

The Lutheran Standard

SEPTEMBER 24, 1963

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ALC Representatives in Freedom March • See page 2

The Lutheran Standard®

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FEATURES

Page

- 3 ALC Representatives Report on Freedom March Lewis Holm
- 4 Some Illusions About Church Unity Arne Sovik
- 11 Evasion and Encounter William D. Streng
Sometimes we hide from God in "Bibleland."
- 12 To Wait Upon the Lord Lenore Martin Grubert
- 13 God Is the Healer W. F. Cresswell Jr.
- 15 A Half-Century in the First Grade
- 16 40 Years an Educator Wilfred Bockelman
- 17 Pick a Number Vincent Edwards

REGULAR DEPARTMENTS

- 6 Washington Observer Lutheran Marchers Not Segregated
- 10 Canadian Scene Anglicans—Divorce—Pensions
- 18 Editorials Not All Stodgy
Briefing on Justification
The Senator's Problem
- 28 Question Box Is Rebaptism Necessary?
- 30 Karl A. Olsson Niagara Revisited
- 31 Lifelines Only God Knows
- 7 News 20 Mr. Editor

THE COVER shows the ALC representatives at the Freedom March in Washington, D.C. They are, left to right, the Rev. Robert Graetz, Columbus, Ohio; Prof. W. A. Poovey, Dubuque, Iowa; Dr. R. D. Lechleitner, Minneapolis, Minn.; and Dr. and Mrs. Richard Solberg, Sioux Falls, S.D.

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The Most Important Thing

On a recent Sunday, a lady missionary was driving into a large Lutheran missionary center in India. She passed a young man walking, stopped her car, and offered him a ride. When she asked him where he was going he said he was en route to a local church and hoped to get there in time to teach his Sunday school class.

Further conversation revealed the fact that the young man, 25, worked for a tobacco company. He had missed the last bus on Saturday evening and had walked 14 miles during the night to get to his church.

He told the Lutheran lady that while he was walking along he had talked with his Lord. He also said that the manager of his company had asked him to work on Sundays and he had answered: "No, I will not work on Sunday. The most important thing in my life is my church and my work with my Sunday school class." The manager then said, "Other Christians work on Sunday." Then the young man said, "I will resign."

But there is a happy sequel to this true story. The young Christian wrote out his resignation and sent it to the company's headquarters in New Delhi. They wrote back and said, "We want that kind of people in our organization." So he was re-employed and offered a sizable salary raise to come back to work. This he did. And his experience has simply confirmed him in his conviction as to the most important thing in his life.—M.C.S.

About This Issue

The appearance of "Evasion and Encounter" (page 11) illustrates the way articles in THE LUTHERAN STANDARD are sometimes "born." One of the advantages that accrue to the editors of the L.S. is that in order to keep themselves abreast of what is happening in the church, they attend many of the meetings of the various boards. During the coffee breaks they get into discussion with some of the board members, and all at once an editor may say, "That intrigues me. Why don't you develop that idea into an article for THE STANDARD." That's precisely the way we came to ask Professor Streng to write the article on page 11.

September is the back-to-school month, all the way from kindergartners to Ph.D. candidates. The church is interested in education on all levels, and its success depends largely on the caliber of its teachers. The church has good teachers who give years of their life to education. Dr. Clemens Granskou and Miss Clara Damm are two such people. See pages 15 and 16.

Undoubtedly there are varying opinions as to the church's position on the Freedom March in Washington on Aug. 28. The fact is that the ALC was officially represented, and the news editor of THE LUTHERAN STANDARD was there to cover the event. Opinions of the ALC representatives appear on page 3 and following.

MILLIONS of words have been written and spoken about the August 28 March on Washington. There will be millions more.

Of special interest to members of the ALC, however, will be the impressions of some of its members who participated in the march. Five were appointed by President Fredrik A. Schiotz to "officially identify" the ALC with the civil rights march and the movement it represented. They are: Dr. R. D. Lechleitner, American Missions executive; the Rev. Robert Graetz, pastor of an integrated congregation in Columbus, Ohio; Prof. W. A. Poovey, homiletics professor at Wartburg Seminary, Dubuque, Iowa; and Dr. and Mrs. Richard W. Solberg, of Augustana College, Sioux Falls, S.D. Also attending the march was the Rev. L. W. Halvorson, Chicago, ALC human relations specialist who represents the National Lutheran Council's office of human relations.

Of the three large Lutheran bodies in the U.S., only the ALC identified itself officially with the march. The other bodies were also represented by interested members, however. It is estimated that approximately 1,000 Lutherans took part in the demonstration.

Was the March on Washington an effective way for our church to witness? Should the ALC have been officially involved in it? Will there be significant constructive results of the march and of Lutheran participation

in it? What are the next steps for the Lutheran church to take if it is really committed to the cause of civil rights?

I am glad," said one of the representatives, **Dr. Lechleitner**, "that President Schiotz took courage to appoint people to represent the ALC. And all five were there."

Dr. Lechleitner's sentiments were echoed by the other ALC representatives.

Said **Dr. Solberg**: "Both Mrs. Solberg and I were delighted to represent The American Lutheran Church in the civil rights march, and were very proud that our church president had the courage to make such a public commitment. We both feel very strongly that the somewhat tardy entry of the churches of America into this crucial social and moral issue is not a moment too soon. If the church does not see and declare the relevance of the Gospel to such clear moral issues, its witness in general, however well-intentioned and forceful, will have a ring of unreality in the ears of modern men. For this reason, as well as for the sake of the substance of the issue itself, I believe the church must speak—and the participation in the Washington march was one way of so speaking."

Prof. W. A. Poovey said: "Personally, I am thankful that the ALC was represented. We have passed many resolutions on the subject of race re-

(Continued on page 7)

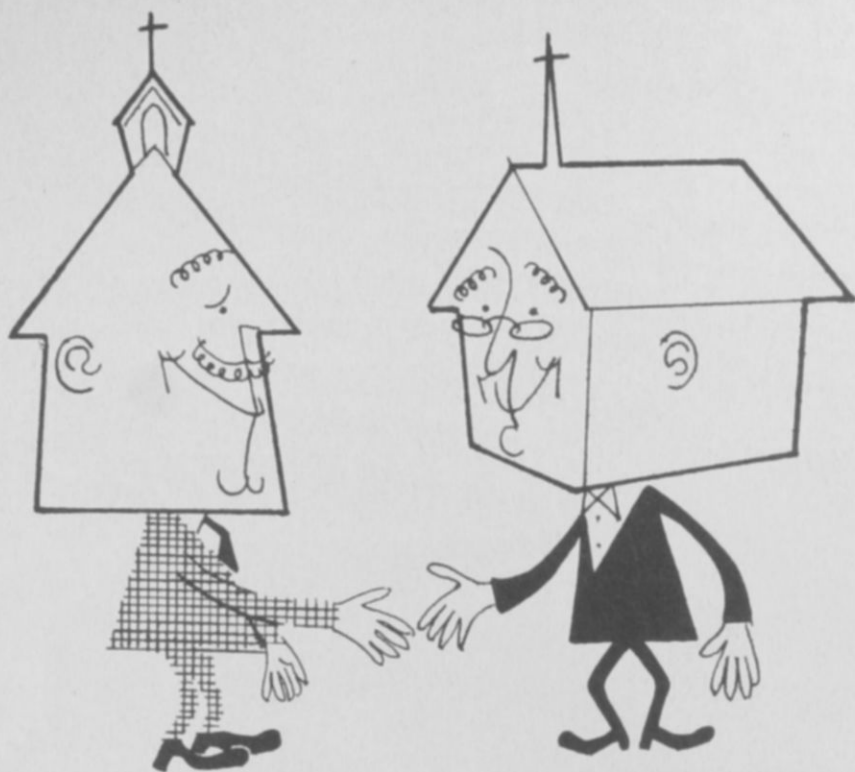
PAGE 3

ALC REPRESENTATIVES REPORT ON FREEDOM MARCH

A group of 130 Lutherans on the way to join the massive civil rights march passed the statue of Martin Luther that stands in front of the Luther Place Memorial Church in Washington. Note, at left, the ALC group.—NLC photo



SOME ILLUSIONS ABOUT CHURCH UNITY



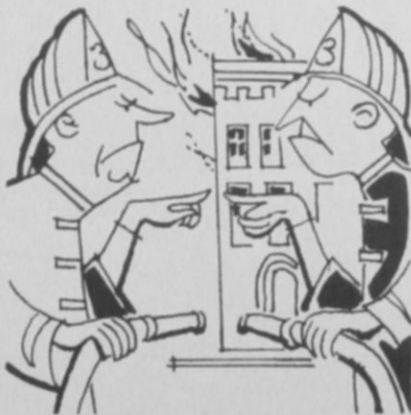
By Arne Sovik

A CONSCIENTIOUS person wants to be right. But that is not enough. He wants also to be right for the right reasons. Among the welter of arguments on that most universal of present-day theological issues, the question of church unity, there are a number of statements so generally and easily advanced that they have come to seem all but self-evident. Yet on closer inspection these arguments are at best doubtful; at worst they are illusions advanced to protect the prejudices of those who simply do not want to change their minds. May we briefly examine some of these statements?

1. The first illusion is that "spiritual unity is all that matters." In other words, there is no need for organizational unity. This is all very well. But would you say the same thing if there were two fire brigades in your town? "Spiritual unity"—friendship between the firemen, agreement on purpose and method of operating a fire brigade—would not help much if the two proceeded to answer the same fire calls, ask the city fathers for the same allotment from taxes, and carry on similar but separate fire preven-

tion propaganda. The existence of "spiritual unity" in fire prevention is a little hard even to imagine—your town would very likely have two bitterly competitive fire brigades. The city fathers would quickly say, "Get together, boys, organize. We want only one brigade in our town."

Is the church capable of spiritual unity while organizationally competitive? By God's grace spiritual unity is not entirely lacking. But organizational disunity accentuates and encourages spiritual division. A law of society is that inner unity fosters structural unity; it follows that struc-

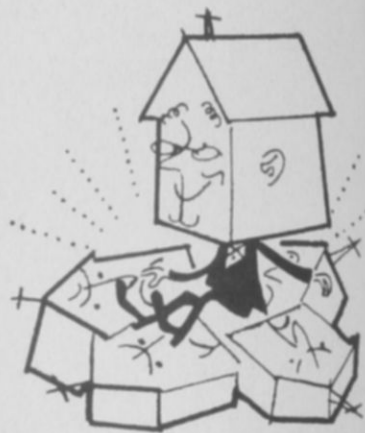


tural separation discourages spiritual unity. The fact is that differences among churches are both result and cause of spiritual disunity. And where spiritual unity is found it is preserved and strengthened by organic union.

2. Another statement one often hears is: "We want unity but we fear the uniformity that the big organization forces on one." It is argued that our numerous denominations provide a church for both the working man and the aristocrat, that the range from high church Anglican to shouting Pentecostal provides a selection of churches appealing to the taste of every sector of society. This would be lost, it is held, in a united church.

This argument for a large variety of denominations ignores two facts. First, within Roman Catholicism—for all its supposed uniformity—one finds to a greater degree than in any other church the capacity to attract both the rich and the poor, the educated and the simple. Each of our denominations chides itself because it has not this same breadth of appeal, and tries consciously to develop it.

The Lutheran pastor does not say to the wealthy, "Please go to the



Episcopal church down the block"; or to the unskilled laborer, "Please, you go to the store front downtown." We argue about the blessing of diversity, but we make every effort to include everyone in *our* church. And we encourage the use of similar forms, similar hymns, similar organizations in *our own churches*, so that wherever our people may move they may find themselves at home in Lutheran churches that are as uniform as practicable.

Secondly, very few Christians, in fact, make their choice of churches on the assumptions in this argument, namely, by scouting around until they find a type that suits them. They choose on the basis of tradition ("I grew up a Lutheran and I want to

stay a Lutheran"), convenience ("the Methodist church was just around the corner, convenient for Sunday school"), or personal influence ("My neighbor brought me to this church." "It was through Pastor Johnson that I learned to know Christ.")

Few communities really offer to the average American Christian the chance to choose the church that suits his temperament or social preferences. And in those that do, the differences can often be found within one denomination.

3. Still another false position is that since, realistically, we cannot hope to attain unity (at least not till the end of the world), there is no need to get overly worried about disunity now.



We have learned in greater or less degree to live with disunity, as one can learn to live with a wooden leg.

But the disunity of the church is a sin and a scandal, one that our Lord prayed about in his last evening with his disciples and to which the New Testament makes repeated references. Loyalty to Christ demands of us a repentance that is far more real and serious than we have yet acknowledged. It demands, too, support of efforts to heal the breach.

For disunity is the sign of lack of love more often than it is the sign of concern for truth. It is the sign of selfishness, of self-will—in short, of sin. The ecumenical movement, whatever its weaknesses, is a mark of proper concern over one of the devil's devices for weakening Christ's body.

4. Rarely stated but often assumed is the idea that **unity is an end to be sought for itself**. The danger of the ecumenical movement is its tendency to look inward at itself, to put such value on the church that it forgets that the task of the church is not to be united but to bring the Word of God to men.

Unity is the natural result not of mutual devotion but of common de-

votion to the Master. When we find him and seek to serve him together, when he is our life, then we will be united with each other as well. This is perhaps the greatest lesson in the fact that the roots of the ecumenical movement were in the missionary movement. There is nothing really to make us love each other except that we find ourselves partners in the cause of bringing the world (which includes the church) to Christ.

But the problem lies not only in defining what are the theological issues that rightly divide the churches. The question must also be asked: Can true unity of mind and heart be arrived at through across-the-table debate between churches?

The Church of South India was formed under the theological conviction that unity of mind can come only after union, not before. Truth cannot be separated from love. If it is sometimes true that marriage takes place because of mutual love, it is also as often true that love and unity of mind develop and grow *after* marriage. Is not God's Spirit better able to teach men who have committed themselves to acceptance of each other and a common search for his will and the meaning of his Word than men who because they have not committed themselves to each other under God are inevitably suspicious?

5. Finally, one must examine the claim that **there can be no church union without full doctrinal agreement**. There is an element of truth in this Lutheran axiom, which insists that where there is no common understanding of mind and heart, structural union is a denial of truth. Faithfulness to our confession requires that we do not pretend to be in agreement when we are not, nor ignore, by living tolerantly with, heresy that threatens the truth.

There are other dangers in completing structural union before there is theological unity. One is that such unity is a least-common-denominator unity which will never regard as important the unresolved issues and thus encourages indifference in doctrinal matters. The other is that real unity will never come. The German union churches have lived in administrative union for generations but have not made any substantial contribution to the resolution of Lutheran-Reformed controversies. They simply continue in an external administrative union.

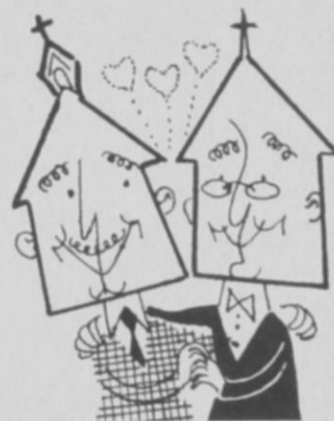
However this may be, the position that full theological unity is a pre-

requisite for organic union cannot be accepted. We do not act in accordance with it now, nor would we want to, nor does the Bible expect us to.

The principle is impossible to apply. If driven to its ultimate conclusion, it would require the disintegration of every church and the atomization of Christians into churches of one member each. For there are no two Christians whose vision of Christ is identical, or who would explain the mysteries of God's dealing with men in the same way.

We have, in fact, decided to draw the line rather more broadly than strict logic would demand. Where that line is to be drawn varies. One church declares that if we can agree upon the Lutheran confessions, drawn up four centuries ago to meet problems of that day—which preceded the age of Enlightenment and scientific and historical criticism—we will be safe within the bounds of pure teaching and have sufficient doctrinal agreement. Fellowship and church union on these grounds is "God-pleasing."

According to this view, one should not ask whether we have so reinterpreted these 16th century documents that our explanations bear exceedingly faint resemblance to the intentions of the authors. Nor dare one look too carefully at whether in practice certain congregations or individuals adhere in preaching and practice to the exact statement of the confessions; this would only cause endless de-



bate. Formal adherence is enough and we should be trusted to act honorably and conscientiously.

Another church insists that church union must be based upon certain interpretations of the confessions. A hundred years ago churches divided on differences of interpretation of the Lutheran doctrine of predestination. Divergence on that doctrine was considered serious enough to warrant

(Continued on page 30)



By Lambert Brose

Lutheran Marchers Not Segregated

COME to Washington, President Kennedy had said, if you have any grievances. And one day last month they came.

They flowed into the nation's capital like a tidal wave. More than 200,000 Freedom Marchers. (Although millions of words have been written about the event since then, it's unthinkable that a column titled Washington Observer should not comment on it.)

At noon, in front of the Lincoln Memorial, marchers were so jam-packed, one wondered if there would be enough oxygen to go around. Some, like Zacchaeus, climbed up into the trees to see.

Then, the "biggest picnic lunch" in the nation's history took place on the Memorial grounds. But most people had to eat it standing up, elbow to elbow.

The march itself, from the Washington monument, wasn't much—judged by fife-and-drum corps standards. It was more of a shuffle. At least for most of the paraders. There simply wasn't room to stride ahead in cadence.

But symbolically, it was something the participants will never forget. People of all races—from every state of the nation—janitors and millionaires—walking together, straight and tall, in a common cause.

ALC, LCA, Mo. March

This reporter was with the Washington chapter of the Lutheran Human Relations Association of America, 130 of whose members had assembled at Mt. Olivet Church at 10:30 A.M. for a devotional service. (Not only was there no racial segregation on this day. There was no segregation among Lutherans. Five official representatives from The American Lutheran Church participated in the same demonstration with executive staff members of the Lutheran Church in America and the Lutheran Church—Missouri Synod. Many laymen and

pastors of the three large Lutheran bodies joined them.)

Or a Hidden Bomb

Besides the thrill of marching together with "all God's children," there was something else that made the pulse pound hard. A vague uneasiness.

True, it didn't take a great deal of moral courage to join this Freedom March. Latest polls show that an overwhelming number of U.S. citizens are in favor of the Negro gaining his rights, even though more than 50% of the whites would prefer that he go a little slower. Most large national church denominations have passed strong resolutions opposing racial discrimination.

But, even so, there was something about this occasion that made one feel as though he were "marching as to war."

What if a fanatic "nigger-hater" were perched in a tree with a telescopic rifle?

Or some rabid racist had hidden a bomb in his lunch basket?

Fully aware of the thousand and one incidents that could turn this demonstration into a catastrophe—why, then, had this multitude of marchers come?

Oh, the specific reasons were well publicized by the sponsoring organizations: jobs, decent housing, voting rights, access to all public accommodations—10 demands in all.

But what was it that really caught fire in the Negro's heart so that at this particular moment in history, once the march was announced, it captured his imagination to such an extent nothing could stop it?

"Free in '63"

The Negro believes that recent events have shaped up in such a way that this year can be the start of something more than what he calls "the dry rot of tokenism." He is convinced that many whites still do not

know how deeply he feels about being a "second-class citizen in a first-class nation."

And this 100th anniversary of the Emancipation Proclamation, in his opinion, is the time to bring his grievances to the attention of the entire nation through a great, dramatic act.

The Freedom March was perhaps the most exalted moment in the U.S. Negro's history since Abraham Lincoln signed the Emancipation Proclamation. Now he was coming before the Great Emancipator once more, proudly and with dignity, to ask that a genuine start be made to put that proclamation into practice *fully and completely*.

And more than 40,000 whites marched with him.

"My Four Children"

The formal program was, to some extent, an anti-climax. Necessarily so. For the March on Washington was primarily a subjective experience: the desire of each individual to show by walking side by side with his brother of another color that he, too, believes in equal justice for all. And that march was now over.

Consequently many, especially when they were unable even to catch a glimpse of the festivities on the Memorial steps, left early. As a result they missed the soaring eloquence of Dr. Martin Luther King. The Negro clergyman really moved this crowd. "I have a dream," said Dr. King, "a dream that some day my four little children will live in a nation where they will be judged, not by the color of their skin, but by the content of their character."

And the vast throng gave him a wild, roaring ovation.

While Lincoln Watched

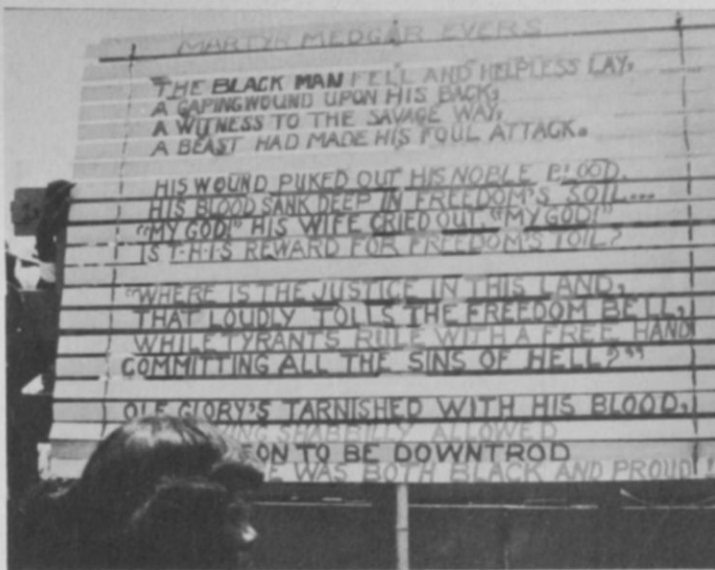
This 28th day of August—for Negroes and whites alike—had been heart-throbbing drama.

Moreover, there had been no violence. The nation's capital still stood. The Lincoln Memorial was still there.

Just before dark this reporter walked into the great white memorial—all but deserted now—for a last look. Mr. Lincoln's eyes *do* follow you as you move around the base of the statue. They watched as I read again the eloquent words chiseled in the marble wall: "... a new nation ... dedicated to the proposition that all men are created equal. ... It is for us the living to be dedicated to the unfinished work which they who fought here have thus far ... advanced."



Glad to sit down, careful still to display signs from the march, were the members of the James Berry family, Washington, D.C. —LS photo



Thousands of people stopped to read this graphic account of the martyrdom of Medgar Evers near the Lincoln Memorial. —LS photo

Freedom March . . . from page 3

lations. To have avoided this march, whether it ultimately proves to have been a wise movement or not, would have been misunderstood by Negroes and whites alike. To me, the only ones who can criticize our church's presence there are people who have worked long and hard for the cause of the Negro. To object to this move if you have done nothing for the Negro up until now is just hypocrisy. For we are not only called to preach the Gospel through words, we are called to preach the Gospel through our life and our concern for our fellow men."

Pastor Graetz, pastor of an integrated congregation in Columbus, Ohio, had this to say: "There are many who question the propriety of our being there at all. Some who are 'on our side' have even expressed doubts about the strategy of the march. But consider this. We have long urged our people to write to their congressmen to register their opinions and to state their grievances. We who marched on Washington were writing to our congressmen also—not with pen and paper, but with our very bodies. . . . By its presence, our church was taking its stand on the side of righteousness and justice, of freedom for all people."

Pastor Halvorson said: "The American Lutheran Church gained stature by taking part. We thereby witnessed to the Negro and to the nation that we recognize the need for civil rights for all people. Personally, I find it much easier to explain why my church was there than to explain why my church was not there. I am

grateful that the latter explanation was not necessary.

"Those who object to Lutheran participation do not wish the church to be so positive in its commitment. They are embarrassed by it. This fact, I believe, betrays their attitude of indifference to the gap that separates our preaching and our practice. One might say that the need for public commitment to the cause of civil rights may be measured directly by the embarrassment that it causes within the church."

No one believes that the ALC has fulfilled all civil righteousness by sending five members to Washington on August 28. What will be the results of the march and our participation in it? And what of the future?

Concerning the possible effects of the Washington march, **Dr. Solberg** writes: "I look upon the Washington march as one very significant step in the rising public opinion in the United States, which will eventually bring about the reforms in the civil rights areas which are so long overdue."

Did it aid the cause of the Negro in America? Says **Prof. Poovey**: "Only time will tell. However, there are some things that can be observed even at this early date. People, including politicians, cannot help being impressed by the tremendous outpouring of humanity in Washington and the willingness of many to make real sacrifices to come to the nation's capital. The presence of many white marchers must make people pause and think. . . ."

Pastor Graetz approaches the possible results in terms of the future. He says: "The 200,000 people who

marched will not, cannot ever be the same. Perhaps this is the most important gain after all: to have these thousands of people, dedicated and determined, return to their own communities, to carry on to victory in this revolution whose goal is simply the realization of the great American dream."

Speaking of possible accomplishments of the march, **Dr. Lechleitner** mentioned these: 1. The march brought to the attention of the nation the crying need to "make real" the civil rights the nation guarantees. 2. It demonstrated the high quality of the people leading the movement. 3. It showed the high quality of moral and spiritual concern present. 4. It brought to the American public the fact that civil rights are being denied. 5. It strengthened the hand of "reasonable leadership" in the civil rights movement.

Stating that "we have too long been satisfied with half-hearted efforts in the field of race relations," **Pastor Halvorson** saw in the march two opportunities. First, an opportunity for the church to communicate to the nation and to the world the fact of its commitment to the cause of civil rights. Secondly, there was the opportunity for the church "to place upon its members, as never before, the pressure of its commitment and of its consequent responsibility."

There are those who are saying today that the outcome of the civil rights drive is squarely upon the churches of the nation. No one has said it more effectively than columnist James Reston, who wrote in the *New York Times*: "If there is no

effective moral reaction out in the country, there will be no effective political reaction in Washington." Without an impressive response from the nation's churches, Reston said, "Congress could easily conclude that the nation was indifferent or worse."

Dr. Martin Luther King told the marchers, who seemed mostly to be church people, that the march was a climax, but that it was a beginning, too.

What it may be the beginning of the Christians of the nation will decide. If Christians are disinterested or oblivious to the needs of their fellow citizens in their own congregations and communities, the March on Washington and the peaceful attempt to win civil rights may come to a quick and tragic end.

"The church," writes **Pastor Halvorson**, "must commit itself to what it ought to be in order that it may never be satisfied with what it is."

The tragedy that the great principle of civil rights is prostituted in a great nation with the result that some of the people are "more equal" than others; the tragedy of the blindness of prejudice that can distinguish color alone when it looks upon the face of a fellow human being; the tragedy of millions of citizens reminded daily in schools, at work, in restaurants, in employment agencies, that they are second class, inferior, untouchable—such tragedies can be overcome if Lutherans and other Christians really believe the teachings they profess.—LEWIS HOLM

Drugs Said to Produce Religious Experiences

Certain drugs can induce religious and mystical experiences, a former Harvard University psychology professor reported at a Lutheran-sponsored dinner for psychologists. The dinner was given by the Board of Theological Education of the Lutheran Church in America and was held in connection with the annual meeting of the American Psychological Association.

Dr. Timothy Leary, who has been experimenting with mescaline, LSD and psilocybin (the so-called consciousness-expanding drugs) told the psychologists that the experiment "usually leaves in its wake a changed man and a changed life."

"I have repeated this biochemical (and to me, sacramental) ritual over

150 times personally and, each time, I have been awed by religious revelations as shattering as the first experience," the psychology professor said.

Dr. Leary said that the research project has the support and collaboration of 50 scientists and scholars. "We have arranged transcendental experiences for over 1,000 persons from all walks of life," he said. "We have arranged sessions for 69 full-time religious professionals, 37 of whom profess the Christian or Jewish faith and 32 of whom belong to Eastern religions."

Dr. Leary acknowledged there has been a great deal of opposition to his work. However, he observed, "It is hard to see how these results can be disregarded by those who are concerned with spiritual growth and religious development."

He said that these drugs can "pull back the veil" and permit the subject to "see for a second a fragment of the energy dance, the life power."

Religion in Red Hungary "Living" but Restricted

Religious practice remains "a living thing" in Communist Hungary, but the churches' activities are restricted to cultural and spiritual spheres. There is, for example, no possibility of organizing a youth movement, and the churches' international relations are closely controlled.

This was the report brought back by Pastor Andre Appel, secretary gen-

eral of the French Protestant Federation, after visits to Budapest, Veszprem, Debrecen, and various other urban and rural areas as a guest of the Hungarian Committee for the World Council of Churches.

Declaring that "the intensity of religious life in Hungary is extraordinary," Pastor Appel said he was astonished when nearly 800 people appeared on a Wednesday evening to hear him preach (through an interpreter) at a Lutheran church in Budapest.

"I had similar stimulating experiences in other churches," he commented.

There are 6,000,000 Roman Catholics in Hungary, 2,000,000 Reformed, 500,000 Lutherans, and 40,000 Eastern Orthodox in a total population of 10,000,000.

Pastor Appel said that in principle religious instruction can be given in the schools, but as few parents request it, such training is now almost completely confined to the churches. He summed up by saying that the major problem for the Christian in Hungary was to know how he could live up to his faith in a Communist country, and this is one "which greatly preoccupied the churches."

About People

Dr. J. W. Ylvisaker, former president of Luther College, Decorah, Iowa, has been named president emeritus by the college board of regents.

In their meeting Aug. 30, the regents conferred the title on Dr. Ylvisaker because of his outstanding 14-year service as president of the institution. The regents also cited their appreciation to Dr. and Mrs. Ylvisaker for their "years of interest and devotion to Luther College."

Dr. Ylvisaker resigned the presidency in September 1962 because of ill health.

Dr. Jacob Tanner, professor emeritus of Luther Seminary and Waldorf College, has retired and is now a resident of the Knute Nelson Memorial Home at Alexandria, Minn. He will be 98 on Oct. 15.



Studying building plans for a new 1,000-student vocational training center at Hong Kong are, left to right, Walter Koehler, head of the Lutheran World Federation Vocational Training Department; Johannes Rasmussen, 43-year-old educator on leave from Denmark who will head the LWF's center; and Carl Nielsen, assistant to the director of LWF.



J. W. Ylvisaker

Central Committee Examines Nature, Purpose of WCC

The World Council of Churches—what is it? This was one of the most puzzling problems dealt with by the 100-member WCC Central Committee meeting at Colgate-Rochester Divinity School, Rochester, N.Y., Aug. 26-Sept. 2.

To guide them through a discussion of this perplexing problem, churchmen from all over the world—Protestant, Anglican, and Orthodox members and Roman Catholic observers—had before them a report given by Dr. W. A. Visser 't Hooft, WCC general secretary.

The WCC, said the secretary, is "neither the church nor a church, nor the super-church." It is, instead, "by its very nature the servant of the churches. It has no authority, no reality apart from its member churches. But its service has a purpose, a direction. It seeks to help the churches to express increasingly the common calling, the common life, the common witness, that belong to the nature of the church of Christ."

"As the churches live, speak, act together, a new reality begins to emerge," said the general secretary. "What is this new reality? We cannot possibly call it the *Una Sancta* or the church universal, for we are deeply aware that we fail in essential aspects in living and witnessing as the *Una Sancta*."

While delegates were agreed that in any case the World Council was not meant to be a super-church, it was reported that some felt that the whole was something more than the sum of its parts; that the WCC did indeed have an ecclesiastical reality that was in some spiritual way more than just a group of church representatives gathered together to consult with each other.

The subject was referred to the member churches for more leisurely study and consideration.

The policy-making committee adopted a report concerning Communion services at ecumenical gatherings. When asked about the meaning of this action, Dr. Fredrik A. Schiotz, ALC president and a member of the central committee, said that in taking this action the central committee had made no concessions to unionism (the practice of holding joint worship serv-

ices among bodies that are not in doctrinal agreement). The ALC president also said that he had noticed a "growing recognition that Holy Communion is a service where there is a 'real presence.'"

Under the present provision, members of all church bodies present would be invited to a Communion service sponsored by a local church or churches that practice "open" Communion and held in connection with WCC meetings. In addition, however, arrangements should be made for another Communion service according to the liturgy of a church "which cannot conscientiously offer an invitation to members of all other churches to partake of the elements." Members of all churches should be invited to the "closed" Communion service, though they cannot all partake of the elements.

Another recommendation called for a united service of preparation for Communion, stressing the mystery of salvation, the need for forgiveness, sorrow for divisions of Christendom, "the unity in Christ given and experienced within the World Council," and the responsibility to work and pray for a fuller manifestation of that unity.

Miss Marjorie Hyer, a press staff member at the meeting, reported on

the committee's action on the race problem in the following words:

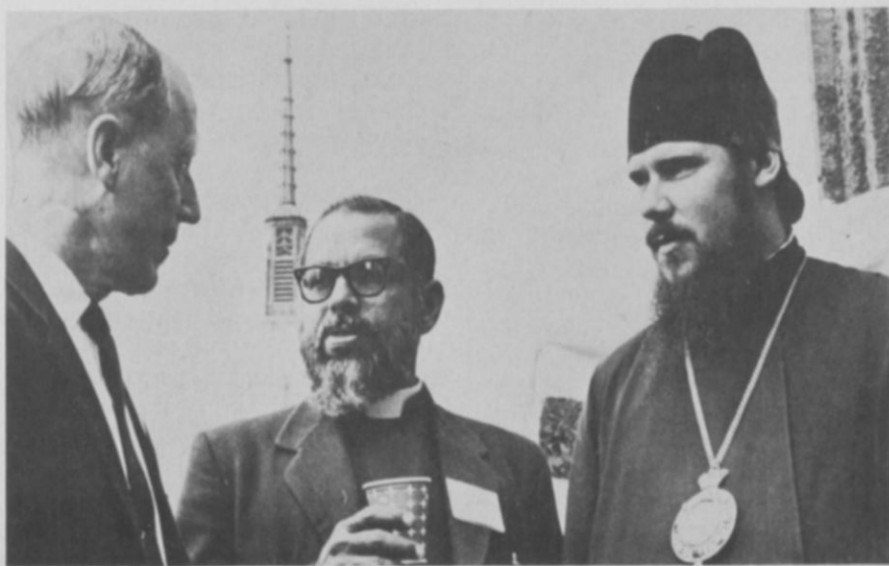
"Meeting at a time when the struggle for racial justice in the United States was dramatized in the now-famous March on Washington, the Central Committee issued a hard-hitting statement on race relations which declared that 'any form of segregation based on race, color, or ethnic origin is contrary to the Gospel' and when Christians deny this 'by action or inaction,' they 'betray Christ and the fellowship which bears his name.'"

"The statement took special note of the struggles in the United States and in the Republic of South Africa, calling on American Christians to 'bring their practice in race relations into accord with their policy' and calling white Christians in South Africa 'to renewed penitence for past failures in fellowship' and to work to reverse the downward trend in race relations there."

In regard to other matters, the central committee:

- Discussed Christian unity and its implications, reportedly agreeing that "not for centuries has the climate of Christendom been so favorable for co-operation and understanding among churches long isolated from each other," and calling, in a paper by Dr. Lukas Vischer, Geneva, for the coming Vatican Council to clarify positions concerning religious liberty and mixed marriages and to ask for a great-

(Continued on page 23)



Dr. Fredrik Schiotz, ALC president, discusses church problems with two Orthodox leaders: Dr. Korah Philippos of the Orthodox Syrian Church of the East, center; and Russian Orthodox Bishop Alexis of Tallinn and Estonia. They were among church leaders to meet at the Colgate-Rochester (N.Y.) Divinity School this month as the WCC central committee.—RNS

The Canadian Scene

By Marjorie Tiefenbach

TWO days after the Lutheran World Federation Assembly was concluded in Helsinki, Anglicans from all over the world assembled in Toronto for their World Anglican Congress. Canadian newspapers, radio, and TV were generous with space and time so it was amply reported here and probably received good coverage throughout the world.

We do not intend therefore to give a report of the congress, but rather to tell something of the Anglican Church in Canada, a church similar in several respects to the Lutheran Church.

The Anglican Church in Canada is an autonomous denomination although until 1955 it was called the Church of England in Canada. Its sister church in the U.S. is the Protestant Episcopal church, and both are members of the worldwide Anglican communion.

Just as this is written, *The Churchman*, published by the Anglican Church in Canada, has come out with a suggestion that the Anglicans in Canada merge with the Episcopalians in the U.S. This seems a surprising proposal since most Canadians seem to feel they should lessen ties with the U.S.

In Canada there are 28 dioceses, each presided over by a bishop. The dioceses are grouped into four provinces, each under direction of a metropolitan, who holds the rank of archbishop. Head of the Anglicans in Canada is the primate, elected by General Synod (the biennial convention) from among the bishops and holding office for life or until he chooses to retire.

The work of the church is carried out under supervision of three general boards: Missions, Religious Education, and Social Service.

"The trouble with the Anglican Church is that it's so English—it

doesn't adapt," is an occasional complaint voiced by non-Anglicans.

Actually, the Anglicans have made a real effort to serve this country. They maintain 15 schools for Indians and Eskimos, with over 2,000 boys and girls enrolled. At the Toronto congress a veteran of 37 years service in the north, Rt. Rev. Donald B. Marsh, Bishop of the Arctic, told of the church's progress in helping train and educate the Eskimos. He tries to train Eskimos to be a real part of the church, doing as much of the work themselves as possible.

Canadian Eskimos sponsored an African delegate to the Congress, evidence of their missionary interest.

Canadian Lutherans are rightly proud of their Sunday School at Home project, but the Anglicans have Sunday School by Post in 21 dioceses to help children in isolated areas.

This year a Canadian revision of the prayer book was adopted, bringing more up-to-date the 300-year-old book. Some would like it revised even further, for some of the Elizabethan language is retained and it sounds especially out of place if the priest reads the lessons from the Revised Standard Version or the New English Bible. "To modern young people some of the prayers are unintelligible," one parish priest told us. "For instance, they think *manifold* means a part of a car."

A special kind of mission serves loggers and others who live along the west coast. There the Anglicans sponsor the Columbia Coast Mission ships that travel up and down the coast providing worship services, instruction for the young and other help as needed. Aid to sick and injured is given by the crew of a hospital and mission ship, and there is a home for aged in the area, also served by the missionary staff.

But there remains much to be done by this church even in caring for their own. They have been reminded by their leaders of the million "lost Anglicans." In the last census 2,400,000 persons gave their denomination as Anglican, yet only 1,358,000 are on the parish records. And Bishop Stephen Bayne, speaking to General Synod last year, said there are more Anglicans in church on a Sunday morning in Africa than in the U.S. and Canada combined.

By persistently blocking passage of divorce bills in the House of Com-

mons over the past year or two, a pair of MPs have brought about a change in the handling of divorce cases by Parliament.

As mentioned on this page some time ago, Quebec and Newfoundland have no provincial divorce courts. Persons who wish to have a marriage dissolved or annulled in these provinces petition to a Senate committee that examines the evidence and issues the decree, subject to approval of the House of Commons.

In recent sessions when a group of the private bills to permit divorces of specified residents of Quebec and Newfoundland was up before the house, the two members mentioned previously held up the passage on the grounds that this should not be a function of the house. As a result a large number were held over for many months.

Now in the closing hours of the session preceding summer adjournment, the Commons passed a bill authorizing the Senate in the future to dissolve or annul marriages. While all parties agreed to the change, several members voiced the hope that further reforms may be brought about in the near future.

Pensions were emphasized throughout the ALC during August. It looks in Canada as if pensions on the federal level will be a No. 1 topic in September.

A federal-provincial conference to discuss the government scheme for portable pensions will have been held by the time this page appears.

Need for the portable pension has become apparent in this age of mobile citizens, as many people have found they must stay in their jobs or lose their pension rights. Others in the 40-and-over age group find it nearly impossible to find suitable employment, if they must change jobs, because it is difficult to fit older employees into private pension schemes.

A government-sponsored plan would solve these problems, its advocates say. If a person changes jobs he takes his portable pension along, to another job or even to another province.

Ontario and Quebec have gone ahead with their own plans for portable pensions in their own provinces and their plans would have to be somehow integrated into a federal one.

This will certainly be one of the items of business when Parliament meets again on Sept. 30.

EVASION AND ENCOUNTER

By William D. Streng

OPEN Questions." That phrase may not be found in the Bible but it is biblical. It has been so helpful in discussions concerning the faith that we wonder how our forefathers ever got along without it. Maybe it is doubly precious to us since it was one of the seminaries of our American Lutheran Church which gave this expression to the church.

You can usually tell an "open question" man after only a few statements. He does not have all the answers to all questions; he trembles sometimes at having to make a decision on a knotty issue for he knows how often the church has suffered because someone proclaimed as ultimate truth what was only relative.

When Lutherans decided that life insurance was basically a lack of faith, that bobbed hair was against God's clear command, that artificial birth control was a denial of his creation—it would have been better to remember that there are open questions. Even Paul saw some things only dimly.

But if there are "open questions" then there must also be closed questions. These two are like stereo music: when one is out of balance the other loses validity. Really, the kind of emphasis we maintain here can well lead to either evasion or encounter.

With a lot of assistance from the devil we become very adept in avoiding God. This "we" refers especially to church people. In a book on theology for laymen a Minnesota farmer is quoted as saying, "I have discovered in myself that when I most wish to hide from God, I can do it in the church." With equal justice he could have said, "in the Bible," especially

if the Bible has become like pieces of lava, once fiercely hot but now cold and dull. Then I spend my time in "Bibleland," studying maps and charts and commentaries, in order to play hide-and-seek with a God who refuses to hide.

To study the Scriptures is not like going through an old album or walking across a historic battlefield. It is an encounter with a God whose love burns like a fire.

It may well be that all our discussions about Genesis 1 and related subjects are really an attempt to evade God. Here God is trying to speak to me: "Where art thou?"—but I get hot under the collar because someone doesn't agree with me on the time schedule or as to what the serpent might have said. Really, that's an evasion, much easier to do than to confront God—no matter in what translation I read his book.

Isn't this the sort of thing Luther was thinking of when he exploded one day and said that it was a real weakness that the Gospels had to be written, in fact, it was "a great breach and quenching of the Spirit"? At another place Luther maintained that man exists only as long as God speaks to him, be it in anger or mercy.

Have you spoken to him recently and heard him speak to you? One of the real hazards is to speak about God in the third person instead of speaking to him in the second person. It is so much easier to talk about the disciples, especially during Lent, thereby building up an impregnable defense against the claim of the Gospel that I should die and live with *him*.

Or if you like psychology you've got another good trick handy to evade God. Here one can try some psycho-

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analytic archaeology by forever asking: Who am I? This question, of course, is frighteningly important but it can lead to a morbid introspection and nothing else.

Why stop on the 10-yard line? Luther began by beating his own breast, but before long he was more concerned about beating the devil. Anyhow, the drama of redemption was agonized not within me but on a hill far away, and only there can I really see myself.

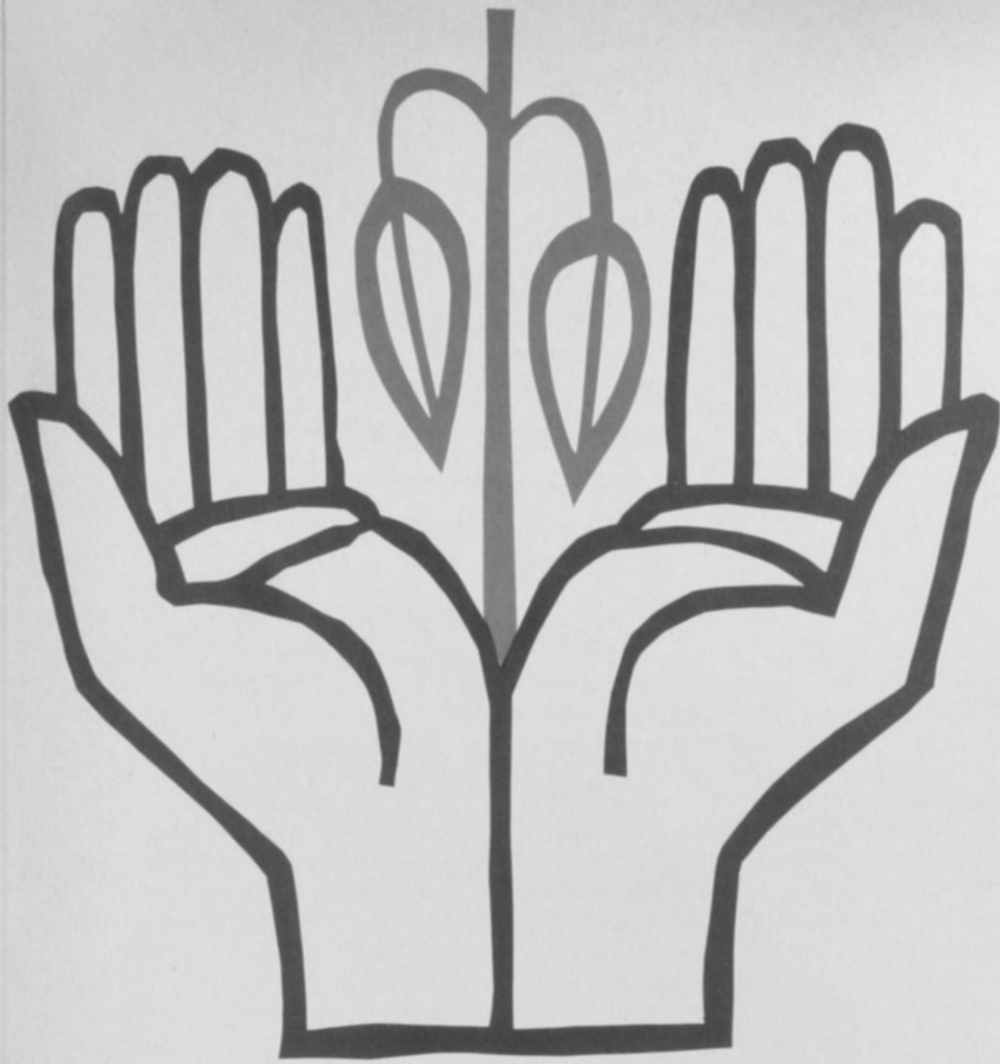
Find yourself and you find God? Never. The biblical tradition addresses us the other way around: Find God and you will find yourself. Maybe the unexamined life is not worth living, but neither is the over-examined life.

Right now theology is a popular evasion. It is not theology that saves, nor the reading of Tillich or Marty. In fact, we can discuss literal vs. dynamic interpretation, inspiration of Scriptures, and so on, simply and purely to avoid hearing God's voice saying to me: Follow me!

Theological discussion can produce such evasive inquiries as: Could there be multiple incarnations? Could God not have given a daughter to be crucified for the poor people on Venus? And so on, and so on—all the while the slums continue or we simply build highways over them. It's much harder to say: "Lord, have mercy upon *us*," and then live thankfully on the few crumbs of knowledge that God gives us day by day.

There are many evasions. But there is only one stumbling block. He is the same yesterday, today, and forever.

Dr. Streng is a professor at Wartburg Theological Seminary, Dubuque, Iowa.



TO WAIT UPON THE LORD

By Lenore Martin Grubert

IF YOU'LL pray in faith of healing, God will cure you of your trouble."

"But, I've done just that! I believe that with God 'nothing shall be impossible.' However, I've come to believe that God has his good purpose in permitting this sickness. Remember—the Apostle Paul had an affliction which the Lord didn't cure."

Those words didn't impress my friend. Soon she sent me a notice of religious services with faith healing. Unexpectedly, my thinking became fuzzy. As a result, I was sure that my faith in a complete cure of multiple sclerosis, a medically baffling nerve disease, hadn't been strong enough; that I had overlooked "faith healers."

When my husband learned that I was eager to go to one of the services, he said: "Of course, I'll take you. But, consider this: there may be a long walk from where we park the car.

You'll get very tired. In mid-summer, it can get awfully hot under a tent." Nevertheless, we went.

After the sermon, those in need of healing were asked to stand and raise an arm above their head. I could barely find energy to rise from the wooden bench upon which I was wearily sitting. Standing unsteadily on a pair of feeble legs, my body swayed as it was thrown completely off balance by my extended arm. I felt my husband's hand tightly gripping my skirt. Guess he didn't know how long I could hold such a precarious position. Neither did I! Soon I lowered my arm, folded my hands, and said a quiet prayer: "Dear God, give me the strength to withstand this ordeal."

The meeting was over. I scuffled, cane in hand, along the side of a dirt road which was lit by the lights of a

seemingly endless stream of cars and noised by the ceaseless honk of horns.

We (my husband, son, and I) reached the welcome haven of our car. A prayer rose from my heart: "Thank you, Lord, it's over. I'm no better than before—in fact, right now I feel much worse—but thank you, it's over."

It didn't take long before my harrowing experience was buried deep in the subconscious, to be recalled to mind many years later.

Let me tell you what happened. One morning, after many weeks of hospitalization, my mother died. God blessed me with the stamina to make daily visits to the hospital. The stress of constant vigilance, added to the strain of multiple sclerosis, had sapped my little energy. That night, I knelt beside my bed and prayed: "Dear God, give me the strength to bear up under the tension of the next few days."

Suddenly, a vibrant sensation, of great warmth, surged through my body. Drawn upright onto my feet, I started to walk normally—neither wavering nor dragging my right foot—into the upstairs hall, down the passageway, out onto an open balcony. (God is my witness!) Looking up into the quietness of a wide expanse of pitch-dark sky diamonded by sparkling galaxies, I felt very near to God and deeply awed!

After a time, I re-entered the brightly lit hall and walked with ease, down the corridor to the bedroom from whence I had come. If you had lived with M-S for more than two decades, you'd realize how wonderful it was to walk easily! But just as unexpectedly as my legs had improved, they reverted to their former state of rigidity, instability, and weakness. However, there was this one great change: I felt a new inner strength which provided the wherewithal to bear the burden of the following days of bereavement.

A few months later, after readjusting myself to an easy tempo of living, I kept thinking of the short time when I had walked normally, of my supernatural experience. Then, I recalled the evening when I had taken part in a faith healing session; when it was almost demanded of God that he "heal this sick body," or words to that effect. As I reminisced, a friend's remarks kept coming back to mind: "Pray in faith of healing. Sickness is not God's will."

Thereupon, I reread a treasured Old Testament passage: "But though he cause grief, yet will he have compassion according to the multitudes of his mercies. For he doth not afflict willingly or grieve the children of men" (Lam. 3:32, 33). Such words tell me of God's love in affliction; he controls adversity so that it will not exceed what is necessary "for good."

Jesus emphasized the good in affliction for the sufferer "... that the works of God should be made manifest in him" (John 9:3). Whether this is meant as healing, or grace to bear the affliction, theologians say, "either could be for God's glory."

Again, I thought of the Apostle Paul's experience when he had asked for healing. God answered, "My grace is sufficient for thee." Reading the full biblical account of that happening, I learned the why of God's answer when he added, "... My strength is made perfect in weakness." Saint Paul accepted God's will in these words: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

I looked back upon the times that I had felt the power of the Holy Spirit. After praying for God's help, I had been given the strength to meet trying situations. Others, close to me, had been concerned that the emotional and physical strain with its resulting fatigue might overtax frayed nerves—"She'll have a relapse." But God has always made it possible for me "to be able to bear it."

To willingly accept a poor state of health requires God-sustained courage. To master an infirmity, so that it isn't a taskmaster is both a struggle and a challenge. To conquer requires a Source of supernatural power, the Holy Spirit. The ensuing victory is a grace of God. And that triumph, to live humbly with an affliction—to use it wisely "for good" so God's name might be glorified, is a miracle akin to healing.

In love, waiting upon the Lord, I'll keep on believing that God is able to cure my chronic ailment either by divine intervention or through success in M-S research. Never again will I become confused by this subtle suggestion: You're weak because your faith is weak. Rather, faith in God's power to heal is balanced by an equally strong trust in his promise "... all things work together for good to them that love God ..." (Rom. 8:28).

God

IS THE HEALER

By W. F. Cresswell, Jr.

AS A doctor, I believe that God is the healer. Every bit of intellect and knowledge, every drug, all products of research are gifts of God. It is my responsibility as a physician to use all the knowledge at my disposal to improve the health of my patient—my fellow man. I am compelled to use all the modern discoveries of medical science, but also to combine them with guidance.

It is impossible to generalize, but I find in my own personal experience that God uses all sorts of channels of healing—and they may not necessarily fit into one's own picture of what is right or wrong according to medical etiquette.

Dr. Paul Tournier says, "The doctor's first task is to heal." In some cases (such as ruptured appendix), measures of a technical nature only are needed. But with many patients the doctor's task can be fulfilled only by his accepting a wider mission, an educative one. He is called upon to help people to develop, to re-enter the mainstream of life, to grow up harmoniously, to become adult. This is in any case the true aim of technical medicine also: the removal of every physical and psychical obstacle to the growth and development of the person, so that his purpose in life may be accomplished.

Many in my profession are accused, and possibly rightly so, of taking a materialistic view toward disease. Probably this fact alone makes it impossible to cure many diseases. The great saints through the ages have taught that the cardinal sin is pride. Yet pride in our own human achievements is what we are taught. Is it any wonder that we cut ourselves off from God's power to heal? Not once was I ever told to inquire into a person's spiritual background—whether he believed in God—how he felt toward humanity. Divine power is there for us, if only we ask for it in humility. Such is our conceit that any disease *we* are unable to cure is incurable, and any ailment *we* fail to understand we label as neurotic! The neurotics are just as sick as a person with tuberculosis, but the help they need is spiritual.

To me, spiritual therapy (I prefer that term to "spiritual healing" to describe a religious ministry of healing) is simply an ancient biblical and classical way of cleansing the channel between man and his Creator. It is my task as a Christian physician to administer to the malfunctioning of the flesh before me—to help redirect the derailed emotional life and to bring God's grace and peace to the starved and shattered spirit. The church that is a loving, caring church can do a tremendous lot to bring wholeness and health to the physically and spiritually sick.

The healing ministry to me means the total pastoral care of people. Preaching and healing. More than just physical healing. It means to care enough about people to recognize their need for

healing of whatever type—social, spiritual, mental, physical—and to bring to these persons the healing balm of the “concerned community of Christians,” who represent the concerned Father of all.

Christians recognize Christ as God, who came to earth, revealed himself to us, and showed us how to heal the sick. In healing there is no name that has anything like the power of the name of Jesus Christ; the mention of that name produces miracles, and daily I see new revelations of what it means. I believe God uses medical services, prayer, and the ministry of the church to bring his people wholeness and health.

In his earthly ministry, Christ's healing was always incidental to his preaching. Often he asked the person whom he helped to “tell no man.” Jesus was concerned lest the miracle get in the way of the message.

I believe our Lord came primarily not to make us physically well men, but *better* men. Since health means wholeness, and since Christ came to redeem the whole man, it follows that the whole man is more likely to be ultimately the physically healthy one. Therefore, we must seek, with all the power God gives us, to become uncluttered channels of his grace to heal the body as well as the broken spirit or bruised mind.

I do not believe God sends suffering to us. His world is one of laws—of cause and effect. I believe disease is present in the world because men are out of line with God. I believe a great deal of our suffering is needless. Therefore we need to make every effort to know why we are suffering. We may suffer for the wrong reasons (see 1 Peter 2:20). A woman who is suffering from arthritis may be suffering because she cannot reconcile herself with her sister. And a man suffering an ulcer may be suffering because his whole business life is filled with worry, doubt, and fear.

On the other hand, although God *can* heal all, he does not do so. Jesus suffered, but he suffered in order to further the purposes of God for his whole creation.

It should be noted that pain need never, for a Christian at least, be without meaning. With the sin of pride upon us all, it is still a well-known fact that most of us have to learn the hard way. More men have risen to nobility from a bed of pain than from a bed of roses. The Christian who means business is the one who says, “Lord, I'd like to serve you on a throne, but if need be, I'm willing to serve you from a cross.”

I am not afraid of death, but I am dedicated to help the sick, ease the pain, and improve the health of any patient to the best of my ability. As a Chris-

tian, I believe there are indeed worse things in the world than the physical death of the body.

We must stay humble. It is very easy to have successes and to say, “How good things are going!” And before long it is “we” or “I” who have done this or that. Suddenly it dawns on us that it is not our work at all. We are the instrument, the channel. God is the healer. To forget this is very easy and that is why it is important for anyone engaged in the healing ministry to spend time with God in prayer, meditation, and contemplation each day.

Ministers and doctors meet each other daily in sick rooms all across the land. Formerly they rarely met on a really professional level. The sick patient is the focus of attention for both of them, yet the doctor as scientist and the

minister as theologian or philosopher somehow thought their respective tasks had little relationship to each other. We are now beginning to see that neither can do his best work in isolation.

As a physician I find that a portion of each day is devoted to the practice of the *science* of medicine and another portion to the *art* of medicine. In the latter, I am aware of the delicate texture of the human relationship which is so important in the healing process.

The pastor likewise seeks to develop his understanding of the Christian faith in such a way as to share it effectively with others. To be genuinely helpful to the people he serves, he must be concerned with the art of pastoral care—that delicate human relationship between pastor and parishioner in which religious growth occurs. Thus there is an amazing similarity between the art of medicine and the art of pastoral care! We only need to communicate more with one another as partners on a team.

Dr. Cresswell is a practicing physician in Washington, D.C., and an active member of the Church of the Savior. This article is adapted from a panel discussion on healing.

Chasten Me

*Chasten me, Lord,
If cold my love and careless be my way,
Lest I should wander from the cross
And tempt another soul to go astray.*

*Chasten me, Lord,
If proud I be of self, success, and wealth
And I should fail to see the cross,
Thy love to me how graciously Thou dealt.*

*Chasten me, Lord,
Direct my steps and teach me to obey,
In all things seek Thy will alone,
And through my life Thy wondrous love convey.*

MRS. EUNICE BRINCHMAN

IN HEALING there is no name that has anything like the power of the name of Jesus Christ

A HALF-CENTURY IN THE FIRST GRADE



THIRTY-SIX years ago I was a rather frightened little boy in Miss Damm's second grade class," writes a Ph. D. chemist, the head of the chemistry department of Capital University at Columbus, Ohio.

"I have never forgotten the kind and gentle firmness with which she taught us," continues the chemistry professor "and hope that I can in some small measure at least exhibit her Christian principles to my own classes."

For 50 years Clara Damm has greeted frightened little boys and girls with kindness and gentle firmness on the opening day of school—44 of these years at the school of First Lutheran Church in Blue Island, Ill., where the chemistry professor met her 36 years ago.

Last Sunday (Sept. 22) several thousand people gathered at First Church to honor Miss Damm. Earlier this year she had requested that she be relieved of her teaching duties. In addition to the many who gathered to pay tribute to her personally, there were many cards, letters, telegrams, etc., extending best wishes.

From a midshipman at the U.S. Naval Academy in Annapolis came this note, "I hope your day is very happy. I'm sure no one I know deserves it more than you do. I will always remember you very fondly, Miss Damm. I guess you're just one of those one-in-a-lifetime characters a person is lucky enough to meet."

Miss Damm was born in 1891 in Carlton, Neb., one of 11 children. After completing her elementary education she attended various colleges in Nebraska, including the Lutheran

academy located at Hebron. Following her professional training she taught for six years in the schools of rural Nebraska.

When school began in Blue Island in the fall of 1919, First Lutheran Church was without a primary grade teacher. In the emergency the pastor's son, Carl Doermann (later a missionary to India), began teaching but urged his father to secure a qualified teacher as soon as possible. By late October Dr. M. P. F. Doermann had found Clara Damm and persuaded her to come to Blue Island.

The three-teacher school with less than 100 students to which Miss Damm came in 1919 has since grown to a nine-teacher school with an enrollment of almost 250. The building erected seven years before her arrival has been enlarged twice and now ranks among the finest Lutheran elementary schools in the country.

Miss Damm has always been a distinct credit to the teaching profession. A fellow teacher writes, "What a special blessing it has been to work beside one who was a continual example of a true Christian teacher—patient, compassionate, humble, and faithful to her Lord. I shall always think of Miss Damm as the kind of teacher I can only hope to become."

Dr. F. E. Schoenbohm, former pastor of First Lutheran, says, "As her former pastor, and a friend, I gladly bear this testimony to Miss Clara Damm, long-time, faithful teacher of first graders in the Christian Day School of First Lutheran Church, that among Christian teachers I have known no one has served the 'lambs' of Christ entrusted into her teaching

care with deeper love and more devotion than she."

Parents of one of Miss Damm's students say, "How fortunate we were to have Miss Damm as a godly, dedicated, and most capable teacher for our little girl. Not only did she inspire scholastic achievement but also the desire for spiritual accomplishment."

Another former student, now preparing to become a Christian day school teacher herself, has this to say: "An important part in the education of any child is the foundation which is laid for him in the first grade. None could be finer than the one built by Miss Damm. Interest in her students was not confined to the classroom but extended to every phase of their lives. No one will ever equal the work that she has done and I am fortunate to have been one of her students."

As for Miss Damm herself, she expressed her philosophy of teaching as wanting to "bring to the child the meaning of the love of God in Christ Jesus; also the meaning of knowledge, wisdom, and judgment based on experience, and with the help of the Holy Spirit to lead him so he may live a God-pleasing and useful life."

"Would that every congregation could have a Christian day school," says Miss Damm, "where the children are instructed daily in God's Word and a Christian interpretation is given to all secular subjects."

"I deem it a privilege to have taught in a Christian day school. The blessings which God has bestowed upon teacher and pupil have been manifold. Had I to live my life over again, I would certainly choose teaching in a Christian day school." ♦ ♦ ♦



Now that Dr. Clemens Granskou has retired as president of St. Olaf College, he will probably devote even more time to reading.

40 Years an Educator

By Wilfred Bockelman

ON ONE side of the room is a picture window. The opposite wall is lined with shelves of books. Between the two sits a man in shirt sleeves reading a book.

That scene—late at night—has become a familiar sight for the last 20 years as students have hurried up the hill on St. Olaf Avenue in Northfield, Minn., to get girl friends back into the dormitory before lights-out.

The man reading the book is Dr. Clemens Granskou, for 20 years—until his retirement last month—president of St. Olaf College. A theologian visiting this country a few years ago said of Dr. Granskou, "This is the first college president I have ever met who actually reads books."

College presidents have retired in the ALC before and more will retire within the next decade, and many of them have given long years of forceful leadership. What puts Dr. Granskou in a slightly different category is that he has been president of three of our church's colleges—Waldorf, Augustana, and St. Olaf. Also—with possibly one exception—he is probably the only ordained clergyman in our church who has spent virtually his whole ministry in college education.

Dr. Granskou's career began in China in 1921. Not that he really planned it that way. In fact, during his college years he had never given thought to the foreign mission field. His interest was in theology, philosophy, and history, and he planned to do graduate work in these fields after graduation from the seminary.

But in his last year in the seminary a plea came for missionaries in China. Since the response was quite meager, Granskou decided somebody should answer the call, so he wrote to his wife-to-be and asked her if she would accompany him to China.

During his first year at the College of Chinese studies at Peking he had to do some serious thinking. For the first time he came in personal contact with another culture.

"I saw that if Christianity was to meet this culture head on, it must be with an intelligent understanding of its task," he decided. "If we were really to bring the Gospel to the Chinese, we first of all had to strip Christ of a lot of western ideas and accouterments and begin to see him as universal. In fact, Christ was more oriental than he was western."

Reflecting years later on what this

experience meant to him, Dr. Granskou said, "As I pondered these things I became not less of a Lutheran but more of a Lutheran. I learned what it meant to be a free Christian. To a free Christian there is no area of life that is closed to investigation.

"I learned the difference between faith and knowledge. As I turned more and more to the writings of Luther I realized what he meant by the dynamics of faith. For him the Bible was essentially communication. What made the Bible active for him was that it was the revelation of God through Jesus Christ."

By 1925, when Dr. Granskou became the first director of the American School at Kikungshan, China, he sensed that his future would be in education. And for him education cannot be separated from freedom of inquiry. Few people in the church have argued so eloquently for the necessity of academic freedom as has Clemens Granskou. The Christian college ought to be completely unafraid of truth from any quarter, he insists.

"I readily admit," Dr. Granskou wrote to a friend, "that I have been concerned about charting a course which would make St. Olaf free in the

pursuit of truth. I see no purpose in conducting an educational institution that is not academically sound. In this respect I owe a debt of gratitude to my Alma Mater. I will never forget the thrill I experienced in participating in the classroom discussions under George W. Spohn, Julius Boraas, C. A. Mellby, and others. These great minds made us feel that wrestling with new and sometimes strange ideas was not a sin, but a God-given privilege.

"Later on I tried to carry out these principles in my own situation when I became a college teacher. I soon discovered how relieved some students became when they learned that they could question without being purged. Instead of losing their faith they were stimulated to dig deeper to find surer foundations upon which to build. Perhaps the most enriching experiences of my life were those moments when I sensed that students had experienced the joy of the liberated mind."

A professor from another school wrote to Dr. Granskou, "I want specifically to thank you for your chapel talks. I often grow weary of the talk that I hear in religious places since so much of it strikes me as idle and thoughtless talk. But you did not raise idle issues nor give mindless answers. You were not willing to make complex doctrines and problems simple and yet you did not succumb to the temptation of thinking that all issues are so complex that no commitment, moral or otherwise is possible. This point of view characterizes, I believe, not only your speaking but your conduct of all the college affairs."

He wants, above all else, to have our colleges remain church colleges. But he insists that this loyalty to the church is not determined by the amount of money the institutions get from the church. The way to maintain this loyalty to the church is to select a staff and a faculty who are themselves loyal to the church and love the church, and then set them free in the search of truth.

Dr. Granskou grants this same freedom to his faculty and staff. His philosophy is to surround yourself with capable men, give them responsibility, and then give them the necessary authority to carry out their responsibility.

"You don't always have to be in the foreground," he says. "There is no limit to the amount of good you

can do if you don't care who gets the credit."

Perhaps that's why when you visit St. Olaf for a few days you are impressed with the large number of men of high caliber—and perhaps surprised that when you meet the president himself you are not overwhelmed with a personality man. Here is an administrator in the best sense of the term.

At a banquet in Dr. Granskou's honor upon his retirement one of the professors in paying tribute to him said, "It is a disease of executives, I suppose, to go executive, to become brusque, and to put on airs. You never did. One never felt you were self-conscious about your position. You wore the mantle of your office loosely and lightly about you. You were not encumbered by settled ways

of doing things. You sat, as it were, loose to possible developments, willing to face them and act upon them without prejudice. You trusted and encouraged others, and welcomed their ideas. . . . Even when we on the faculty differed with you—and, as you remarked at commencement: 'anyone who knows the nature of the good teacher knows that it is incumbent upon him to differ'—it was not taken personally."

Although his personal loyalties are understandably deeply attached to the school he served for 20 years as president, Dr. Granskou's concern is for all of the church's educational institutions.

"The investment in higher education," he says, "is an investment in a mission enterprise of momentous importance to the future of the church."

PICK A NUMBER

By Vincent Edwards

If you are any sort of Bible student, this quiz should be as easy as pie. At the top there is a list of 10 different numbers in a row, and each is an answer to the question below. The trick is to put the right one in the proper blank.

Count 10 for each correct answer. When you have totaled your score, you can grade your standing as follows: 90 is excellent, 80 is good, and 70 is fair. But 60, while passing, plainly shows you need to brush up on the world's greatest Book. The answers appear on page 26.

THE ANSWER NUMBERS:

1 2 3 4 5 6 7 10 12 13

1. How many fishes did a boy have in his lunch which was used by Jesus to feed miraculously a crowd of 5,000?

2. How many times did the Israelites have to march around the city of Jericho before the walls fell down and they were able to capture it?

3. How many times did Elisha tell Naaman to wash in the River Jordan in order to be cured of his leprosy?

4. How many days was God busy making the world before he chose a day of rest?

5. How many of the 10 lepers that Jesus healed returned to thank him?

6. With how many plagues were Pharaoh and the Egyptians punished before they finally gave the Israelites their freedom?

7. How many times did God call the boy Samuel in the night?

8. How many disciples did Jesus take to be near him when he suffered his agony in the Garden of Gethsemane?

9. How many Israelites were sent out by Moses to spy on the land of Canaan?

10. How many stones did David gather for his sling when he went out to fight the giant Goliath?

Not All Stodgy

At a press conference, held after his return from the Lutheran World Federation Assembly in Helsinki, Dr. Fredrik A. Schiotz, newly-elected president of the LWF, was asked to comment on a letter about the Assembly written by Dr. Edgar S. Brown Jr., and published in *Time* magazine. In the letter Dr. Brown, director of the Commission on Worship of the Lutheran Church in America, referred to "sweating out" the "ponderous theological peregrinations" during the long discussion of the doctrine of justification by faith. In short, he made it plain that the meeting impressed him as decidedly stodgy.

Without hesitation Dr. Schiotz admitted that the plenary sessions of the first two or three days were "heavy" or "stodgy" with ponderous theology and not calculated to spellbind the man in the street. But, added Dr. Schiotz, this did not apply to the entire convention, for example, to some of the 26 discussion groups. The group in which Dr. Schiotz participated included Professor Peter Brunner of Heidelberg, Germany, Dr. Gerhard Gloege, of the University of Bonn, and others who, at least in that group, were quite successful in "getting across to the people."

However, Dr. Schiotz did not try to defend the LWF for its tendency to speak in the tongue of professional theologians rather than in the tongue of the common man. When he was asked to cite the chief contributions made by the Helsinki Assembly, Dr. Schiotz said that one of them was the fact that the failure at Helsinki to produce a contemporary statement on justification that is meaningful to the common man will lead to more interest in compelling the theologians to speak in popular language. This is one of the five outstanding contributions which Dr. Schiotz feels should be credited to the Helsinki Assembly. The other four are:

1. This was the first of the four LWF Assemblies in which its constitution was revised. The revision is designed to make it very clear that the LWF has no aspirations to become a super-church. "I hope this change encourages the Lutheran Church—Missouri Synod to join the LWF," Dr. Schiotz said.

2. At Helsinki the LWF was to some extent restructured. Hitherto the various departments have operated "like independent little units" and directly solicited funds from member churches. There is now a coordinating committee, of which the president is the chairman, so that the thrust of the LWF will henceforth be that of a unified organization.

3. The Assembly gave a real "lift" to the people of Finland, which is "off in a corner by itself." On Assembly Sunday some 400 pastors who were attending the Assembly were farmed out to preach to congregations

throughout Finland. The Finnish national airline flew many of them to their destination gratis. Dr. Schiotz characterized as extraordinary the warmth of the hospitality given to the conventioners by their Finnish hosts.

4. The Assembly took an important step in the interests of ecumenicity (world-wide Christianity) by forming a Lutheran Foundation for Interconfessional Research. This foundation is to continue the research into and conversation with Roman Catholics already underway and to extend such activities to Anglicans and other Protestant groups. The new foundation was to be registered as an independent corporation in Switzerland on Sept. 18 but will work under the supervision of the LWF.—E.W.S.

Briefing on Justification

At this press conference, held for both the public and the church press, justification by faith was probably the most talked-about subject. Dr. Schiotz made it plain that, contrary to the impression which seems to be abroad, the fact that the Assembly did not adopt a contemporary statement on justification does not mean that the delegates "fell out" and were seriously divided on this subject. The statement was not rejected. It was received—and referred to the LWF's Commission on Theology. The differences were not on doctrine but on the formulation of the doctrine—how this doctrine should be worded to "get across" to the man on the street and the woman in the kitchen in today's world.

This matter, Dr. Schiotz said, must be seen in its proper context. For one thing, time for theological discussion at Helsinki was quite limited. And then, in diplomatic language that seemed to this reporter to have a trace of humor in it, the new president of the LWF reminded the reporters that there was "a rather heavy array of professional theologians" at Helsinki and that theologians have a liking for technical language. But, said Dr. Schiotz, even if the LWF "misfired" on the hoped-for statement on justification, the Assembly itself was one of the finest demonstrations of justification. By this he meant that as the delegates lived together, worshipped together, studied the Bible together in the joyful freedom that is marked not by boastful pride but by Christian humility and gratitude, they were "living in the meaning of the justification which Christ has given us."

Then Dr. Schiotz was asked if he would tell the reporters in simple language just what justification means. He complied. And this, in substance, is what he said:

"Religion is a relationship between an individual and his God. Whenever man stands in the presence of the holy God he finds himself judged a sinner. It is impossible for anyone to do anything without there being

some selfish element in it. But to be justified for the sake of Christ is to know that as I, a sinner, stand there I am a thoroughly forgiven person. In other words, in my relationship to God I am now a free man and Christ has taken my guilt from me. This gives me real freedom and is a good foundation for mental health. When it comes to one's relationship to men, the obligation lies upon every believer to do good works. *No good works avail before God but in our relationship to people nothing but good works avail.*"

This central doctrine, so important for each one of us, is made plain to Lutherans each Sunday morning as we participate in the Service. Note the several paragraphs in the confession of sins. First, "we poor sinners confess unto thee (God) that we are by nature sinful . . . and that we have sinned against thee by thought, word, and deed." That's an expression of the urgent need of justification or forgiveness. Then we ask a merciful God, who has given his only-begotten Son to die for us, to have mercy on us and for Christ's sake to forgive all our sins. That's the ground or basis of our justification—the solid Rock on which our hope is built.

Then come the words of absolution or forgiveness or justification from the pastor: "Almighty God, our heavenly Father, hath had mercy upon us, and hath given his only Son to die for us, and for his sake forgiveth us all our sins." That's the blessed announcement and assurance of justification. And as justified, forgiven sinners, we constantly ask the Holy Spirit to "increase in us true knowledge of thee (God) and of thy will, and *true obedience to thy Word*." This obedience includes the good works to our neighbor of which Dr. Schiotz spoke and which are the fruit and proof of our justification. —E.W.S.

The Senator's Problem

Senator Thomas H. Kuchel of California has a problem which he discussed in a speech on the floor of the U.S. Senate. Since his problem involves the welfare of the nation; moreover, since church officials have a somewhat similar problem, some attention to it in these columns is in order. The problem centers in what the Senator calls the "fright mail" that he gets, that is, mail from people who have been frightened by allegedly "patriotic" leaflets, pamphlets, and fliers or by "lunatic columnists, apostles of hate and fear on radio and television, and even loony letters to the editor" into believing that the country is going to the devil, the Communists, and the United Nations, and that Washington is giving it a push in that direction.

Senator Kuchel cites examples of the kind of scares that otherwise normal people are hysterically falling for. One of them centered in the "Operation Water Moccasin" fright. This was an exercise, conducted by the U.S. Army in Georgia, to train our soldiers in counter guerrilla warfare. But it was pictured in these "zany" publications and in the imaginations

of the frightened as the training of "barefooted Africans as guerrilla warriors" to be used to subjugate other African nations, as the sending by the United Nations of foreign troops to be trained to overthrow our Government, as an indication that the whole area where the exercise took place was being "invaded by hordes of Mongolians," etc., etc.

Senator Kuchel is frankly puzzled as to how to deal with the volume of this fright mail that comes daily to his office. Experience has taught him that simply to try "to reply calmly and factually," to it is not the whole answer. "For," adds the Senator, "most fright mail writers will come right back a week later, terrified about something else, urgently stating that they do not believe me—and that I am either misinformed or worse."

Of course, the answer is not to cut off free thought, free speech, or free expression. Nor is it to maintain that our representatives in Washington—or our church officials in Minneapolis—are infallible and above criticism. As Senator Kuchel says: "Let us, by all means, debate, as reasonable and rational and realistic people, the successes and failures of the United Nations and foreign aid. But let us not do it on the basis of childish slogans or on the inane premise that they are Communist programs adopted by a Communist or pro-Communist Government in Washington. . . . Clutching at half-truths and down-right falsehoods, the fright peddlers fabricate hoaxes . . . which frighten Americans and divert their attention from the real menace. They sow suspicion and hatred. . . ."

It is a federal offense to harass or threaten a federal official. Some might want to sharpen this law and deal sternly with people who write to Senators and Congressmen and harass them by calling them traitors. In a moment of desperation someone might even suggest that it would be a good idea if the church had a "law" forbidding harassing and threatening letters to church officials or at least limiting writers to one such letter a year. This, of course, is not the answer—at least not the answer for the church, which lives by the Gospel. Nor does Senator Kuchel think this is the answer in the political domain. Rather he rests on this hope:

"Can these cruelly swindled victims of the fright peddlers be shocked into a reappraisal of their swindlers and be reclaimed as valuable and effective contributors in the fight against the real enemy? I do not know. But I believe it is time such an attempt be made.

"Perhaps I am naive about this. Yet I feel there must be some—and they belong to both political parties—who can be persuaded to join the ranks again of sensible and decent anti-Communist, pro-Americans devoted to defending our Nation against defilement of both the extreme left and extreme right, here and abroad.

"America has enough immediate and deadly dangerous enemies, without manufacturing hobgoblins. America can use all the responsible help it can receive." —E.W.S.

MR. EDITOR...

FINEST SERMON

► The missionary sermon, "To Whom Shall We Go?" (Aug. 13) is the finest I've yet to read. It is a violation of eternal right, it seems to me, for our churches to bypass the pleading millions in the process of becoming heavy-laden with rich ornaments.

JOANNE HANSEN
Mankato, Minn.

SHOCKED

► Having just read "Non-Combatants" (Aug. 13) I was shocked!!! To think our Lutheran periodical, which should help nourish our souls for Christ, would print a story like that. There is not so much as one word about God. If Mr. Khrushchev read this he would gloat. It implies that anything is better than war. Please please please get the **STANDARD** back to being a religious Christian paper.

Mrs. EDWARD J. KUHN
Edwall, Wash.

NOT BY HAIR-SPLITTING

► I don't believe we should be called "The Lutheran Double Standard" (July 30) if we present both sides of either the science or fundamentalism questions fairly and allow our people to think for themselves. God's Spirit must be the Spirit of *all* truth, and we must not quench the spirit of free inquiry which seeks to learn more about all he has made. Let's not miss the point while debating whether Genesis is to be taken literally, or whether the Bible is completely free from any error, feeling that which opinion we hold is crucial to whether we can be saved. He saves us by grace, not our opinions, hair-splitting, or tempests in teapots.

EVANGELINE J. ENGELHARDT
Fergus Falls, Minn.

NOTHING TO PERSECUTE

► I hope *L.S.* readers will re-read the editorial by John M. Jensen, "Nothing to Persecute!" (July 30). Nothing to persecute is right! How many Lutherans have time for working in the church kitchen, serving on the council or building committee, teaching, beautifying the grounds, etc., but seldom, if ever, have time for private prayer, Bible study, grace before meals, family

devotions, witnessing for their Lord in words. Yes, "the local church sits securely in the community," Pastor Jensen, because it runs itself like a business and does nothing that will embarrass itself. It does not do what is expected of it by people outside its doors—mention the name of Christ!

Mrs. ROY OSTERBERG
Stillwater, Minn.

PAY NO ATTENTION

► In the last four issues of the *L.S.* with your various articles dealing with the recent Supreme Court prayer decision, only one man in my opinion, Karl A. Olsson, speaks out with a truly Christian evaluation of what is happening to religion in our country. Dr. Kauper fails to point out that the Court's opinion is just that, an opinion, and is binding only on the parties involved. We in the rest of the states need pay no attention to this ruling.

WALLACE W. GROSCHE
Arlington Hts., Ill.

PAY IS BETTER ELSEWHERE

► Re Mr. Schramm's editorial of July 2: The materialism demonstrated so vividly in extravagant church structures, salaries, parsonages, etc., discourages the young man (from entering the ministry). This is compounded as one observes the hunger in so many areas for the Word. Young men may ask, Why be a minister if it means to become the puppet of church councils, work in irrelevant areas, and be more of a corporation executive than a messenger of Christ. The material compensation is even better in other fields.

GARY L. OLSON
Fargo, N.D.

CONFUSED IMAGE

► I'm just a bit disappointed. The Lutheran World Federation, which assembles only once in six years, is a great opportunity for Lutherans to present a clear-cut testimony of faith to the world. What was the "world's" impression of this gathering? One secular account (*Time*): "The latest skirmish in this theological war (concerning justification) was fought this month in Helsinki. . . . The debate ended in failure. . . ." Twelve days and nothing but a tabling action. For

the church, this may have been a healthy re-examination of a four-century-old doctrine, but for the world at large it must have represented nothing but confusion.

Rev. M. LAUREL GRAY
Visalia, Calif.

• See editorials, page 18.

PIOUS ARITHMETIC

► I also agree with the editorial "Come Now, Dr. Hutchins" (July 16). In *Parochial School, a Sociological Study*, by Flichter, the priest-author states, "Even arithmetic can be used as an instrument of pious thoughts, as in the case of the teacher who gave this problem to her class: 'If it takes 40,000 priests and 140,000 nuns to care for 40,000,000 Catholics in the United States, how many more priests and sisters will be needed to convert and care for the hundred million non-Catholics in the United States?'" He also says the Catholic elementary school is the first recruiting ground for the future professional functionaries of the church.

JO ANN MOHN
Savage, Minn.

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► In reading several articles in the *L.S.* recently, I sense a much warmer and fraternal spirit with Roman Catholicism. I keep asking myself as a missionary in Brazil where the people are 90% Roman Catholics, "What am I doing here?" Do we not as a church recognize the gross idolatry that is being taught and practiced by the Roman Catholics? If not, come to Brazil and see for yourselves! There is a real difference between "trusting in Christ as Savior" and the Roman Catholic who also trusts in Christ as Savior, but means that he is Savior in the respect that he furnishes abundant grace for him to work out his salvation.

ROBERT H. FEDDE
Umuarama, Brazil

SCIENCE AND SCIENTISTS

► As a veterinarian, I consider myself a biological scientist. The common statement that was again made (p. 20, Aug. 13) hit a sore point with me concerning the conflict of science and religion. Parthenogenesis (virgin birth) is not just a word found in a medical dictionary but is rather a proven scientific fact. The U.S. Dept. of Agriculture at Beltsville, Md., has a strain of turkeys that produces eggs that hatch living male turkey poults without the benefit of a father. Admittedly this does not prove that in humans this can occur, but it does establish a premise that it might. All of us are prone to be authorities on subjects we know nothing about. I fear the "scientists" who dispute the virgin birth are more often theologians than they are biological scientists.

ARTHUR R. EBERT, DVM
Waldo, Ohio

► I am thinking of the millions of years geologists say the world existed. Geologists do not take eternity into consideration. It cannot be measured in days or years. God created the world in eternity, outside the realm of time, therefore in no time at all.

FRED A. ISERINGHAUSEN
Dayton, Ohio

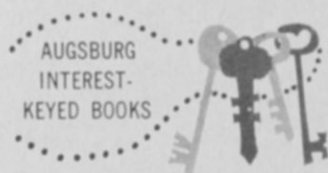
► It is our responsibility to proclaim the Gospel to *our generation*. The authors of Scripture believed in a three-storied universe: the heavens "up there," a flat earth down here, and below, hades, the abode of the dead. We know today that the universe is not so constructed. To properly proclaim the Gospel to our gen-

eration, we must translate the truths of faith into language and concepts that our generation will understand. Many of the categories of space that the Bible uses have no meaning to 20th century man. For example, heaven is not a "place somewhere up there," but a state of being—being with God.

Further, the creation stories in Genesis are *not* scientific descriptions of the origin of our universe but the

great religious affirmations about the *purpose* behind our material world. If we teach our young people that God created the universe in six 24-hour days and that science is all wrong, we will be requiring them to make a false choice between what appears to be a Godless science and what most assuredly is a wrong interpretation of the Christian faith.

HENRY EHLEN
Lamesa, Tex.



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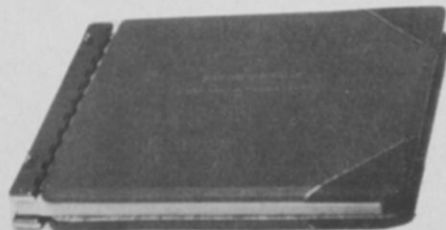
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WCC... from page 9

er degree of cooperation in mission and evangelism.

- Admitted nine new churches, two of them Lutheran, bringing total membership in the body to 209 full members and three associate member churches, with a total membership of approximately 350,000,000 Protestant, Anglican, and Orthodox Christians.

- Selected four observers to the next session of the Vatican Council.

- Approved plans for a world conference in 1966 on God, Man, and Contemporary Society.

- Asked a 14-member committee to begin to search for a new general secretary to succeed Dr. W. A. Visser 't Hooft, who has announced that he will retire in 1963.

- Accepted in principle an offer by the Lutheran World Federation's Department of World Service to act in specified circumstances as the agent of the WCC for the carrying out of service programs.

- Supported a proposed \$3,000,000 fund to facilitate the production and distribution of Christian literature over the next five years.

Dean Grueber Admits Guilt to Poles for Nazi Invasion

An appeal to Polish Christians to assume initiative in the movement toward world reconciliation was sounded by Dean Heinrich Grueber, prominent West Berlin Protestant leader.

In Poland at the invitation of Bishop Andrzej Wantula, head of the Polish Lutheran Church, Dean Grueber preached at Trinity Lutheran Church in Warsaw on the text, "Forgive us our sins as we forgive those who sin against us."

"When we come to a land and a people against whom our nation has sinned in the past," he told the congregation, "this very guilt and complicity dampens the joy of renewing friendships."

Dean Grueber, whose visit to Warsaw coincided with the anniversary of the Nazi invasion of Poland on Sept. 1, 1939, said there are Germans who try to counter-balance guilt and suffering, saying that "because we have gone through so much with the destruction of our homes and cities and with all the postwar suffering, hate, and teachery, all this has been written off our guilt."

"But," he declared, "suffering can-



These members of the 2nd Battle Group, 8th Infantry, Fort Riley, Kan., took time out for a hymn during the Army Training test held there recently. They are, left to right, standing, Pfc. H. O. Rice, Philadelphia, Pa.; Chaplain Norris L. Einertson, ALC chaplain from Westbrook, Minn.; and Pfc. P. H. Nadeau, Detroit, Mich. Playing the organ is Chaplain Harold D. Thompson, Weatherford, Tex. Pfc. Nadeau is a member of the ALC.

not compensate for guilt . . . God alone can forgive sin. God alone can bring blessing out of suffering."

Voluntary Agencies Give \$1 Million a Day for Relief

American voluntary agencies distributed relief aid overseas at the rate of almost \$1,000,000 a day during 1962, the State Department's Advisory Committee on Voluntary Foreign Aid disclosed.

The agencies licensed to participate in the program sent \$363,566,000 worth of help abroad last year, the annual report declared. This included \$177,919,000 worth of surplus food donated from stocks acquired by the government in price support operations, and \$42,351,000 of other supplies, including drugs, used clothing, etc. The organizations spent \$122,956,000 in cash donations overseas. They also purchased \$20,418,000 in supplies abroad.

Leading the field in international relief operations, as it has since World War II, was Catholic Relief Services—National Catholic Welfare Conference, which sent supplies worth \$161,089,000 abroad, almost equal to the total effort of all other voluntary agencies combined.

Other leading agencies included CARE—\$64,947,000; Church World Service—\$41,442,000; American Jewish Joint Distribution Committee—\$30,162,000; and Lutheran World Relief—\$12,337,000.

Dr. Piper Speaks on Gospel Study Essentials

The essential thing in the study and use of the four Gospels is not to try to get behind them to something allegedly more authentic than the present Gospels but to begin with the Gospels themselves.

This was the burden of three lectures on "The Christ of the Gospels and Recent Research" given by Dr. Otto Piper, famed Professor of New Testament at Princeton Theological Seminary until his retirement last year, to 110 or more pastors who attended the Pastor's Institute sponsored by the Department of Religion of Augsburg College, Minneapolis, Aug. 27-29.

After sketching the history of the "quest for the historical Jesus" and analyzing the writings of Rudolf Bultmann and other scholars who employ the methods of "form criticism," Dr. Piper said that although scholarship has its rightful place, the essential task of the student of the New Testament is not to try to get back to what the scholars call "the historical nucleus" of the Gospels but to try to understand those Gospels in the form in which they have come to us. Taking them as they are, it is the Christian's task and privilege to try to apply their message to his particular situation today.

The quest for the historical Jesus, Dr. Piper said, "is a futile one be-

**Now is the
time for all
good men,
or their
parents,
to start
thinking
about going
to college
...next
year...
or the year
after that
...or 10
years from
now...
or 17...**



A lot of thinking needs to be done in anticipation of those college decisions. What school? What courses? How long? How are these decisions going to be financed?

The Investment and Loan Fund of The American Lutheran Church might be part of the answer to that fourth question of finances.

Two plans are available to help a person save money for a minor's college education. The plans are known as the "Single Investment College Plan" and the "Annual Investment College Plan." You can subscribe to either plan on behalf of any minor.

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For more information and an exact table of payments, write The Board of Trustees, The ALC, 422 S. 5th St., Minneapolis, Minn.

NEWS

cause the only Jesus whom we know is the Jesus of the Gospels."

Also included on the program of the Pastor's Institute were two lectures on the Vatican Council by the Most Rev. Leonard P. Cowley, D.D., auxiliary to the archbishop of St. Paul, Minn.; a report on the LWF Assembly at Helsinki, by Dr. John Stensvaag, former president of the Lutheran Free Church and now professor of Old Testament at Luther Theological Seminary, St. Paul; and an address on "The Church College and the Reversal of History," by Dr. Oscar A. Anderson, the new president of Augsburg College.

Decorah Churches Join in Observing Centennial Day

Recognizing their common origin, First Lutheran Church of Decorah, Iowa, and Decorah Lutheran Church joined in a centennial observance on August 25, with Dr. Fredrik A. Schiotz preaching.

This service marked the 100th anniversary of the founding of the Decorah Norwegian Evangelical Lutheran Congregation. Theological controversy, chiefly concerned with the doctrine of election, divided the congregation in 1889, and the churches which exist today were organized.

Pastors Alvon Nelson of First Lutheran and Bruno Schlachtenhaufen of Decorah Lutheran also participated in the service.

Separate anniversary celebrations will be held later: on September 29 at First Lutheran, with the Rev. Richard Ellingson of Clear Lake, Iowa, speaking; on October 6 at Decorah Lutheran with Dr. Gerhard

Frost of Luther Seminary, St. Paul, as guest preacher.

Worship Committee Asks for New Hymns

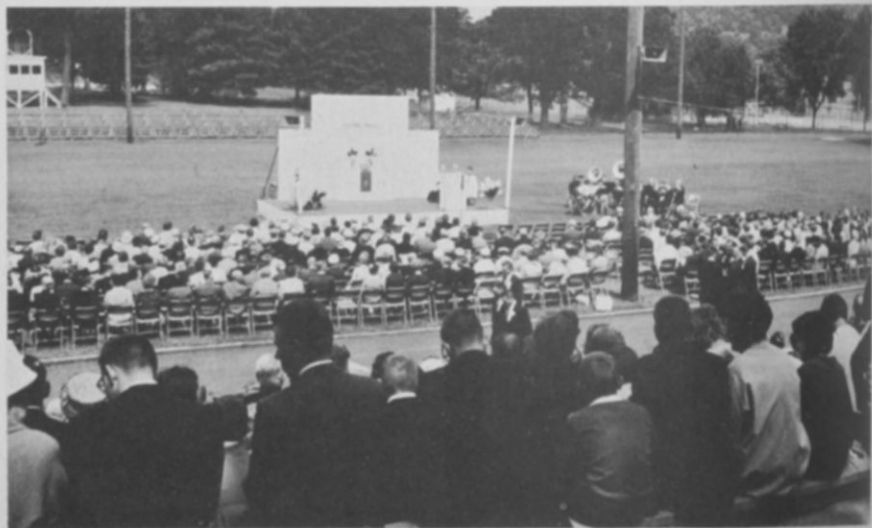
There is a constant need for new hymns, declared the Standing Committee on Worship and Church Music at its meeting at St. Olaf College Aug. 29 and 30. The committee indicated that it was "always interested" in new hymns—both text and music—and invited composers and authors to send their work to its office at 422 S. 5th St., Minneapolis.

Types of hymns most wanted are hymns of praise, wedding hymns, hymns "that reflect the joy of Christianity," and table prayers ("Be Present at Our Table Lord" has been worn out"). The committee is also interested in seeing new musical settings for the Service.

It is planned from time to time to print small booklets of new hymns, suitable for insertion in the *Service Book and Hymnal*. Two new hymns have been printed and are available from Augsburg Publishing House; two others were used at music institutes this year.

The committee heard a progress report on a hymnal for the aging. It will include from 75 to 100 hymns from the *SB & H*, text only, and will be printed in large type.

Two new committee members are District President Edward Hansen, replacing Dr. E. C. Reinertson, who resigned, and the Rev. Alf Romstad, Richfield, Minn., who replaced the Rev. Mandus Egge who is now the committee's executive director.



In Decorah, Iowa, two congregations reunited for one service.

Four Colleges of ALC Inaugurate Presidents

Four colleges of The American Lutheran Church will inaugurate new presidents this fall.



Dr. Rand



Dr. Cole



Dr. Anderson



Dr. Olson

Sept. 16—Dr. Sidney A. Rand, president of St. Olaf College, Northfield, Minn. Dr. Rand was formerly executive director of College Education for The American Lutheran Church.

Oct. 11—Dr. Oscar A. Anderson, president of Augsburg College, Minneapolis, Minn. Dr. Anderson, one time youth director of the former Evangelical Lutheran Church, had been pastor of Trinity Lutheran Church, Moorhead, Minn., since 1954.

Nov. 1—Dr. Martin L. Cole, president of Texas Lutheran College, Seguin, Texas. Prior to his new position, Dr. Cole was professor at Eastern New Mexico University.

Nov. 3—Dr. Raymond M. Olson, president of California Lutheran College, Thousand Oaks, Calif. Dr. Olson had been director of Stewardship of the ALC.

New Congregations Begin Under American Missions

First services were held in seven new American Lutheran congregations from July 1 to Sept. 8. The American Missions staff requests that ALC members who know of Luther-

ans in the new areas contact the pastors listed below.

Augusta, Me., Prince of Peace Church. Contact the Rev. H. Fred More, 101 Fairview Ave.

Huron, S.D., Our Savior Church. Contact the Rev. Ralph E. Johnshoy, 1640 Ohio Ave.

Gulf Breeze, Fla., Good Shepherd Church. Contact the Rev. LeRoy Beutel, 501 Shore Line Dr.

Warren, Ohio, Living Lord Church. Contact the Rev. Paul Fuchs, 8331 Fairhill Dr.

Weimer, Tex., Faith Church. Contact the Rev. Hubert Zimmerman, Eagle St.

Porterville, Calif., Trinity Church. Contact the Rev. August Hintz, 1113 Dexter.

Manchester, Mo., St. Luke Church. Contact the Rev. John J. Walker, Woods Mill Rd.

Among the Churches Minnesota Districts

● "Communicating the Gospel in Our Day" was the theme of the third annual pastoral seminar of the Moorhead Conference of the ALC, held in Moorhead Sept. 9 and 10.

Guest speakers were Dr. Arthur E. Hanson, N. Minn. district president; Dr. William A. Buegge, Minneapolis, Minn., pastor; Pastor Ralph Rusley, West Fargo, N.D.; and Prof. Paul R. Sponheim, Moorhead, Minn.

● St. Stephen Church, West St. Paul, Minn. (Pastor N. G. Anderson), is erecting a parsonage that will be ready for occupancy by Thanksgiving.

Wisconsin Districts

● The Lincoln Lutheran Home of Racine dedicated a 73-bed addition and auxiliary units on Aug. 4. The new unit brings the bed capacity to 173. A chapel, occupational therapy department, lounges, and coffee and gift shop were added. The Rev. C. A. Becker is the administrator.

North Dakota Districts

● Four north central N.D. parishes and one in Chicago, Ill., are sponsoring Missionary and Mrs. Joseph E. Weiss as they begin their work in New Guinea. The Weisses were commissioned Aug. 25 in Trinity Church of Esmond, N.D., by Pastor Lester Dahlen.

In addition to the Edison Park Church of Chicago (Pastors A. G. Nasby and J. W. Jones), the following N.D. parishes are sponsoring the Weisses: Leeds (Pastor Elwyn Nissen); Minnewaukan (Pastor Richard Smith); Esmond (Pastor Delbert Ring); and Fillmore (Pastor Richard Quamme).

South Dakota District

● The St. Paul Church of rural Elk Point, S.D. (Pastor Walther Kallestad), observed the 100th anniversary of Lutheran activity in the Dakota Territory on Aug. 10 and 11. Gov. Archie Gubbrud was one of the speakers.

Obituaries

The Rev. Cornelius K. Hansen, 62, died Aug. 19 at his home in Mukwanago, Wis. A native of Schleswig-



Sheridan Church, Lincoln, Neb. (Pastor Robert O. Berthelsen), has for years encouraged and assisted its young men who are preparing for the ministry. One young man, David Pretty, is shown receiving a LEAF presentation following a morning service. Shown, left to right, are: Pastor Berthelsen; Mr. Harry Bunge, assistant to the Central District president; Pretty; and Mr. Harold Hansel, member of the committee that made the presentation. The fund from which such gifts are made is supported by the Thanksgiving Day offering.



"Johnson is one Sunday school teacher who never has any disciplinary problems in his class!"

Holstein, Germany. Pastor Hansen served parishes in Neola, Iowa; Minneapolis, Minn.; Racine, Wis.; and Mukwango. As a member of the former UELC, he served as president of the Wisconsin District and of the Minnesota District. He was also a member of the Joint Union Committee that arranged for the merger of churches forming the ALC.

Mr. J. Jorgen Thompson, who served St. Olaf College, Northfield, Minn., as a teacher, counsellor, and administrator for many years, died at Sioux Falls, S.D., Sept. 2, at the age of 82 years. He had served at one time as acting president of the college.

The Rev. Frederick H. Vetter, 81, of Ebenezer Home, Brush, Colo., died Aug. 28. A native of Scotland, S.D., Pastor Vetter served parishes in Byron, Beatrice, Plainview, Smithfield, Neb.; in Denver and Sugar City, Colo.; and in Wakeeney and Bazine, Kan.

The Rev. Arnold A. Hoferer, Clay

Center, Neb., died Sept. 2, at the age of 67 years. Born in Creighton, Neb., Pastor Hoferer served congregations at Covington, Okla.; Castalia, Iowa; and the following Nebraska communities: Cedar Rapids, Winside, Benkelman, Fairbury, and Clay Center.

Anniversaries

- 100th—St. Paul, Elk Point, S.D.
- 75th—St. Paul, N. Tonawanda, N.Y.
- 75th—Peace, Plymouth, Neb.
- 75th—Our Savior, Medford, Wis.

Pastors' Changes of Address

- Vern P. Asleson, from Jerusalem, Israel, to Ulen, Minn.
- Wallace J. Asper (faculty), from Minneapolis, Minn., to California Lutheran College, Mountcleft Village, Thousand Oaks, Calif.
- Dewey L. Brevik (dir. of admis., Muhlenberg College), from Northfield, Minn., to 2333 Liberty St., Allentown, Pa.
- Carl H. Buettmeier (asst. pastor), from Hobart, Okla., to 1104 Cedar St., Eau Claire, Wis. (Good Shepherd).
- Ernest M. Caltvedt (missionary), from Taipei, Taiwan, to 19-3 Yen Ping Street, Keelung, Taiwan.
- Willard L. Conradson (military chaplain), from Hq. 3535 Nav. Tng. Wg. (ATC), Mather AFB, Calif., to Box 3421, Mather AFB, Calif.
- Fred Ditmanson (retired), from St. Paul, Minn., to 3926 E. Tiffin Ave., Des Moines, Iowa 50317.
- J. P. Dragseth (instit. chaplain), from Minot, N.D., to Glenwood Retirement Home, Glenwood, Minn. 56334.
- Paul W. Egertson, from Hollydale, Calif., to 800 N. Bruce, Las Vegas, Nev. (Calvary).
- Norris L. Einertson (military chaplain), from Fort Riley, Kan., to Office of the Chaplain, Task Force 2/8, Hqs. Company, APO 699, New York, N.Y.
- Carroll F. Ellertson (missionary), from Decorah, Iowa, to Lutheran Publishing House, 150 Bellevue Rd., Durban, Natal, South Africa.
- Eugene L. Fevold, from St. Paul, Minn., to 145 Washington Ave., Needham, Mass.
- Paul S. Fransen, from Edinburgh, Scotland, to 5412 3rd Ave. S., Minneapolis, Minn. 55419.
- Luther T. Gabrielsen (military chaplain), from APO 286, New York, to 3970 Combat Support Group (SAC), APO 283, New York, N.Y.
- John C. Gartley, from Kadoka, S.D., to Willow Lake, S.D. (Good Hope and Grace).
- Harvey O. Gilbertson, from Lake Mills, Iowa, to Manly, Iowa.
- Richard V. Gilbertson, from Bethpage, L.I., N.Y., to 68 Cedar St., Menlo Park, N.J. (Our Savior).
- Dalton W. Gronlie (asst. pastor), from Willow Lake, S.D., to 13560 E. McNichols Rd., Detroit, Mich. 48205 (Mount Zion).
- Clifford T. Hanson (faculty), from Waverly, Iowa, to Dana College, Blair, Neb.
- William J. Hanson, from Kgs. Lyngby, Denmark, to Gjerlingsvej 10, Hellerup, Denmark.
- Robert L. Haycraft, from Iowa City, Iowa, to St. Paul Lutheran Church, Frederick, S.D. (St. Paul and Aurdal).
- John G. Helgeson (faculty), from St. Paul, Minn., to Pacific Lutheran University, Tacoma, Wash.
- Thomas E. Herbranson, from St. Paul, Minn., to 2250 Birch Lake Ave., White Bear Lake, Minn. (Christ the King).
- Marvin P. Holt, from Moorhead, Minn., to Cook Minn. (Trinity and Calvary).
- Donovan L. Hommen (asst. pastor), from 413 Hillside Ct. to 815 Main St., Williston, N.D. (First).
- Robert O. Huff, from Indianapolis, Ind., to 3700 Jefferson Ave., Midland, Mich. (Trinity).
- Oscar J. Ice (DCUW campus pastor, Mankato State), from Cambridge, Mass., to 530 S. 5th St., Mankato, Minn.
- C. B. Johansen (retired), from Ferndale, Wash., to 2214 Lynn St., Bellingham, Wash.
- Carl W. Johnson Jr. (missionary), from Arusha, Tanganyika, to Loliondo Lutheran Church, Loliondo via Arusha, Tanganyika, East Africa.
- I. Murray Johnson, from Stephen, Minn., to 9725 Halberns Blvd., Santee, Calif. (Carlton Hills).
- Laurel O. Johnson (missionary), from Minneapolis, Minn., to Mission Lutherienne, Fort Dauphin, Malagasy Republic.
- Omar S. Kaste (missionary), from Porto Alegre, Brazil, to Caixa Postal 438, Rio Grande (RJ), Brazil.
- A. Thomas Kraabel, from Minneapolis, Minn., to 27 Forest St., Apt. 1, Cambridge, Mass. 02138.
- Waldo Kruse, from Shawano, Wis., to Sanborn, N.Y.
- Herman Astrup Larsen (faculty, Concordia College), from New Haven, Conn., to Rte. 3, Havel, Minn.
- Clarence A. Larson (reg. dir., Amer. Mission), from Minneapolis, Minn., to 1938 Sunnyvale, Toledo, Ohio.
- Paul H. Lionberger (military chaplain), from FPO, New York, to COMSERBRON 8, Bldg. 142, NOB, Norfolk, Va. 23511.
- Roger O. Livdahl (asst. pastor), from Mankato, N.D., to 1217 7th St. S., Fargo, N.D. (Olivet).
- Lee H. Luebke, from Elizabeth, Ill., to 210 McGinley St., Washington, Ill. 61571 (Faith).
- Peter E. Mathiasen (missionary), from Brazil to 157 Ellesmere Rd., Toronto, Ont.
- Henry J. Mathre, from St. Olaf, Iowa, to 1616 W. Olive St., Stillwater, Minn. (Our Savior).
- John J. Minneman, from Kensington, Kan., to 416 Union Ave., Hebron, Neb. 68370 (Grace).
- J. G. E. Mittermaier (retired), from Lakeville, Ohio, to 731 S. 7th St., Upper Sandusky, Ohio.
- Maynard J. Moen, from Soldier, Iowa, to 415 N. Barr, Oklahoma City, Okla. (Prince of Peace).
- E. David Natwick, from Cathedral City, Calif., to 774 Milwaukee Ave., Hutchinson, Minn. (Christ the King).
- W. Dennis Pederson, from Willmar, Minn., to Rte. 2, Lake Park, Minn. (Cormorant, Houghton and Bethel).
- James R. Peterson, from Cook, Minn., to Blackduck, Minn. (Zion).
- Reuben G. Pirner (faculty, Wartburg Sem.), from Germany to 445 Wartburg Pl., Dubuque, Iowa.
- Walter L. Priebe, from Bryan, Ohio, to 501 S. Clinton St., Grand Ledge, Mich. (Immanuel).
- Olaus Qualen (retired), from Eagle Rock, Calif., to 2236 Merton Ave., Los Angeles, Calif. 90041.
- John E. Quam, from West Haven, Conn., to 30a N. Whitney St., Marshall, Minn. (St. Stephen).
- Sidney A. Rand (pres.), from Minneapolis, Minn., to St. Olaf College, Northfield, Minn.
- C. K. Randy (dir., Seaman's Center), from Silverdale, Wash., to 525 Dexter Ave. N., Seattle, Wash. 98101.
- Lawrence R. Rasmussen (assoc. pastor), from Pelican Rapids, Minn., to 2873 S. 104th St., Milwaukee, Wis. 53227 (Mount Hope).
- E. K. Rostad, from Preeceville, Sask., to 1817 Sommerfeld Ave., Saskatoon, Sask. (Redeemer).
- John T. Rotto, from San Anselmo, Calif., to 2626 Sir Francis Drake Blvd., Fairfax, Calif.

ANSWERS TO

"PICK A NUMBER" (page 17)

1. 2 (John 6:9).
2. 13 (Joshua 6:14,15).
3. 7 (II Kings 5:10).
4. 6 (Genesis 1:31; 2:2,3).
5. 1 (Luke 17:15-18).
6. 10 (Exodus, chapters 7 to 12).
7. 4 (I Samuel 3:4-10).
8. 3 (Mark 14:33).
9. 12 (Numbers 13:1-16).
10. 5 (I Samuel 17:40).

Delbert Rumme (missionary), from Tokyo, Japan, to 55, 2 Chome, Kirigaoka, Handa Shi, Aichi Ken, Japan.

Everett W. Savage (missionary), from Tacoma, Wash., to 8226 18th Ave. N.E., Seattle, Wash.

Gerald E. Scheck (assoc. pastor), from Wilmet, S.D., to 611 5th S.W., Pipestone, Minn. (First).

Alex Schira (retired), from Worthington, Minn., to c/o Mrs. Robert P. West, 8021 Windsor Dr., La Mesa, Calif.

Paul A. Schulz (missionary), from Sugar Grove, W. Va., to Karkar Island, Madang, Terr. of New Guinea.

Oliver Seim (retired), from Creston, Ill., to 1011 S. 2nd St., Moorhead, Minn.

Harry Sorensen, from FPO, San Francisco, Calif., to c/o R. L. Sorensen, Creighton, Neb.

Myles C. Stenshoel (faculty, Augustana College), from Denver, Colo., to 2709 S. Willow, Sioux Falls, S.D. 57105.

John A. R. Svendby, from Brunkild, Man., to Hope, N.D. (Blabon, Ness, and St. Petri).

Oliver Thompson (retired), from Sunburg, Minn., to Milan, Minn.

Mark W. Thomsen (missionary), from Northern Nigeria to Denmark, Wis.

Carl L. Ulrich (missionary), from Tsivory, Malagasy Republic, to Mission Lutherienne, Fort Dauphin, Malagasy Republic.

David L. Valen (military chaplain), from Lackland AFB, Tex., to 319 Combat Support Group, Grand Forks AFB, N.D.

L. R. Vanderpan (faculty), from Sharon, N.D., to Augustana Academy, Canton, S.D.

William C. Volkmann, from Philo, Ill., to Cullom, Ill., 60929 (St. John).

Arthur R. Walth (visitation pastor), from Golden Valley, N.D., to 100 9th Ave. N.W., Minot, N.D. (First).

G. O. Wangberg, from Calamus, Iowa, to Duncombe, Iowa (Washington and South Enes).

Nels H. Wangen (retired), from Williston, N.D., to 1104 S. 114th St., Tacoma, Wash. 98444.

John E. Ware (missionary), from St. Clair Shores, Mich., to Lutheran Mission, Box 80, Lae, Terr. of New Guinea.

Theodore E. Wendt, from Massillon, Ohio, to 217 E. Decatur St., Eaton, Ohio (Grace).

John L. Wilenius (missionary), from P. Haaga, Finland, to Et. Hesperiankatu 10.A.8, Helsinki, Finland.

Newly Ordained

Leonard A. Anderson (asst. pastor), 2901 West-ern Ave., Park Forest, Ill. (Trinity).

Paul A. Bark, Kimball, S.D. (Immanuel).

Charles E. Brinkmeyer, Paige, Tex. (St. John and St. John).

John T. Christianson (asst. pastor), Our Savior's Lutheran Church, 24th and Hoyt, Everett, Wash.

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Gerald M. Conrad, Castle Rock, Wash. (St. Paul).

David E. Hetrick, 8813 Linda Vista, Houston, Tex. 77028 (Abiding Savior).

Corwin C. Hutchison (hosp. chaplain), 2025 Park-side Dr., Des Plaines, Ill.

Keith A. Lentz (asst. pastor), 97th S. and Brandt Ave., Oak Lawn, Ill. (Trinity).

Ogden L. Lovdoken (asst. pastor), 716 2nd Ave. S.W., Watertown, S.D. (Grace).

David H. Meisner, Hancock, Minn. (Our Redeemer).

Robert D. Moritz, Milroy, Minn. (Trinity and Our Savior).

D. Lothar Pietz, Philo, Ill. (Zion).

Robert C. Stevens (asst. pastor), 1506 Academy Ave., Albert Lea, Minn. (Trinity).

Gary D. Stubenvoll (Luth. Serv. of Wis.), 3352 S. 76th St., Milwaukee, Wis. 53219.

Thomas J. Unmacht (asst. pastor), 4000 Quincy St. N.E., Minneapolis, Minn. 55421 (First).

F. Timothy Van Antwerp, Rte. 2, Burton, Tex. (Emmanuel).

Loren J. Van Oort, Rte. 3, Princeton, Ill. (St. John).

David E. Wenger, Rte. 2, Box 155, Marathon, Wis. (St. Peter).

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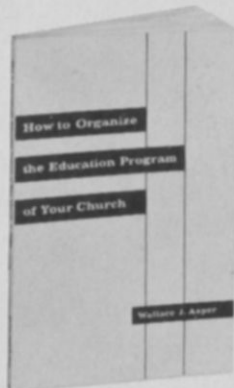
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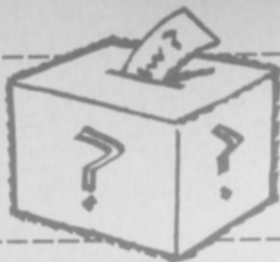


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Question Box

By Stanley D. Schneider



Is Rebaptism Necessary?

Is it necessary to be baptized over again in church when the child was baptized in the hospital? Our minister says it should be done in a Christian atmosphere.

A. K., Minn.

It is not necessary to be baptized over again under any circumstances. If water has been applied in the name of the Father and of the Son and of the Holy Ghost, the person is baptized.

Of course the congregation should be informed of any baptisms which have taken place in circumstances other than at the Service. This usually means some sort of public announcement, either orally, or in the Sunday bulletin, or in a parish paper of some sort. But this does not mean rebaptizing the person involved.

In Baptism God is establishing a relationship with the person. He does it through water and the Word of God. Atmosphere has nothing to do with it. Of course the normal setting for a baptism is in the church building and at the Service. The reason for this is that the person being baptized is being received into the congregation under whose auspices the baptism is done. However, in an emergency situation a baptism is sometimes performed in a hospital. If so, it is a baptism, and that's that.

Did Rebekah sin when she fixed it so Jacob got the blessing and did Jacob sin when he lied to his father?

A. M. L., Minn.

For those who may not recall the setting of this question I suggest that you read Genesis 27.

Jacob and Esau were twins. Esau was the first one born, and, therefore was, in the normal course of things, the one to become the head of the family when the father died. But before these twins were born it was said that "the elder should serve the younger" (Gen. 25:23).

In the course of their lives this came to pass in what seem to us strange ways. Jacob got the birthright from Esau in exchange for a bowl of soup (Gen. 25:29-34).

When Esau did this he committed one of the greatest sins conceivable in those times. He renounced the blessing which the father gave to the eldest son. "Thus Esau despised his birthright" (Gen. 25:34). This, however, does not justify what Jacob and Rebekah did.

They sinned. Lying and deceiving are never right. The end does not justify the means of achieving it.

How then could God use such persons for accomplishing his purposes? This is a troublesome question. It always is. It has been called by some the mystery of election. God in his grace (love for us that we do not earn) does some things that seem strange to us. Although we may not put it into words, we are sometimes tempted to think that if we were God we'd do it otherwise.

Sometimes, too, we forget how honestly the Bible describes some of the persons there. Moses, for example, was a murderer, as well as God's chosen leader. Jacob is shown as a liar, unscrupulous and ruthless. But through encounters with God—Moses and the burning bush, Jacob and the

ladder (Gen. 28:12) and also his wrestling match (Gen. 32:26)—both of these men came to be instruments of God for the achieving of his purposes.

Now, of course, this does not mean that it doesn't make any difference what we do. Our response to God's grace is a part of his plan. We are saved by grace, yet responsible.

Jacob and Rebekah sinned. But God forgave, and used Jacob for God's purposes.

Please explain the difference of Job 19:26 between the King James Version of the Bible and the Revised Standard Version.

H. R. S., Ore.

King James Version: "And though after my skin worms destroy this body, yet in my flesh shall I see God."

Revised Standard Version: "And after my skin has been thus destroyed, then from my flesh I shall see God."

In your letter you refer to the footnote in the RSV which indicates an alternate translation in the latter part of the verse. There the preposition "without" is suggested as an alternate for "from," so that the verse would

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end, "without my flesh I shall see God." You then indicate that this translation seems to be a denial of the resurrection.

The problem involved here is a matter of determining the original text, and then translating it.

The preposition in Hebrew has a variety of meanings. In fact, in the lexicon which I use there are over 12 columns covering over six large pages devoted to the many meanings of this little word.

Fundamentally, however, the word carries with it the idea of separation, or being apart from. Therefore, the RSV translation, or its alternate, comes closer to being an accurate translation than does the King James Version of the Bible.

But this doesn't mean a denial of the doctrine of the resurrection. For this is not based on the Job passage, but rather on the resurrection of Jesus Christ from the dead.

What does the Job passage mean? It cannot be interpreted apart from its context. What Job is saying is that even though his body be destroyed he will remain faithful to God.

It's the same idea that Paul expressed when he indicated that nothing could separate us from the love of God (Romans 8:35 ff.).

Job had suffered a good bit, his possessions had been lost, his children taken from him, his body afflicted with illness, and yet he remained certain that God would not forsake him. It is against that background that the statement to which you refer was spoken.

There is plenty in the New Testament about the resurrection. We don't need to read that into this passage in order to prove the doctrine. This passage can stand on its own merits and has its own message. It is a message that is more accurately conveyed in the Revised Standard Version than in the King James Version, at least this seems the case when one considers the original language of the verse, and the context in which it occurs.

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WE RETURNED to Niagara Falls a few days ago. When you say "Niagara" to some of your sophisticated friends, their faces twist with repugnance. You hear words like "commercial," "banality," "post card park," etc. But I still like the place. In fact, I love it. I admit to a distressing carnival atmosphere in which the popcorn seems more important than the prospect and in which people eddy around with idiotic hats and unwanted balloons and buy papier maché and flannel souvenirs and pennants and pictures and Karmel Korn and look hot, sticky, and, now and then, a little disappointed. I admit to all this.

But despite many negative reactions to the environment and to some of the sight-seers, the falls continue to provide that concentration of natural force, beauty, and terror which suggests the *mysterium tremendum*—the garment in which God's form is concealed.

► **LIVING GOD.** I am impressed by the falls because they speak of the powerful livingness to which the Bible testifies: the aliveness of the sea and the storm, the aliveness of hippo and crocodile, of lion, war horse, and bull, of mountain goat and wild ass, of ox and ostrich, hawk and eagle. The falls have the proud beauty of all these strong and lovely creatures. They can look down with amused indifference on the gum wrappers and paper cups. They are wonderfully free of the people who gawk at them. Long after the last popcorn poof has been flattened and the last mustard has dried in the jar, they will continue to thunder their unending praise to him from whose hand they come.

► **LIVING ALTAR.** The falls are hence a parable of all the livingness which God continually pours out upon us. I think of that when I go to church. Men come into the presence of the living God in a diversity of moods. They sometimes seek to make their visit palatable by a range of secondary pleasures. They want to experience the mystery with their mouths crammed with Karmel Korn.

We visited that kind of church on a recent trip. It had soft music, rheostated rainbow lights which ebbed and flowed with the mood of the service, and colorful robes for the singers. The pastor had a gown of unique styling, resplendent in scarlet, and the worship, full of humor and sentiment, had the warm, fruity flavor of a county fair. But none of this carnality could obscure or stay the thunderous fall of the waters. The Bible was read—that living Word which no amount of artifice can adorn or deface—and it was like the falls. "He utters his voice, the earth melts."

► **LIVING WORD.** I feel this way about the Scriptures when I return to them from all the cute, sugared, or dull interpretations in which our world abounds. In the pages of the Bible, we encounter people with dimension. They are not glossy with any shallow sanctities; they are coarse-grained and true to their humanity, but they are grave. They have looked into the furnace. They are not trivial.

The gravity of the Scriptures is not the same as humorlessness. It is not a funny book in the sense that it has any big laughs, but neither is it doleful. The gravity, rather, is a refusal to be diverted from the primary objective, a refusal to be cute.

In contrast to the scriptural voices, those of us who say things about the Bible are second rate. We are like tourists looking at a waterfall. Now and then we may have something to say, but nothing we say can add to or diminish the primal power, wisdom, and love of the living Word.

breaking Christian fellowship. Today that quarrel would concern few consciences indeed. Other problems have replaced it.

The fact is that within any of our church bodies today there is a difference of opinion on issues of Christian theology so broad that were proponents of extreme positions not in the same church they would scarcely choose to be in fellowship. Being in fellowship keeps them from being more radical and off-center.

It is worth noting that the issues which divide churches today on confessional grounds were determined for us in the 16th century, and may not be the important issues today. The important issues are not regarded as necessarily disrupting church fellowship because they were not argued in the 16th century.

For example, the widely different approaches to the meaning of the inspiration of Scripture—an issue which separates broad sectors of Christendom into "fundamentalists" and "liberals" and has tremendously wide implications in Bible interpretation and the relationship of religion to science—is not generally regarded as a confessional issue within Lutheranism. But different interpretations of the meaning of the real presence in the Lord's Supper is, although the average layman is quite unable to state them clearly. He is usually not even aware of them.

"To understand, one must be committed. To know one, must dare" (Bishop Newbigin). The true unity of Christians cannot be found in agreement to a given set of propositions, nor does such common assent prove that true unity in faith is present. For in the last analysis, Christian truth cannot be fully expressed by statements. It is found only where there is love, commitment, and a common engagement in the church's mission.

Perhaps these comments on popular illusions will serve to warn us to avoid all pat simplifications. The unity of the church is too important and too difficult a problem to be dealt with in a few easy and popular phrases. We will be right only if we approach it in humility, in love, and in a profound desire to be led wherever the Spirit of Truth may show us the way.

Dr. Sovik, an ALC pastor, is director of the Department of World Mission for the Lutheran World Federation.

Only God Knows

"There was the Door to which I found no key;

There was the Veil through which I might not see:"

OMAR KHAYYAM wrote the words, but the thought is one that plagues most of us. There always seems to be a limit to our thinking; there is always a place where the human mind fails.

Even a small child can wonder, "Why am I here?" but the wisest man can't answer that question. What does life mean? How can there be any plan behind the mixed up affairs of men? Why should there be evil and sin and sickness in God's universe? The mind of man falters, just when he arrives at the questions that really are important.

And because we cannot answer these questions, we are often driven to a feeling of indifference and despair. If we can't know the answer to the real problems, then we'll not concern ourselves about anything at all. Young people are often the victims of such thinking. They are not as hare-brained as some older people think. But they grow frustrated and cynical because there seem to be no answers to their most disturbing problems.

It would be foolish to claim that the Bible in one golden passage, or even in a dozen, solves all the mystery of existence. But the Apostle Paul in his Letter to the Romans at least points out our limitations, and indicates where the real answer lies. Romans 11:33-36 is one of the most magnificent sections of Scripture, one of the golden passages of truth.

It is interesting to note that Paul wrote these words after long wrestling with a problem that he could not solve—the mystery of Israel. How did it happen that God chose one family, one nation for his own and stuck with that nation through centuries of history? In the words of a witty couplet, "How odd of God, to choose the Jews." Equally perplexing is the fact that when the Savior came to God's people, they rejected him.

When Paul reacts to the problem, his words go beyond the mystery of Israel to the questions that beset

every person. Paul points out that there is an area of truth that escapes man. Only God has the wisdom and knowledge to understand all things. Consequently much truth escapes our observation. We are particularly at a loss to understand the actions and the judgments of God.

And this is the answer which we have to live with. Omar Khayyam had it right. There is a veil through which

*O the depth of the riches
and wisdom and knowledge
of God! How unsearchable
are his judgments and how
unscrutable his ways!*

*"For who has known the
mind of the Lord,
or who has been his coun-
selor?"*

*"Or who has given a gift
to him that he might be re-
paid?"*

*For from him and through
him and to him are all things.
To him be glory forever.
Amen.*

(Rom. 11:33-36)

we cannot see. There is a place where man must stand and admit his ignorance.

This is a galling fact for us, of course. We are learning so much in these days of "the knowledge explosion," as a recent article in THE LUTHERAN STANDARD called it. Man's knowledge of the world around him increases so fast that textbooks are obsolete almost as soon as they come off the presses.

But this does not enable us to match God in wisdom or understanding. Indeed each time we find a new fact we usually discover several other mysteries which must be explored. And as our knowledge increases, the mind of man begins to fall behind and his ability to learn the truth in

more than a small area even decreases.

Only God has the resources, the riches as Paul calls it, to know all things. Only God can see the overall picture. Romans 11:34 reminds us that no man can know what God knows or can be his advisor. When we read these words we are reminded of how God challenged Job to explain the universe and to tell how things are run in this world. Job, who had been so willing to talk, realizes his poverty of knowledge in the presence of God. "I will lay my hand on my mouth," he finally declares.

That's what Paul is indicating we all must do. There comes a time when we simply have to say, "It's beyond me. Only God knows." For we are reminded that God's judgments are unsearchable, his ways past our finding out. Isaiah 55:8 reminds us of the same truth when God is recorded as saying, "For my thoughts are not your thoughts. . . ."

The most interesting thing in this golden passage from Romans is Paul's reaction to God's greater wisdom. Usually men get frustrated and angry when they can't find the answers that they are seeking. Not so with the great believer Paul. Though he possessed great knowledge of the truth himself, Paul does not complain of his limitations. He praises God because God is wiser than man. "To him be glory forever. Amen." This is Paul's answer to man's frustrations.

It is a far better answer than most of us find. Too often, particularly when we possess some intelligence, we grow so proud, so egotistical that we lament God's greater wisdom. This was the sin of Adam and Eve. They wanted to be like God. They were not content to trust in his wisdom and power. And thus they lost the blessings which had been theirs.

Paul in Romans 11:33-36 sums up our whole approach to God. We must see that he is greater than we are. He is wiser than we are. His ways are past our understanding. Let's rejoice in that fact. And let's rejoice in what he has made clear to us: That he has provided for our salvation in Christ.

We will have to say at times: "I don't know the answer to that. Only God knows." But that admission should not make us angry or frustrated. In this golden passage of Scripture, Paul shows us the true Christian way. "To him be glory forever."

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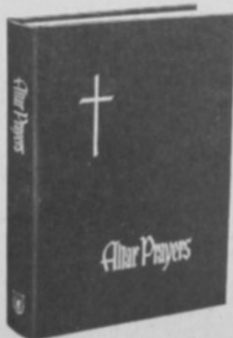
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