

Concordia Theological Monthly



A P R I L



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THEOLOGICAL OBSERVER

DIRECTIONS IN LUTHERAN LOSSES TO OTHER DENOMINATIONS

Under this heading Dr. T. G. Tappert, in the *Lutheran Quarterly* (November 1956), presents an interesting account of Lutheran pastors and laymen in the ULCA who "in the last dozen years" joined non-Lutheran denominations. Of Lutheran pastors who became ministers in other church groups he reports: 12 became Episcopalian (or Anglican); 8, Presbyterian; 5, Congregational-Christian; 4, Evangelical and Reformed; 2, Unitarian; 1, Reformed-Episcopal; 1, Reformed (Dutch); 1, United Brethren; 1, Methodist. According to available statistics, the Lutheran laymen tended to move in a direction almost diametrically opposite to that of Lutheran clergymen, as the following statistics show: to the Episcopalians, 193; to the Baptists, 243; to the Evangelical and Reformed, 792; to the Presbyterians, 1,074; to the Methodists, 1,566. Though the information on the losses of clergymen and laymen is not complete, yet, in the opinion of Dr. Tappert, the question which they raise is serious; and he closes his investigation with the words: "This appears to be a time for earnest self-examination." In itself, he believes, such losses should not be considered as too alarming, for they occur regularly. Nevertheless he asks whether there is not a special reason why Lutheran clergymen should now leave their denomination to join others. He writes: "A little over a century ago many Lutheran clergymen in North America adopted the theology and practice of the New Measure movement which they found in their environment. Is there the beginning of a tendency today to adopt the theology and the practice of a neo-Romantic demythologization which is currently flowering in our environment?"

JOHN THEODORE MUELLER

LUTHER AND OUR HYMNBOOK

Rev. Harrison Davis, pastor of the First Methodist Church, New Rochelle, N. Y., has published an inspiring article under the above heading (*Christian Century*, October 24, 1956), which deserves at least a passing notice in our periodical. It glorifies the Protestant hymnbook which Protestantism owes to Dr. Martin Luther. We select at random a few striking statements. "Do we know that it was he, Martin Luther, who put hymnals in our pews and expected us all to be singing men in the house of God?" — "*Ein feste Burg* — how Protestants love to sing that hymn! Give us a churchful of people, a resounding organ playing

the tune, and what a transformation is wrought in us! Shoulders straighten, eyes flash, cheeks swell and redden. No voice is too feeble or wobbly; none too untrained or inexperienced. All sing. 'This is for us!' we shout to each other across the pews. This is our song of praise to the Lord. We are in the church of the fathers of our faith when we sing it. Give us this hymn, and we and our faith come alive! . . . Heinrich Heine called it 'the Marseillaise, the battlecry, of the Reformation.' Thomas Carlyle went even farther: 'There is something in it like the sound of Alpine avalanches, or the first murmur of earthquakes.' Felix Mendelssohn gave it orchestral expression in his *Reformation Symphony*. Giacomo Meyerbeer did it operatically in his masterpiece, *The Huguenots*. Johann Sebastian Bach developed it into a cantata."

JOHN THEODORE MUELLER

THE CRUCIFIXION OF JESUS FROM THE STANDPOINT OF PHARISAIC LAW

Under this heading, Samuel Rosenblatt of Johns Hopkins University, in the *Journal of Biblical Literature* (December 1956), endeavors to show that "if there were Pharisees among the persons responsible for the trial of Jesus and His condemnation to the cross, they must have been pseudo-Pharisees, mountebanks, and counterfeits." He writes: "Pharisaic Judaism was as severe in its repudiation of these hypocrites as the Founder of Christianity Himself." "But why, then," he asks, "are the Pharisees depicted in the NT as the chief culprits, while His actual executioner, the notorious Pontius Pilate, is all but exonerated as an unwilling instrument of the Pharisaic Jewish conspirators?" He answers the question by stating that by the time the NT was committed to writing, Christianity had ceased to be a Jewish sect. "By that time it had become a religion the majority of whose adherents were Gentiles and whose leaders were anxious to appeal to Gentiles and attract more of them to its ranks. The Pharisaic Jews, on the other hand, after the destruction of their temple and the liquidation of the Judean state, were a people without a country, discredited in the eyes of the Romans. No Gentile would have felt hurt if the onus of the burden of Jesus' crucifixion were thrown upon them, especially since ideologically the Pharisees, with their emphasis on the fulfillment of the law, were the antithesis of the Christians with their antinomian tendency. However, it escaped the authors or editors of the NT that everything about the crucifixion of Jesus could not have been planned and carried out by the official and responsible spokesmen of Pharisaic Jewry." — According to Matt. 12:14, the Pharisees plotted Christ's death, not merely the mountebanks and counterfeits.

JOHN THEODORE MUELLER

ARE MINISTERS CRACKING UP?

Dr. W. H. Hudnut, in the *Christian Century* (November 7, 1956), under this heading, reviews three suggestions made by Dr. W. Shrader of Yale Divinity School in an article published by him in *Life* magazine (August 20, 1956) on the subject "Why Ministers Are Breaking Down." The first is that the N. C. C. should conduct a nationwide survey on this point; the second, that churches over 500 members should have a multiple ministry; and the third, that congregations should alter the role they have created for their pastors. These suggestions, Dr. Hudnut thinks, are rather difficult to implement with ca. 59,000,000 Protestant Christians in America. Meanwhile, the minister himself should promote his mental health by (1) spending three or four mornings every week away from his home and office in study, prayer, and writing; (2) writing his sermons, which in the end will save time; (3) using one well-prepared sermon at the various services; (4) being spiritually creative in his office and wasting no time on unproductive calls or social engagements; (5) providing for rotation in all church offices, since permanent offices might prove to be the bane of the parson and a blight on the parish; (6) declining all noncreative demands that can possibly be declined with good grace and adequate excuse; (7) facing the critics and talking the situation over with them; (8) taking off at least one day each week; (9) cultivating a sense of humor, humility, freedom from sensitiveness, a constant feeling of gratitude, and the renewal that comes from daily experience of prayer. The writer closes his article with two helpful paragraphs, from which we quote the following: "A minister's work is the most rewarding work in the world. Most ministers are so fascinated by their jobs that they would not consider anything else; the ministry is too exciting."

JOHN THEODORE MUELLER

EMIL BRUNNER AND THE BIBLE

Under this heading Dr. P. K. Jewett, professor of systematic theology at Fuller Theological Seminary, in *Christianity Today* (January 21, 1957), discusses Brunner's doctrine of Scripture with special reference to its meaning for the finality of the Christian faith. He pursued graduate studies under Brunner on a scholarship from Harvard Divinity School, where he received the Ph. D. degree. We quote a few sentences from the concluding paragraphs of the striking article: "Brunner insists that without an authoritative Bible Christianity is lost (and as a Christian Brunner professedly bows before that authority), but at the same time he tells us that its authority is *conditional* [italics in original] only, that it is an authority freighted with human frailty. . . . What is

a conditional authority? Is it not one to which we can talk back? One which we may like or leave? Yet our Lord said that the Scriptures cannot be broken (John 10:35). So far was he from asserting that final recourse to the Scripture is impossible that he rested his whole defense against the devil on 'It is written.' If we are Christians, we ought not to be ashamed of Jesus in this respect, but rather to acknowledge that the Scripture, as the word of God written, is the keystone in the arch of our confession . . . the theological axiom from which alone we derive our message to a race of dying men. If, as Brunner himself says, the fate of the Bible is the fate of Christianity, then to make the authority of the Bible conditional is to place a question mark after the absoluteness of Christianity.

JOHN THEODORE MUELLER

THE SECOND FALL

Extension is a Roman Catholic monthly, published in the interest of church extension (1307 S. Wabash Ave., Chicago 5, Ill.). The July 1956 issue, which was sent to us, contains an article on the Reformation, under the title given above, which apparently is to show why Roman Catholic church extension is necessary. A few statements quoted at random demonstrate how Roman Catholic writers urge church extension on their people: "The Reformation, that dividing of the house against itself, generated the freedom which has exhausted itself in every outlandish philosophy possible for the mind of man to compass. It shattered the unity of the Christian law, and gave it over to impulse and convenience." . . . "Martin Luther was responsible for the introduction of the novel principle which made every man his own pope. If, said Luther, you had faith, you were saved. He put aside charity and hope, and a new Europe was born in which love, good works, and the sense of brotherhood in Christ were dissipated." . . . "A new Lutheran man was enthroned. He was a creature of egotism who, no longer believing that charity was necessary to salvation, brought a spirit into society which has corrupted it from the sixteenth century until the present." . . . "When Luther nailed his protests on the gates of Wittenberg and denied the validity of papal ordinances, he threw open the gates of Europe to anarchy." . . . "The Reformation poisoned European society with a doctrine of lawlessness." . . . "Communism is the terminus of this journey from light into darkness which began with Martin Luther." . . . "We call it the Reformation. For it was then that we began adapting Christianity to suit our behavior." . . . "The rule of expediency is the rule of the Devil. . . . And this he bestowed upon the world in the Reformation."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM NLC NEWS SERVICE

Philadelphia.—An increasing percentage of Lutheran students is enrolled in 31 four-year colleges in the United States and Canada, the National Lutheran Educational Conference was told at its 43d annual meeting here.

Enrollment in the 31 colleges has reached a total of 30,764, with 17,872, or 65 per cent, Lutheran students, as compared with 61.4 per cent in the academic year 1955—56, it was reported by Dr. Gould Wickey of Washington, D. C.

Dr. Wickey, executive secretary of the Board of Higher Education of the United Lutheran Church in America, is the editor of the News Bulletin of the National Lutheran Educational Conference.

Total enrollment for the 1956—57 school year in all Lutheran seminaries, colleges, and high schools was 45,404, an increase of 2,621 students, or 6.1 per cent, over the previous year.

Twenty-two seminaries reported a total enrollment of 3,541; 31 colleges have 30,764 students; 17 junior colleges, 2,265; and 33 high schools and high school departments, 8,644 students.

The figures came from the American Lutheran Church, the Augustana Lutheran Church, the American Evangelical Lutheran Church, the Norwegian Synod, the Suomi Synod, the Evangelical Lutheran Church, The Lutheran Church — Missouri Synod, the Lutheran Free Church, the United Evangelical Lutheran Church, the United Lutheran Church in America, and the Wisconsin Synod.

Dr. Wickey's report showed the following breakdown of enrollment:

| | Total | Men | Women |
|----------------------------|--------|--------|--------|
| Seminaries (22) | 3,531 | 3,501 | 30 |
| Colleges (31) | 30,764 | 17,841 | 12,923 |
| Junior Colleges (17) | 2,265 | 1,300 | 965 |
| High Schools (33) | 8,644 | 4,590 | 4,054 |
| Total (1956—57) | 45,404 | 27,232 | 17,972 |
| Total (1955—56) | 42,782 | 26,194 | 16,588 |

Other denominations represented in the four-year college enrollment include Methodist, 1,932; Roman Catholic, 1,416; Presbyterian, 1,349; Baptist, 1,074; Episcopal, 786; Jewish, 531; Congregational Christian, 403; Reformed, 391; Disciples, 46.

The number of students designated as "others" dropped from 1,402 to 1,143. The number of students giving no religious affiliation dropped to 560 from 865 in 1955.

"In any event," Dr. Wickey commented, "the unchurched should

always constitute a challenge to the Christian college for a witness-bearing which takes the students where they are and leads them into larger insights into the truth which is in Christ Jesus."

Dr. Wickey's report noted that 86 non-Lutherans are registered at Lutheran seminaries for postgraduate work, or about 25 per cent of the total of 333, which, he said, "would seem to indicate a high regard for Lutheran scholarship."

Following is the breakdown of enrollment by individual seminaries and colleges:

| ENROLLMENT IN SEMINARIES | | Total Including Post- graduates |
|---|----------|--|
| Seminary | Regulars | |
| 1. Concordia Theological Seminary, St. Louis, Mo. | 920 | 967 |
| 2. Luther Theological Seminary, St. Paul, Minn. | 479 | 485 |
| 3. Evangelical Lutheran Theological Seminary, Capital Uni- versity, Columbus, Ohio | 237 | 237 |
| 4. Lutheran Theological Seminary, Philadelphia, Pa. | 164 | 226 |
| 5. Chicago Lutheran Theological Seminary, Maywood, Ill. .. | 87 | 211 |
| 6. Augustana Lutheran Theological Seminary, Rock Island, Ill. | 208 | 208 |
| 7. Wartburg Theological Seminary, Dubuque, Iowa | 200 | 200 |
| 8. Concordia Theological Seminary, Springfield, Ill. | 198 | 198 |
| 9. Lutheran Theological Seminary, Gettysburg, Pa. | 143 | 186 |
| 10. Lutheran Theological Southern Seminary, Columbia, S. C. | 90 | 120 |
| 11. Lutheran Theological Seminary, Thiensville, Wis. | 93 | 93 |
| 12. Hamma Divinity School, Springfield, Ohio | 85 | 86 |
| 13. Pacific Lutheran Theological Seminary, Berkeley, Calif. .. | 56 | 75 |
| 14. Northwestern Lutheran Theological Seminary, Minneap- olis, Minn. | 68 | 68 |
| 15. Central Lutheran Theological Seminary, Fremont, Nebr. | 47 | 47 |
| 16. Augsburg Theological Seminary, Minneapolis, Minn. | 28 | 28 |
| 17. Evangelical Lutheran Seminary of Canada, Waterloo, Ont., Can. | 25 | 25 |
| 18. Luther Theological Seminary, Saskatoon, Sask., Can. | 23 | 23 |
| 19. Lutheran College and Seminary, Saskatoon, Sask., Can. .. | 18 | 18 |
| 20. Trinity Theological Seminary, Dubuque, Iowa | 13 | 13 |
| 21. Bethany Lutheran Theological Seminary, Mankato, Minn. | 9 | 9 |
| 22. Suomi Theological Seminary, Hancock, Mich. | 7 | 8 |
| Total | 3,198 | 3,531 |

No reports were received from Grand View Theological Seminary, Des Moines, Iowa, and Immanuel Lutheran Theological Seminary, Greensboro, N. C.

ENROLLMENT IN LUTHERAN FOUR-YEAR COLLEGES

Arranged in order of total number of students working for credit, including all departments and schools of college level and above. Only four-year colleges are listed.

| Colleges | Total Students | College Only |
|---|----------------|--------------|
| 1. Valparaiso University, Valparaiso, Ind. | 2,568 | 1,913 |
| 2. Wittenberg College, Springfield, Ohio | 1,949 | 1,281 |
| 3. Upsala College, East Orange, N. J. | 1,891 | 1,426 |
| 4. St. Olaf College, Northfield, Minn. | 1,743 | 1,743 |
| 5. Wagner College, Staten Island, N. Y. | 1,620 | 955 |
| 6. Concordia College, Moorhead, Minn. | 1,463 | 1,463 |
| 7. Gettysburg College, Gettysburg, Pa. | 1,390 | 1,390 |
| 8. Augustana College, Rock Island, Ill. | 1,375 | 1,141 |
| 9. Pacific Lutheran College, Parkland, Wash. | 1,349 | 1,222 |
| 10. Capital University, Columbus, Ohio | 1,333 | 1,112 |
| 11. Augustana College, Sioux Falls, S. Dak. | 1,324 | 1,127 |
| 12. Luther College, Decorah, Iowa | 1,119 | 1,073 |
| 13. Gustavus Adolphus College, St. Peter, Minn. | 1,072 | 1,060 |
| 14. Muhlenberg College, Allentown, Pa. | 979 | 888 |
| 15. Augsburg College, Minneapolis, Minn. | 901 | 901 |
| 16. Lenoir Rhyne College, Hickory, N. C. | 900 | 900 |
| 17. Wartburg College, Waverly, Iowa | 837 | 837 |
| 18. Concordia Teachers College, River Forest, Ill. | 770 | 723 |
| 19. Thiel College, Greenville, Pa. | 743 | 657 |
| 20. Midland College, Fremont, Nebr. | 572 | 444 |
| 21. Newberry College, Newberry, S. C. | 566 | 566 |
| 22. Roanoke College, Salem, Va. | 566 | 566 |
| 23. Texas Lutheran College, Seguin, Tex. | 539 | 539 |
| 24. Hartwick College, Oneonta, N. Y. | 506 | 443 |
| 25. Susquehanna University, Selingsgrove, Pa. | 502 | 502 |
| 26. Carthage College, Carthage, Ill. | 474 | 416 |
| 27. Waterloo College, Waterloo, Ont., Can. | 449 | 449 |
| 28. Concordia Teachers College, Seward, Nebr. | 415 | 415 |
| 29. Bethany College, Lindsborg, Kans. | 386 | 328 |
| 30. Dana College, Blair, Nebr. | 257 | 246 |
| 31. Dr. Martin Luther College, New Ulm, Minn. | 206 | 206 |
| 32. Northwestern College, Watertown, Wis., did not report for this study. | | |
| Total | 30,764 | 26,932 |

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Vienna.—A Protestant rally was held here to press for revision of two old laws which deny non-Catholics in this country certain rights. One of these laws, the Edict of Toleration, was passed by Emperor Joseph II some 175 years ago. The other is known as the Protestant "patent" of 1861.

For the last 26 years Austrian Protestants have been seeking a new law to invalidate these statutes and to ensure equal rights for Prot-

estants in every sphere of public life. They are especially anxious that spiritual care be given to Protestants doing military service and that Protestant churches be put on the same basis as welfare organizations in obtaining taxation concessions.

Present at the rally, besides representatives from all non-Catholic churches in Austria, were foreign diplomats and officials of the World Council of Churches and the Lutheran World Federation.

New York.—Lutheran Refugee Service aided in the resettlement of more than 14,000 persons in the United States during 1956, it was announced by Dr. Cordelia Cox, director. About 300 of these, Dr. Cox said, are refugees from Hungary, who have come to this country since the middle of November. The others comprise 12,650 persons entering the country under the 1953 Refugee Relief Act and 1,050 admitted under the regular quotas of the countries of their birth, she reported.

Dr. Cox noted that Lutheran church bodies and individuals have supplied assurances of jobs and homes for a total of 24,000 persons—sufficient to cover all LRS-assisted refugees already here and those expected. She predicted that an additional 5,000 refugees will come in under Lutheran auspices by April 30, 1957, the final date for entry of persons granted visas prior to expiration of the Relief Act on December 31. Dr. Cox praised the assistance being given by local church and other groups in helping refugees get established in their new homes. General interest, particularly in aiding Hungarian refugees, she said, "has proved almost overwhelming."

Lutheran Refugee Service is an agency of the National Lutheran Council. The Lutheran Church—Missouri Synod, which is not a member of the NLC, co-operates with the service.

Geneva.—The study document on the theme of the Third Assembly of the Lutheran World Federation—"Christ Frees and Unites"—has been sent out during January to the Federation's 57 member churches in 29 countries. All main addresses and the discussion groups at the Assembly, to be held in Minneapolis, Minn., August 15—25, will be based, as outlined in the 35-page document, on this theme and its five subtopics.

The purpose of the theme is twofold, according to Dr. Vilmos Vajta, director of the LWF Department of Theology, which edited the document. "First," he said, "it should make clear to other churches and the ecumenical movement what we as Lutherans have to say about unity in Christ." "Secondly," he added, "it should make clear how this unity affects our position as Lutherans in the world."

Prepared by the LWF Commission on Theology over a period of two years, the document represents the results of the study and thinking of

a number of individuals and groups that have been consulted and that presented their comments, criticisms, and suggestions for it.

The document is printed in nearly 35,000 English, German, and Swedish copies and is presented to the churches in the hope that the delegates and official visitors will come well prepared to the Assembly to discuss the items included in it. The churches are also urged to study the document in order that their representatives at the Assembly can clearly state their church's position.

Valley Stream, N. Y.—The Nassau Ministers' Fellowship charged here that by requiring student attendance at commercial movies and ballroom dances public schools are forcing pupils into conflicts with their moral and spiritual beliefs. In a sharply worded statement the group said that in the public school systems there is a "growing tendency" to "usurp the prerogatives of the home, synagogs, and churches" by sponsoring activities that violate the conscience of students. "This is in violation of the God-given rights of the families and their religious institutions," the ministers said.

The fellowship, comprising 40 Protestant ministers of various denominations, specifically cited compulsory attendance at commercial movies and classes in ballroom dancing as examples of encroachment on religious belief. For moral reasons some religious groups oppose dancing and commercial movies. The clergymen also called for a general "de-emphasis" of social activity in the classrooms. They charged that "social pressures exerted by school curricula and personnel make it difficult and embarrassing for young people to maintain their own moral convictions."

"Such activities are irrelevant and unnecessary to basic education and are not the function of the public school system," the statement said.

Chicago.—A Protestant "action committee" said here they will seek a full-dress Federal Communications Commission investigation of WGN-TV's cancellation of a scheduled showing of the film *Martin Luther*. The committee, comprising seven clergymen and a layman, was named in December by 30 Protestant church leaders at a meeting called to denounce the station's change in plans. An announcement by the committee said that Attorney Frank Ketcham of Washington, D. C., a specialist in FCC affairs, had been retained to press the protest.

Dr. John W. Harms, committee chairman and executive vice-president of the Church Federation of Greater Chicago, said the committee acted after a conference with WGN-TV officers who said the station "has no present intention of rescheduling" the film. He said "the protest will be based on the violation of the station's public-interest responsibility by its act of permitting *de facto* censorship." Dr. Harms added

that the committee will explain its action in a letter to 1,600 Protestant churches in the Chicago area. He said many pastors would read the committee's statement at Sunday services.

According to Dr. Harms, the committee unanimously voted "a last-ditch battle for freedom of Chicago television from sectarian censorship." This was an apparent reference to the group's contention that the station's decision not to show the film was the result of pressure brought by the Roman Catholic Church.

The picture, based on the life of the sixteenth-century Protestant Reformation leader, was scheduled for a telecast on December 21. It would have been the picture's world television *première*. Station WGN-TV, operated by the Chicago *Tribune*, said the program was withdrawn because of "a flurry of protests" from individual Catholics.

Meanwhile, Mr. Robert E. A. Lee of New York, executive director of Lutheran Church Productions, Inc., producer of the film, accused WGN-TV management of "astounding duplicity" and "vacillation." He charged that Ward Quaal, vice-president and general manager of WGN, Inc., "told me he made a mistake in canceling the film."

"Despite this admission," Mr. Lee added, "WGN-TV is unwilling to rectify the matter. They have thus compounded a controversy they precipitated when they first surrendered their own carefully considered judgment of the public interest."

Local churches here continued to announce community showings. Dr. Paul Louis Stumpf, past moderator of the Chicago Presbytery, said 5,000 leaflets would be distributed to advertise the film series.

Chicago.—Did the Virgin Mary experience physical death or was she exempted from the common fate of mortals? This question was debated by 100 Roman Catholic theologians at the eighth annual convention of the Mariological Society of America here.

The Rev. Eamon R. Carroll, O. Carm., president of the society, said in a summation of views advanced at the meeting that the "most common opinion among theologians" and the "more common opinion in the Church over the centuries" was that the Mother of Christ did endure physical death before her assumption into heaven. Father Carroll is a research associate in theology at the Catholic University of America, Washington, D. C. All theologians, he said, hold that Mary's Immaculate Conception and her sinless life exempted her from the "penal" aspect of death. But most, he added, agree that she passed through the "natural" aspect of death. An opposing view, he said, is held by a minority group of theologians, headed by the Rev. Gabriel Roschini of Rome, who argue that Mary's body as well as her soul was immortal.

The Rev. Walter J. Burghardt, S. J., of Woodstock College, Woodstock, Md., declared that at the close of the patristic age Mary's physical death was "asserted unequivocally without any denial."

"The conviction among Christians that Mary died was widespread in East and West, in literature, art and the liturgy and there was no tradition to offset it," he said. He noted that the Feast of the Dormition of Mary was for centuries past observed on August 15, now celebrated by the Church as the Feast of the Assumption.

The Rev. William G. Most of Loras College, Dubuque, Iowa, expressed the opinion that a "powerful love of God" and desire to be with Him might have caused Mary's soul to leave her body. He emphasized that this was a speculative theory, not a teaching of the Church.

The absence of any reference to Mary's death in the encyclical, *Munificentissimus Deus*, issued by Pope Pius XII in 1950 when the dogma of the Assumption was defined, was discussed by the Rev. William Coyle, C. S. S. R., of the Redemptorist Seminary at Oconomowoc, Wis. "The truth of Mary's assumption does not of necessity involve her death, so the Pope did not go into varying views over her death," Father Coyle said. "From his statement, one cannot say he takes any stand one way or the other. He rightly believes it more prudent to leave the subject open to further discussion by theologians."

Fort Smith, Ark. — Bishop Robert R. Brown of the Episcopal Diocese of Arkansas proposed to the 85th annual diocesan convention here that parochial or day schools be developed by Episcopal churches in the state. "It is my considered opinion that there is great spiritual as well as academic value to be had from them," he said. "I trust that more and more of our congregations will find it possible to enter this field of education."

Columbus, Ohio. — A record goal of \$35,550,000 in contributions for 1957 and \$120,635,000 for the three-year period 1957 through 1959 was set by representatives of six Lutheran church bodies at a meeting here. The occasion was the fourth annual All-Lutheran Stewardship Conference.

Present at the meeting were stewardship directors of the United Lutheran Church in America, The Lutheran Church — Missouri Synod, the Evangelical Lutheran Church, the American Lutheran Church, the Augustana Lutheran Church, and the United Evangelical Lutheran Church. The combined membership of the six bodies is 6,847,000.

In 1956 the combined giving by communicants of the six churches was \$28,775,000, and the total raised during the three-year period of 1954 through 1956 was \$72,020,000.