

The Lutheran Witness

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The Lutheran Witness

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Concordia Seminary
Springfield, Ill.

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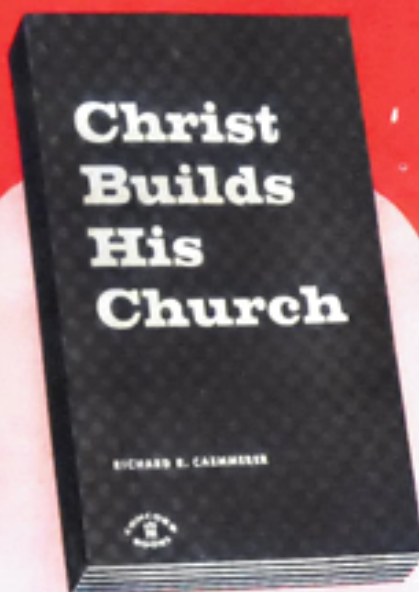
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COLOR CRISIS

PART I

THE PROBLEMS ARE OPPORTUNITIES

ONE HUNDRED THOUSAND AMERICANS were expected to stage an August 28 one-day march on Washington, D. C., to demonstrate the need for immediate action against racial discrimination in the U. S. A.

Discrimination has been colored in many ways. What is discrimination to the one who suffers under it may seem to be simple justice, confirmed by law or custom, to the one who practices it.

"Discrimination is like being punished for something you didn't do," is the way Negroes often put it. In an essay addressed to his nephew, Negro writer James Baldwin states it like this: "You were born where you were born and faced the future that you faced because you were black and *for no other reason.*"

Most people have heard of the famous Dred Scott Case, but perhaps only a few understand how severe a blow it struck against the rights of Negroes in America. The 1857 Supreme Court decision involved in that case more than a century ago rested on the concept that the Constitution regarded Negroes as "property" — not as people — and that Negroes were "so far inferior that they had no rights which the white man was bound to respect."

That's how far and how long Negro Americans have had to crawl for recognition as fellow Americans!

Even in 1896, a generation after the Emancipation Proclamation, the Supreme Court in the Plessy v. Ferguson case declared racial segregation a valid exercise of the police services of the states. Legally this decision was the beginning of the "separate but equal" doctrine. In a dissenting opinion Justice Harlan stated that the doctrine would prove to be as "pernicious" as the decision made in the Dred Scott case.

THROUGH THE YEARS JIM CROW CUSTOMS — outgrowths of the segregated facilities doctrine — gained a strong hold on many parts of the

nation. However, by the 1930s it became evident that the Supreme Court was giving preference to civil rights rather than property rights. This approach led to breakthroughs in education as early as 1935, when the University of Maryland was ordered by the courts to admit a Negro.

During the next decade World War II made a difference. So did advances in the educational level of Negroes, participation in collegiate and professional athletics, reaction to Russia's efforts to capitalize on racial discrimination in the U. S., and the emerging significance of new nations composed mainly of nonwhite people.

Advances in anthropology, sociology, and psychology largely disposed of arguments that had bolstered segregation and discrimination on the grounds of racial inferiority.

Desegregation of the armed forces in 1948 had indicated new hope for racial advances to equality, justice, and fair treatment. Not only the Negro but all minority races longed for consistent practice of the legal equality guaranteed by our country's democratic foundations and the federal Constitution. For the Negro, however, discrimination seemed to press even heavier than for other groups.

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DISCRIMINATION MAY BE FLAGRANT, and it may be subtle. Though the armed forces were officially desegregated after World War II, Negroes in uniform often found—in the North as well as in the South—that restaurants would not serve them because of their color, at least not in the same way or at the same place as they served whites. Instances of officers and comrades-in-arms showing discrimination by calling men of the black race "nigger" continued to hurt the Negro deeply.

Without the 1954 Supreme Court decision calling for desegregation of public schools the Negro "revolt" could hardly have reached today's proportions. Some Negroes feel even that decision came not primarily because of love or justice—or it would have come sooner—but because of the pressures of world tensions.

Concerning segregated educational facilities the Supreme Court has said: "To separate them [Negro children] from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone."

NOT ALWAYS CLEARLY IDENTIFIABLE is the part the Christian message of man's essential brotherhood not only in Adam but also because of Christ has played in the attitudes of white and Negro. The Negro movement today indicates how strongly some of its leaders and followers have been influenced by Christian principles and ideals. Many whites are more ready to recognize their need for showing nonwhites understanding and active love because of their relationship to Jesus Christ.

An early significant marker of vigorous, Negro-initiated action came through the Montgomery bus boycott of 1956. That action pushed Negro clergyman Martin Luther King, Jr., out in front. He brought with him the strategy that has characterized the Negro revolt—non-violent mass protest.

Today "We don't accept Negroes" seems utterly incompatible with "Let the children come to Me." Today it is easier to see that if all men are equally guilty through sin and equally redeemed through Christ, if churches send white missionaries to African blacks or to found congregations among the U. S. Negroes, then the churches should not only tolerate but seek and welcome all races to worship and to join their congregations. Not to do so would certainly be discrimination.

The Lutheran Church—Missouri Synod, taking its share of responsibility for injustices of the past, spoke plainly and penitently in a 1962 convention resolution at Cleveland. "We have not always addressed ourselves in our Christian witness against the open discrimination and vicious brutality often practiced toward Christ's brothers, our Negro members, and other minority groups," the delegates agreed.

TODAY CHURCHES ARE TRYING TO DO BETTER. They are reaching out to racial, ethnic, or economic groups other than the dominant one in their membership. Often they meet the cold reception of misunderstanding or rebuff. They learn then that desegregation, hard as it may be in some places, is not yet integration. A congregation may establish the principle to welcome all regardless of race or economic condition and find itself with few who respond. "A great deal of effort must be expended to win just one convert," one Missouri Synod pastor observes. When churches try to integrate, they should do so for Christian reasons, not for the sake of institutional survival or self-serving display.

The problems raised by racial issues are really opportunities. Integration in every area of life should not be viewed as a yielding of the white to the Negro and the Supreme Court but rather as a forward step that can invigorate and revitalize all American life.

Since integration is morally right, it is morally wrong for a Christian to oppose it or refuse to promote it on

violent mass protest.

Dr. King in his book *Strength to Love* reminds his readers that an "unjust and evil system, known as segregation, for nearly one hundred years inflicted the Negro with a sense of inferiority, deprived him of his personhood, and denied him his birthright of life, liberty, and the pursuit of happiness. Segregation has been the Negroes' burden and America's shame."

Says Dr. T. B. Masten, Baptist seminary professor, in his book *Segregation and Desegregation*: "The Negro's right to equal treatment before the law rests upon the single and simple fact that he is a man as other men. Men are not created equal in ability, but they are equally men, equal in all that basically makes them men, and are to be treated as equals before the law."

UNFAIR AND UNLOVING DISCRIMINATION has marked the record of many churches, including churches of The Lutheran Church — Missouri Synod. One Missouri Synod pastor relates that some years ago a Negro woman came to his church because she could not enroll her children in the Sunday school of another Missouri Synod church near her home. She had been told, politely but firmly, "We don't accept Negroes in our Sunday school."

At the present point in history much of the past role of the churches seems hard to understand. Before a person rushes to harsh judgment of the churches, however, he must identify himself with their time and not his own. Insofar as fallible men determine the destiny of the church there will always be weakness and shortcoming in actions and resolutions of the church.

social or economic grounds.

BIBLICAL TEXTS THAT MUST BE CONSIDERED when Christians confront the race question include both Old and New Testament passages. Moses declares in Genesis 1 and 9 that man was made in the image of God, both male and female, at creation. Because God made of one blood all nations, as Acts 17:26 affirms, Christians cannot consider one race, by nature, either superior or inferior to others.

Acts 10:34, Galatians 2:6, and 1 Peter 1:17 emphasize that God is no respecter of persons. When this emphasis is coupled with Christ's command to evangelize all nations and with John's statement, 1 John 5:1 (RSV), "Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves the Parent loves the child," it becomes clear: churches have a moral imperative to integrate.

NOT ONLY NEGROES but also members of other ethnic groups feel that full acceptance in the churches has not always been evident. To show that there are Missouri Synod churches which strive to reach "people because they are people," some congregations were asked by the WITNESS to report on their efforts.

The reports of these churches are not presented as "success" stories or exhibitions of heroic achievement and sacrifice. Their reports and pictures simply show God's people at work, using the impetus and opportunity of the present time to bring the Gospel to all men.



More than 260 registered for VBS at Trinity, Milwaukee.



Adults receive thorough Biblical instruction from Pastor Helmut H. Schauwand.

New Sunday school pupils keep bringing more new pupils to the registration room of Cross Church, Milwaukee.



Walther League Week Campers help with...

Officers of the ladies' aid of Cross Church, Milwaukee



One nursery-class pupil of Trinity's (Milwaukee) Sunday school feels safer with Mother sitting in.



Sometimes a changing community forces churches to realize that their opportunity to preach to "all nations" lies at their door. If they respond to their opportunity, slow and hard-to-make changes have to take place in people, staff, and parish program.

Sometimes the changes come almost naturally, without any radical rethinking. Unfortunately in some instances integration stops with the acceptance of one or a few families. These new members then become a salve to the congregation's conscience, not an incentive to a real, continuing outreach.

In the church, as they do elsewhere, children lead the way in integration. Small children generally accept other children as playmates or schoolmates whatever their color. Churches have found that children of various races and ethnic groups accept an invitation to come much more readily than adults.

TWO MISSOURI SYNOD churches in Milwaukee are among those who offer evidence of integration in Jesus' name. Trinity and Cross are old congregations, dating back to 1847 and 1870, that grew to peak memberships of approximately 1,000 and 2,000 communicants, respectively, in the 1930s.

Integration started at Trinity in 1951, when a Negro mother came to enroll her twin boys in Sunday school. Cross Congregation began to integrate in 1958 as the direct result of a PTR evangelism mission. Each church now has some 60 adult Negro members in a total membership of 668 at Trinity and 940 at Cross.

In both parishes integration of children is proceeding rapidly. The 1963 VBS at Trinity enrolled 264 pupils. About 90% were nonwhite, and 149 children had not been baptized. For this 116-year-old congregation the vacation Bible school has been the best mission.

Actual integration of colored members includes their participation in service and leadership. One council member, three Sunday school teachers, seven leaders in VBS, and a vice-president of the Milwaukee unit of the Lutheran Human Relations Association are Negroes. Shirley Trudo, a 10-year-old Negro girl, recently sang a solo at the regular Sunday morning service.

CROSS CONGREGATION shares a Christian day school with neighboring Immanuel. Enrollment is 40% non-white. This percentage increases to 60% in the Sunday school at Cross. The Cross staff includes Pastor Helmut H. Schauland, Assistant Pastor Dale Evanson, a lay assistant, a secretary, and eight teachers.

"Our members are not 100% for integration," Pastor Schauland states frankly. "Some evidences of discrimination recur from the teens on up. Before that age there is practically none. To avoid integration some families have moved out.

"We decided to integrate rather than relocate for Scriptural reasons, not expediency. If a dozen of the largest contributors transferred today, we might be in a real financial bind. A high percentage of broken homes characterizes our area; 35% of the children are on Aid to Dependent Children."

Congregations in other parts of the country are also reaching out to people in their community regardless of race, ethnic origin, or economic standing. No one claims that simply affirming the "all are welcome" principle will solve all the problems or guarantee a gratifying response.

Pastor Theodore C. Gieschen of Beacon Congregation in Seattle, Wash., which started integration of races in 1955, tells a personal experience to illustrate what can happen. "When I started making calls in the area

tion and outreach efforts. The church has been doing missionary outreach.

A recent self-study at Trinity showed that 54,000 people live in the area it serves; of these 37% are non-white. Though the congregation's adult membership is still 92% white, Trinity is "letting down the net of the Gospel, and He fills it with fish" of many kinds, says Pastor Erwin G. Tieman.

After becoming pastor here, one Oriental lady to whose home I came said: 'Are you calling on me just because you feel you are doing me a *favor*?' "

"This set me straight at once," he adds, "and put me on guard against seeming to be condescending toward any race."

(Part II will appear in the Sept. 17 issue of the WITNESS.)

Both Sunday school classes and staff reflect the ministry of Trinity, Milwaukee, to all people.



"God's Gifts" folders are prepared at Grace Church, Los Angeles.



Pastor Theodore C. Gieschen's Bible class sessions bring people of various racial groups to Beacon Church, Seattle.



No racial tensions exist among these Cub Scouts of Cross Church, Milwaukee.



IN PERSPECTIVE

Competition or Cooperation?

LABOR DAY, a national holiday since 1894, stands as a symbol of hard-won gains for the workingman. A "day off" for workers simply because they want a holiday to call their own points up the importance of the man who works for somebody else.

Once that man was largely a victim of circumstances, dependent on the vagaries of supply and demand. Labor unions gave him a chance to do collectively what he could never do individually — bargain on an equal basis with management, which has the capital and hires the workers.

This power to bargain collectively, however, unless wielded responsibly, can drive workers to drastic action not always in the interest of the public good. Determined efforts by rail union organizations, for example, to keep firemen on diesel-powered locomotives, for several months threatened to tie up rail transportation across the nation. Such a tie-up, the Kennedy administration said, could deal an intolerable blow to the nation's economy. Fortunately both sides in the dispute seemed willing to submit two of the key issues to arbitration as the Aug. 29 strike deadline neared.

Labor disputes today are reflecting the insecurity of workers in many industries. In times of transition so rapid that retooling, plastic substitutes, and new fuels make age-old premises in production obsolete, labor feels insecure despite formidable union strength. Because of automation even strikes hold less and less promise of gains for the workers. In some instances strikes have turned out to be self-defeating.

"I am firmly convinced that in most of the country's principal manufacturing industries and in many sections of the economy involving transportation, communications, and various vital services, the use of the strike as a weapon by established unions will continue to decline," *U. S. News and World Report* quotes union leader Joseph A. Beirne as saying. Evidence of the decline came to light in the recent settlement between the Steelworkers' Union and the steel industry, which has become increasingly automated. The settlement was reached without a serious strike threat.

Analysts see a shift in direction of the economic winds and predict good weather. A "boomlet" is in the offing, according to some economist-forecasters, based on pay increases for the armed forces, extensive construction, bumper wheat and corn crops, raising of

rooted in advancing age; others believe the business surge is "tired"; still others know they lack education or special skill. Teen-agers claim there aren't enough jobs for them. Negroes say job discrimination explains why twice as many Negroes as whites, proportionately, are unemployed. Elimination of jobs by scientific advances or new products, talk of compulsory arbitration, the onrush of 5½ million more workers toward the job market within the next 30 months, the prospect of a further climb in the unemployment rate while business output sets new records — all these are read by many workers as signs of impending crisis for them.

Man needs to work. God has planned it so. God has given man drives, hungers, and abilities so that he can expend physical or mental effort to attain goals other than the pleasure of the effort itself. By working in the sweat of his face he is to receive his daily bread and have something to share with others.

Each age brings its problems for the worker. Today society is massed in industrial centers. Young and old are stirred by persuasive advertising to desire marvelous conveniences and comforts. People are becoming more and more dependent on synthetics, automatic devices, and push-button ease. In such a setting the problems that bulk large should be a spur for adaptation, not a root for fear. America must develop new social and economic ways and means to offer all its citizens opportunity for a meaningful, useful, and challenging life.

Labor Day with its focus on work and the worker, and especially on his fears and hopes, should rouse people to use their God-given ingenuity for the good of all and to look to God in solemn trust by seeking first His kingdom. Man is created to be adaptable to circumstances and still to be a man of God.

For the worker and for management, adaptation in this age indicates that the stress may well fall not on competition but on cooperation in society. In this march the Christian can certainly lead the way.

People Failure

UNEASY RUMBLINGS VIBRATE ACROSS THE AMERICAN LANDSCAPE in the wake of the Supreme Court's "prayer ban" verdict. From individuals and groups come pleas and resolutions for Congress to "legalize" school prayers and Bible reading by a Constitutional amendment.

Bills favoring such an amendment are in the hopper of both Houses, heralding a possible lengthy debate to

the minimum wage of 2.6 million workers to \$1.25 an hour, and a possible tax cut by January 1. But nothing has happened to cut down the number of jobless Americans, now pegged at 4,322,000, or 5.6% of the labor force. And not all of the nation's 69 million civilian employees feel their jobs are secure.

Their uneasiness has many roots. For some it is

further complicate both the church-state issue and Congress' own legislative logjam. An even more significant indicator is the way the pray-or-not-to-pray question keeps creeping into quips and casual conversations of rank-and-file citizens.

Citizens of our nation are gravely worried. Many fear that props which have upheld America's spiritual

foundations are being toppled like so many tenpins. And "if the foundations be destroyed, what can the righteous do?"

For one thing the righteous can quit pretending that reading a few Bible verses without comment and "reciting" a prayer ever can be an effective deterrent to vice and corruption. Clean hearts and right spirits are not made by school-administered doses of Bible or by Constitutionally approved prayer shots.

The righteous can also get down to the sober realities of reinforcing a foundation which has indeed been showing cracks and soft spots — the home.

To be sure, there is the church, always a mighty bulwark when foundations quiver. The church is equipped to do much and without question can do much more than it has been doing. The church operates under a loving Lord's orders: feed, shepherd, nourish, teach. It has the Word and the sacraments. It has facilities and equipment, organization, resources, methods, and programs; it is moved by deep concern for young and old.

But today's church is beset by frustrating feelings of failure. Mocking it are moral crises. Church growth statistics are more than outmatched by crime-rate figures. Nagging problems afflicting both the individual and society are ascribed to church failure.

Actually, it is people failure.

"Husbands . . . wives . . . fathers . . . children" — God's accent is too plain to miss. Church may be the place where religion is taught, but the home is where it is really *learned*.

Parents who do not instill in their children a daily awareness of God and the gains of godliness cannot expect preachers and teachers to accomplish it. School and church may give children instruction in Bible facts and truths, but unless youngsters learn to wear the whole armor of God in the battle against the world and the devil while they are at home, they may still be left unarmed before their enemies.

"In a world as complicated as ours and as filled with stresses, what children need most of all, obviously, is the closest possible kind of continuous communication with their parents. It is here that we are scoring our greatest failures." These are the words of Samuel Grafton in *Look* (Aug. 27), "The Tense Generation."

Obviously The Lutheran Church — Missouri Synod is trying hard to help people do what's right.

It is obvious from the very practical way the Lutheran Laymen's League intends to carry out its recent convention theme: "God at Work in Christian Families." Build home foundations by making talk about God as common in the home as talk of babies and grandmothers, said Prof. Paul W. Harms in developing the theme in his convention talks. (Dad could do worse than asking for a copy of the Harms talks from the LLL office and, while he's at it, requesting one of the league's new family worship packets.)

It is obvious, too, from the new Concordia Sunday school lesson series, which are arranged to extend the learning activities into the home by involving parents in the teaching-learning process. (Did you know, Mother, that for five cents you can get a *Parents Guide* with specific helps for guiding the children in each lesson?)

It is obvious in the parent-guidance services sponsored by the National Lutheran Parent-Teacher League. (If you have a local PTL, when did you last attend? If you don't have, step forward by getting one started.)

Concern and desire to help is obvious this September in the emphasis of Parish Education Month: "Growing Together in Christ." Stressed in the manual of suggestions is this point: "The Christian home is in a very real sense 'church.' The entire life of the family can be a life of worship and service to God. The battle between the church and the world is not confined to the church premises but takes place wherever the people of God live and work and play."

To all local board of parish education members the WITNESS suggests: respectfully request that your board be first on the agenda at your next voters meeting.

LINES and SHADOWS

Parish pastors and ecclesiastical prophets have long agreed on one thing: the real work of the church is done at the local level, where the means of grace bring Christians together in *congregations*, by pastors in homes and at bedsides, by teachers in religious schools, and by men and women in their callings — the church bearing witness in living words and loving actions. Is the Wisconsin Synod correct in applying New Testament fellowship principles to families, congregations, groupings of congregations, intersynodical meetings, and interchurch conversations alike, as if all were on one and the same level? Because Missouri Synod representatives have talked with representatives of other Lutheran bodies in an atmosphere of prayer and devotions and because Missouri Synod people have worked with agencies of other Lutheran bodies whenever it could be done with-

out doctrinal compromise in their judgment. Wisconsin objected vigorously and finally withdrew from the Synodical Conference "in solemn protest." Fortunately in Missouri, as well as in Wisconsin, parish work goes on.

As the Wisconsin Synod convention neared adjournment, fears were expressed that the delegates had "closed the door to further discussions with The Lutheran Church — Missouri Synod." Wisconsin noted that "a free conference is being arranged" next year at which concerned Christians, not representing their church bodies officially, may "contend" for the Lutheran Confessions. At this free conference, according to one spokesman, there would be no joint devotions.

Seven synodical Districts have voted to make their Presidents full-time executives. If these Presidents have

the courage and the discipline to become informed and outspoken theologians — rather than being merely administrators and special-occasion preachers — the trend to "pastors' pastors" could be one of the potentially significant developments in the life of the Missouri Synod.

Granted that Negroes have the right to demonstrate, to assemble peaceably in protest against discriminatory practices, just as labor unions and other groups are permitted to propagandize, picket, or march. But precisely why should demonstrators, regardless of religious piety or pretense, choose to hallow some of their protests by kneeling in prayer on street corners and in the marketplace?

What Does the Negro Want?

By Howard B. Woods
Executive Editor
St. Louis Argus



Mr. Woods, member of St. Philip's (Missouri Synod) Lutheran Church, St. Louis, was one of 100 Negro leaders selected for interview by *Newsweek* on the "advice of Negroes themselves" for a July 29, 1963, survey-report on "The Negro in America."

EVEN BEFORE THE DEBACLE OF BIRMINGHAM BURST ugly and unpleasant upon the American scene, white people were asking, "What does the Negro want?"

The mere raising of the question suggests that Negroes really want something special, that their outcries for justice are unfounded; even, perhaps, that to extend to the Negro equal justice under God and the law is an encroachment on the well-being of white America.

Actually what the Negro wants is exactly what his white counterpart wants: an equal opportunity to grow and develop in his country like all other men.

Birmingham, however, had a way of crystallizing this issue. Here in America's most segregated city, a huge phalanx of black Americans made known their dissatisfaction with the status quo. They sent themselves, wave after wave, against powerful fire hoses and snarling police dogs. They sent their children into vermin-infested jails to suffer for the noble cause of human dignity.

As you may recall, the Negro has been rebuffed, exploited, and bargained throughout his American history. First as a slave he saw his kin bartered as chattel. Even after the historic Emancipation Proclamation the rights of Negroes were still the elements of "deals" by those seeking other gain. Between 1865 and 1875 the Negro secured the right to vote and some measure of political power.

In 1876 the Hayes-Tilden presidential dispute found

When his wife Jacqueline gave birth to Patrick Bouvier, President John F. Kennedy fulfilled his role as husband and father so naturally and faithfully that the hearts of all Americans swelled with pride and sympathy for their First Family. Despite all the facilities and skills that position and wealth could provide, Patrick lived less than two days, yielding his breath to an irremediable condition which annually claims the lives of 25,000 premature babies in the nation. God gives — and takes away. No small measure of the comfort the parents find in their sorrow will no doubt rest in the fact that their infant son was baptized during his few hours on earth. Many Christians in more humble circumstances than the Kennedys can contemplate the importance of the means of grace.

B. Hayes reached a compromise. Though Tilden got a majority of the votes, Hayes was named by a commission providing, among other things, that the troops be withdrawn from the South. Then the disfranchisement of the Negro began in earnest. The methodical cutting away of the Negro's power and individual liberty occurred despite the growth of religion in this country.

Many whites have strong feelings on the subject of equal rights for Negroes. Some say, Isn't the Negro pushing too hard? Why doesn't he earn the right to first-class citizenship? Why doesn't he reduce his crime rate, lower his number on the welfare rolls?

The Negro answers, Which comes first, the chicken or the egg?

How can I reduce my welfare statistics when I have been systematically excluded from the employment rolls because of my color? How can one foist on a race of people such massive second-class status and then expect them to act like first-class citizens?

Surely the Negro knows that "these things take time"; yet has he not been patient for 100 years? Today there is a restiveness in the breast of the Negro, young and old. No longer is he willing to endure bits of freedom as doled out to him. He has gone into the classroom and has heard the words of Thomas Paine and Thomas Jefferson. He has served his country in all wars and believed in the democracy of which we preach. He recognizes that this country was founded in the spirit of revolution and social change, and he has the immortal words of the Declaration of Independence to prove it.

John B. Ervin, Negro Ph. D. from Columbia University and dean of instruction at Harris Teachers College in St. Louis, puts it this way: "If Negroes want nothing else, they want to be treated like men, making all of the mistakes in judgment which men are permitted to make but making them as men. . . . It is not pertinent to ask what Negroes want but right to ask what Negroes are entitled to according to the faiths which we profess; not Christian to ask how much do we have to do, but to ask, 'Do I love Jesus enough to do what it is right to do?'"

It would seem that the Negro today is committed to his freedom. He is as impatient as he seems; he will many times be illogical. The die is indeed cast. The Negro is at the bar of justice, and perhaps only history

in 1976 the Mayor of New York City, John Lindsay, was elected to the office of Mayor of New York City. In the election ruckus the Democratic candidate, Samuel Tilden, and Rutherford

will make the final decision. Yet he seems to be saying, "Here I stand, I cannot do otherwise. God help me."

Reviewing Luther's Large Catechism

BY EUGENE F. KLUG

to the UPRIGHT



YOUNG PARENTS with their first offspring sometimes seem to act as if they are the ones who invented babies. We can readily excuse them, since there is good reason to be awed by such a "blessed event." But every parent should recognize that his child is "in his own likeness, after his image" (Genesis 5:3), and thus a sinner like himself.

Have you ever seen the exasperating way toddlers and even younger tots can fuss over a toy or some other object—not so much because the one has something that is better than the other's, but because each simply has to have what the other has?

Then you have seen a large part of the reason God has added two crescendo commandments at the end of the Decalog. His purpose, says Luther in the Large Catechism, is "to teach us that it is sinful and forbidden to covet our neighbor's possessions, or to have any designs upon them."

Few people, particularly those who say they "have principles," consider themselves commandment-breakers in the usual sense, since they have no court record or closet ghosts to embarrass them.

But hold on, says Luther, pricking better-than-thou bubbles with every word. Before building up images of yourself, remember God still has "this last Commandment" (he treats 9 and 10 as a unit), and this one is "addressed not to those whom the world considers

cause they have not offended against the preceding commandments."

"Such is nature," says the Reformer, "that we all begrudge another's having as much as we have." Man's evil heart, like an octopus stretching out greedy tentacles toward all it sees, schemes and scurries to acquire all it can and "lets others look out for themselves."

The old sayings "First come, first served" and "Every man must look out for himself while others shift for themselves" are quoted by Luther not just to expose the "pretexts and shams" of a few wily Wittenbergers but to characterize the natural bent of the human race since Eden.

Man's basic problem, revealed by his inborn envy of what others have—notice here how the last commandments circle back to the first—is that he covets God's place for himself. Man would be a little god acting on his own!

ARTFUL DODGES

"Yet"—and this is the awful irony Luther discerns so clearly—"we all pretend to be upright." Says the man who well knew people since he continued to follow his pastoral calling at the Wittenberg church along with his university duties: "All of us know how to put up a fine front, to conceal our rascality, to think up artful dodges and sly tricks (better and better ones are being devised daily) under the guise of justice . . . and insist that it should be called not rascality but shrewdness and business acumen."

purposes, straining words and using them for pretexts, without regard to equity or for our neighbor's plight," as well as the influence peddler's knack for "bribery and friendly connections," and the corrosive nature of the "forgotten sin" of covetousness begins to emerge in all its hideous hues.

LONGING EYES

It may not be called stealing or fraud when we cast longing eyes at another's spouse or have designs on his property, Luther comments. But it is coveting and begrudging what God gave him, and "you must learn that God does not wish you to deprive your neighbor of anything that is his," even though in the eyes of the world you might "honorably" get by with it.

"The judge and the public may have to leave you in possession of it but God will not, for He sees your wicked heart and the deceitfulness of the world." "Give the world an inch," he warns, "and it will take a yard."

Having things is not against God's will, of course, for life's necessities are very real and must not be sidestepped. God, however, does forbid us to desire them with such a passion that we center our whole being on them or begrudge our neighbor having them or devise ways of getting them from him at his own expense.

As for combating this very sneaky sin, the effective countermeasure lies in accentuating the positive: "Willingly leave our neighbor what is his, and promote and protect whatever may be profitable and serviceable to him, as we wish that he would do to us."

MISERABLE COVETOUSNESS

Leo X, the pope who excommunicated Luther, would have been glad if Luther's reformatory fire could have been soothed with a bit of lucre, but disgustingly Leo had to admit: "This German beast cares nothing for gold."

The Wittenberg friar had no illusions about his ability to eradicate "envy and miserable covetousness" completely from his own heart. He realized, however, and earnestly desired all his Catechism readers to realize that God had placed His redoubled "No Lust" command in an emphatic position in order "to destroy all the roots and causes of our injuries to our neighbors."

"Above all," he closes, "He wants our hearts to be pure, even though as long as we live here we cannot reach that ideal. So this commandment remains, like all the rest, one that con-

wicked rogues but precisely to the most upright—to people who wish to be commended as honest and upright be-

business acumen. Add to this the sharpsters' ability "to twist and stretch the law to suit their

stantly accuses us and shows just how upright we really are in God's sight."

ORDER

A Report by Two Official Missouri Synod Observers

AMONG THE 500 PARTICIPANTS who came from 50 countries and 138 denominations for the Fourth World Conference on Faith and Order held in Montreal, July 12-26, were nine members of The Lutheran Church—Missouri Synod. Three were present as official observers, two as invited guests of the World Council of Churches (WCC), and four as press representatives.

All nine were eligible to attend all conference sessions, including plenary, sectional, and subsectional meetings. Observers and guests were also given the privilege of the floor.

The daily schedule of the conference was rigorous; any delegate who might have anticipated a cool Canadian holiday was quickly disabused of such fond expectations. Except for two free evenings, sessions were held three times a day: morning, afternoon, and evening, six days a week.

CHURCH'S REAL UNITY

Conceived in 1910 by Bishop Charles Henry Brent of the Protestant Episcopal Church and brought to birth in 1920 at Geneva when commissioners of 70 churches met to organize it as a worldwide body, the Faith and Order movement has from the beginning set itself to one purpose and task: to overcome the divisions in Christendom by finding Biblically and by defining theologically the church's real unity.

So the conference at Montreal was not beginning its work from scratch. Rather, it was building on the work of its predecessors—at Lausanne in 1927, Edinburgh in 1937, and Lund in 1952. At all three of these earlier conferences the churches' representatives had learned to know one another's basic theological positions and rationale; they had also gained an increasing respect

for one another even in their disagreements. Above all they had found, or at least claimed to have found, that they were already in profound agreement on some of the most important questions of the Christian faith.

Since 1948, when the WCC was organized at Amsterdam, the Faith and Order movement has operated as a department within the council's Division of Studies, thus losing some of its earlier independence of planning and action. But that a degree of independence is still maintained is evident from the fact that a church may send voting delegates to a Faith and Order conference without holding membership in the WCC.

CONCERN FOR DOCTRINE

One effect of the connection with the WCC noticeable at Montreal was the frequent allusion to the New Delhi statement of 1961 on "the unity we seek" as well as to the new "basis" adopted there as the criterion for membership in the WCC.

After the New Delhi assembly some doubt was expressed concerning the genuineness of the Trinitarian formulation of the "basis." It must be said, however, that at Montreal the Trinity was confessed again and again in unequivocal terms, both orally and in the written reports. Less clear and less vocal was the expression given to the core of Christian doctrine, the article of justification, though it was by no means unattested.

In general the prevailing mood of the Montreal conference was one of deep and earnest concern for doctrine, often—though not always—to the point where confessional integrity simply overcame the temptation to compromise. And such temptations certainly came under the constant pressure

to produce statements expressive of unity. At the same time there was a concerted effort to break away from the patterns of procedure followed at previous ecumenical discussions and to approach the great issues of the church's faith and work with Christ at the center.

During the decade following the Lund conference in 1952 four separate theological commissions had been at work preparing study documents on four crucial areas of ecumenical debate: (1) Christ and the Church, (2) Tradition and Traditions, (3) Worship, and (4) Institutionalism.

These four documents provided the points of departure and in some cases considerable resource material for the study sections into which the conference itself was divided. Each section in turn was divided into three or four subsections.

WCC A CHURCH?

One of the biggest problems facing the WCC, thus also Faith and Order, is the question of the council's "ecclesiological significance," that is, does the WCC have something of the character or nature of church or not? In 1950 at Toronto the Central Committee of the WCC adopted a statement declaring that the council neither is nor seeks to be a church or the church, a statement regarded by many as being at best an oversimplification.

At Montreal, therefore, a strong effort was made to develop a formula that would retain the Toronto disclaimer while at the same time ascribing some sort of churchly quality to the WCC. This effort failed, despite what appeared to be the majority sentiment, because of the firm refusal of the Eastern Orthodox contingent to concede the



presence of church in any strict sense outside their own communion.

In this same connection a great deal of thought was given to the related question of the churchly nature of denominations and of their relation to the church and to individual churches respectively — a topic that is not irrelevant to our own Synod's present inquiry into the nature of church fellowship and its proper manifestation.

SCRIPTURE AND TRADITION

Perhaps most disappointing was the outcome of the discussions on Tradition. From the point of view of one in our own "tradition" far too little weight was accorded to Scripture itself as the norm for judging all doctrines and traditions even when we grant that the Scriptural faith is ours "not without tradition," as one delegate put it. Here again Eastern Orthodoxy's dogmatic insistence prevailed, though strong disapproval of the final report was voiced.

On the other hand, in the actual debates it was heartening to observe how often the Scriptures were adduced and invoked as the final court of appeal. Indeed, to the amazement of many and the chagrin, no doubt, of some, repeatedly the representatives of European historical-criticism were most insistent that Scripture itself speak the decisive word in controverted issues.

COMMUNION AND BAPTISM

Disappointing also was that portion of the report on worship which dealt with the Lord's Supper. However, much else in this report was excellent. A good example was the statement that "Baptism is not merely related to the saving acts of God; in it God acts by His Word through His Spirit for our salvation. Thus it is not merely a 'call to service'; it enables us to serve."

Two official Missouri Synod observers, Dr. Paul M. Bretscher of the St. Louis seminary and Dr. Richard Jungkuntz of the Springfield seminary, are seated among delegates at the Montreal conference on Faith and Order.

First row (l. to r.): Rev. I. O. A. Ude, Presbyterian Church, Nigeria; Rev. T. Mar Athanasios, Mar Thoma Syrian Church, Malabar, India; Principal A. R. George, Methodist Church, Great Britain. Second row: Dr. Jungkuntz; Dr. Bretscher; Dr. Keith Bridston, Pacific Lutheran Seminary, Berkeley, Calif.

Two concerns that made themselves felt throughout the conference were the problems of the growing secularization of Christian lands and the increasing power of heathen religions in non-Christian regions. Seldom if ever did the doctrinal discussions lose sight of these twin foci of the church's mission and witness in a real world of real people.

NO SPECTACULAR BREAKTHROUGH

Since the observers, like the delegates, were assigned to particular sections throughout the sessions, it is difficult for them to offer a fair and comprehensive evaluation of the conference as a whole. But a few general observations may be justified.

The conference did not achieve any spectacular breakthrough in the ecumenical effort toward a greater visible manifestation of the church's unity.

While the participation of the Roman Catholic archbishop of Montreal, Cardinal Léger, in a public ecumenical rally under the auspices of the local arrangements committee was dramatic and unprecedented, this was clearly a consequence of the new look in Roman theology and diplomacy rather than in any way the result of Faith and Order deliberations.

Also some of the less ambitious goals

hopefully anticipated in the advance publicity and conference prospectus were not realized at Montreal.

STIMULATING AND FRUITFUL

Nevertheless, in many ways, most of them perhaps intangible, the conference was far from being a failure. In the section meetings the discussions and encounters were stimulating and fruitful — not so much in yielding slick new formulations of "agreed positions" as in revealing the need for continual and deeper study of inherited traditions and received formulations in the critical light of God's holy Word.

As Dr. Paul S. Minear aptly commented: "For some delegates the search for greater theological unity has resulted in 'colossal collision.' They were constantly exposed to diametric forces — their desire for unity and, at the same time, the responsibility to maintain their own spiritual and intellectual integrity, as well as that of their churches."

Hardly any delegate or observer could have come away without having been encouraged in his own deepest convictions by the forthright Christian testimony borne by spokesmen from almost every denomination represented.

Inadequate as the final reports may be in places, they reflect scores of hours of Biblically oriented doctrinal study on the part of those present, to say nothing of the decade of study and writing that went into the preparation of the basic documents submitted to the conference by the four theological commissions.

At such a conference it was no more than fitting that the ear and voice of Missouri were also present.

PAUL M. BRETSCHER
RICHARD JUNGKUNTZ

What's the ANSWER?

FAMILY COUNCIL

Married at 18 and 21

I married Bill when I was 18 and he was 21. I was anxious to escape from home because my parents were unreasonable. I was sure life with Bill would be ideal, but I was wrong. He refuses me money for the things I need, but he spends as he pleases. I never have any good times. Bill threatens to leave me. Our marriage is "on the rocks."

Desire to escape from an unhappy home is a poor motive for marriage. Evidently Bill was just as ready to "play" with marriage as you were. Now he is sour on the marriage for some reason and shows it by ignoring you and refusing to give you money — perhaps because of your demands.

Marriage is for mature people. Almost half of the divorces today are among couples who married young. Marriage counselors state that the longer the courtship and the more mature the couple, the better chance the marriage has of being happy and successful.

Both you and Bill need a Christian counselor because your problem is basically spiritual. Both of you will have to recognize that marriage demands hard work, the kind you put your whole heart into. Marriage also requires great amounts of forbearance and big chunks of willingness to give and forgive as long as life lasts.

Without Christian acceptance of each other and God-fearing desire to serve each other in love, you can hope to accomplish little toward building a sturdy marriage relationship. Marriages often end in failure and divorce because they have not been built, even in the smallest degree, on Christian conjugal love.

Why not talk to your pastor? You need a Christian counselor to help you discover the nature of your problem and the possibilities of solution. If you are unwilling to do this and simply let your marriage shipwreck, what have you then? One failure in marriage often leads to another failure in another marriage. The problem is still inside the people.

As you and Bill strive to know God's will for marriage and learn what relationships a married couple must work out and what responsibilities they must bear, your eyes may be opened quite wide. Trust God to give you the necessary power to do His will, and your marriage will move "off the rocks" to smoother sailing and safety.

Should a wife have her own contribution envelopes or share a set with her husband?

Each church selects its own system, but we favor separate envelopes for husbands and wives. Even though in most cases such contributions come from the same paycheck, the wife ought to make her contributions herself. As she does her own singing, praying, hearing, and communing, so she ought to have the joy of placing her own offerings in the collection plate. It gives her a deeper sense of personal involvement and of the exercise of Christian stewardship. She may also experience an occasional urge to bring a special offering. The words: "God loveth a cheerful giver" may mean just a little more to her that way.

Why do we not dispose of the unused Communion wafers, as we do the wine?

Neither the leftover wafers nor the unused wine must be disposed of when the celebration of the Lord's Supper has ended. The Scriptures are silent on this matter; hence a difference of opinion is possible.

Disposal of the unused Communion elements is an ancient church custom. In early days, especially in Constantinople, young school boys were called in to eat the remaining bread, Dr. C. F. W. Walther relates in his *Pastoral Theology*. He states, however, that such bread may be preserved for the next celebration, inasmuch as the wafers do not mingle with each other, as does the wine.

Luther, he notes, as late as 1543 reproved a pastor who had mingled the consecrated with the unconsecrated elements. Walther sometimes wondered whether Luther perhaps believed that the bread and wine were still the body and blood of Christ. After 1543, however, when someone burned the leftover bread, Luther wrote: "It would not have been necessary to burn the wafers since there is no sacrament aside from the actual use in the celebration."

Unused wine, according to Walther, may be consumed in the sacristy by those who have communed, by the elders, or by the janitor; but it should not be poured back with the unconsecrated wine, nor should it be served for refreshment. It could also be used later in the day or during the week for communing the sick and shut-ins.

Dr. J. H. C. Fritz in his *Pastoral Theology* modifies Dr. Walther's opinion somewhat when he writes: "Leftover wafers may be used again. Leftover wine from the flagon should not be mixed with other wine; it might spoil. Unused wine from the chalice of the Communion table should be poured away; it is not a good practice that the janitor or some church official drink what is left; least of all should the pastor do this." What is said here concerning spoilage applies chiefly to dry wine.

Even though they are merely bread and wine, the leftover elements should be disposed of reverently. It is difficult, however, to see how the traditional custom of eating and drinking them in the sacristy or disposing of them in some other way is a mark of greater respect for the sacrament than storing the elements for the next celebration.

As the celebration draws to a close, a pastor will naturally use only enough wine in the cup for each group of communicants so that very little need be poured away. What is left in the flagon can then, if preferred, be poured into a separate bottle and kept for the next Communion. Let it be repeated, however, that Christian liberty permits a congregation to proceed in this matter according to its own judgment.

OTTO E. SOHN

HARRY G. COINER

WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT

Purpose of this column is to bring Witness readers some of the flavor and substance of books, articles, and pamphlets of current interest and to offer comments on issues presented.

Democracy in Labor

How to bind a large group of people into a harmonious, working, manageable unit without sacrificing democratic ideals poses problems for many causes. Churches, industrial firms, schools, military units, political parties, civic clubs, labor unions, as well as many other groups, perennially deliberate on this problem.

The Center for the Study of Democratic Institutions, an independent agency, has commissioned various authors to examine and evaluate governing institutions of some trade unions. Three books on democracy and unions were published recently by John Wiley and Sons in paperback editions. Michael Harrington, member of the Center staff, did the book *The Retail Clerks*; Lloyd Ulman, professor at the University of California, evaluated *The Government of the Steel Workers' Union*; and Sam Romer, labor reporter of the *Minneapolis Tribune*, wrote *The International Brotherhood of Teamsters*.

The question pursued in each book is: Does this union utilize and foster democratic principles within itself?

Teamster leader James Hoffa, controversial and outspoken, is not easy to evaluate sympathetically by one outside the union. Sam Romer's book achieves a good interpretation without being dogmatic.

"The key to Hoffa's popularity among his fellow Teamsters lies in his single-minded dedication to spending almost all his waking hours in the union's vineyards," declares Romer. But he also says that Hoffa, is "a power-driven, turbulent overlord whose record bespeaks ruthlessness and loyalty, underworld connections and intellectual alliances."

POWERFUL AND CONTROVERSIAL

As head of the nation's largest union (1,700,000 members), which is still growing moderately when many unions report losses, James Hoffa is a powerful and influential as well as a controversial figure. There can be no question that the "new unionism" typified by men like Beck and Hoffa follows ethical standards different from those of Samuel Gompers, William Green, and John L. Lewis. But efforts to convict Hoffa of criminal activity or oust him as leader of the Teamsters have been unsuccessful.

As general president since 1957 Hoffa has almost unrestricted power. His strength within the union "rests squarely upon his record as a negotiator." The considerable charges of racketeering leveled against Hoffa, the efforts of the McClellan committee, and the attempts of the government to jail him on the charge of bribery have always ended in acquittal.

The Teamster union is neither a democratic model nor an oppressive juggernaut. Perhaps its structure of control is best described as a "massive bureaucracy," ac-

labor unions as a commercial institution to get members the highest price for their labors.

"I don't care what Jimmie Hoffa does with my four dollars a month—he can shoot craps on the White House lawn if he wants to—so long as he keeps up the present conditions," Romer quotes one Teamster as saying.

What Romer calls "auto-club unionism," that is, affiliation through a fee with an organization which supplies collective bargaining, grievance handling, and protection on the job, is a real foe of the democratic spirit in at least this union.

UNQUESTIONABLY HELPED

The Retail Clerks book also echoes a similar warning when Michael Harrington reports in conclusion that the Retail Clerks International Association (RCIA) has "unquestionably" helped its 400,000 members socially and economically. But though it has improved wages, working conditions, and benefits and has protected members from petty tyranny, its paternalism has also become "a disturbing symptom of the development of efficient welfarism within our society."

Represented in the membership of this growing union are Food and Drug workers (43%), Department Store and Variety Store (12%), Apparel and Shoes (11%), others (23%). The most important element in the growth of this "clean" union has been the change of employees in its jurisdiction from white-collar workers to blue-collar workers, whose conditions "have tended toward those of the factory," Harrington reports.

Though the RCIA was founded in 1888, it did not really come into its own till the 1940s. It is now one of the 10 largest unions. The election of James Suffridge in 1944 as president brought the right man at the right time for union growth and development, according to the author. Suffridge enabled the union to expand and increase its prestige without relying heavily on the Teamsters. Open conflict occurred occasionally, and in 1949 the Teamsters declared they would no longer work in "mutual cooperation" with RCIA.

Actually by an extremely intelligent exploitation of new possibilities, opened by the evolution of the retailing industry and by the appeal of the economic and welfare benefits of trade unionism, Suffridge has been outstandingly successful in leading the RCIA. When we hear his words spoken in 1960, we see why such factors combined for success. He said: "... we estimate that 700,000 retail employees of large scale retail enterprises earn less than \$1.00 an hour and another 600,000 earn between \$1.00 and \$1.25 an hour." Unions are still needed to improve conditions.

The power structure of both unions rep-

resents danger is evident especially in their national conventions, executive board control, and the power granted the president.

The same problems are amply illustrated in the steel workers union as described by Lloyd Ulman in *The Government of the Steel Workers' Union*.

Just as there is a historical relationship between the RCIA and the Teamsters, so there is a much closer relationship historically between the comparatively young Steel Workers' union and the United Mine Workers. Begun in 1937, the Steel Workers' Union did not draw up their constitution till 1942. Many of its early leaders and officers were United Mine Workers. The union has had two presidents, Philip Murray and David J. McDonald.

STRONGLY CENTRALIZED

Though strongly centralized in government, this union has been one of the very few in which there has been a contest in the election for national office. The most persistent opposition force to arise in the union has been the widely publicized Dues Protest movement. Convention power to overwhelm opposition was shown when a "mock funeral" of this movement was staged without effective restraint by the chair.

Increasing power by the international officers in this union is typical of many. No strike can be called without approval by the international president; neither locals nor the membership can veto an agreement reached by the International and an employer; appointment of committees by the president (though it has been discreetly used) offers him great power; the president's power to appoint staff has been repeatedly challenged and the challenges have consistently failed. Prof. Ulman states.

One important generalization should be added from Ulman's book: "The conventions of American unions have almost always been characterized by a set of immobilizing attributes: excessive size and associated expense, compensated for (to the detriment of efficiency) by relatively short sessions, by relatively lengthy intervals between sessions, or by actual underrepresentation of smaller locals, and, as a result, domination by the chief executive and his administration."

SPEAK OUT AND LISTEN

Vigor, force, and impressive size characterize the national role of American labor unions. In pursuit of their important goals of a better lot in life for the workingman they have achieved successes beyond the hopes of previous generations. Some of the violence, intemperance, and scandal which has sometimes attached to their cause demands greater responsibility for the high trust laid on union leaders.

The rank-and-file membership, many of them members of Christian churches, dare not be satisfied, either, simply with economic and social gains. Moral values and democratic ideals, too, must concern every American citizen; they cannot be yielded to union leadership.

Books like those quoted can serve to help in at least describing and defining the demands for organizational support of democratic goals in a free society.

Union leaders have not hesitated to speak out for labor's demands and in their own defense. In their devotion to union gains they have sometimes not heard the voices challenging them to moral integrity

scribed as "business unionism," which sees according to Romer. Internally the greatest problem of the Teamsters is not racketeering but "business unionism," which sees

resented in the "union" books contain dangers to democratic values as well as evidence of democratic practices. Perhaps the

and democratic responsibility. Labor should speak out; it must also learn to listen. O. S.

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CONVENTIONS

"My personal conviction is that it is too late for the church. It has had 200 years, but the church has failed," said Negro entertainer Dick Gregory in a "Human Relations" dialog before some 3,200 Walther Leaguers at the league's convention in Washington, D. C.

Engaged in the dialog with the militant civil rights proponent was Prof. Karl E. Lutze of Valparaiso University, assistant executive secretary of the Lutheran Human Relations Association of America.

Two other dialogs (Faith and Science, The Hidden God), two religious dramas (Eliot's *Murder in the Cathedral* and Berryhill's *Cup of Trembling*), and "talk back" sessions were designed to confront young people with the need to bring their religious convictions to bear on today's critical life problems.

Follow a PEP program of Preparation, Enthusiasm, and Prayer, keynote speaker Oswald C. J. Hoffmann urged Sunday school workers assembled for the opening session of the second Synodwide Sunday school convention in Detroit's Ford Auditorium.

Preparation, he reminded teachers, includes not only learning the facts of the lesson but also reading the papers, knowing what is on TV, even scanning comic books "so that you really understand your pupils and what makes them tick."

All North American synodical Districts were represented among the 3,450 registrants, who showed enthusiasm for a three-day program of essays, sectional meetings, and special-interest conferences, all woven about the theme "From Splendor to Splendor by the Spirit of the Lord."



The annual joint Lutheran Education Association — National Lutheran Parent-Teacher League convention brought 575 parents and educators to Concordia College, Milwaukee. More than 75% were lay people.

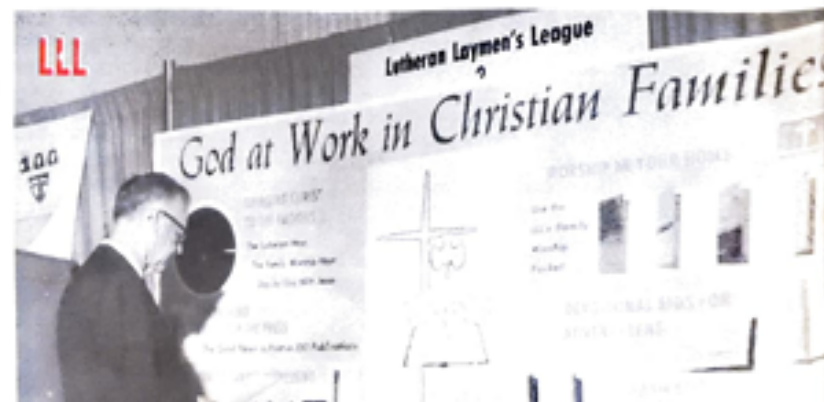
"Quality for Christ" training in schools, Sunday schools, and homes was the focal point of presentations, buzz-group discussions, and problem clinics. Recommended for special accent by local PTLs during the coming year were programs aimed at showing parents how to use the new Concordia Sunday School lessons in home teaching; curbing high school dropouts; and involving all parents in the congregation's Bible class program.

In its long-term aim to encourage a sound parent education program in all congregations the NLPTL set itself a goal of 100 new PTLs to affiliate with the national organization by the next convention.

Developed at the 46th convention of the Lutheran Laymen's League at the Conrad Hilton Hotel, Chicago, were the theme and program emphases portrayed on this poster display.

A coloring book report to the 1,150 delegates on "LLL Membership Services in Full Color" launched the theme's action phase, which asks the league's 137,000 members to "share God's Word" through its radio missions, press advertising, New Testament witnessing program, and devotional helps.

Introduced was the league's new family worship packet, which can be set up as a symbolic family altar. The packet contains samples and



Missouri Observers at LWF Assembly Drawn into Vital Consultation

Representatives of the Missouri Synod "were drawn into vital consultation" on a revision of the constitution of the Lutheran World Federation, according to a report prepared by the Synod's official observers at the Helsinki assembly and released for publication by synodical President Oliver R. Harms.

In discussions on the nature, functions, and scope of the LWF, as well as on its doctrinal basis and membership provisions, the Missouri Synod representatives "were given opportunity to put into words what the Synod has felt in the past," the statement declares.

Frequent and significant expressions noted at the assembly "merit the commendation of our church," and "the future of a closer association with the federation is hopeful," the observers agree.

Regret is voiced in their statement because "world Lutheranism does not yet speak with a united voice on all theological issues" and because of "certain practices in some member churches which are not in harmony with the confessional standard of the LWF constitution."

Positive expressions of Christian truth are also noted by the observers. "Men of theological stature as well as those less prominent in Lutheran churches testified clearly and forcefully in unmistakable witness to the Gospel."

The complete text of the statement of official observers follows:

Although The Lutheran Church — Missouri Synod does not at this time face the decision of membership in the Lutheran World Federation, it must remain informed in matters of relationship among Lutherans and must make intelligent appraisal of such information.

For this reason the Synod, in accord with the resolution of the synodical convention at Cleveland in 1963, welcomed the invitation to send 20 observers to the Fourth General Assembly of the Lutheran World Federation at Helsinki, Finland, July 30 to Aug. 11.

It is the consensus of these observers that frequent and significant expressions noted at the assembly merit the commendation of our church and that the future of a closer association with

expression of Christian truth. Men of theological stature as well as those less prominent in Lutheran churches testified clearly and forcefully in unmistakable witness to the Gospel.

It remains a matter of regret, however, that world Lutheranism does not yet speak with a united voice on all theological issues. Some of these differences and tensions became apparent at Helsinki. The observers, of course, were disturbed by some theological statements and their practical implications.

It also must be stated that there remain certain practices in some member churches of the Lutheran World Federation which are not in harmony with the confessional standard of the LWF constitution. Our concerns in this regard are shared by many within the federation itself.

Forthright Discussions

We are happy to report that the representatives of the Synod were warmly received everywhere and were graciously given every courtesy. In the group discussions they were granted the privilege to speak freely what was on their hearts. There was much forthright discussion of the issues that have divided Lutheranism. Frequently the opinions expressed by the observers were shared and supported by others in attendance.

Throughout the discussions the voice of Missouri was welcomed and well received. In the revision of the constitution of the LWF the representatives of the Synod were drawn into vital consultation and were given opportunity to put into words what the Synod has felt in the past, and there were no implications of commitment on either side of the counseling table.

Important Resolutions

Important resolutions adopted include the following:

All member churches were requested to study the role which the Confessions play in their life and doctrine.

The conditions under which a church may receive and retain membership in the LWF were clarified.

The attainment of a united witness of Christians in agreement with each other was declared to be one of the basic goals of the federation.

The assembly accepted its scope of authority as that of a free association of autonomous churches and not that

be aware of increasing opportunities to bear witness to the saving Gospel of the redeeming Christ. Finally, as was so often declared in the meetings at Helsinki, it remains the work of the Holy Spirit to lay His blessings upon human efforts. To the Lord of the church the church must commit its cause in the world with the prayer for His benediction.

Schiotz New President

Dr. Fredrik A. Schiotz of Minneapolis, President of the American Lutheran Church, became the second American to be named to the presidency of the Lutheran World Federation. Unopposed for the post, Dr. Schiotz was elected to a six-year term.

He succeeds Dr. Franklin Clark Fry of New York, President of the Lutheran Church in America, who has held the LWF presidency since 1957.

In a press conference after his election the president-elect said, "This coming together to worship and adore God, the Creator of the universe and Lord of the church, has been a moving witness to the reality we have sought to express in the assembly theme, 'Christ Today.'"

During the assembly, he added, "we have been renewed in the truth which we confess as primary in the Christian faith, namely, that in his relationship to God man is justified by faith alone; but in his relationship to his neighbor good works are of primary importance."

Amendments to the LWF's constitution and changes in its structure will help the federation "to do its work more effectively," Dr. Schiotz declared.

Constitutional Amendments

Most numerous among constitutional amendments were those concerning Article III, whose title was changed from "Nature and Purpose" to "Nature, Functions and Scope."

The primary revision in the article is the addition of a restriction that the federation "shall not exercise churchly functions on its own authority."

The new version on "Nature" now reads: "The Lutheran World Federation shall be a free association of Lutheran churches. It shall act as their agent in such matters as they assign to it. It shall not exercise churchly functions on its own authority, nor shall it have power to legislate for the churches belonging to it or to limit the autonomy of any member church." The assembly also approved the addition

Concerns Shared

In the plenary sessions of the assembly as well as in the smaller discussion groups the synodical observers were pleased to hear voices from all parts of the world speak out in a positive

of autonomous churches and not that of a superchurch. A Lutheran Foundation for Inter-confessional Research was established. And so the church looks hopefully toward its future. Surely there is no imperative about membership in the LWF. However, the Synod needs to

of a section on "Scope of Authority," which declares that "in accordance with its nature, function, and structure, the Lutheran World Federation may take action in behalf of one or more member churches in such matters as they may commit to it."

14213

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Article II on the federation's doctrinal basis includes specific references to the three Ecumenical Creeds and now reads: "The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."

Membership

Changes in Article IV on membership included the addition of a section concerning termination of membership. The complete text of the article on membership in the federation now reads:

"The Lutheran World Federation consists of churches which accept the doctrinal basis set forth in Article II of this constitution. Each church which applies for membership in the federation shall declare its acceptance of this constitution. Its reception into membership shall be decided by the Lutheran World Federation in assembly, or in the interim, if not more than one third of the member churches raise an objection within one year, by the Executive Committee.

"Membership in the federation may be terminated by the vote of the assembly or by withdrawal."

Message to Churches

In a 938-word message to member churches the assembly expressed the conviction that "God calls us today to be witnesses to His love in the midst of this world threatened by terrifying possibilities."

The message noted the threats of world destruction, poverty, hunger, sickness, prejudice, and hatred and declared that the phrase "Jesus Christ the same yesterday, today, and forever" does not mean that "we are curators of a museum of ecclesiastical antiquities" but that "we bear witness to the presence of God through Christ in our midst today."

Resolutions passed by the delegates included one hailing "with relief and encouragement" the signing of an agreement by the U.S., Great Britain, and Russia to end nuclear tests in the atmosphere and outer space and under water. It said the federation prays the agreement will be the "forerunner of more amicable relations among the nations."

Another resolution spoke out against discrimination because of color, race, or religion as "both brazen and subtle." Member churches were urged to call on their congregations to examine their own situations and to participate in "constructive local and national effort" against discrimination.

Harms Statement

By invitation of retiring President Fry, Missouri Synod President Harms addressed the Helsinki assembly on Aug. 10, the day before the final plenary session.

"It is a privilege to be permitted to address this assembly of Christians who have come from practically all parts of the world and to say a word of appreciation for the kindness shown The Lutheran Church — Missouri Synod, as well as to some others, in inviting this Synod to send twenty observers," Dr. Harms said in his statement.

"Twenty were appointed to come,

and twenty came. Furthermore, the welcome extended us both by the federation itself and by the people of the Republic and this city will long be remembered.

"A further and exceedingly great favor was granted us through permitting our representatives to take part in the discussion groups, particularly when the central point of the Reformation was discussed, namely, the doctrine of justification, which we believe, teach, and confess to be God's declaration of righteousness for Jesus' sake unto the whole world, appropriated to the believer by the power of the Holy Spirit, who operates through the Word and the sacraments upon the hearts of the believers.

"The Lutheran Church — Missouri Synod has watched with interest the progress in the LWF and has had observers at all four of the assemblies. We are mindful of the fact that The Lutheran Church — Missouri Synod has a responsibility to world Lutheranism and to all people.

"We do not know what these last and in many respects fearsome days have in store for us as regards our organizational relationship to one another. Whatever our Synod does, we pray, shall be based exactly in the tradition of her history, more than that, in the historic confessions of the Evangelical Lutheran Church and, above all, in the divinely inspired and infallible Word of God — the only but complete authority for faith and life.

"May the God of all grace keep you until the great day of the Lord, when Jesus will receive us so that we may serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity."





VACATION BIBLE SCHOOL has opened doors of opportunity for St. John's Church, Gary, Ind., reports Rev. Norman Brandt, pastor of the 93-year-old parish. "We are becoming acquainted with many new families in the community." Of 420 children

enrolled in this year's VBS 223 were unbaptized, 125 came from homes without a church affiliation, and 91 indicated no Sunday school attendance. Plans are made to baptize a number of these children and to enroll them in Sunday school.

Wisconsin Synod Votes To Withdraw from Synodical Conference

After three hours of debate and by a 138 to 28 vote the Wisconsin Synod at its 37th biennial convention in Milwaukee resolved to withdraw from the Lutheran Synodical Conference "as it is presently constituted."

The action was taken "in solemn protest against the departure of The Lutheran Church — Missouri Synod from the historical position of the Lutheran Synodical Conference."

Dissolution of joint endeavors was referred to boards of the synod and of the districts involved in joint efforts with the Missouri Synod.

An adopted resolution expressed "our joy that arrangements are being made to call a free conference where concerned Christians can contend for the Lutheran Confessions."

A "free conference" was defined as a meeting of individuals "who meet as free agents, not representing their church bodies as such."

Wiederaenders Statement

Because Dr. Oliver R. Harms, President of the Missouri Synod, was in Helsinki and could not be reached for comment, Dr. Roland P. Wiederaenders, the Synod's First Vice-President, issued the following statement:

Members of The Lutheran Church — Missouri Synod will be grieved by the Wisconsin Synod's decision to disaffiliate itself from the Lutheran Synodical Conference.

Because we have always prized our conference association, corporately and individually, as well as our work together on two continents and in various local communities, we made intensive efforts to review patiently and prayerfully the points of difference which disturbed our conference affiliates.

We regret that the Wisconsin Synod judged it impossible to continue our fraternal discussions, for we are confident that so long as we submit our differences to the light of the Holy Scriptures, we who have so very much in common can reach accord.

Perhaps — and this may be a redeeming feature of the withdrawal action — future conversations with representatives of the Wisconsin Synod will be more relaxed, for they will not be held under the human pressures of organizational procedure.

We devoutly hope that the Lord will keep alive our loving concern for each other and ultimately reestablish our expression of the unity of faith which for many years has been a rallying point for isolated Lutherans throughout the world.



Thirty young Ambassadors for Christ met at Bethlehem Church, Rapid City, S. Dak., for training sessions led by Rev. Theodore Raedeke, Synod's Associate Evangelism Counselor.

Teen-Agers Give Week of Their Vacation To Serve as Ambassadors for Christ

New pastors of long-vacant congregations at Watertown and Madison, S. Dak., will find up-to-date soul responsibility lists to work with. When the District Mission Board activates plans to open a new church in the growing town of Mobridge, much of the spadework will have been done.

These accomplishments must be credited to a group of teen-agers who gave a full week of their summer vacation to conduct house-to-house witness surveys of the three target towns.

The 30 young South Dakotans formed the trained "initial corps" of Ambassadors for Christ (AFC), an evangelism program for youth developed by Synod's Evangelism Department and piloted in the Sunshine State with the financial assistance of the District Lutheran Women's Missionary League.

Training Sessions

The Ambassador corps, picked by pastors and youth counselors in congregations throughout the District, spent the Pentecost weekend as guests of Bethlehem Church, Rapid City. They met for training and orientation sessions led by Rev. Theodore Raedeke, synodical Associate Evangelism Counselor, District AFC director Robert Hackler, and Pastor Arthur Crosmer.

Training included periods of witness survey work in designated sections of Rapid City on Saturday morning, Saturday afternoon, and Sunday afternoon, followed by sharing sessions.

On the field trips trainee teams not only gathered information regarding the religious affiliation of the families visited but also made every attempt to witness for Christ.

One out of three homes visited, they found, yielded a prospect — 141 in all. After a Sunday afternoon commissioning service, at which they received diplomas and Ambassador symbols, all expressed eagerness to put their training to the test in the June 16-22 Madison-Watertown-Mobridge effort.

"We made 4,636 contacts and

found 538 prospects," ambassador Carol Samuelson reported to her home congregation, Emmanuel, Gettysburg. "These were people we felt did not know Christ and should be contacted again. At these homes we had the opportunity to share what Christ means to us. We told the story of salvation to them straight from the Bible. This was the most enlightening experience I could ever imagine."

What impressed her most, Carol noted, was that most people she spoke to "believed they were Christians and thought they would go to heaven; yet many of them were not sure just how they were saved — and didn't seem to be too concerned about it either!"

Personal Reports

Like Carol, other members of the initial corps were asked to give personal reports to their home congregations and share their zeal with them.

"The AFC program doesn't stop with us 30 young people," is the way Carol expressed it to her fellow members at Gettysburg. "It must spread through each congregation to every individual. Soon, I hope, all the young people in South Dakota will get to receive the training and the chance to share their love for Christ that we did this summer."

Evangelism Counselor Raedeke points out that the Ambassadors program has been kept simple and flexible enough so that it can be adapted to the needs of all Districts, circuits, areas, and congregations.

South Dakota pastors closely connected with the pilot effort gave it lavish praise. Commented one: "I think the time has come when we must cease playing with our young people. I think they are getting tired of it. We can't compete with the world in recreation. What's more, I'm not trained to equip playboys, but I do feel that I can equip saints to minister. From the response of these young people it is evident that they want to be challenged to do something worthwhile, and I think this is it."

IT WAS IN THE **Witness**

10 Years Ago

"Labor Day is America's unique contribution to the good cause of giving due recognition and honor to labor," Paul Boecler declared in a feature article.

At the Wisconsin Synod convention in Watertown, Wis., the Missouri Synod was represented by Dr. Arnold H. Grumm, Dr. Walter A. Baepfer, and Dr. Alfred von Rohr Sauer, who "appealed repeatedly for understanding, asking the Wisconsin Synod not to terminate its 81-year-old association with the Missouri Synod."

Rev. and Mrs. Frederick M. Schalow and two small sons were pictured embarking on a freighter for Formosa to begin service there. From 1947 to 1951 they had been in China, where Missionary Schalow was arrested, tried, and deported to Hong Kong when the Communists took over.

"Not so long ago God directed our church to Nigeria and quite recently to Japan," an editorial on "Harvesttime" stated. "In both areas the harvest is under way. There are indications that God is minded to open a new field for us in Korea."

25 Years Ago

Reminding contributors and readers that all pictures of local interest cannot justifiably be printed in the **WITNESS**, the editors added: "We ask for action pictures, candid-camera shots."

In a report on the Synodical Conference sessions at Watertown, Wis., Rev. Paul G. Birkmann quoted President Ludwig Fuerbringer as stating that the conference seeks to "give expression to the unity of spirit existing between its constituent synods, to offer encouragement in carrying out the common task, and to maintain unity in doctrine and practice."

Names appearing in a report on a joint conference of pastors in Western Canada included W. C. Eifert, F. W. Hyatt, V. L. Meyer, A. H. Haake, John E. Herzer, Arthur Eissfeldt, C. C. Janzow, C. T. Wetzstein, Theo. Hoelter, Alex. Guebert, A. H. Schwermann, J. H. Lucht, R. E. Meinzen. Speakers were Professors Theodore Graebner and William Arndt of the St. Louis seminary, Pastors Paul Koenig and F. C. Streufert of St. Louis, and Martin Daib of Chicago.

50 Years Ago

Warning against the "allurements" which may lead the young astray, George Luecke particularly reproached current female attire. "Every daily paper has brought, and still brings, news items and comment on the prevailing immodesty of dress on the stage and in the streets."

The Wisconsin Synod, a report stated, resolved in recent convention session at Milwaukee "to prosecute the English mission work more vigorously."

Daily vacation Bible schools were called "the latest move" in religious education. In seven cities where such schools were held 38,000 children attended.

Population of the country, mentioned incidentally in an editorial, was given as 90 million.

A lengthy article from the *Presbyterian*, reprinted without comment, pointed out the difference between Daniel's account of Belshazzar as the last king of Babylon and "profane" history's declaration that

NOTES and QUOTES

● **RESCUED** — Rev. Daniel Ige, Missouri Synod missionary on Okinawa, was among the 177 rescued when the Jerry Midori Maru sank off the island Aug. 17. Hawaii-born and Springfield seminary-trained Pastor Ige, returning from an evangelistic trip to Kume Island, was picked up after clinging to a telephone pole for seven hours during which he lost consciousness several times, according to fellow missionary Delbert Glock. An estimated 119 persons perished in the disaster.

● **HIMSELF** — Patience of the Negroes has run out, comments Gabriel Courier in the *August Christian Herald*, and "now that the pendulum is swinging," he says, "it is likely to swing far in the other direction." Some "fearless spokesman" perhaps should point out, he adds, "that 'rights' must be earned as well as conferred, else they will topple of their own weight. A court may make a man free; it cannot keep him free. He must do that himself. In a sense, every man of any color must win for himself the respect of his fellows. All that legal processes or revolution or violence can do is give him a fair opportunity to compete for this respect."

● **JONAH** — The Biblical story of Jonah is told on a series of three commemorative stamps issued by Israel Aug. 21 to mark the celebration of the Jewish New Year 5724. Tabs attached to each stamp give Bible verses in Hebrew and French. One stamp illustrates "The sun beat down upon the head of Jonah," another "And there was a mighty tempest in the sea," and the third "And Jonah was in the belly of the fish."

● **TWIST** — Appearing on a local TV program, Rev. Andrew Simcak, Jr., pastor of St. John's (Missouri Synod) Lutheran Church, Corpus Christi, Tex., was asked during a discussion on the inerrancy of Scripture, "You, then, believe that Jonah swallowed the whale?"

● **MONK** — Newspapers in late July carried an Associated Press story on "the only Lutheran monk in the United States," who was taken in by an Oxford, Mich., Roman Catholic monastery when "the tiny retreat he had hoped would be the start of the nation's first Lutheran monastery" was destroyed by fire. He is Father Arthur Kreinheder and identifies himself as the founder and sole member of the Congregation of the Servants of Christ. Though the name Kreinheder has a familiar ring to many **WITNESS** readers, Father Arthur was ordained a Lutheran "priest" in Sweden and is not affiliated with the Missouri Synod.

● **APPLAUSE** — Rev. I. O. A. Ude, Presbyterian pastor from Unwana, Eastern Nigeria, won a round of applause in a study section at the Montreal Faith and Order Conference when he said that young Africans cannot understand why they should take part in 16th-century Christian quarrels. "The churches came to tell us about God," he said, "but unfortunately they brought us denominations."

● **THIRD** — Baptized membership of 192 Lutheran groups in 80 countries now totals more than 73 million. Lutherans rank third (Roman Catholics, 1; Eastern Orthodox Churches, 2) in world membership. Europe, with about 82% of the world's Lutherans, lists 60,414,216; North America, 8,499,008; Asia, 1,531,238; Africa, 1,394,691; Latin America, 868,548; Australia, New Zealand, and New Guinea, 383,833.

● **PROBLEMS** — Speaking of the refusal of churchmen to come to grips with hard questions because of "a kind of anxiety lest problems be a danger to the Christian faith," G. C. Berkhouwer in the Aug. 2 issue of *Christianity Today* recognizes that certainty is the great question behind most other questions involving church and theology. "But," he adds, "we want a certainty that is unafraid, that wears no theological blinders. It must be a certainty that is willing to abide a grappling with problems." He

Letters

PATRIOTISM AND POET

It was reassuring to read Chaplain Harold E. Berger's "Is Patriotism Dead?" in the June 25 *WITNESS*.

Was not the quotation in the article which he attributed to James Russell Lowell from the poem "Landing of the Pilgrim Fathers" by Felicia Hemans?

MARY ELLEN BAKER

Kansas City, Mo.

NOTE: Thank you for the correction.

SUMMER SCHOOLS

I noticed in a July 9 "In Perspective" article a section dealing with establishment of summer schools for our Lutheran parochial schools. I am very pleased that you have urged their establishment, and I thought you might be interested in knowing that we, here at St. John's, have such a summer school program.

We have found this to be a mission agency for the church in that we have gained approximately 10 children for our regular school term. In addition to being of help to the children, which is our primary goal, we have found that through this program we have been able to experiment with new materials and teaching aids.

ROGER W. RAPPE

Staten Island, N. Y.

In response to "School in Summer" I would like to report that for the first time this summer our school board decided to institute a six-week summer camp program. It is divided into three two-week sessions for children in grades one through six. Areas covered are religion, remedial and enrichment work in mathematics and reading, swimming, and recreation. It appears that we will make this a permanent part of the educational program of the congregation.

Some advice and aid in organizing this program was received from Teacher Roger Rappe of St. John's Lutheran School, Staten Island, N. Y.

Ambler, Pa.

VERN R. HARNAPP

"APPARENT DISCREPANCIES"

"Apparent Discrepancies in the Bible" (July 23 *WITNESS*) was most timely and refreshing.

Elmer A. Kettner's article was truly representative of our great unwavering Synod following God's Word. Please, more of this, beginning with "Let's face it."

Joliet, Ill.

FRANCIS S. MEYER

Both Mrs. Rossin and I read "Apparent Discrepancies in the Bible" in the *LUTHERAN WITNESS*. We thought it was very good. Pastor Kettner always seems to strike the correct spiritual note.

DONALD F. ROSSIN

Minneapolis, Minn.

What does the *LUTHERAN WITNESS* mean by "discrepancies"? Our illustrious faculty of a half century ago would never use the term, not even "apparent discrepancies." It was too closely related to "errors" or

Perhaps if we get clear on definitions, we can get somewhere. "Apparent discrepancies." My dictionary has a double definition for the word "apparent." Either "visible, manifest, evident" — or "seeming (as opposed to actual or real)." Discrepancies are defined as "disagreements, differences, inconsistencies." If the word "apparent" is used in the sense of "seeming," I find myself going along. If it is used in the sense of "manifest, evident," I find myself in trouble.

The very fact that in the article there are reassuring explanations and solutions to these problems — some of them letting us see God as a down-to-earth being who loves His writers so much that He allows their individuality to shine through — indicates that these discrepancies are not real and that they are not in the Bible.

The moment we grant that "there are apparent discrepancies in the Bible" and "minor differences which God allowed to occur in His Word" without clearly stating that in actuality they do not exist and that they appear as discrepancies only to our un-omniscient minds, we have the camel's nose in the tent. I can bring in just as many rational arguments why certain statements must be myths and legends as why some of the statements alluded to in the article are discrepancies. This makes our whole approach to divine revelation subjective. Some man has to make the final decision for me when God is actually speaking. You see clearly that I don't like the smell of the camel's nose.

I agree wholeheartedly that the use we make of Scripture — not the disputing we do about it — is all-important and that it leads us to Christ. But we can't just say to the problems that have arisen among us, "Please, go away." We have to sharpen our definitions and work at them until we "all speak the same thing" and speak in harmony with what God has spoken. I assume that the kind of article which appeared in the *WITNESS* wants to go in that direction. I am willing to consider it part of the discussion. For me it can't be the final word.

Warsaw, Ind.

B. G. MUELLER

Several readers have asked for a clarification of "apparent" in "Apparent Discrepancies in the Bible." Webster gives two definitions: "1. obvious, 2. appearing (but not necessarily) real or true." In the article "apparent" was used in this second sense. The Holy Spirit is not the author of error or confusion, and since "all Scripture is given by inspiration of God," we believe there were no real discrepancies in the original manuscripts. But we do not possess those documents today. The copies of manuscripts in existence contain slight variations which in no wise affect saving faith. Many of the discrepancies only appear to be such to us because of our limited understanding.

St. Louis, Mo.

ELMER A. KETTNER

NOTE: Compare Dr. Kettner's use of the term "apparent discrepancies" with the following statements in *Christian Dogmatics*, Vol. I, by Dr. Francis Pieper, English translation of his 1924 German volume: "As to the accommodation of the differences in the reports of the Gospels, Luther (just like Chemnitz in his *Evangelienharmonie*) is content with pointing out several possible ways of solving the apparent discrepancies (St. L. VIII:1780f.).

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the editors, who may reject, print in full, or omit portions.

work and wisdom (St. L. VII:1297). The right attitude toward the apparent contradictions in Scripture was set forth about thirty years ago at the 'August Conference' by Pastor Schulze of Walsleben. . . . Men like Volck of Dorpat find a plain contradiction here, while, in fact, the solution of the apparent contradiction is clearly indicated in these very passages. . . . *Lehre und Wehre* goes on to call attention to the thought we expressed above, namely, that common reason demands that we be content with a possible solution of apparent contradictions." (Pp. 243-5)

MORE

The article "You Need to Pray" by Robert Preus was very good. I think we need more articles like this to strengthen our faith for the many problems of everyday living.

Illinois

J. G.

IN PERSPECTIVE

I endorse the "In Perspective" idea of regional meetings for an intensive "classroom type" study of the doctrines at issue. It would seem to me that this would be of tremendous help to the Commission on Theology and Church Relations and do something very positive in the area of achieving common understanding and clearing the atmosphere. It would reduce some of the heat and shed more light.

Indianapolis, Ind.

E. H. ALBERS

In our senior religion course, Christian Doctrine, we read a book telling us to witness to the world. It said this in every chapter but neglected to tell us how. Therefore I'm happy that the *LUTHERAN WITNESS* is really living up to its name. If we had only had "What's Being Said in Print" and "In Perspective" to guide discussions in class!

Thank you for your thought-provoking articles.

Chicago, Ill.

JANICE STREET

Your editorial policy has been formed courageously.

I was not surprised by the number of smug responses to your first "In Perspective" column. For years too many of our members have been unjust with other Protestant groups; others have attacked Catholicism with deplorably poor taste.

Perhaps our converts would increase if the "regulars" would spend more time witnessing for Christ and less time condemning each other and all those who do not wish to be members of The Lutheran Church — Missouri Synod.

GLENN C. SCHUERMANN

Dolton, Ill.

The incisive commentary on the world around us in "In Perspective," the challenge to read in your book column, the willingness to speak to issues frankly, such as the report on the LWF, are all to be commended.

Our yawning world doesn't seem to be interested in doctrine just because it is pure; it must also be relevant. You are doing a remarkable job in searching for

It was too closely related to avoid the term and never admit, "Let's face it." Highland Park, Mich. F. A. KOLCH

He is so far from doubting the correctness of the reports that he even declares the apparent disorder in them to be God's

the relevant. Crawfordsville, Ind.

DONALD R. HOGER

FROM
SYNODICAL
HEADQUARTERS

Synodogram

INSIGHT
AND
OUTLOOK

Twenty-one Negro students, all graduates of Alabama Lutheran Academy and College in Selma, will be enrolled this month at the Springfield seminary (12) and the Seward teachers college (9). More Negroes are expected at other synodical schools.

It is necessary to provide "considerable financial assistance" for the Selma graduates "because of dire financial need," says Dr. Arthur M. Ahlschwede, Executive Secretary of the Board for Higher Education. All concerned are "only too glad" to grant this aid. "One hundred thousand dollars would not be too much."

Selma students have been warmly welcomed at Springfield and Seward. "The way these young people get along makes me very happy," the BHE executive says.

Total enrollment at Synod's colleges and seminaries is expected to show an increase over last year's figure. Opening of the new junior college at Ann Arbor, Mich., will bring an additional 250 high school graduates into the synodical training program for pastors, teachers, and deaconesses.

The Fort Wayne senior college will register some 460 ministerial students. Both residence halls and classrooms will be filled to capacity, possibly beyond. Original plans called for facilities to accommodate 400.

Preliminary figures reported by the two seminaries indicate an enrollment of 570 at St. Louis and 405 at Springfield. Entering classes of 200 or more in a few years will tax the St. Louis seminary's capacity.

The Board for World Missions has offered an appointment to Rev. William F. Reinking, since 1958 Executive Secretary of the Board for Missions to the Deaf, to become counselor for work among the deaf in the Far East; also to Prof. C. F. Hanneman, staff member of the University of Washington School for Social Work, to develop the social work program of Synod's mission in Japan.

Deaf people in countries where Synod has planted churches are "virtually untouched by the Gospel," a recent survey shows. Missionaries have made deaf work beginnings in Taiwan, Japan, and Hong Kong. The Crown Colony is the proposed base of operations for the new counselor.

Synod's Japan mission has for some time maintained a social work office at the Tokyo Lutheran Center - currently staffed by two women workers.

A chancel drama, "Faithfully Forward," written by Advance editor Elmer A. Kettner for presentation by congregations during the Reformation season, unfolds the spirit and purpose of Faith Forward.

The 40-minute drama can be presented by a group of young people, children, and adults. The parts can be read if necessary. Little costuming is required. Members of the congregation take part in hymns and prayers.

"Effective," "educational," "impressive," and "inspiring" are adjectives used by men who have given the Kettner drama a critical reading.

Sample copies are free. Write: Faith Forward, 210 N. Broadway, St. Louis 2, Mo.

The Helsinki assembly of the Lutheran World Federation made it possible for two official Missouri Synod visitors to meet members of the Evangelical Lutheran Free Church of Finland at nearby Lahti. Dr. J. A. O. Preus, Springfield seminary president, preached at an Aug. 4 morning service, and synodical President Oliver R. Harms addressed the congregation in the afternoon.

"Our 1963 budget includes \$5,000 for the 450-member Free Church in Finland," writes Dr. Harms. "The young pastors now assuming leadership give promise that

there is a very good future for our church here in Finland. The people are lavish in their expressions of gratitude for what our Synod has done for them.

Deaths

Philip W. Natzke, Aug. 25, 1877, Way-side, Wis., to May 29, 1963, Denver, Colo.; son of Herman and Wilhelmina Krueger Natzke; graduated Addison teachers college, 1897; schools: Cascade, Wis.; Corning, Mo.; Tobias, Nebr.; Oshkosh, Salter, Wis.; Davenport, Nebr.; Denver, Colo.; Ashippun, Wis., 1925-42, when he retired. Survivors: sons Norbert, Kenneth; daughters Maureen, Ilma Ganeke, Helen Lindert, Anita Kinkel, Ruth Schultz. Funeral: June 3, Denver.

N. Paul Uhlig, Feb. 20, 1885, Detroit, Mich., to June 27, 1963, Jacksonville, Ill.; son of Teacher Daniel and Johanna Ahnert Uhlig; graduated St. Louis seminary, 1909; pastor, Pinconning, Mich.; Chicago, Ill.; Cedar Rapids, Iowa; Shawano, Wis.; St. Louis, Mo.; Jacksonville; missionary at large, Board of Missions to the Deaf, 1956-57, when he retired; author, German devotional booklets; editor, *Deaf Lutheran*. Survivors: Martha Manzel Uhlig; sons Rev. Walter, Hugo; daughters Margaret Golen, Victoria Cox, Gertrude Braun. Funeral: July 1, Jacksonville; interment, Shawano.

Robert E. Urbahns, Jan. 30, 1875, Valparaiso, Ind., to June 7, 1963, Columbus, Ind.; son of Juergen and Telsche Gloeh Urbahns; graduated Addison teachers college, 1898; schools: Louisville, Ky.; Fort Wayne, Ind.; Columbus, 1906-1947, when he retired. Survivors: sons Edward, Arthur, Robert, Ernst, Carl, Leonard; daughters Hulda Fisher, Selma Meier, Emma Hiller. Funeral: June 9, Columbus.

Herman A. Weinrich, May 30, 1883, New Melle, Mo., to May 5, 1963, Saint Louis, Mo.; son of Johann and Johanna Stelzer Weinrich; graduated Seward teachers college, 1912; schools: South America, Miss.; Uniontown, Mo.; New Minden, Ill.; Lone Elm, Mo.; St. Peter, Ill.; Keystone, Iowa; Bethesda Home, Watertown, Wis., 1949-58, when he retired. Survivors: sons Waldemar, Karl, Erwin; daughter Norma Frank. Funeral: May 7, St. Louis.

Notices

Official Notices

Rev. Herbert Mirly, Amber, Penn., has been appointed Counselor of the Philadelphia Circuit, replacing Rev. Edwin Krings. — **BENJAMIN L. FREY**, President, English District.

Rev. Albert J. Weber, Carpenter, Ill., has been appointed Counselor of the Worden Circuit (No. 3), replacing Rev. William Stellwagen. — **ALFRED M. BOLS**, President, Southern Illinois District.

The following Counselor appointments have been made: Rev. Clair Wiederhoft, Big Spring (Circuit No. 3); Rev. Paul Strickert, Grand Prairie (No. 8); Rev. Virgil Meyer, Richardson (No. 9); Rev. Walter Harting, Houston (No. 20); Rev. Wm. H. Roth, Wharton (No. 23); Rev. Carl Mutschink, New Braunfels (No. 26). — **CARL A. HECKMANN**, President, Texas District.

Call for Nominations

The Board of Control of Concordia Seminary, St. Louis, with the approval of the Board for Higher Education, herewith invites all eligible candidates for the

Each congregation affiliated with The Lutheran Church — Missouri Synod is entitled to nominate candidates.

Congregations are reminded that it is desirable that the candidates for an associate professorship have had experience both in the parish ministry and teaching ministry and that they have the necessary advanced academic training.

All nominations and communications relating to the candidates should be in the hands of the undersigned within 30 days of publication of this notice. — **DR. FREDERIC NORDEN**, Secretary, Board of Control, 609 N. 6th St., St. Charles, Mo.

Nominated for Director of Activities Commission on Fraternal Organizations

Julius W. Acker, Hammond, Ind.
H. Paul Boehne, Afton, Mo.
John D. Fritz, Grand Forks, N. Dak.
William S. Graumann, Riverside, Calif.
Max E. Heinz, Kearney, Nebr.
Richard C. John, Little Rock, Ark.
Edgar P. Kaiser, Ogden, Utah
Walter E. Lichtman, Menasha, Wis.
Walter A. Meier, Jr., Milwaukee, Wis.
James Manz, Chicago, Ill.
Paul Martens, Memphis, Tenn.
Herbert H. Mirly, Amber, Pa.
Harold A. Ott, Fort Wayne, Ind.
Elmer J. C. Prenzlow, Jr., Milwaukee, Wis.
Henry E. Simon, Appleton, Wis.

Any correspondence regarding these candidates should reach the undersigned before Oct. 1, 1963. — **DR. L. C. WENDEL**, Secretary, Commission on Executive Nominations, 21 N. Seminary Terrace, Clayton, Mo. 63105.

Nominated for Associate Professorship St. John's College, Winfield, Kans.

Roy O. Barlag, Winfield, Kans., by Board of Control, St. John's College.
Karl W. Rutz, St. Paul, Minn.: Holy Trinity, Macon, Ga.

Correspondence relative to these candidates is to be directed to the undersigned within 30 days of publication of this notice. — **R. C. BISSSEL**, Executive Officer, St. John's College, Winfield, Kans.

Nominated for Associate Professorship Concordia Teachers College Seward, Nebr.

Louis H. G. Bier, West Roxbury, Mass., by St. John, Beloit, Wis.
Ralph E. Dinger, St. Louis, Mo.: St. John, Bemer, Nebr.
Paul Groenke, Watertown, Wis.: Our Savior, Excelsior, Minn.; Peace, Faribault, Minn.
Henry C. Niermeier, Austin, Tex.: Immanuel, Ludell, Kans.; Trinity, Ludell, Kans.
Robert Nieting, Elm Grove, Wis.: Mount Olive, Milwaukee, Wis.
Dwayne C. Poll, Mount Vernon, N. Y.: Saint Paul, Gillett, Ark.
Robert Sylvestre, Seward, Nebr.: Board of Control, Concordia Teachers College, Seward; Zion, Kearney, Nebr.; Immanuel, Lawrence, Kans.
Alvin Wied, Dearborn, Mich.: St. Paul, Farmington, Mich.

Any correspondence regarding these nominees should be in the hands of the President, Concordia Teachers College, Seward, Nebr., within three weeks of publication of this notice. — **OSCAR W. WILK**, Secretary, Board of Control.

Directors of Education

The annual conference of directors of education and their pastors will be held Sept. 23 and 24 at Hope Church, Aurora, Colo. Directors of education who have not received notification of the conference may obtain full details from C. B. Bross, Hope Lutheran Church, 1345 Macon St., Aurora, Colo.

Notices

Anyone knowing of Lutherans who have moved or are moving to the Spartanburg, S. C., area please notify Rev. PAUL NICHOLSON, 305 Arrowhead Circle, Spartanburg, S. C. 29301.

The Midwest Institutional Chaplains' Conference will meet Sept. 23 and 24 at Saint Luke's Lutheran Church, Belmont and Green-

ministrator of the Municipal Tuberculosis Sanitarium, Chicago. All institutional chaplains (also part-time) are invited to attend. — **REV. DONALD D. ROEHL**, Secretary.

Available

Altar, pulpit, font. Write: Rev. JAMES J. KUMAC, Lindenwood, Ill. 61049.

Changes of Address

Pastors:
Agee, James L., 127 Division St., Galesburg, Ill.
Brill, Paul H., R. F. D., Harnburg, Minn.
Brohm, Robert, 2019 Wilson St., Durham, N. C.
Cloeter, Arnold E., Parkers Prairie, Minn.
Erbe, Ronald A., 23820 Roxana, East Detroit, Mich.
Frederick, Parke, 397 Chebanse St., Chebanse, Ill. 60922
Goltnermann, Samuel J., 50 Plaza Square, Apartment 1006, St. Louis 3, Mo.
Guenther, Eugene C., 314 North Fifth, Waukegan, Wis.
Holtz, Alan, 738 E. Cherry, Cushing, Okla. 74023
Johnson, Richard E., 102 Delmore St., Staten Island 14, N. Y.
Kauffeld, Victor E., 2402 Lincolnway East, Mishawaka, Ind.
Kirchmann, E. M., 2141 E. John Ave., St. Louis 7, Mo.
Kittermann, Chap. (Lt. Col.) Henry O., Office of the Post Chaplain, Fort Hamilton, Brooklyn, N. Y. 11252
Klockau, Keith W., 4011 Virginia, Kansas City, Mo. 64110
Knippel, Charles T., 100 Brightmoore Dr., Florissant, Mo. 63033
Koenker, Ernest B., 361 McIntyre Ct., Valparaiso, Ind.
Kretschmar, Felix, 3212 N. 104th St., Wauwatosa, Wis. 53222
Manske, Charles, 665 West 34th St., Los Angeles 7, Calif.
Mehl, Carl E., 28722 Farmington Rd., Farmington, Mich.
Nicholson, Paul E., 305 Arrowhead Circle, Spartanburg, S. C. 29301
Nielsen, John R., 5128 17th Ave., N. W., Montgomery, Alta., Can.
Pennekamp, Eugene, Box 219, Rogers, Ark. 72756
Putt, Kenneth J., St. Peter Lutheran Church, 111 W. Olive St., Arlington Heights, Ill.
Radtke, Arthur W., 2831 Southridge Dr., South Bend 14, Ind.
Remus, Harold, 73 Wheatheaf Lane, Princeton, N. J.
Rogers, Edward, 303 W. Court St., Marion, N. C.
Rogness, Emmet C., 2228 Evergreen Ave., West Sacramento, Calif. 95691
Schmidt, Chap. (Lt. Col.) Carl T., 507 Cmbt Spt Gp (ADC), Kincheloe AFB, Mich. 49786
Schramm, Eugene R., 14312 East Hawes St., Whittier, Calif.
Schroeder, Phil, 1913 Vance Ave., Fort Wayne, Ind. 46805
Schwermann, Albert H., D. D. (em.), 9107-73d St., Edmonton, Alta., Can.
Weller, George, 2018 Marin Ave., Berkeley 7, Calif.
Young, Virtus E., Box 807, Havre, Mont. 59501

Teachers:
Brauer, Ethan R., 18680 Winston, Detroit 19, Mich.
Brueschoff, Albert W., 623 Erie Ave., Sheboygan, Wis.
Endorf, John E., 1300 N. E. 136th St., North Miami 61, Fla.
Firnhaber, Stuart F., 1031 E. Service, West Covina, Calif.
Guenther, Vernon C., 734 Lincoln Highway, New Haven, Ind.
Hohle, R. Leroy, 3305 A Plains Blvd., Amarillo, Tex.
Kunz, Reynold W., R. 1, Murray Dr., Knoxville, Tenn. 37912
Lucht, Wayne, 1117 N. Lombard Ave., Oak Park, Ill.
Rath, Richard L., 123 Weir St., Hempstead, L. I., N. Y.
Richert, Fay Ronald, 1510 N. Park Dr., New Haven, Ind.
Roemke, Ernst, Box 6, Concordia Teachers College, River Forest, Ill.
Schmidt, Joel H., 9113 N. 23rd St., St. Louis 23, Mo.
Spring, Carl E., c/o General Delivery, Kenosha, Wis.
Vent, Norman, 1200 Lafayette, Beardstown, Ill. 62618
Walther, John F., 19356 Dale St., Detroit

URGENT MESSAGE FOR NEW PARENTS



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