization responsive to their ideas of good sense and fair play, as these are influenced by the Spirit of Christ," Dr. Reuss said, "we see it as a strong force for the genuine welfare of the workingman and of the people as a whole."

## Canadian Lutheran World Relief Ends First Decade of Activity

In the decade since its inception Canadian Lutheran World Relief has assisted 17,029 refugees in finding new homes in Canada and has gathered and shipped 1,337,000 pounds of relief supplies to needy people abroad.

December 31, 1955



Leaders of the American Federation of Labor and the Congress of Industrial Organizations attended a service in the Fifth Avenue Presbyterian church in New York on the day before the merger of the two unions. Dr. John S. Bonnell is the minister

This was reported at a recent meeting in Winnipeg of the National Committee for Canada of the Lutheran World Federation by Rev. Clifton L. Monk, executive secretary of Canadian LWR. Dr. Rex H. Schneider (ALC) of Regina, Sask., president of Canadian LWR, said that 627,150 pounds of used clothing had been shipped to refugees overseas, at a cost of \$65,175.

All the officers of CLWR were re-elected.

The Canadian Lutheran Council, which also held its annual meeting in Winnipeg, elected Dr. Karl Holfeld (ALC) of Regina president, and Dr. A. G. Jacobi of Kitchener, Ont., vice-president. Chosen secretary was Pastor Norman Berner of Kitchener.

## Synod Plans Special Meet To Act on Heresy Cases

A special convention of the Northwest Synod of the United Lutheran Church in America is in prospect to act on reports of committees which tried three pastors in Wisconsin for heresy. The convention is tentatively scheduled for Jan. 26 and will probably be held in Minneapolis, according to Dr. Paul E. Bishop, synod president.

Pastors of the synod are being asked to make a formal request for such a convention, Dr. Bishop disclosed. If one-fifth of them (about 35) make such a request, the calling of a special convention is authorized. The required number is expected to be reached without difficulty.

By calling a special convention the synod hopes to be free of all heresy matters at its regular annual meeting in Milwaukee next May.

## Citations Given Churchmen For Union Document Work

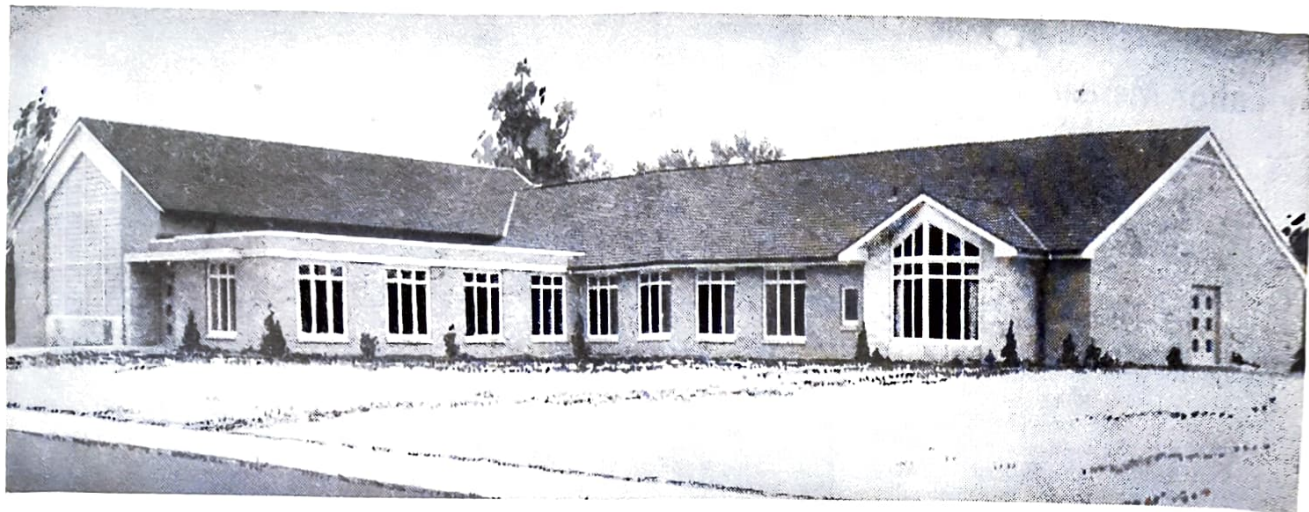
More than four years of labor in preparing the various documents for establishment of "The American Lutheran Church" were recognized at the recent meeting of the Joint Union Committee of the four Churches negotiating the union.

Framed citations were presented to a score of present and past members of the Joint Committee on Polity and Organization, which prepared the report on polity and organization received by the uniting Churches last year as well as the constitution, by-laws, and articles of union now being readied for submission to the four bodies at their next conventions.

Making the presentation in behalf of the Joint Union Committee, Dr. Tillman M. Sogge, its chairman, told the members of the subcommittee that it represented "a commendation for work well done," then hastened to add that "there is still much to do."

The citation stressed the "important contribution" of the members of the Joint P & O Committee. It added that "your efforts have been singularly blessed and have been of immeasurable value to the Churches represented in the proposed organic union," and "the deep strength of purpose evidenced in the work you have done has brought clearly positive consequences."

ALC men who received copies of the citation were: Dr. Henry F. Schuh, Columbus, Ohio; Dr. Leonhard Ludwig, Columbus, Ohio; Dr. Harold C. Osterman, Pittsburgh, Pa.; Dr. George S. Schultz, Columbus, Ohio; Dr. William L. Young, Columbus, Ohio; Mr. Rudy H. Schmidt, Clintonville, Wis.; and Dr. Edward C. Fendt, Columbus, Ohio.



St. Paul Congregation, Berea, Ohio, recently dedicated the first unit of its proposed edifice. This \$146,000 parish education building will also serve as the sanctuary for worship services until the proposed building program is completed



Emmanuel Church, the youngest package mission in the Pittsburgh area, recently dedicated its new sanctuary in Eastmont, Pa., a new subdivision near Pittsburgh



A capacity-plus congregation was on hand for the dedication of a parish hall, the first unit in a relocation and building program of Trinity Church, Clawson, Mich.

## AMONG THE CHURCHES

**Berea, Ohio . . .** A new parish education building—the first step in the building program of St. Paul Congregation (Pastor Robert Busche)—was recently dedicated with special services and an open-house celebration. Rev. Alwin Prange, St. Mary's, Ohio, preached the dedication sermon. The \$146,000 structure contains 16 Sunday school rooms, a kitchen, a heating room, and auxiliary rooms, in addition to an auditorium which is currently being used as the sanctuary.

The next major step in the building program of the church provides for a building which will include a sanctuary, church parlor, pastor's study, secretary's office, parish worker's office, library, choir room, and other auxiliary rooms.

**Eastmont, Pa. . . .** The youngest package mission in the Pittsburgh area—Emmanuel Congregation (Pastor Emil Ibele)—recently dedicated the first unit of its church home. Dr. R. D. Lechleitner dedicated the new building and delivered the sermon for the occasion. Designed by Mr. Glenn Bickerstaff, the structure cost \$36,850. The church is located in one of the new subdivisions east of Pittsburgh.

**Clawson, Mich. . . .** Trinity Congregation, Clawson, (Pastor Waldo R. Egbert) saw the second step of its relocation program completed as it dedicated a new \$87,500 parish hall with special services on Nov. 20. Michigan District President Norman A. Menter preached the sermon, Rev. Robert L. Wietelmann served as liturgist, and Rev. Paul Wietzke was lector at the dedication service. In order that all members might attend the dedication, the congregation arranged for shut-ins to be brought to church by ambulance. During the services they were brought to the altar for Communion.

Faced with the problem of insufficient

space some years ago, the congregation purchased half a city block and sold the old property and the buildings to a Baptist congregation. Church services and Sunday school classes were held in the high-school building, and a parsonage was built on the new property.

The new parish hall is of cinder block and face brick construction and has a full basement with kitchen facilities. The nave of the church will seat 352. Since the congregation has a master plan for its building projects it has also purchased pews and other furnishings for the church proper even though the erection of the church is the last item on the building program agenda.

## AMONG THE DISTRICTS

### ILLINOIS . . .

REV. H. W. STEPHENS, Sr., was commissioned as pastor of Good Shepherd Congregation, Robbins, Ill., and a new parsonage was dedicated at special afternoon services on Dec. 11. The commissioning service was held in Lincoln Memorial school. According to Pastor Stephens, the village of Robbins is made up primarily of the low-income group. Nearly 99 per cent of the population of 6,000 is Negro.

A NEW CONN ORGAN was dedicated by Trinity Church, Goshen, Ind., (Pastor Carlton H. Mall) on Dec. 4. At the same service Mrs. Nevin Bretz was presented with a plaque from the congregation in recognition of her 33 years as organist.

PASTOR LUDWIG KREKELER, of Gillespie, Illinois, died suddenly on Sunday, December 11. His entire ministry was spent in the Gillespie-Dorchester pastorate. An obituary will follow.

### NORTHWESTERN . . .

THE 50TH ANNIVERSARY of its organization was recently observed with special services by Gideon Congregation, Connell, Wash., (Pastor Carl Schulz). District Vice-president Herbert Nottbohm was guest speaker.

A NEW PARSONAGE was recently dedicated by Christ Church, Walla Walla, Wash., (Pastor S. Martyn). The house has three bedrooms, a study, a large living-room with a dining area and a fireplace, a kitchen, and a full basement.

TRINITY CONGREGATION, Endicott, Wash., has presented Pastor and Mrs. Fred Schnaible with a 1956 automobile.

REV. SAMUEL LENTZ was honored by Peace Congregation, Tacoma, Wash., on Nov. 27 in recognition of the 35th anniversary of his ordination. Neighboring pastors brought greetings, and the congregation presented a gift to Pastor Lentz.

HOPE CONGREGATION, a mission organized last May in Heppner, Ore., (Pastor Merlin Zier) recently purchased a parsonage and an adjoining lot for a future

building program. The house has two bedrooms, a large living and dining room, kitchen, bath, and utility room. The congregation is currently worshipping in the Seventh-day Adventist church.

### TEXAS . . .

CHRIST CHURCH, Georgetown, Texas, broke ground for its new education unit on Dec. 4. The proposed addition to the church plant will be joined to the church and constructed of the same material. It will contain seven classrooms, two restrooms, a kitchen, and an auditorium with a seating capacity of 180. Four of the classrooms will be used for overflow capacity for the church auditorium. The unit will cost \$11,650, and will be completed in March.

FIRST CONGREGATION, Shreveport, La., (Pastor Arthur Bliese) broke ground for a new addition to the education wing on Dec. 4 as a part of the fifth anniversary celebration of the dedication of the church and education wing. Approximate cost of the new structure will be \$35,000. The congregation has more than doubled its Sunday school enrollment, baptized and communicant membership, and church attendance since the dedication five years ago and is currently furnishing the nucleus for a mission organized in a newly developed section of the city.

### CALIFORNIA . . .

CHRIST CONGREGATION, Goodyear, Ariz., (Pastor Albert Gerstmann) broke ground for its chapel-parsonage building on Dec. 4. District President Walter H. Hellman was featured speaker.

THE 10TH ANNIVERSARY of Holy Redeemer Church, San Jose, Calif., (Pastor Erwin G. Walz) was celebrated with a special service on Dec. 4. Rev. E. J. Roleder, Lodi, Calif., was guest preacher. A total of 398 people have become communicant members, and 200 children and 40 adults have been baptized in the church's 10-year history.

DECEMBER WAS SET aside by Trinity Congregation, San Gabriel, Calif., (Pastor Walter H. Mees) as a month of celebration for the 10th anniversary of its organization. Charter members, councilmen, Sunday school teachers, and organization presidents were honored at the Dec. 4 service. All children and all adults who were baptized in the church were honored on Dec. 11, and all those confirmed were remembered on Dec. 18. The young congregation, begun with 15 charter members, now has a baptized roll of 600. The church mortgage was burned on Dec. 18. Planned improvements include enlargement of the present church facilities and the addition of a parish hall and education unit.

THE LOS ANGELES Area Lutheran Evangelism Mission—the largest inter-Lutheran effort of its kind to date—

was held jointly by 113 Lutheran congregations of five synodical bodies from Oct. 30-Nov. 4. More than 100 guest ministers attended from all parts of the U.S. The 1,145 new members won to the churches during the week of the mission were the equivalent of nine new congregations. Another 1,155 adults indicated their desire to enter the inquiry classes to be held in each congregation. More than 8,000 lay visitors called on 14,000 unchurched people during the week.

HOLY TRINITY CHURCH, San Carlos, (Pastor Emmett H. Beilstein) held a special celebration on Saturday night, December 3, at which the mortgage on the parsonage was burned. A dinner, served by the Brotherhood, preceded the program, which marked the completion of an endeavor to raise the \$5,000 needed to pay the remaining parsonage debt. Guest speaker was Pastor Werner Gamb of Oakland. The congregation was organized under Pastor Beilstein's leadership in 1947.

### EASTERN . . .

DISTRICT PRESIDENT H. C. Osterman's physician reports that the convalescing executive should be able to be back in full service by Jan. 1. Although Dr. Osterman is looking forward to resuming the administration of district affairs he will for sometime yet call on the vice-presidents to function in his stead. The Executive Committee has appointed Dr. C. G. Wolf to act as assistant to the president until the district convention in June. Dr. Wolf has served as temporary administrator during the president's illness. All official and district correspondence should be addressed to Dr. Osterman's office, 549 Perrysville Ave., Pittsburgh 29. Reporting on President Osterman's progress, Dr. Wolf says: "The prayers of the Church have been heard. We thank God for His goodness."

THE YEAR-LONG CELEBRATION of the 100th anniversary of St. John Congregation, Sweet Air, Md., (Pastor Partee Boliek) was concluded with the recent distribution of booklets containing the history of the congregation. Preparations for the anniversary included a complete redecoration of the entire church plant, overhauling of the organ, and enlarging and resurfacing the parking area at a total expense of \$7,000. Speakers during the year included District President H. C. Osterman and four former pastors—Dr. William Toedtman, Dr. C. J. Scheidt, Wilson Egbert, and William Slates.

### WISCONSIN . . .

PASTOR R. HUGET was installed in Delafield church, Delafield, Wis., on Dec. 4. He preached his farewell sermon and was given a farewell party by First American Congregation, Oconto, Wis., on Nov. 27. The Oconto parish presented a cash purse to the pastor and his wife.

# THE CHURCHES REPENT

America's Most Segregated Institution Is Opening its Doors

by LEE NICHOLS and LOUIS CASSELS

**A** FEW DAYS after the Supreme Court struck down racial segregation in public schools last year, two Presbyterian ministers met for lunch at a Washington, D.C., restaurant. Their conversation soon turned to the Court's ruling.

"It is a great challenge to us," said one of them. "The church must prepare the people to accept integrated schools in a Christian spirit."

His companion was silent for several moments before he answered. "I wonder," he said finally, "if there is anything convincing we can say about brotherly love and racial understanding, when the church itself is the most segregated institution in America."

He put his finger on one of the sordest spots in America's Christian conscience. The churches are bringing up the rear in a battle they should have led. While racial barriers have been crumbling in sports, in the theater, in trade unions, in schools, and in the military services, the worship of God is still being conducted—in almost any community you can name—on a predominantly Jim Crow basis.

## Not Entirely Defenseless

Before we condemn the churches for hypocrisy, however, we must in fairness cite two facts in their defense: First, they face a more difficult task than secular institutions; second, and more important, many of them have confessed the sinfulness of segregation and are now working hard at repentance.

Let a Negro theologian, Dr. Frank T. Wilson of Howard University School of Religion, speak for the defense on the first point.

"The churches will take longer to achieve integration because they are undertaking a much greater accomplishment," he said recently. "Worshipping together is a more personal thing than riding trains or attending movies together. Tolerance is not enough here; it must be real brotherhood or nothing."

*The LUTHERAN STANDARD is grateful to "Harper's Magazine" for permission to print this condensation of an article in its October, 1955, issue.*

The movement toward interracial worship started almost from scratch at the end of World War II. In 1946, Dr. Frank S. Loescher made a survey of the racial practices of 17,900 churches of six Protestant denominations. He found only 860 with racially mixed congregations. Nearly all of these were predominantly white churches to which one or two Negro families came.

In March of that same year the old Federal Council of Churches convened a special meeting to consider the problem. The resolution that the convention adopted in the light of Dr. Loescher's findings was a radical challenge to American Christians. Bluntly it declared that segregation is "unnecessary and undesirable and a violation of the Gospel of love," and the Council called upon its member bodies to "work for a nonsegregated church and a nonsegregated society."

## Doors Opening Everywhere

Today the doors are opening in every part of the country. The National Council of Churches (successor to the Federal Council) does not know exactly how many of its member churches now have racially inclusive congregations, but it does know that the number has increased sharply since 1946.

In the only statistical survey comparable in scope to Dr. Loescher's, the Council's Department of Racial and Cultural Relations checked 13,597 churches in three denominations and found 1,331, or nearly 10 per cent, with mixed congregations.

The Unitarians, polling 170 churches, found 79, or almost half, with Negro members. Dr. H. Conrad Hoyer, home missions director of the National Lutheran Council, reports "dramatic" progress in NLC churches during the past five years.

**S**O FAR we have focused attention on Protestant denominations because that is where the main problem lies. The vast majority of America's 9,000,000 Negro church-goers are Protestants. But the Roman Catholic Church, although its 400,000 Negro communicants represent only a tiny portion of its own membership

and of the over-all Negro population, has taken a bold lead in the Deep South, where Protestants so far have moved very slowly.

It was a Catholic prelate, Bishop Vincent S. Waters of North Carolina, who struck perhaps the most courageous and effective blow against segregation in the churches.

Early in 1953 Bishop Waters, a Virginian by birth, visited one of the smallest parishes in his state-wide diocese, the tiny tobacco town of Newton Grove, North Carolina. What he saw there shocked him. Barely 200 yards apart on a dusty, unpaved street stood two white frame Catholic churches. One, Holy Redeemer, ministered to 250 white parishioners; the other, St. Benedict, to 80 Negroes.

Racial congregations were at that time the general rule in Southern Catholic churches, but in other places the raw color line could at least be glossed over by the explanation that the churches were merely serving the segregated neighborhood in which they were located. That excuse could not be offered in Newton Grove.

## A Bold Pronouncement

Bishop Waters returned to Raleigh and prayed. Then he issued an order that will be long remembered in North Carolina. Beginning on Sunday, May 31, 1953, he said, the parishes of Holy Redeemer and St. Benedict would be consolidated. There would be interracial worship, or no Catholic worship at all, in Newton Grove.

On the appointed Sunday about 35 white parishioners and 29 apprehensive Negroes showed up for early mass at Holy Redeemer. They found the bishop himself at the altar. Outside an angry crowd of white Catholics and non-Catholics milled about the small church, jeering at those who went inside.

When mass was over and the tall, bespectacled prelate started to walk from the church to the near-by rectory, one man in the crowd shouted, "Get that damn bishop!" and another yelled, "Beat hell out of him." The unruly mob shoved toward the rectory door behind the bishop, roughing up two priests who firmly blocked

the way. A few stones were hurled through the windows.

When the disturbance quieted down, Bishop Waters again returned to Raleigh and prayed. North Carolina Catholics waited, some hoping, some fearing that he would retract his explosive edict at Newton Grove. On June 12, 1953, they got their answer. From every Catholic pulpit in the state priests read a pastoral letter from the bishop, abolishing segregation throughout the diocese.

#### "Cast out" in Georgia

Anyone who is inclined to minimize the Catholic accomplishment in the South should note what happened to the Rev. Henry A. Buchanan, a young Baptist minister at Shellman, Georgia, who preached an antisegregation sermon last year. Angered by his forthright assault on their prejudices, members of the congregation voted overwhelmingly to demand his resignation. Buchanan left, after advising the Shellman Baptists to "call yourselves a club instead of a church." Opposite his own name on the church role, he wrote: "Cast out."

While Protestant spokesmen acknowledge that the Catholics have moved farther and faster in race relations in the South, they also assert that the Roman Church faces a somewhat different problem, both because of the relatively small number of Negroes involved and because of the much greater authority that Catholic

priests and bishops exercise over church affairs.

No Protestant bishop could successfully end segregation in a diocese by edict. A Protestant clergyman bent on breaking down racial barriers in his own church must have not only the personal courage and determination to do so, but also the leadership to carry with him the laymen who, through vestries, presbyteries, boards of deacons, or congregational meetings, have the final word on church policy.

**T**HE REV. Arnold J. Dahlquist, formerly the pastor of St. Mark's Lutheran Church in Jamaica, New York, learned a few years ago how difficult and delicate this can be, even in a northern community.

Caught like thousands of churches in "changing neighborhoods," St. Mark's had the choice of relocating nearer its white members, who continued attending though many had moved to "more desirable" sections, or of opening its doors to Negroes now living near by. Mr. Dahlquist spent weeks wrestling with his conscience. He finally decided the only Christian solution was to take the Negroes in. He set about selling this idea to his congregation.

He sounded out lay leaders of the church by seemingly casual remarks. When he thought he had found four potential allies, he invited them to a parsonage dinner at which a Negro lady was a guest. The laymen ac-

cepted the situation graciously, and he knew he could count on their support. Then he prepared his congregation with a series of forthright sermons on the sinfulness of race prejudice.

#### Then "God Acted"

While he was still debating how and when to move, Mr. Dahlquist says, "God acted." A new Negro boy in the neighborhood, who had set out to attend a Negro church, wandered by mistake into St. Mark's. Mr. Dahlquist welcomed him personally and quickly led him to a Sunday school class taught by one of the lay leaders he had previously tested. The pastor called on the boy's father and mother and persuaded them to attend services at St. Mark's. He recruited more Negro children for the Sunday school, then more Negro adults for worship services.

When he finally called for a vote on admitting the Negro families to membership, there was a short, sharp battle. A few white parishioners walked out, never to return. But Mr. Dahlquist was amazed at the wholehearted support he got—not only from the few laymen he had tested but from many he had suspected of violent prejudice. In the showdown St. Mark's voted for racial brotherhood by a "great majority."

#### No Flood of Negroes

The churches that are pioneering in interracial fellowship have learned another lesson that will surprise many white Christians. There is no likelihood that a church which opens its doors to people of all races will suddenly be swamped by a flood of Negro members. The problem is just the opposite.

"We threw the doors open and nobody came in," said one minister. "We soon found that a willingness to 'accept' Negro members is not enough. You have to go out and find them and convince them that they are really wanted."

The Washington, D.C., Federation of Churches reports that several churches in the nation's capital have found that "the first and most easily executed step" toward racial integration is to bring Negro and white children together at vacation Bible schools. Regular Sunday school classes and church-sponsored summer camps have been used elsewhere to break the first hole in the racial wall.

It can be done. The churches and their related institutions have only barely set their feet on the long, rock-strewn road toward color-blind Christian fellowship. But they have finally made a start.



Rev. John T. Walker, newly appointed rector of St. Mary's Episcopal Church, Detroit, is shown with members of the church's vestry who appointed him minister of the predominantly white congregation. He is believed to be the first man of his race to hold such a post in the Episcopal Church. Mr. Walker is a graduate of Wayne University, Detroit, and of Virginia Theological Seminary. St. Mary's Congregation is 80 per cent white and 20 per cent Negro.—Photograph by RNS



# Open Minds for Open Doors

By WALTER R. WIETZKE

**R**ECENT EVENTS in the Motor City have made race relations the number-one topic of conversation in Lutheran circles. Of nationwide significance is the united declaration by the pastors and leaders of this area that an "open-door policy" be the recognized principle for American Lutheran Church congregations. This is bound to set off action and reaction all across America.

The questions have since been raised: "What right does the clergy have to speak thus for the congregations they represent? Is this not a violation of the congregational form of church government?" Better to understand both the "open-door policy" and the motives which prompted such action let us look at some basic Christian theses.

## A Common Origin

*All humans have a common origin.* Although many arguments have taken place where science is found on one side and religion on the other, here they join hands to state a basic fact concerning all men. Whether one starts with the creation story in Genesis or the Mendelian writings on heredity makes little difference. God "has made from one every nation of men." This is a stumbling block for many a person, for to accept this

thesis means to go counter to much of this world's thought, which is constantly striving to credit certain parts of the human family with greater powers, greater virtue. Bluntly put, we fail to call this by its right name, prejudice.

This belief in superiority—have we forgotten—was the starting point for the Nazi idea of the *Herrenvolk*, the leader people, the master race. Nor has this prejudice been confined to our century. It is evident in almost every period of history. The Jew ranked himself superior to the pagan Gentile. The Greek was contemptuous toward the barbarian. The Roman despised and feared the Hun, and certainly not least is the modern white man, who for three centuries has been reassuring himself that the Negro is an inferior being. This common origin of mankind is not only a Biblical fact, however; it is a scientific one. Studies in heredity have indicated most strongly that all men, like all dogs, come from a common source. The blood plasma of individuals, properly typed, can be used interchangeably and without harm in Negroid, Oriental, or Caucasian peoples. Moreover, it is egotistical and unreal to ascribe mental superiority to one of these types. It is always distressing to hear the least-qualified Caucasian shouting the loudest about the mental superiority of the whites. But as an even-higher level than this, every Christian

should consider a second Christian thesis:

## A Common Savior

*All humans have a common savior.* Here is a more urgent recognition than that of origin. God has recognized all His creatures as being commonly engulfed in sin; and in one Lord—Jesus Christ—He restores them to the proper relationship with Himself. Christ died for all—black, white, yellow, male or female.

Never have I heard a story that better illustrates the equality of men under Christ than when the United States congressman, the Chinese laundryman, and the Negro newsboy were received into the membership of a Washington church. Interviewing the congressman, reporters asked for a statement regarding both rite and companions. His classic reply: "The ground is level at the foot of the cross."

The New Testament puts that bluntly. No one with eyes to see or ears to hear can mistake it. There is neither male nor female, Jew nor Greek—all distinctions are erased before the Savior. The significant thing is this: your place and mine in the kingdom of God is not gained by what we are, or what we do. It is by sheer grace that we are called to His glory. Now if this is the case, any arguments about superiority or separatism are indications that we have

*Mr. Wietzke is pastor of St. James Lutheran Church, Detroit.*

not yet realized an essential Christian attitude.

When invited to someone's home as guest we do not tell him whom we want there. Remember the church, in this sense, is God's home. If I am an adopted child I do not say, "I will choose who my brothers and sisters shall be." It is only by unusual love and concern that I am even brought into a family circle. So, too, with God's family. It simply is not our responsibility to say who shall, or who shall not, be a member of Christ's kingdom. When His call has been extended and people have responded in faith, membership has been decided.

There is one more thesis to be considered.

### A Common Spirit

*All humans in Christ ought to have a common spirit.* Single-mindedness built on God's will is the foundation for constructive action. Do you remember the words from Luther's explanation to the Third Article—"I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me by the gospel, enlightened me with His gifts, and sanctified me in the one true faith"?

Here is where the maturing Christian should put the burden of his concern, enlightenment, and sanctification. Many know the facts of creation and redemption—yet for all their factual knowledge are profited nothing. Perhaps one of our modern critics had this in mind when he said of Lutherans and Lutheranism that "many are redeemed in principle, but not in fact." Unless the basic prejudices are removed and Christian attitudes follow, we cannot claim enlightenment.

And *sanctify*, what does that mean? Make holy by adding a super virtue? I think rather "to be set aside for God's purposes, to become co-workers with Him." As many as are led by the Spirit of God they are the sons of God. This is the meaning of the term church—a congregation of believers, redeemed in Christ, led by His Spirit, set aside for His purposes.

Now it seems strange that a statement suggesting an "open-door policy" should be met with confusion and surprise. A reader of the New Testament can readily see that this is no innovation but an idea nineteen hundred and more years old. Were we to review early history we should be thrilled to find that there was only one place—one place, mind you—in the ancient world where the antipathy between Jew and Gentile, for example, was resolved. And that was in the Christian Church. Here the brotherhood of man became reality by surrender to Christ.

There are movements of more recent vintage whose avowed purpose is said brotherhood, but as Christian men we should be appreciative of the eternal nature of the church, for while these others feign brotherly love, they are dedicated to an exclusive rather than an inclusive principle. But the church, in spite of all her faults, is and remains dedicated to a principle of inclusion. We believe that it is Christ and not men who must do the choosing, and by the very nature of His nature the attitude remains inclusive, not exclusive.

### "Allowing People in" Ridiculous

It is ridiculous, therefore, to talk about "allowing people in." Confession of faith and a Christian life are the requirements. Nor can we dismiss the circumstance and our relationship to the historical church by saying: "Let the Jew or Negro or Oriental establish his own place of worship. He can be a Christian by himself." In that situation *he* probably is; with that attitude *we* are not.

Where this is done we can see that the meaning of sin, salvation in Christ, and the guidance of God's Spirit have not been truly known. We cannot redeem others in such separatistic fashion. We can redeem someone only by suffering with him, identifying ourselves with him. The doctor of medicine may have a kind of love in his heart for his patients, but he has never fulfilled his trust or task until he forgets self, exposes himself to the chances of association, and in some measure allows the strength of his person to be in part his patients' reliance. Caucasians ought to learn something, or admit it. Our prejudice is largely unjustified. We seek reasons because we hate, we do not hate because we have reasons.

These thoughts, generally speaking, provided the basis for the action taken in Detroit. But what of the clergy? Has a principle been violated in the suggestion that "open doors" be congregation policy? I think not. The clergy in this instance had two things in mind—to speak for God and to speak for themselves.



### PRAYER

Jesus, mighty Intercessor,  
Plead before God's throne  
For Thy weaker, younger brothers,  
Thy beloved, Thine own.

Plead that we may ne'er desert Thee,  
Loyal unto death,  
Armored soldiers, staunch and dauntless,  
To our latest breath!

—Frieda Martini Buchen.

Of course, in speaking thus they cannot isolate themselves from the congregations of which they are a part, but none entered into this discussion in a spirit of fiat and duress. They have merely stated again that Christ, no one or nothing else, is the head of the church. They have said in effect that the congregational form of church government apart from the Head of the Church, Jesus Himself, can result only in an anarchy of disrelated brothers.

This is not codified ecclesiastical law. It is the statement of a principle and policy consistent with the Bible and the historical church. This is not the violation of a trust. On the contrary, it is the fulfillment of one. Congregations call pastors to do something, "teach and preach in its truth and purity the Word of God as revealed in the Old and New Testaments." This is demanded in every congregation's constitution. It is the first requirement in every pastoral call.

### Policy Must Be Appropriated

To be sure, each congregation will have to include this policy in its own life if it does not already hold to it. This, tragically, is the point where most often the will and the Word of God are set aside, and the congregational form of church government is used to state man's prejudices and not God's purposes. On the other hand, many of our congregations have already discussed this and have wonderfully and readily stated their readiness to "let the church be Christ's church."

A subject like this ought not to leave us with negative feelings. It should be thought through to the end that we might know the Scriptures more fully, realize the Christian view more adequately, and place ourselves under the sovereign and loving will of Jesus Christ more completely. The challenge of cultural and ethnic integration should not be viewed as a messy and undesirable task.

In the eyes of God the Negro, the Jew, the Oriental—minority groups we call them—are basically not problems; they are opportunities. They represent men to be gained for the kingdom. They are potential soldiers for the army of Christian believers, and where and when in our obedience to the Lord's command to "make disciples" we are related socially to them, our task is nothing less than to help to bring them to the foot of the cross and in fuller measure to share with them the fellowship to which every Christian believer is entitled.

This means the destruction of cherished and protective prejudices. It means *open doors* come through *Christ-opened minds*.



a b c d e



f g h i j



k l m n o



p q r s t

## WHO'S WHO?

Identify the 20 pictures above by placing the correct letter in the blank in front of the proper name below.

- |                                |                                   |
|--------------------------------|-----------------------------------|
| ..... 1. Dr. Marcus Rieke      | ..... 11. Dr. Edward Schramm      |
| ..... 2. Rev. Fred Landdeck    | ..... 12. Rev. Henry Hoesman      |
| ..... 3. Donald R. Hollis      | ..... 13. Dale Bruning            |
| ..... 4. Mlle. Madeleine Barot | ..... 14. Mrs. Lavina Fugal       |
| ..... 5. Dr. Paul Kauper       | ..... 15. Rev. Theodore Pretzlaff |
| ..... 6. Dr. Henry Schuh       | ..... 16. Dr. Alvin Rogness       |
| ..... 7. Cecil B. DeMille      | ..... 17. David V. Sieberg        |
| ..... 8. George Utech          | ..... 18. Rev. Paul N. Varner     |
| ..... 9. Rev. Herold Adix      | ..... 19. Helen Keller            |
| ..... 10. Dr. George Schultz   | ..... 20. Paul W. Dickman         |

Who? What? When? V

## STAND

The questions in this quiz (some easy, some hard) are taken from the last six months' issues of the "Lutheran Standard." Page 24 gives you the correct answers

## WHO'S WHAT?

Place the correct number of the names found in "Who's Who?" in the proper blank of the identifications below.

- ....A. Known for her efforts to aid the blind.
- ....B. President of the ALC.
- ....C. Famous church architect of the Central District.
- ....D. Named American Mother of the Year.
- ....E. Chaplain of the Fleet Marine Force, Pacific.
- ....F. Director of "The Ten Commandments," a 10-million-dollar movie.
- ....G. An assistant to the director of Stewardship and Finance of the ALC.
- ....H. Director of Church-Industry relations of the ALC.
- ....I. A deputy executive secretary of the ALC Board of American Missions.
- ....J. A professor of law who is a member of the ALC Board of Higher Education.
- ....K. The executive secretary of the Committee for Cooperation of Men and Women in Church and Society of the World Council.
- ....L. The "flying parson" of the 1807th Airways and Air Communications Service.
- ....M. Executive secretary of the ALC Brotherhood.
- ....N. Youth Director of the ALC.
- ....O. President of Luther Theological Seminary, St. Paul.
- ....P. Newly elected president of the Brotherhood.
- ....Q. Editor of the LUTHERAN STANDARD.
- ....R. President of the International Luther League.
- ....S. Director of Stewardship and Finance of the ALC.
- ....T. Director of Evangelism of the ALC.

# Test Challenges Readers' Knowledge

Compiled by **FREDERICK H. GONNERMAN**

## WHAT'S WHAT?

*Circle the correct answer or fill in the proper word as the questions below demand.*

1. True or False—Deaconess training does not include any specialized study in specific fields.

2. The TV program sponsored by the Lutheran Church—Missouri Synod entitled ..... was named the best religious program of the air for the second consecutive year.

3. The name proposed for the body to come out of the planned union of four Lutheran synods is .....

4. The ALC celebrated its a) 25th, b) 35th, c) 50th, or d) 125th anniversary this year.

5. The ALC has four affiliated colleges in the United States. They are ....., Waverly, Iowa; ....., Seguin, Texas; ....., Columbus, Ohio; and ....., Parkland, Wash.

6. Every organization is growth conscious. The Northwestern District of the ALC has shown a growth of a) 50%, b) 550%, c) 100%, or d) 350% since the birth of the ALC.

7. The Luther League started a new program of parish mission builders this past year. .... (number) students from .... (number) ALC colleges were the nucleus of the program.

8. Both Wartburg and Capital Seminaries added a new department to their curricula this year. That department is .....

9. True or False—Jordan, the land that flowed with "milk and honey" for the Israelites of the Exodus from Egypt, is still a prosperous and productive land today.

10. True or False—Patrick Henry made his "liberty or death" speech in a church which still exists in Virginia.

11. True or False—An individual's sense of personal responsibility is lessened considerably by an undue leaning on censorship edicts.

12. Merger is a popular word in current church circles. By an almost unanimous vote the ..... authorized the start of merger action with the United Lutheran Church of America.

13. True or False—The president of the ALC is a member of the Central Committee of the World Council of Churches.

14. The ALC's pride of Canadian colleges is located in Regina, Sask. The name of the school is .....

15. The new Sunday school series, known as the ....., has been the most widely accepted of any lesson series published to date.

16. True or False—Shimabuke, an Okinawan village, was converted to Christianity after American soldiers captured it from the Japanese in World War II.

17. .... Seminary celebrated its 125th anniversary this fall.

18. Both the Luther League and the Brotherhood accepted a new status as ..... of the ALC at their conventions this past year.

19. The Muhlenberg Press and the Concordia Publishing House are jointly publishing a 55-volume set of commentaries and sermons translated into English to be known as .....

20. Jubilee, Iowa, is a) the capital of the United States, b) headquarters of the Iowa District, c) location of a new ALC mission, or d) a town that doesn't exist.

## WHERE'S WHAT?

*Complete the following sentences by filling in the proper place names taken from the list below.*

Denver  
Mexico City  
Dakotas

Toledo  
Pittsburgh  
Switzerland  
Nebraska

Mexico  
India  
Milwaukee

1. The ALC's anniversary celebration was climaxed by a special service in ..... last October.

2. The laymen took the initiative in ....., and through their efforts a mission was organized and put on its feet.

3. Transition is the key word when describing both the economic and the religious conditions of the ..... (states).

4. The corn crop may not always be a bumper one, but the churches on the plains of ..... continue to flourish and give praise.

5. The ALC Board of American Missions has strengthened its position by authorizing the calling of three new executives this past year. One of these men, Pastor William Nehrenz, is the director of the ALC's new mission field in .....

6. Pastor Nehrenz' headquarters will be set up in ..... this January.

7. Brotherhood members converged in ..... toward the end of October for what was termed the biggest convention in the organization's history.

8. The first full-scale meeting of the World Council of Churches Central Committee since the Evanston conference was held in ..... this past summer.

9. It is feared that the missionary work in ..... may be seriously hampered by a governmental policy which forbids entrance of new missionaries into the country.

10. Diaconate candidates spend a minimum of a year and a half at the Motherhouse home and school in .....

*More joys than problems  
in interracial congregation,  
says pastor of Detroit church in*

## A LETTER TO A SEGREGATIONIST

By Hermann J. Kuhlmann

Detroit, Michigan  
December 15, 1955  
(Anniversary of the  
Bill of Rights)

Dear Frank,

YOU HAVE BEEN wondering how it came about that Grace Congregation has become interracial, and that we have colored people not only in our Sunday school but also among the baptized and confirmed members of our congregation. I know, too, that you have your misgivings about the wisdom of the step we here in Grace Congregation have taken. Let me confess at the outset, I had some misgivings, too, about eighteen months ago. But God has a way of opening eyes and hearts through guidance from others and especially through experience, leading us and guiding our faltering steps on untried ways if we but permit Him to show us the way.

It was first through Pastor Ervin Krebs, who at the time was director of missions in Negro communities in the department of American Missions of the National Lutheran Council, that God directed us and opened our eyes to see our opportunity and to recognize God's call to minister to people of other races in our community.

Pastor Krebs was very much interested in starting interracial work in Detroit, especially on the east side, where, as you know, Grace Congregation is located. I call it the "Near East" of Detroit. He preached in our church in January of 1954, and in an able manner prepared the hearts and minds of our people for new understandings and a new appreciation of the call to serve all people with the means of grace. Again in the spring of

last year Pastor Krebs discussed with me the challenge of a widened scope in the work of Grace Church in a rapidly changing community. We discussed the matter again when we met at the Luther Academy at Wartburg Seminary in Dubuque during July of last year.

In August of 1954 Miss Anna Larson, parish worker of the National Lutheran Council employed in the Department of American Missions, assisted in conducting a daily vacation Bible school in First English Lutheran church, which is nearer the heart of Detroit and surrounded by more people of other races than are we.

Pastor Krebs asked me whether Grace Church wished to have Miss Larson canvass our community after she finished her duties at First English. When I enquired whether in her canvassing Miss Larson would be expected to invite and welcome all races of people to our church, Pastor Krebs said that this would be the understanding. I immediately consented but said that the final decision in the matter would have to be made by Grace Congregation. I assured him that I would present the matter to our church council in its August meeting.

IN THE MEANTIME I discussed this also with our district president, Dr. Norman Menter, and his assistant, Pastor E. H. Schalkhauser, who is in charge of district missions. They both attended the August meeting of our church council, in which the following resolution was adopted for presentation to the congregation in a special meeting on September 1:

"Resolved, That Grace Congregation adopt (practice) an 'open door' policy toward people of other races in our

community, and that it accept the services of Miss Larson to make a canvass of our community."

This resolution was printed in the Sunday bulletin on four Sundays preceding the meeting with the explanation that "Miss Larson would invite the unchurched colored people of the community as well as the unchurched white people to attend services in Grace church and to send their children to Grace Sunday school and assure them of a welcome by the congregation."

The resolution was discussed at some length by the congregation on September 1, when Dr. Menter and Pastor Schalkhauser were again with us. The discussion was characterized throughout by a fine Christian, brotherly spirit, but opinions were far apart when the meeting began as you can well imagine. I think you can also imagine, at least in part, my feelings when after the meeting some of our most influential members said to me, "I came to this meeting fully intending to vote against that resolution, but after the presentation by you three pastors I recognized our Christian duty to serve all people, and I voted for it."

The resolution was carried by a large majority. On the following day Miss Larson began canvassing, and on the next Sunday we had four Negro children in Sunday school. Their number grew rapidly as did the attendance in the entire Sunday school. Whereas the average attendance had been between 80 and 90, the total attendance on last May was 145, of whom 56 were colored. On the following Sunday the attendance was not as large, but the percentage of Negroes was greater—56 out of 125, or about 45 per cent.



Pastor H. J. Kuhlmann of Grace Lutheran Church in Detroit baptizes Daryl Curtis Lay. Sponsors are Miss Anna Larson, a L.C. parish worker, and Mrs. Susie Kearney, Grace Church's first Negro member

I shall never forget November 22 of last year. Let me describe Grace Congregation as it was assembled that Sunday morning. We, of course, had our old faithful members, descendants of the founding fathers, some of them born in Germany and others of German ancestry. There was Mrs. C., who came from England; Mrs. A. and her son, who came from Latvia; the M. family of Czechoslovakian descent; and Miss L., of Scandinavian descent. Over there sat Mrs. K., who was born in Scotland, and on the other aisle was Mr. P., who is of Canadian descent. In the Sunday school there was little Sandra Chin, the Chinese girl, besides about 25 Negro children and six or seven Negro adults in the Bible class and in the service.

In that service I baptized Leota May, the infant daughter of one of our servicemen, who had married Fumiko Watanabe in Japan. The mother attended the service in her Japanese costume of white material with large flowered pattern and her sash tied in a big bow at the back. I would say that we were quite a cosmopolitan congregation that morning.

Palm Sunday of this year was another historic day in Grace Congregation. On that day Mrs. Susie Kearney, our first communicant member of a colored race, was added to our congregation by confirmation. And immediately after the confirmation in the same service her grandson was baptized, Mrs. Kearney and Miss Larson acting as sponsors. Since then Mrs. Kearney has not missed a Communion service, and no one even turns his head to look when she kneels at the altar to commune. Our present adult confirmation class includes two Negro women (one of them Mrs. Kearney's daughter) and four white persons.

NO, WE HAVE NOT lost a single member because of our interracial work. The colored folks who are coming to our Sunday school and our services—at present six or seven adults in the Bible class and the service each Sunday—are very fine people, and our members have received them well . . . in some respects “with open arms.”

It is a touching sight to see little Leon Morton in the beginners' department of Sunday school, who hobbles to the church on crutches from his home a few doors away—polio crippled him—to be met at the door by Dewey Broyles, one of our very active young deacons, who carries him into the Sunday school room.

I said before that we have not lost a single member, but let me add that about a year ago it seemed as though we might. Mrs. J., a dear lady and loyal member, announced in a meeting of the Ladies' Aid that she would be compelled to withdraw. The president of the Aid sensed that what Mrs. J. had stated could hardly be the real reason for her withdrawal, and with a few tactful questions brought out that she was greatly disturbed over the fact that we were receiving Negroes into the congregation. Well, Mrs. J. agreed to remain. But that is not the end of the story. At a meeting of the Ladies' Aid last spring Mrs. Kuhlmann remarked that the attendance at the business meeting of the congregation on the evening before had not been very good.

“Well, you know, Mrs. Kuhlmann,” said one of the ladies, “we don't like to go out at night because of this neighborhood. There are so many colored people around here now.”

“Why pick on the colored people?” spoke up another woman. “We used to have white people from the south

living next to us, and they were noisy, disorderly, inconsiderate of other people or their property. Now we have colored people next door to us, and they are quiet and orderly and friendly.”

And who was it who defended the colored? Yes, it was Mrs. J., who six months before had wanted to leave her church because it was ready to serve colored people.

EXPERIENCE and contacts with people do change our opinions, don't they? Two years ago, I admit, it would have been hard for me to believe that I would feel as much at home or at ease as I do now before my congregation or my classes, all of which now have colored members. (In my present children's confirmation class I have nine white children and five Negro children.)

I have not yet been able to call in as many homes of our colored friends as I would have liked to. You know that I have been incapacitated most of the summer because of the surgery I underwent in June. Since taking up my work again I have had to devote much time to problems we have encountered in the planning and building of our new parsonage in Bloomfield Township, for which we broke ground on September 25. I am sure I mentioned this to you before, but I fear you may have gained a somewhat mistaken impression of our plans and intentions.

You see, Grace Congregation decided already in the spring of 1954 to provide a different parsonage for us, away from busy, noisy Van Dyke Avenue, where the constant rumble of cars, trucks, and buses makes sleep almost impossible either night or day. And when Dr. Menter and Pastor Schalkhauser consulted with our church council about interracial work they also suggested that, since we already had decided to acquire a new parsonage, we build one in a promising and rapidly developing territory in Troy and Bloomfield Townships, use the basement for Sunday school quarters, and in that way mother a mission in cooperation with the district mission board, which planned a package mission for this territory for the not too distant future.

How happy I was when Grace Congregation caught the vision and accepted the challenge. It is quite an undertaking, but it is the Lord's work, and with His help we shall succeed.

I hope I have not wearied you with this lengthy epistle, but these matters are close to my heart. Let us pray that the Lord of the Church will continue to show us the way.

Yours in His service,  
Hermann



A children's choir of mixed races sings regularly at Grace Lutheran church, Detroit

# Integrating the Churches

By EDGAR M. WAXLER

**Lutheran Church in Saginaw, Michigan, sees education, not legislation, as answer to racial problem in congregations**

THE FOLLOWING ARTICLE was written at the request of the editors of the LUTHERAN STANDARD. The writer is pastor of a congregation in a section of our city where the population is now more than one-half Negro or migrant Mexican workers who have remained here. We do not at present have any Negro members, nor are any attending our services or Sunday school. The question of segregation has never been officially considered in our congregation.

With these simple preliminary statements let us try to answer some questions such as: What is the stand of this congregation on the admission of Negroes into the congregation? What are the pastor and the congregation doing about the matter?

Our city is Saginaw, Michigan, with approximately 100,000 people. Various General Motors factories provide the bulk of employment, and the high wage standard here is largely determined by that industry. Our Grace Congregation, 45 years old, has a communicant membership of 875 and is still growing despite the area in which we are located. We are one of four American Lutheran churches on the east side of our city. Three of us are located within a nine-block area, and all four are facing the same situation so far as Negroes in the immediate area are concerned. It is estimated that our city has a Negro population of 15,000 to 18,000, which is increasing rapidly.

## Cheap Labor from South

The great influx of Negroes into this community came during and after World War I, and was stimulated by World War II when the General Motors plants here expanded greatly. The industry, needing a cheap labor supply, brought in Negroes from the South by trainloads—in many cases just the men—people who too often were from the lower strata of society in the South.

Naturally, they located near the factories where they were employed. Very few were in any position to buy property. Consequently, they were forced to rent from white landlords at exorbitant prices. These landlords in

many instances cared only for the collection of rents; they made no improvement on their property and encouraged none. To many of them it made no difference how many people were huddled together under one roof. The Negro, anxious to avoid being labeled a second-class citizen and desiring to satisfy an inner urge for status, then began buying the finest and biggest cars that could be bought. The condition of the house in which they lived mattered little if they might escape in a shiny Lincoln or Cadillac.

Leaders among their own people labored hard for the improvement of their economic status. Civic leaders and those concerned about the real welfare of the Negro began to provide civic centers, playgrounds, etc. Increasing numbers of Negroes living here made expansion absolutely necessary. When two or three Negro families moved into a block, the whites began moving out. It is the old, old story of every cosmopolitan center.

## No Move for Grace Church

In recent years many of the Negroes have been purchasing homes. Naturally, they wanted a good home and desired to live in a better part of the city. Less money is being spent for Cadillacs and more for down payments on homes. Encouraged by leaders among their own race and by the Supreme Court decision on segregation, the Negro is now free to locate in any section of the city.

How this affected Grace Congregation does not need be told anyone who has faced such a situation. In our church's early days all our people lived in this community. As Negroes moved into their neighborhood, they moved out until today we have less than a dozen families within walking distance of the church. We have a beautiful stone church, parsonage, and parking area, and we recently purchased property to provide additional parking space. The congregation is now contemplating erection of a parish house. This we state that you may know we do not expect to relocate. Grace Congregation will remain where it is.

Now—what is the attitude found in

Grace Church? Human nature being what it is, there is in many minds a strong prejudice against the Negro. Our people see the homes they lived in and cared for being allowed to go to rack and ruin. The community in which they took pride and in which they reared their children has become a slum area. Homes go untended and unpainted; their once beautiful yards are cluttered with all sorts of rubbish.

While we know that much of that property is white-owned, and that little has been done by our city to relieve a terribly overcrowded condition, the fact still remains that the person who lives in the property gets the blame. Our people have too little contact with the many fine Negro families who do live in our city and judge the whole race by the shiftless element among them. Let these statements suffice so far as the feeling in our congregation is concerned. I think we are no different from other congregations facing the same situation.

And now—what are Grace Congregation and its pastor doing to remedy this plight? We are concerned about the spiritual welfare of these people. Some four years ago we asked representatives of the National Lutheran Council to make a survey to determine mission possibilities among the Negroes. The recommendation was that we should not undertake a separate Negro mission but, because of the location of our churches, integrate them into our existing congregations. Our Lutheran Community Services, assisted by Red Feather funds, operates a Neighborhood House as part of its program. Here we serve an immediate area that is 75 per cent Negro. In our agency we have Negroes on the staff, and every congregation supports this work faithfully.

We have had Negro individuals and groups appear at different functions and services in our church. As pastor I have been active in the Interracial Committee for our Saginaw Valley. We have held several interracial meetings in our church auditorium and basement, some of them quite well attended by our own people. The pastor has on different occasions spoken in Negro churches in the community. As Christ's minister I have, whenever occasion warranted, spoken very plainly to my people on the question of segregation.

## Education against Prejudice

My personal endeavors, so far as my own congregation is concerned, have been to educate them, help them in overcoming racial prejudice, and to prepare them for the day when we must become an interracial congregation. I know that the congregation

recognizes that eventually we must receive the Negro as our brother into our church.

My endeavor, so far as the Negro is concerned, has been to let him know that we are his friends, that he is welcome to our church at any of its services. On occasions when a Negro family has visited us, come to our Sunday school or vacation Bible school, they have always been treated very cordially. We enjoy good relations with a Negro Baptist church just one block from us and have on occasion permitted them to make use of our facilities.

The writer attended the conference in Detroit called to consider this question. He was also present at the Michigan District convention when certain resolutions were adopted and is in hearty accord with them. I do maintain, however, that this is a question on which we cannot legislate. And I refuse to accept the implication that my people are poor Christians simply because they today may not be ready to open their doors to the Negro.

No finer group of consecrated people could be found than we have here at Grace. Their loyalty to the faith and their love for our Lord's work cannot be questioned. We may be sinners because some of us hold a prejudice against the Negro, but that sin must not be lifted up and its presence used to rate us as second-class Christians. Prejudice is a sin, and as Christians we must testify against it and strive to overcome it. But, like other sins, much of the grace of God is required before the sin is conquered.

#### Not Ready for "Open Door"

As pastor of Grace Congregation I am convinced that with pressure we could now adopt a resolution declaring an "open door" policy. But I think such action unnecessary and unwise. My people and their pastor are aware that Scripture knows no segregation. But we also recognize that many people still hold bitter prejudice. We know that many of our families would receive the Negro into our congregation without a murmur.

But we also know that, if the question were agitated and an answer sought by resolution, we should lose at least one-fourth to one-third of our congregation. Among them would be some of the otherwise most consecrated families. Is such action then wise? Would that be God-pleasing? We deem it wiser to continue our policy of education and of friendly contact with our Negro friends and to permit the leaven of God's Word and His Spirit to work in our hearts.

I know that, if today a Negro family came to us dismissed from a sister congregation and desired to unite with

us, that family would be received without objection. Or if a family from our neighborhood desired to join our fellowship and came into the adult instruction class, we could then confirm them without serious consequences. But we are not ready today to take the step of going out to evangelize among them and solicit their membership. That day will come—perhaps sooner than we think.

To that day we feel God in His dealing with us should lead us. Meanwhile we ask that you withhold unjust judgment and harsh criticism. Instead we solicit your forbearance and your prayers. Grace Congregation is at its present location to stay. She is even now exercising a decided influence upon our community. And as God leads she will assume her larger role, for she loves her Lord and the souls, black or white, for whom He died.

## BROTHERHOOD BEAMS

By C. L. Nolte

**1956 Program Helps:** The theme of our 1956 Brotherhood topics is, "Count Me a Partner." The topics are Bible-centered and based on various aspects of the life of Christ. Their primary purpose will be to help members of the Brotherhood to attain spiritual growth and engage in practical Christian living. Our aim in the 1956 studies will be to appreciate more keenly the significance of Christ's life and His teachings and to enter more fully into the work which He has given us to do.

**Brotherhood Handbook:** A copy of the new Brotherhood *Handbook* should now be in the hands of each local Brotherhood. If your group needs additional copies, they may be purchased unbound for 25 cents or in a looseleaf ring binder for \$1.25 from the Office of the Brotherhood, 57 E. Main St., Columbus 15, Ohio.

**Happy New Year:** Much has been accomplished during the year 1955 just now coming to a close. May we continue to move forward as partners with Christ in the extension of His kingdom in 1956. We wish you all a *Happy New Year!*

**OPPORTUNITY WANTED:** Farmer to manage Homes farm. Adequate salary, house provided, social security, also lady worker age 20 to 45 to assist in Children's department. Write to—Rev. L. A. Stumme, Lutheran Homes, Muscatine, Iowa.

**WANTED:** A doctor in Danforth, Illinois, south of Chicago. Excellent opportunity. Former doctor, Casper C. Skinsnes, M.D., had to retire on account of health. Newly remodeled office for rent. For information write: Rev. C. E. Boebel, Danforth, Illinois.

**WANTED:** Agricultural opportunity in Lutheran community in Colorado, Wyoming, or Pacific Northwest. Prefer rental but will consider purchase contract on limited acreage.

**WANTED:** Teachers. We invite applications from teachers who are qualified to work with mentally retarded children. Program opens summer and fall of 1956. For further details write to Martin Luther Home and School, Beatrice, Nebr.

**WANTED:** Married man for farm work in Lutheran community.

For further information on any of the above write: Central District Placement, John Llenemann, 1703 Elk St., Beatrice, Nebr.



## It started out to be such a perfect morning

Perfect sunshine. Perfect breakfast. And a perfect family too, I thought, proud of the happy, healthy faces around me.

And then through the window we heard the new bells begin to play. "Beautiful!" I was about to say—when something in the splendid music stopped me.

"Where does this perfect morning come from?" the ringing voice demanded.

The answer surged over me, made me eager to be on my way. Yes, I was too early for church—but this sudden humble prayer inside me could not wait!

This is the inspiration of the bells. As their voices reach out and find forgetful hearts—a message floods the soul and lingers there.

## Now your church can have the great music of bells



Now, for your church the comfort, reverence, beauty of true bell music, with a Stromberg-Carlson electronic carillon. It reproduces, from a small wall cabinet, the magnificent tones of tons of cast bells. Yet, no heavy tower, no traditional expense. Plays from simple keyboard, or automatically. Write for 12-page brochure, describing Stromberg-Carlson carillons and bell systems designed for a church like yours.

## STROMBERG-CARLSON CO.

A DIVISION OF GENERAL DYNAMICS CORPORATION

Special Products Division

1252 Clifford Ave., Rochester 21, N. Y.

# Rivers of Blessing

by JOHN J. MINNEMAN

**N**EARLY TWO THOUSAND years ago God lived on this earth. At first only a few people knew who He was, that little baby in the manger. Mary knew it, and Joseph, and the shepherds, and the wise men who came from the East, and a few others. For the angels had told them that this Jesus was the Son of God, God Himself, come down to live among men, to show them what God was like, to suffer and die and rise from the dead that men might have eternal life.

Wherever Jesus Christ went, people could tell by the love in His every action that here was God in the flesh! Everywhere He spread love and strength and help and healing and forgiveness.

But then He went away! The disciples saw Him taken and tried and beaten and nailed to a cross. They saw Him suffer untold agonies. They could hardly believe it when He rose from the dead. But then, forty days later, He returned to God.

So the disciples and those who followed no longer had His living presence. But Jesus did not really go away! To His troubled disciples on Maundy Thursday evening He said: "Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you." "... The Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said." Not long before His ascension He promised, "Lo, I am with you always, even unto the end of the world."

## Christ Still Present

Christ is no longer physically present among us. But when He commanded His disciples, His church, to preach the gospel He promised that He would be present just as surely as if He were here in the flesh. He promised that in and through this preaching faith would be created and preserved. He commanded His church to dispense His grace through the sacraments of baptism and the Lord's Supper.

At Pentecost the disciples received the promised outpouring of the Holy Spirit after much prayer and meditation on the Word. And immediately Peter pointed those who wanted to

receive the grace of God to the Word and the sacrament of baptism. And when the church was established, its members made diligent use of the Word and the sacraments.

So the church is the agency through which Christ is brought to us today. Do people say, "I don't need the church"? Do others say, "I can be just as good a Christian outside the church as in it"? Think a moment! Christ Himself has established the church to mediate to us the grace of God through the Word and the sacraments. Here before the altar of God we come to confess our sins. Here from the altar of God our pastor pronounces to us the grace of God and the forgiveness of all our sins through faith in Jesus Christ. Here we come to praise God *together* for His many blessings. Here we come to hear the Word of God proclaimed: to let the Holy Spirit convict us of sin; to hear the voice of Christ say to us, "Son, be of good cheer, your sins are forgiven you"; to find the will of God for our life; to receive strength for daily living.

Here we bring our children to the baptismal font, so that long before they can understand what we tell

them God may create within their heart saving faith, and that the Holy Spirit may come into their life to turn their will toward God. Here at the altar we receive the body and the blood of Christ in Holy Communion, giving us absolute assurance that our own sins are forgiven through faith in Christ.

Through the church we work together so that also others may come into contact with the grace of God. We give that many who do not know Him may be ministered unto.

## Water from the Altar

Who knows the healing and help and comfort and strength, the healing waters of God which have gone forth from the altar of your congregation? Who can estimate the influences that have spread forth from the altar of your church? What would we do without the story of God's love in Christ Jesus as the church has proclaimed it to us? Men and women, boys and girls, grandparents, great-grandparents, parents, brothers, sisters, children, friends have lived and died under the preaching of that gospel.

And not only has the healing of the gospel entered into the life of those who have sat under the proclamation. From their life it has spread into the life of others so that it is like the healing waters seen by Ezekiel, spreading out from life to life over the earth until no man can estimate their influence.

So, thank God for the church! Thank God for your congregation. Thank Him that someone loved his Lord enough to establish a place in your community for the preaching of the gospel. Thank God for faithful pastors who have lived and labored here through the years—preaching, teaching, admonishing, exhorting, carrying the healing waters of the gospel to human souls. Thank God for faithful workers, deacons, Sunday school teachers, and all the rest, who have made it possible for you to receive the blessings of your congregation.

Thank God for the American Lutheran Church, for the Lutheran Church, for the holy Christian Church which God has established and maintains to bring the gospel message to all men.

Thank God that He has taught us to reach out to our suffering fellow men to show the love of Christ. Thank Him that He has taught us our duty to bring others into His kingdom. Thank Him that, when He calls us home, we shall be a part of the church triumphant, serving God through all eternity.



Featuring the 25th anniversary seal of the American Lutheran Church, this cake baked by Donald Wedeking, a councilman and charter member of Newport Harbor Congregation, Newport Beach, Calif., enhanced the congregation's recent celebration of its 10th anniversary

## The Year in Retrospect

At year's end it is a good thing to pause for reflection. What kind of year has it been? What kind of use have you and I made of the year's opportunities? What kind of growth have we made in the 365 days that have come from eternity and returned to eternity since January 1, 1955? We Americans are not much given to reflection, meditation, self-examination. We are "in-a-hurry" people. We like to see things moving, and we like to get things done. But there is a time to move and a time to sit down and think. Year's end is a time to sit down and think . . . quietly, searchingly, soberly.

Our year-end reflections will certainly convince us that this has been a good year for us . . . in many ways. God has richly blessed our land and all its inhabitants and all who are in authority. We have enjoyed economic prosperity in a measure not even dreamed of by most of our fellow men. And the outlook for the first half of 1956, according to the experts, is that the nation's business will rise to a new high. What kind of stewards we have been of this unprecedented prosperity is, of course, another question. We have enjoyed national peace . . . even though it has been an uneasy peace. God has been good to the chief executive of our nation and delivered his soul from death, his eyes from tears, and his feet from falling. In many and wonderful ways the Lord has done great things for our nation in the year 1955, whereof we should be glad.

Certainly, our meditations as the year draws to a close will call to mind exceeding great and precious blessings upon our American Lutheran Church. We have been privileged to celebrate the twenty-fifth anniversary of this Church. Our observance of this anniversary has quickened our remembrance of the grace that sustained the American Lutheran Church in the trying days in which it was born and enabled this Church, despite dire difficulties, to make substantial growth on every front. There can be no question that, against the background of this anniversary celebration, the year 1955 has witnessed a finer growth in American Lutheran Church loyalty and in a feeling of "togetherness" on the part of the 600,000 confirmed members of this Church than in any previous year.

Naturally, no review of the year 1955 within the American Lutheran Church could omit some reflection on the progress made in the negotiations that aim at bringing into being a union of our Church with three other Churches into The American Lutheran Church. These negotiations have reached the point where the basal documents that will be needed for such a union are ready to be printed: The constitution, the by-laws, the articles of union, a specimen budget, the union resolutions to be presented to the 1956 conventions of the four Churches for action, and the like. At year's end the one big point on which the Joint Union Committee is not agreed is the location of the headquarters of the new Church—and you and I can help to solve that problem by taking part in the opinion poll that has been requested. —This year has also witnessed a beginning in what may prove to be another Lutheran union—that of the United Lutheran Church in America, the Augustana Lutheran Church, and, perhaps, other Lutheran Churches. The first two named Churches are inviting all other Lutheran Churches to

meet with them early next year to explore the possibility of a larger union.

How the American Lutheran Church fared this past year in the attainment of its anniversary goals cannot yet be determined. These goals, stated with utmost brevity, aimed at substantial increases in attendance at church, Holy Communion, and Sunday school; a 10 per cent net gain in membership; at least a doubling of the present number of proportionate givers; and an increase in benevolence giving so that there is a large anniversary fund over and above the budget for the year. It is only on the last-named item that one has any idea how we fared. As of December 10, total receipts for benevolences were \$3,134,881. That is about \$184,600, or 6.2 per cent, ahead of those on December 10, 1954. That points to a possible anniversary fund of only about \$200,000 (remember that this year's budget itself is a little higher than last year's) if we maintain the present rate of increase. If that percentage changes, the anniversary fund will be correspondingly raised or lowered. — Certainly, however, God has done great things for the American Lutheran Church this year. For all these things we should thank Him . . . and take courage as the New Year's dawn breaks o'er us.

## Augustine H. Dornbirer

"Faithful unto death" might well be the epitaph on the stone that marks the grave of Dr. Augustine H. Dornbirer. For the better one knew Doctor Dornbirer, the more keenly aware he was of this God-given quality of the man. During the thirty-three years that he served as manager of the Lutheran Book Concern (now the Wartburg Press) Mr. Dornbirer was faithfulness personified. It was my privilege to be intimately associated with him during one-third of his long term as manager, and I still recall vividly how from early morning until well after quitting time for most of the rest of us Manager Dornbirer was at his desk faithfully working.

Doctor Dornbirer illustrated, in a remarkably telling way, what we mean by Christian vocation. He did not regard his position as manager of a sizable and growing publishing business as a mere "job." He regarded it as a gracious opportunity from God to devote himself—all that he was and all that he had—to the service of his Lord and of his church. Because he was convinced that a wider circulation of Christian literature is necessary for the spiritual development of our Church and the vigorous promotion of our Church's program he bent every effort to increase the usefulness and to expand the influence of the Church's publishing house. He sought neither his own glory nor his own personal profit. He declined offers to serve other synodical publishing houses at more attractive salaries. He made a liberal gift from his own pocket in order to keep the price of a book of family devotions down to a level where the maximum number of people could afford to buy it. In a word, he spent and was spent in faithful devotion to his life's work. And, after his retirement, that faithfulness to the highest things in life continued. Until his last illness members of Christ Lutheran Church and Sunday school here in Columbus saw Doctor Dornbirer in his accustomed place year in and year out, eager to hear the Word. His faithfulness to the things of the kingdom preached an eloquent sermon. Because of this life-long faithfulness, he, being dead, yet speaketh. —E.W.S.

## Youth Work Record in 1955 Indicates Bright Prospects for the Year 1956

By MARCUS RIEKE

An all-time high in attendance in several leadership training schools and the largest International Luther League convention in League history are but two of the events that made the year 1955 outstanding in the youth work of the American Lutheran Church. These God-given achievements cause the Youth Department to enter the new year with thanksgiving and to expect great things from the God who has hitherto blessed us.

The 1955 leadership training schools registered 1,890 young people. Six of the 13 districts had an all-time high in attendance. Exactly 100 young men at these schools indicated their desire to become ministers . . . 53 girls are interested in parish work . . . and, showing an unusual interest in mission work, 50 of the girls said they would like to be foreign missionaries. Forty-one young men desire to be social workers; 9, Christian day-school teachers; and 8, deaconesses. "Whosoever will be chief among you, let him be your servant" was impressed upon all the youth who attended these schools.

### Many Volunteers for Special Service

This past year our young people offered themselves in goodly numbers for our special volunteer service projects. Seven young men were hard at work in New Guinea, erecting buildings, working with native youth, and witnessing for Christ. Fifteen of our college women gave themselves during the summer to volunteer parish work. Nine of our young people gave their services to various homes of mercy. Sixteen college men and women made a total of 24,000 calls through our service known as Parish Mission Builders. A few other young people served as counsellors in Bible camps, summer visitors to local leagues, and recreational and handicraft helpers. These were wonderful services, offered on the basis of love for the Savior through our local congregations, and done purely on a sustenance basis.

The year past was also the year of our largest International Luther League convention. A total of slightly more than 5,000 persons attended part or all of this convention. It was the 25th anniversary convention of the Luther League, and our Texas

hosts were marvelous in their services of love to this large convention. A single comment will indicate what conventioners thought about this experience: "I was drawn closer to God and learned a great deal. It was a wonderful feeling to be with so many fellow believers. It's wonderful to belong to one happy family of God's children."

There was still more reason for thanksgiving; for example, our Luther League now numbers 1,709 leagues, which is an all-time high for our Church. For the fourteenth straight year we had a balanced budget, and our youth responded with their gifts of love in 1955 as true Christian stewards, enabling us to end the year with all bills paid.

### Solid Christian Leadership

Perhaps even more important than anything we have mentioned is the abundant evidence of good, solid Christian leadership. Our district and our federation Luther League presidents and officers, our international officers and project promoters, and our local league leadership have been unusually strong . . . strong in determination to keep the youth of the Church grounded in the Word of God and to keep those whom they lead challenged with the importance of witnessing for Christ in thought, word, and deed.

We are mindful, too, of the co-operation and the dedication of our pastors, parents, and Youth Board. All have combined in prayer and devotion to make us humbly grateful for the blessings of the past year.

Our Youth Department looks also to the future. We do so in trust and hope in God, who will continue to bless us.

Currently we are recruiting another team of volunteer workers for our New Guinea mission field. Once more we are happily embarrassed by more applications than we can use, and we are hoping to have still one more foreign mission team, this one in cooperation with Lutheran World Federation mission activity.

Upon the encouragement of the Program and Policy Council of our Church and our international convention we are doubling for 1956 the college Parish Mission Builder teams. This means that eight teams, totaling

32 consecrated youth, will give three weeks each in 24 different congregations of our Church this summer. Only God knows how many calls these young people can make . . . perhaps 50,000 or more. The thought of the many souls that can be won or kept for Christ and His kingdom through this service thrills us.

The rest of our volunteer services will continue, too. We're hoping to recruit many young people to serve in our homes of mercy and to give our young women in the Parish Workers' Course an opportunity to serve again. Our goal is to have 100 or more young people engaged in volunteer services in the year immediately ahead.

The year 1956 will be the first in which our youth at the local level can begin to cooperate with other Lutheran youth around the world through a common study of the Word of God. Through a subcommittee on youth of the Lutheran World Federation our youth is offered the opportunity of studying the Letter to the Ephesians together under one title, "And They Were More than Free." The plan is that our youth will study this Letter together and then correspond with other individuals and groups of Lutheran youth on the findings of their study.

A youth exchange will be inaugurated in 1956 through the offices of LWF. Perhaps, a few of our young people will have an opportunity to visit other Lutheran youth in other lands, and youth from other nations will come to visit our youth. The purpose of this exchange is to encourage one another in Christian faith and life, to share our mutual opportunities and challenges, and to exchange information on youth work.

### Plan Essay Contests

There are more hopes and aspirations for youth work in our Church in the year immediately ahead. For example, we hope to inaugurate on the local and the federation levels a series of essay and speech contests. The subject for discussion in 1956 will be under the general theme of Christian Citizenship. This idea is in keeping with the Luther League's resolution on youth and politics that was discussed and adopted at our past convention. It is hoped that during each succeeding year some other social issue will be written about and discussed by our youth in this series of contests.

The year ahead promises some interesting meetings, at least at the board level, on the subject of merger. Our youth and its leadership are interested in bringing about the strongest possible youth work in the new American Lutheran Church.



# INFORMATION PLEASE?

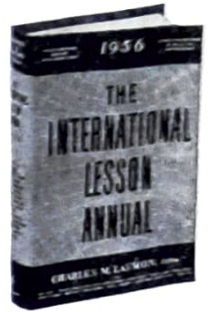
It's all contained in these Books . . .

Especially designed for the International S. S. Lesson Series for 1956, *each* volume contains inspiring and practical helps for the teacher—*each* book answers a need.

## INTERNATIONAL LESSON ANNUAL

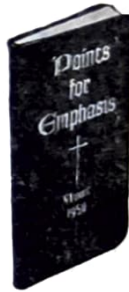
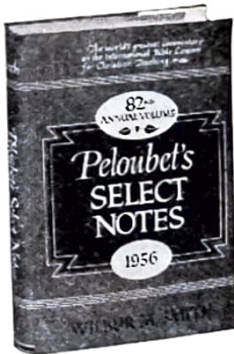
Edited by Charles M. Laymon

NEW—This is the book that teachers have longed for to give the latest and most reliable information to their classes. Texts in both King James and Revised Standard Version. \$2.95



## PELOUBET'S SELECT NOTES

Lessons here contain from foremost Biblical scholars, lesson plans, suggested reference books, audio-visual material, and questions for discussion. \$2.75



## POINTS FOR EMPHASIS

Commentary on the International Improved Uniform Lessons for Sunday School in a handy pocket-sized edition. Helpful analytical notes. 75c



## TARBELL'S TEACHER'S GUIDE

Contains scripture outline, a full discussion of the lesson background, historical data, a rich collection of illustrations, and visual aids. \$2.50

## HIGLEY'S COMMENTARY

A biblical commentary that is approached from a topical, a lecture, question and answer, and a verse-by-verse point of view. \$2.00

## BROADMAN COMMENTS

Each lesson contains teaching outline, and a summary application of the lesson to everyday life. \$2.50

## THE DOUGLASS SUNDAY SCHOOL LESSONS

(Formerly Snowden-Douglass)

Daily Home Bible Readings and Teacher Hints make this a very valuable commentary. \$2.95

## ARNOLD'S COMMENTARY

Each lesson is in a graphic and condensed form so that the busy teacher can easily grasp the main ideas to be emphasized. \$2.00



## GIST OF THE LESSON

A compact pocket-book edition that is appreciated equally by teacher and student. 75c

## UNIFORM LESSON COMMENTARY

Edited by Wm. M. Horn

A complete one-volume resource book that goes beyond the usual verse-by-verse scriptural comments and places the emphasis on discussion of lesson topics between teacher and pupil. \$2.75

*The Wartburg Press*

57 East Main Street  
Columbus 15, Ohio

316 South 18th Street  
Omaha 2, Nebraska

26 Fourth Street N.E.  
Calgary, Alta., Canada

POSTAGE: Charge orders will include actual postage. On cash orders add packing and postage costs at the rate of 10c on the dollar.

## Anxious? Jesus Has the Answer

This appears to be an easy lesson. But, simple and easy as these sayings of Jesus are in form, they always puzzle me. I have trouble understanding even the easy lessons. What He advises seems not to fit in with a common-sense scheme of things.

I'll give a sample of what I think right now. A man wants to live. That is elementary. And he must have what it takes. Anybody knows that. Money stands for everything that he needs. So I go after money in order that I may get what I need when I need it: food, clothing, medical care, recreation, education, and religious services. With money enough, I shall be well-to-do all the days of my life and shall likely have a good funeral and an impressive eulogy. Lacking money, I tread skittishly along as though I were on thin ice, fearful that I may break through and be sunk. Money makes for security like nothing else does. And I am sure that a majority of my kind holds a similar opinion. So we go from today to tomorrow, from here to the hereafter.

### From Today to Tomorrow

Now Jesus has something to say to us who count so heavily on earthly goods. His advice is that we let loose our grip of trust in money and lay hold on God, who is the Giver of every good thing. Money has no brains and no heart. God has fatherly care for us day by day. The direction of our living is always from today to tomorrow. We can only remember yesterday. Never can we go back and change anything there. To fret ourselves about tomorrow has no purpose because we may trust God to see us through the coming day. Jesus has taught us to pray, "Our Father, give us each day our bread for the morrow," Luke 11:3, RSV margin. When our trust in God is as great as is our need for things, then we unhook anxiety, relax the tight rope of worry, and have a good night's sleep from today to tomorrow.

Jesus will have us enjoy not only the things that we need but also freedom from the anxiety which comes because we need them; and, as we trust in God, we may enjoy both. Jesus pictures poetically what He wishes for us by pointing to the birds and the wild flowers. The birds just naturally busy themselves with the business of birds, but they are not anxious; they do not have sense enough to worry and to wear their nerves out with anxiety. So we should have faith enough not to get ourselves tied into knots of anxiety about daily bread. The beautiful flowers are one instance of God's care for His creatures. Simple

trust in God will lend beauty to our countenance also and erase the forbidding gloom of the anxious heart. In a word, dependence on God makes for independence of things, and in this freedom we may live the kind of life that we are designed to live even as do the birds and the flowers.

### From Here to the Hereafter

As we go from day to day we come at last to the day after which there is not another tomorrow for us. Jesus would have us be aware of that each day. We are drawn steadily toward and finally into the hereafter. God has a goal for us which is the kingdom that is coming. And He will have us be set for it day by day. Our part is simply to rely on

God to see us through to possessing that kingdom in due time, "for it is your Father's good pleasure to give you the kingdom."

And here is the way of readiness for entrance into that kingdom: Count on and use things only for their passing value, trust in God above all things. The practical outworking of this is the giving up of things for the sake of the coming of the kingdom to us and to others. "Sell your possessions and give alms." This we shall never do if the world of things is everything to us. We shall rather hang onto our things to the last. But they will fail us at the last. The kingdom of God is as enduring as is our risen and ever-living Lord Jesus Christ. In Him, by Him, through Him we shall live also. This we may believe.

So we live and give in the certainty that we are on the way to God's eternal tomorrow. Comes the time to go to sleep at the end of life's little day, each can say, "Lord, now lettest Thou Thy servant depart in peace."—A. J. SEEGER.

## My Bible and I: A Study of II Corinthians 9

### Paul Connects Giving with God's Grace

After his request for the careful planning of the fund-raising campaign for the relief of the Jerusalem congregation (v. 1-5) Paul concerns himself with the right attitude of the heart when it comes to giving. The gift is to be a spontaneous gift of love, "and not money squeezed out of you by what I said," Phillips' translation.

"Let everyone give as his heart tells him, neither grudgingly nor under compulsion, for God loves the man whose heart is in his gift." It is when one's heart is in the gift, when it is given in love, that giving is fun and a joy. Only then does it please God.

Did not God Himself give to us out of that motivation? Does He not still give so? "He scatters abroad, He gives to the poor; His righteousness endures forever." Some have given the generosity of God the title, "the extravagance of God." He gives beyond what we need or dare ask. "He who gives the seed to the sower and turns that seed into bread to eat, will give you the seed of generosity to sow, and, for harvest, the satisfying bread of good deeds done."

A fellow Lutheran of our acquaintance who through the years has given generously of himself and of his possessions

for the building of God's kingdom and for the relief of his fellow believers throughout the world, when pressed to explain his generosity, said, "I don't know where I can have so much fun with so little." He must have known the experience of spontaneous giving as a thankoffering to God and for the neighbor's need in response to the "extravagance of God" which he had experienced in the material and spiritual blessings of his own life. May we make progress in learning this important and quite wonderful lesson.

"Moreover, your very giving proves the reality of your faith, and that means that men thank God that you practice the gospel that you profess to believe in, as well as for the actual gifts you make to them and to others. And yet further, men will pray for you and feel drawn to you because you have obviously received a generous measure of the grace of God." The realism of Paul's words is illustrated for all of us, for example, in Lutheran World Relief and its effect. Not only are lives saved. But more important, folks like us are saved from despair and dare to believe again in the goodness and love of their fellow believers. And because of it also in the goodness and the love of God. Their prayers of thanksgiving are ringing down blessings upon the church and upon us.

But see how Paul concludes: "Thanks be to God for His inexpressible gift!" The basic reason that we give for a need is the overabundance with which we have received both our "daily bread" and, in the gift of God's Son, "grace for grace." The niggardly giver betrays that he has not yet truly received. That is why he crawls into his shell of insecurity and selfishness.—KARL T. SCHMIDT.

#### MY DAILY BIBLE READINGS

- S. II Corinthians 9.
- M. Proverbs 11:24-28.
- T. Proverbs 19:17.
- W. Romans 12:8.
- T. Hosea 10:12.
- F. Isaiah 55.
- S. Psalm 112.

## How Important Is Baptism?

I have a dear relative whom I am anxious to win for Christ. He has not been baptized. I have been urging him to be instructed so that he learns to know Jesus as his personal Savior and longs for the blessing of baptism. He says that a pastor of another denomination informed him that baptism is of minor importance . . . as it was merely a public declaration that one desires to be known as a member of the church. . . . Would you care to comment on this? — W. F., Iowa.

Shortly before His ascension the risen Lord said to His disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you," Matthew 28:19, RSV. This brief command embraces the whole work of the church. Christ's disciples are to go into all the world and Christianize the people of all nations . . . men, women, and children. It is to be done by baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all things Jesus has commanded. This was to be the disciples' chief aim and purpose in life—to win the world of humanity for Christ, irrespective of age, race, color, or nationality. And we are convinced that, if all things were done according to the Lord's wish, baptism would come first, viz., in early infancy, and then from earliest childhood that baptized one would more and more be taught, by word and example, all things that the Lord Jesus has commanded.

When this rite of baptism is neglected in childhood, the person should first be instructed as the apostles did with adults in their day. That grown person should, by God's help through the Word, be brought to repentance and faith in the Lord Jesus, and then his faith sealed in the sacrament of baptism. But this is the exception, to be followed only when the God-intended plan is neglected—baptism in early childhood and then as soon as possible careful instruction. In this way the youngest as well as the oldest would be brought into and, if possible, kept in covenant relation with God from infancy to death.

Baptism is of great importance, not

only because the Lord has definitely enjoined it, but also because He has promised infinite blessings in connection with it. We have already considered the general command, "Make disciples of all nations, baptizing them." Is this command of little or even of no importance to the obedient children of God? Does the Lord not mean what He says? "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit," Acts 2:38. Here the command and the promise are connected. The same is true of the words of God spoken to Saul of Tarsus, "Rise and be baptized, and wash away your sins, calling on His name," Acts 22:16. "In Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ," Galatians 3:26, 27. "Do you not know that all of us who have been baptized into Jesus Christ were baptized into His death?" Romans 6:3. Baptism makes us the beneficiaries of Christ's death. The apostle calls baptism "the washing of regeneration and renewal of the Holy Spirit," Titus 3:5. "Christ loved the church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word," Ephesians 5:25, 26.

Do we mean to say that we understand these numerous passages to mean that baptism always washes away sin, imparts the new birth, and makes of that baptized one a child of God? We mean to say that God offers all that and will infallibly impart all these infinite blessings, provided He is not willfully resisted.

To the question, "What does baptism give or profit?" We answer: "It works forgiveness of sins, delivers from death [spiritual] and the devil, gives everlasting salvation to all who believe it, as the words and promises of God declare." "He that believeth and is baptized shall be saved," but he that continues not in true faith will be damned in spite of his having been baptized.

It is sad that many Christian people see in baptism only something that man does in obedience to a divine precept. They think he thus desires to indicate that he wants to be known

as a professed follower of Christ, a member of the church. Is that all there is to baptism? Carefully reread those passages quoted above. Does the dear Lord make no promises; are these not to be taken into account? What the Lord does in baptism is the chief thing. Baptism is not law but gospel. The heavenly Father for Jesus' sake desires to bestow infinite gifts upon the recipient of baptism, even forgiveness of sins, life, and salvation. And all this is imparted, infallibly imparted, if God is not willfully resisted by unbelief. Is God not dependable, will He not do what He promises?

In I Samuel 18:10 we read: "And on the morrow an evil spirit from God rushed upon Saul, and he raved within his house." In chapter 19:9 we find this statement: "Then an evil spirit from the Lord came upon Saul." Are we to understand that God at times sends evil spirits upon people?" — Mrs. R. H., Wisconsin.

We find our key in I Samuel 16:14: "Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him." God permitted this evil spirit of unrest, discontent, and melancholy to come upon His unfaithful and disobedient servant. This was not an unkind act on God's part. It was to chasten Saul and thus, if possible, have him realize his mistake, repent of it, ask for pardon, and do better. But instead he pretended to be in a religious frenzy, and in that state and condition he attempted to kill David with a javelin while the young man played for him on a harp. When one drives the Spirit (note the capital S) of the Lord from him, the evil spirit is sure to take over, and God permits it. Therefore this evil spirit is referred to as coming from the Lord.



THE WEEK'S PRAYER  
(Sylvester Eve)

Heavenly Father, who hast filled the past year with great blessings, help us as our years increase and we draw near to the end of our days also to grow nearer to Thee and more like our Lord in all love and obedience, for His name's sake. Amen.

To receive answers to questions subscribers must include their names and addresses when they correspond with the Question Box editor, Rev. William N. Emch, D.D., 2411 Seaman Street, Toledo 5, Ohio.

## ABOUT PEOPLE

Introduced as "a man whose chief claim to fame is that he is the father of Walter and Victor Reuther and who is here present as a representative of the Board for Christian Social Action, American Lutheran Church," *Mr. Valentine Reuther*, Wheeling, W. Va., was presented, along with Mrs. Reuther, to the more than 1,400 persons attending a recent luncheon in New York City. At the luncheon the National Religion and Labor Foundation presented the 1955 Social Justice Award to labor leaders *George Meany* and *Walter Reuther*.

*Dr. Reuben K. Youngdahl*, pastor of Mount Olivet Lutheran Church in Minneapolis, will spend 12 days in the Soviet Union during a current trip around the world. The pastor will travel alone in Russia except for an interpreter-guide who will meet him in Kiev, his first stop there. From Kiev he will travel by train to Karkov, Moscow, and Leningrad. He will return to Minneapolis on Feb. 10.

*Miss Clara Haberman*, statistician for the ALC, was elected secretary and treasurer of the Association of Statisticians of American Religious Bodies, not of the National Lutheran Council's Department of Research and Statistics as was recently reported in the STAND-ARD.

## ON THE CAMPUS

Wartburg College . . . The resignation of Dr. A. E. Haefner as Wartburg College dean was accepted by the Board of Regents at its meeting in Waverly, Iowa, on Dec. 9. According to President C. H. Becker, Dr. Haefner will continue in his teaching duties. He had made repeated requests to resign because of a desire to get back to the classroom. He recently suffered a light stroke but is making a good recovery. His resignation was submitted before his illness.

In other board action the regents approved a \$710,000 budget for this year's current operations on the Wartburg campus. Also approved were several scholarship increases including a new \$1,200 scholarship designed to go to an outstanding student for four years of work. The scholarship will be awarded annually.

Plans for a \$315,000 wing addition to Centennial Hall, recently completed women's dormitory, also were announced. The plans are to be completed soon and submitted for bids and contracts by early spring. Completion of the wing is scheduled for the fall of 1957. Other construction and remodeling authorized by the regents included the building of a college stadium, remodeling of Old Main, and moving of

three homes which currently obstruct the view of the Fine Arts Building now under construction.

Capital University . . . The Board of Regents, meeting in Columbus, Ohio, on Dec. 6, approved four major issues, considered three phases of the building program, and elected new officers. Construction of an apartment unit for married seminarians was given the green light and should get underway this year. A summer orientation program for all new students was approved, and a committee was instructed to study any needs of the library necessary to meet the increased enrollment. Dean of the Seminary Edward C. Fendt's recommendation that another man be added to the seminary faculty in the department of Old and New Testament study also was approved.

Plans for an addition to Mees Hall, the Music Conservatory; a fine arts building; and a speech building with a "Little Theater" also received consideration. Newly elected officers of the board include Mr. Irvin F. Young, Columbus, chairman; Dr. H. F. Knauer, Saginaw, Mich., vice-chairman; Rev. A. P. Michelfelder, Cincinnati, secretary; and Mr. Virgil Dassel, Capital University, treasurer.

## † DEATHS †

### Rev. Gustav A. Pilgrim

Funeral services were held for Rev. Gustav A. Pilgrim at Bethlehem church, St. Paul, Minn., on Nov. 21. Pastor Pilgrim was almost 84 when he died on Nov. 18. Local Pastor Harry Rappath was in charge of the services. Rev. J. F. Otto, St. Paul, preached the funeral sermon, and Minnesota District Vice-president A. J. Braun spoke on behalf of the district.

Pastor Pilgrim was born Dec. 2, 1874, in Osnabrueck, Hannover, Germany, and with his parents came to Richmond, Ind., at the age of 11. He attended St. Paul Luther College and Seminary, St. Paul, and entered the ministry in 1899. His first charge was at Lake Elmo, Minn.

He was later called to a mission field at Morris, Minn., where he served congregations for more than 30 years. In 1936, after the death of his second wife, and finding it no longer possible to serve such a large parish, Pastor Pilgrim was installed by his two sons in Redeemer Church, Burkhardt, Wis.

After retiring in 1950 he lived at his daughter's home in St. Paul until a heart attack the following year forced him to be hospitalized. From then until his death he lived at the Bethesda Invalid Home.

Pastor Pilgrim is survived by two sons—Pastor Walter Pilgrim of Spring

Valley, Minn., and Paulus Pilgrim of Hector, Minn.; a daughter, and 14 grandchildren.

## ANNOUNCEMENTS

### CALENDAR

January 16, 17. Board of Pensions at Hotel Maryland, Chicago, Ill.

### INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: Leonard Domke in Peace Lutheran church, Split Rock, Wis., and in Zion Lutheran church, Tigerton, Wis., December 4, by District President Theodore A. Ohlrogge.

LaVerne Kampfe in Zion Lutheran church, Waterloo, Iowa, December 4, by District President H. W. Siefkes.

Alfred Krause in St. Paul Lutheran church, Bowdle, S. Dak., December 11, by Pastor F. J. Doyen.

Lawrence E. Reyelts in Our Savior Lutheran church, Edmonton, Alta., Canada, December 11, by District President K. Holfeld.

Wilfred Sager in Abiding Savior congregation, Corpus Christi, Texas, December 11, by District President C. N. Roth, assisted by Pastor Felix Sager and Chaplain William Sadt.

### COMMISSIONING

Pastor H. W. Stephens, Sr., was commissioned as pastor of Good Shepherd Lutheran church, Robbins, Ill., December 11, by District President A. W. Engelbrecht.

### MISSION FESTIVALS

Bassett, Nebr., Pastor L. H. Kniep. Speaker, Arnold F. Imbrock. \$143.

Burlington, Colo., Pastor Dennis D. Mueller. Speaker, A. F. Boese, \$1,343.

Springfield, Minn., Pastor Max von Fischer. Speaker, H. Buening. \$650. Duplex envelopes.

Ryan, Ia., Pastor L. R. Lechner. Speaker, J. F. Wiperman. \$130.

Jordan, Montana, Pastor A. M. Moldenhauer. \$109. (Wason Flats) \$128.

Little Rock, Ia., Supply Pastor Stanley Roesler. Speaker, Harold Schmidt. \$109.

Java, S. Dak., Pastor Ernst H. Haacke. Speakers, W. Borchardt and Theodore Baudler. \$1,227 (including S. S., \$154).

Turtle Lake, N. Dak., Pastor Waldemar Storm. Speaker, Andrew Kubik. \$85.

### ADDRESSES

Rev. Earl W. Milbrath, from Toppenish, Wash., to Hq. Sec. USAF, Officer Candidate School, Lackland Air Force Base, San Antonio, Texas.

Rev. R. H. Riensche, from Deshler, Nebr., to 831 W. Fifth St., Loveland, Colo.

### Quiz Key

WHO'S WHO? 1, h; 2, q; 3, l; 4, e; 5, t; 6, k; 7, n; 8, o; 9, m; 10, r; 11, j; 12, f; 13, g; 14, p; 15, a; 16, b; 17, s; 18, c; 19, i; 20, d.

WHO'S WHAT? A, 19; B, 6; C, 3; D, 14; E, 20; F, 7; G, 18; H, 15; I, 9; J, 5; K, 4; L, 17; M, 2; N, 1; O, 16; P, 13; Q, 11; R, 8; S, 10; T, 12.

WHAT'S WHAT? 1) F; 2) "This Is the Life"; 3) The American Lutheran Church; 4) a; 5) Wartburg College, Texas Lutheran College, Capital University, Pacific Lutheran College; 6) d; 7) 16, 4; 8) Pastoral Theology and Clinical Training; 9) F; 10) T; 11) T; 12) Augustana Lutheran Church; 13) T; 14) Luther College; 15) American Uniform Lesson Series; 16) F; 17) Capital; 18) auxiliaries; 19) *Luther's Works*; 20) b; 21) d; 22)

WHERE'S WHAT? 1) Toledo; 2) Pittsburgh; 3) Dakotas; 4) Nebraska; 5) Mexico; 6) Mexico City; 7) Denver; 8) Switzerland; 9) India; 10) Milwaukee.