

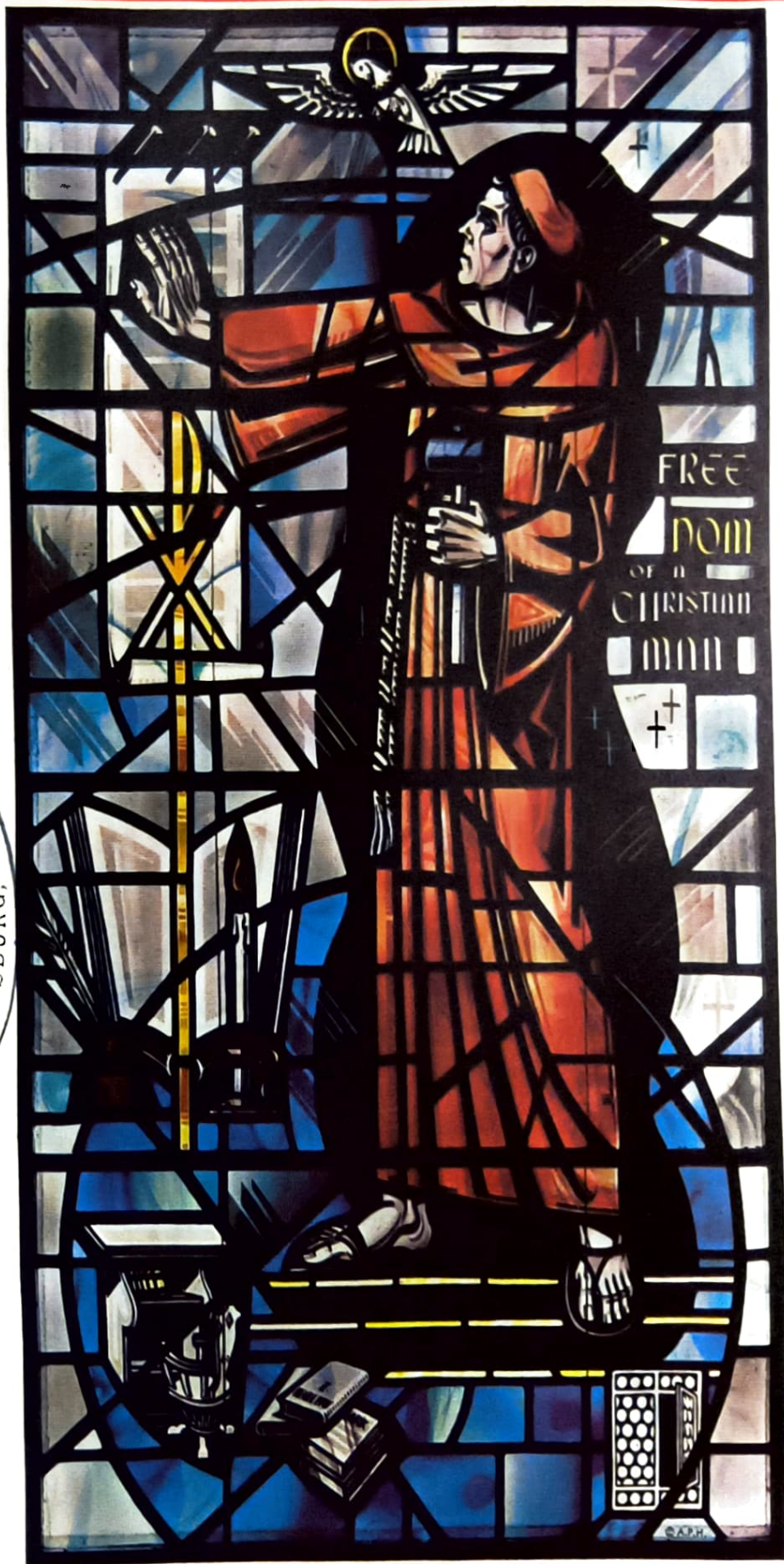
The Lutheran Standard

OCTOBER 22, 1963

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Number 22

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THE COVER shows the window in the Martin Luther library at the home office building of the Lutheran Brotherhood Insurance Society, Minneapolis.

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Consider the Guinea Hen!

I remember our guinea hens. We never kept many of them, but for several years we always had a few.

In the event you are not familiar with this strange creature in the family of fowl, I must remark that if any bird gives the impression that it was put together by a committee it is the guinea hen—a committee of three, to be exact, one member struggling to produce a pheasant, another a small turkey, and the third getting disgusted and going home.

The guinea hens aren't of very much use. Their small brown eggs are unsatisfactory for the table. Their meat is no delicacy. They distinguish themselves mainly as noise makers. Their raucous sounds are among the loudest in the barnyard. We are told that they have a gift for sighting hawks and that their noises are effective in frightening predatory birds away.

I wish that the guinea hens would have broadened the base of their operations and spent more time in expressing the joy of living and less in noting the dangers. They remind me of myself and others when we fall into the mood of negativism and consider our total errand on earth as being nothing more than "noting with regret" and "viewing with alarm."

It is right in a dangerous world to set out red flags, but they are not to be stopping places. *God has asked us to unfurl his banner and march.* He has commissioned us to journey with a song!—GERHARD E. FROST in his new book, *These Things I Remember* (Augsburg).

About This Issue

The cover tells you that it's Reformation time. So do some of the feature articles inside. "Is Grace for Sale in Our Church?" (page 4) calls on us carefully to rethink whether we really give as much attention to grace as we like to think that we as a church of the Reformation should. And "Vatican II and the Reformation, 1963" (page 9) reminds us that we can't forever celebrate the Reformation as though nothing had happened in the Roman Catholic Church between the years 1517 and 1963.

The other features as well as the news section, the editorials, and the various columns provide a variety of inspiration and information. We call particular attention to "First Born" (page 13), which describes new material that will be helpful to parents. The many readers for whom Karl A. Olsson is a favored columnist will be delighted with "Hare-Brained" (page 30). And as your eye goes across the fold and sees the headline on page 3 you will be reminded of the kind of world in which the church must bear witness.

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Social Action Commission Discusses Urgent Issues

AT least 60 persons from all parts of the ALC met in Washington, D.C., Oct. 1-3, for a significant consultation on Christian social action, arranged by the Commission on Research and Social Action. Participants included representatives of all 19 district committees on Research and Social Action as well as the members of the commission and its executive director, Dr. Carl F. Reuss.

Dr. Reuss told the participants that the consultation was designed to give them a better acquaintance with current social issues and to help them understand more clearly how complicated these problems are. The commission also wanted suggestions from the group to help it determine its main emphases during the next two years. Toward this end the group was divided into five discussion sections at two points in the three-day program. Findings of the sections were reported back to the commission, which held a meeting of its own following the consultation.

Church-state relationships was the theme for the first day's program. Dr. Gordon S. Huffman, president of the Eastern District, introduced the subject with a paper on "Areas of Church-State Tension." He concluded that "the issue of church and state may be just as real—and as unsettled—today as it has ever been in our nation's history." "There is no clear-cut conception of the proper role of church and state, nor is there a uniform Protestant viewpoint; nor is there a Lutheran viewpoint that is suitable to all Lutherans here and in Europe," the essayist said.

Referring to the American principle of separation of church and state, Dr. Huffman quoted a statement made in a study printed by the University of

Minnesota Press, that this principle "may quite properly be the greatest contribution to civilization made by our nation."

The Rev. Robert B. Gronlund, vice-president for public relations and development at Capital University, Columbus, Ohio, spoke on "The Effects of Tax Policies upon the Institutional Church." He dealt both with the exemption of church property from taxation and with the deduction of benevolence gifts from the federal income tax return.

Mr. Gronlund said that there is no other field than that of taxes in which the church is so tempted to be "less than the church." "We must guard against dishonest evasions of tax liability," he said.

In answer to a question about his personal views, Mr. Gronlund said he

felt that the church should be taxed for parsonages, vacant land, and all buildings and grounds not used solely for worship, education, and welfare.

Mr. A. R. Rasch, a Lutheran layman who is the editor of *The Internal Revenue Bulletin* of the Internal Revenue Service in Washington, read a paper on "Looking Behind the IRS Policy for Publishing Tax Rulings." Besides discussing the publications of the IRS, designed to inform the public and its own field representatives about income tax laws and court decisions, Mr. Rasch paid tribute to the 60,000 employees of the IRS who handle over 100 million tax returns a year. "These are men with a conscience, giving their lives to this service," Mr. Rasch said. He explained that after the men in IRS are trained and reach

(Continued on page 8)



Banquet speakers at the Social Action Consultation were Congressman and Mrs. Odin Langen (center). On the left is Dr. W. A. Poovey, chairman of the commission, and on the right Dr. Carl F. Reuss, its executive director.—Photo by William Nagel



IS GRACE FOR SALE IN OUR CHURCH?

By Norman Wegmeyer

PROTESTANTISM seems to me to be an immense effort to earn grace by good conduct, while Catholicism freely dispenses this grace to any who seek it from a priest." These are the words of a Protestant layman to Dr. Paul Tournier. As he recounts in his book *Guilt and Grace*, Dr. Tournier, a Protestant psychiatrist, daily meets many concerned people, both Catholic and Protestant. It is his evaluation that this patient was right in his analysis.

This may come as quite a shock to us Protestants, and especially Lutherans. Have we not deplored indulgences and pilgrimages? Have we not consistently preached justification by grace through faith? Does not our church—like a broken record—give repeated warnings against work righteousness? And is it not true that Catholicism continues to have its adherents pay for masses and observe fasts and feasts

for merit, and devises many means which encourage people to pay to decrease their days in purgatory?

Indeed this is true. But the more important question for us is not whether Catholics are more adept in selling grace, but whether we Lutherans are in the business of selling grace at all.

The evidence against such an idea is indeed impressive. One need only read Lutheran books and find the repeated warning against work righteousness and the incessant affirmations that we are saved by grace. One need only sing Lutheran hymns to note that above all, these hymns have an emphasis on God's grace and man's worthlessness. One need only listen to Lutheran preachers and find that no one talks about free grace so persistently. Surely we are not in the business of selling grace when we talk so much about God's willingness to give it freely.

However there are some evidences which cause us to take a second look. I remember overhearing a teacher say to her class of little children, "Let's remember to be good little boys and girls so that Jesus will love us." Here is a direct statement that if they are to expect God's goodness they will need to be "good little boys and girls." As I have mentioned this incident to a number of teachers, quite a number have admitted to me that they have at times said similar things. A few have even argued, "How can you keep order and discipline otherwise?"

A second illustration: I remember hearing an Old Testament authority addressing a group of teachers on Old Testament characters. In his presentation he portrayed these personalities the way the Bible presents them, showing their sins, deceit, adultery, murder, and lying. The teachers were scandalized. Four years later I still heard some of them talking about this shocking study.

I am quite convinced that their ideas ran something like this, "If these men are in the Bible they must have been pretty good. Surely David made that mistake once, but he did write that nice penitential psalm." To realize that God showered his grace on an assortment of men, many of whom would be in prison if they were alive today, was too much. Down deep a great many people believe that God gives his grace to nice people who deserve it.

For Those Who Behave

Research findings from various sources seem to bear out the idea that a great many people believe that God's blessings are for those who behave and are sincere. Many people today would be just as shocked at the outrageous idea of grace as were the people of Jesus' day who were offended because he "ate with publicans and sinners."

Where does this heresy come from? First of all, it must be admitted that man seems to be anti-grace by nature. Deeply ingrained in us is the idea that everything must be paid for. It is immoral to get anything absolutely free. (Admittedly many people try to get many things without paying for them, but generally

there is about it an air of getting by with something.) To receive such a great gift as eternal life without payment of any kind seems to be too much.

In addition to this there is the world's daily preaching of moralism. For every time a person hears on Sunday, "You are saved by free grace," he hears "You have to pay for what you get" a hundred times.

Hard to Accept

The idea of grace is so foreign to man's nature and our culture that it is not surprising that it should be hard to accept. However, the question is, "Is grace for sale in our church?" Let us look at a few evidences.

From the earliest times people who have been saved by grace and have known the forgiving love of God have desired to meet together to share their joy and their praise. And so they have spontaneously gone to church to worship their gracious Savior. But how easily and quickly Satan is able to turn this wonderfully spontaneous privilege into a demand that we *ought* to attend church.

I know, for instance, of a fine Christian woman who felt a concern for the spiritual welfare of her neighbor. She had called a number of times with little apparent success. After a last visit she said, "I finally decided to get right to the point. I asked her if she hadn't thought of her soul's salvation . . . wasn't she concerned about what would happen to her? Didn't she think she ought to go to church? I really believe I got her to thinking."

Yes, indeed, it is possible that she got this lady to thinking, and it may have gone something like this: "It would be nice to go to heaven, I guess. And it surely would not be pleasant to go to hell. And if I ought to go to church and it takes some sacrifice on Sunday, I'll do it. This doesn't seem to be too bad a bargain."

In latter days the church may have gotten a guilty conscience about encouraging people to come to church to bring their money, so they have decided to spiritualize the pressure somewhat. Rather than urging people to come and contribute they have told them they ought to attend Communion at least once a year.

Notice again the word "ought." It is closely related to the word "owe" or "debt." How easy it is, therefore, to view attending Communion as a duty to be performed, a debt to be paid. It is almost like hanging a sign outside the church: "GRACE FOR SALE—CHEAP. Only one Communion a year."

There are other signs which could be hung around the church in a similar vein. God's saved people through the years have set up a program of instruction. But how easy it is to get a confirmation complex, in which the confirmation instruction program is looked upon as a sentence to be served. In the view of too many it seems to be the required time a person

must pay in order to become a communicant member of the church. At the present time, two years seems to be a sufficient price for most people.

And so one illustration after another could be given of how people tend to view the activities of the church as the price that must be paid if one is to be in favor with God.

Is grace for sale in our church? The answer is emphatically No. For grace when it is paid for ceases to be grace. Grace by its very nature is a gift of God and at the first hint of payment of any kind grace dissolves into nothing. And here is our dilemma. I fear that in our church we have much paying and paying, but grace is never delivered, because it cannot be bought. We find ourselves in the peculiar position of having masses of people attending church, becoming active in its programs, and consciously or unconsciously feeling they are paying.

There are hints of this in phrases like "Giving until it hurts," or "Giving until it feels good." Both of these so easily have the overtones of paying for God's goodness.

Or again we hear it in the suggestion, "Surely we could give one hour to God in worship"—a phrase which is often used during Lent. Or regarding Sunday morning worship. How easily this can be seen as a "deal" with God and not a bad bargain at that. Thus when people flock to churches, feeling they have sacrificed an hour's sleep or been deprived of reading their newspaper as early as they would like, or in other ways feel they are paying to hear sermons about grace, is it any wonder that there is so little understanding of what grace means?

A Personal Issue

What shall we say to these things? Surely every Christian and every congregation needs to face this issue personally. We need to recognize that in our conscientious efforts to teach grace and to feed souls with the Word of God, Satan is always at work waiting to turn our words into ashes in our mouths.

As church members, let us continually examine ourselves so that we might see the depth and the complexity of our sins, and pray that the Holy Spirit will renew in us the joy of having been saved by his grace. Then let us ourselves not worship, give, commune, or work out of any sense of payment, but out of a sense of gratitude and desire to praise God for what he has done.

For leaders of the church (pastor, church council, officers of organizations, and the like) it means that we ought to be careful that our zeal doesn't carry us away in promoting programs so that we give the idea that when people respond they have in effect done God a favor. We must beware that Satan does not so delude us with such intense desire to teach grace that we are willing to use the law to pound it into people's heads.

Above all, we who are ambassadors for God, his

Mr. Wegmeyer is director of leadership education for the ALC Board of Parish Education.

(Continued on page 10)

Unity Is Still Keynote as Second Session Opens at Vatican Council

The novelty had to some degree worn off when the second session of the Vatican Council convened in Rome on Sept. 29. Therefore the public did not give it quite as much attention as it gave the first session.

Yet this session would undoubtedly be far more significant for the churches of the world. The first session actually took no final actions; it in effect simply established ground rules and got the introduction out of the way. But now decisions could be expected, many of which would affect all Christians.

In his opening address, Pope Paul VI listed four objectives for this session: a study of the nature of the church; reform of the church; Christian unity; and dialog with the world. He gave this direction for the discussions: "Let no other light be shed on this council but Christ the light of the world; let no other truth be of interest to our minds but the words of the Lord, our only Master. . . ."

In speaking of Christian unity, the pope said, "If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel themselves to have been injured by us." This was said to be the first time the head of the Roman Church had made a public act of contrition.

However, Dr. Stanley I. Stuber, director of the Missouri Council of Churches and present in Rome, found part of this address "disappointing." He declared, "We cannot fully accept at this point what is the key sentence in his message, namely, 'that this mystic and visible union cannot be attained save in identity of faith and by participating in the same sacraments and in the organic harmony of a single ecclesiastical control.'"

Wide publicity was given to the fact that 10 laymen were permitted to attend the council, the first time this has been permitted. However, they were not actually members of the council, and did not yet have the privilege of the floor; in fact their function was not at all clear. Their title, "auditor," suggests a passive role.

Before the session opened, Pope Paul called for reform and decentralization of the Roman Curia, the central administrative body of the church. Among reforms he indicated are greater authority for bishops, internationalization of curia personnel, and education of the curia along "more ecumenical" lines.

In spite of many indications of a more liberal position, bookstores in Rome were told not to "expose or sell" a number of books dealing with the Vatican Council.

Orthodox Agree to Dialog

Representatives of 10 Eastern Orthodox churches meeting in Greece endorsed a proposal that they should seek a "dialogue on equal terms" with the Roman Catholic Church. A special office will be established to carry out the resolution. The action was interpreted as "an expression of the longing of all of Orthodoxy for Christian unity." However, it was stressed that any contacts with Roman Catholics must be on "equal terms." The Orthodox Church of Greece refused to attend the meeting.

Race Issue Causes Resignation

The moderator of the Southern Transvaal Synod of the Dutch Reformed Church in South Africa has announced his resignation from the ministry. The Rev. C. F. Beyers Naude, Johannesburg, made this step when he was directed by his church to resign as editor of a multiracial newspaper and as a director of the Christian Institute of South Africa, an interracial clergy group. Both organizations have been critical of the racial policies of the government, which are endorsed by the church.

LWR Helps Earthquake Victims

Lutheran World Relief has contributed \$20,000 toward a housing project for survivors of last summer's earthquake in Skoplje, Yugoslavia. An additional \$50,000 is being contributed by Lutheran groups in other countries, including Yugoslavia itself. LWR had previously made quantities of food and clothing available. The World Council of Churches aims to raise \$500,000 for this project, which will also include construction of two churches and a school.

New Radio Station Planned

A super-power radio station capable of world-wide broadcasting will be erected on the Island of Bonaire, east of Curacao in the Netherlands Antilles, some 1,000 miles southeast of Miami, Fla., by Trans World Radio. The new three-quarter million watt station will be the most powerful religious broadcasting station in the world.

Finns Begin Kenya Mission

The Finnish Evangelical Association has decided to begin new missionary activity in Kenya. They were asked to enter the work by the newly-formed Lutheran Church of Kenya and a Swedish missionary society.



A hostel where missionary children may stay while attending school was dedicated in Tokyo on Sept. 16. The two-story concrete building is adjacent to the American school and the International Christian University. It accommodates 48 children and has residences for supervisory personnel. Pictured above is the dining room, which also serves as a study hall and as a recreation room during free time.

Editors, Managers Hear About New Roman Catholic "Face" at 50th Annual Meeting

The new "face" of the Roman Catholic Church was the most significant religious news of the past year, according to Dr. Albert P. Stauderman, associate editor of *The Lutheran*. Dr. Stauderman made this appraisal at the 50th annual convention of the National Lutheran Editors' and Managers' Association, held in Minneapolis. He added, however, that it is not yet clear whether this new face is "a mask" or is "genuine."

Other significant news events listed by Dr. Stauderman were the Second Vatican Council; the Supreme Court decision ending Bible reading and prayer in schools; the election of a new pope; Lutheran union and separation, especially the breakup of the Synodical Conference; "theological confusion" among liberals; a breakthrough in discussion of birth control among Roman Catholics; evidence of moral influence in world affairs, as in the nuclear test ban; and establishment of new ties with Christians in Communistic lands.

Another speaker at the convention, Dr. Warren A. Quanbeck of Luther Seminary, St. Paul, also referred to changes among the Roman Catholics. He declared that the Roman Catholic decision to enter the ecumenical movement was the "greatest fact" in the 1960s.

However, Dr. Quanbeck emphasized that "humanly speaking, reunion with Roman Catholicism is impossible. . . . The barriers are old enough, high enough, and thick enough so that no amount of good will will surmount them. The only thing that can bring the barriers down is the work of the Holy Spirit." He added that the recent changes in the Roman Church "can be ascribed to nothing less than the work of the Holy Spirit."

The managers' section of the association elected Lowell Hake, marketing manager of Concordia Publishing House, St. Louis, Mo., as its president. Other officers are Frank Rhody, vice president, and William Pepper, secretary. Both are with the LCA Board of Publication. Dr. E. W. Schramm, editor of *THE LUTHERAN STANDARD*, was re-elected president of the editors' section. James Ziems, assistant editor of *This Day*, was named vice president, and the Rev. Wilfred Bockelman of the L.S., secretary.



Presiding officers of the National Lutheran Editors' and Managers' Association for the coming year are Lowell Hake (left), for the managers' section and Dr. E. W. Schramm, for the editors.—ALC photo

Refugees Are Increasing

There are now 13,510,050 people in the world who are homeless, according to the latest World Refugee Report, issued by the U.S. Committee for Refugees. An increase of almost 700,000 homeless has taken place as a result of the events of the past nine months. This increase, says the report, is due "in great part to the mass exodus of Europeans from Algeria. New refugee situations have developed, too, in Africa south of the Sahara, in Asia, in Europe, and in the USA, where the problem of resettling refugees away from Miami (Fla.) continues critical."

Reformation Rally Changed

The Detroit Council of Churches' annual Reformation Day rally has been designated a "Festival of Faith" to further the cause of Christian unity. A spokesman said, "We think this will be more meaningful to members of all denominations. We want to witness to Christian unity."

Race Continues to Be Church Problem

The racial problem continues to be a burning issue in American churches. Appeals are being made both in the South and throughout the nation for funds to rebuild the Baptist church bombed recently in Birmingham, Ala.

In Birmingham, nine Missouri Synod Lutheran pastors, including one Negro, signed a statement that was read in all their churches. It said in part: "The guilt of such violence is also ours because we did not heed the Savior's directive that 'we love one another.' To the extent that we have supported forced segregation by our words or silence, we have given encouragement to such lawlessness. We must repent. We as Lutheran Christians are compelled by the Word of God to believe that the Church is not a segregated community. We are one in Christ. . . ."

Chris McNair, father of one of the girls killed in the bombing, said, "While I would like to see the culprits who committed the brutal crime brought to justice, I believe their chief need is for repentance and Christian forgiveness." Mr. McNair is Sunday school superintendent in St. Paul Lutheran Church (Mo.).

Religious leaders in Cleveland, Ohio, are sponsoring a city-wide "interracial home visit day" on Nov. 3. It is hoped that 5,000 persons will

participate in "building new bridges of understanding" as white families visit Negro homes.

In Chicago, a Negro Lutheran pastor, the Rev. William E. Barrett of Philadelphia, told an LCA conference that God "has tied the dignity and destiny of the Negro to the integrity and destiny of the Lutheran Church." He suggested that the Lutheran Church may have been "spared from participating in the reconstruction of the Negro so that the Negro might truly participate in the reconstruction of the Lutheran Church." He called for chaplaincies in Negro schools to recruit more Negro Lutheran clergy.

Joseph Cardinal Ritter, archbishop of St. Louis, said that Roman Catholics who practice racial injustices should not receive Communion. "Racial injustice is a sin," he said. "For anyone to go to the altar and receive the Body and Blood of Christ with bitterness in his heart, with hatred in his heart for his fellow man—this certainly would be a sacrilege. . . ."

Meanwhile, Vineville Baptist Church, Macon, Ga., reportedly became the first Southern Baptist Church in the state to become integrated. But it had to go outside the country to do it. A college student from Ghana was received into membership.

Morticians Told to Help Clergy

Morticians should emphasize the religious significance of a funeral and assist clergymen in bringing spiritual comfort to the bereaved, the president of the National Selected Morticians told the group's annual meeting in Montreal, Que. "We are assistants to the clergy in a basically religious act," William L. Bustard told the delegates.

He added, "We may help to lead those we serve to a close and lasting relationship with the clergy and church." He contended that for 60% of the bereaved a funeral is their first contact with religion in many years. Mr. Bustard charged that recent books and articles which have charged undertakers with high pressure tactics, unnecessary services, and exorbitant rates, are the work of "sensation peddlers."



The new Air Force Academy Chapel near Colorado Springs, Colo., is now in use. Pictured is the Protestant nave, which seats about 1,000 persons. There are also Catholic and Jewish sections.—RNS photo

Conference Missions Continue

The Lutheran Church—Missouri Synod's Board of Directors has pledged complete support for missions in Nigeria and Ghana previously supported by the Synodical Conference. Withdrawal of two bodies from the Synodical Conference had left in question the continuation of its work.

Methodists, EUB Plan Merger

A plan to merge The Methodist Church and the Evangelical United Brethren Church into a new "United Methodist Church" has been adopted by union commissions of the two denominations. If approved, the merger could take place by 1968. Discussions have been carried on for eight years.

a certain proficiency, industry tries to hire them at much higher salaries.

In discussing the subject, "Favored Tax Treatment of Clergymen," Dr. Edward W. Schramm, editor of THE LUTHERAN STANDARD, reported on the answers received from 16 of the 19 ALC district presidents to questions on this subject. Asked whether they thought that the fact that a clergyman's housing allowance is exempt from federal income tax has an adverse effect on the community's image of the pastor, 12 of the 16 presidents said "No"; three believe the housing allowance should be taxed, and one feels that so long as Roman Catholic priests and Protestant pastors are treated alike in this regard, the public image of the pastor does not suffer because of this tax exemption.

To the question, "Should parsonages be taxed?" eight district presidents answered, "Yes," and one inclined that way. The replies revealed that in some states this is already done. Six presidents answered "No" to this question and one had no strong opinion on it.

To the question, "Should the pastor own his own parsonage?" 10 of the 16 district presidents said "No," and the others said that no general rule is possible.

Three Views on War

In a scholarly paper on "Moral Issues in Modern War," Dr. George H. Muedeking of Pacific Lutheran Theological Seminary, Berkeley, Calif., outlined three levels of judging modern war which he thinks are possible for Christians:

1. War is an example of evil destroying itself because this is God's world and he will not be mocked. This is the view usually held by modern Christians, who realize that the category of a "just war" is no longer applicable.

2. War is an illustration of a "mystique" of history. The Christian can let the moral issue ride since we are pawns in a cosmic conflict for which we are not responsible.

3. War is Christianity's arena for witness today. Out of his all-out commitment to God the Christian says, "Because God loves and rules, I will love and obey." This means he will repudiate war because war does not permit him to act in Christian love.

Col. Kent Parrot, of the U.S. Arms

Control and Disarmament Agency, described the work of this agency. "There is no single solution which can solve the problem and fulfil the desire for peace," he said. Replying to a question about the recently enacted limited test ban treaty, Col. Parrot said that the treaty helps to reduce world tension and is an important first step toward peace and away from war, even though it does not eliminate the danger of war.

A Program with Teeth

Speaking on "Moral Issues in Race Relations," Dr. Theodore R. Speigner, an ALC pastor who is on the faculty of North Carolina College at Durham, Durham, N.C., said that in the sight of God there is only one race and that is the human race. Dr. Speigner said the ALC "needs a social action program with teeth in it."

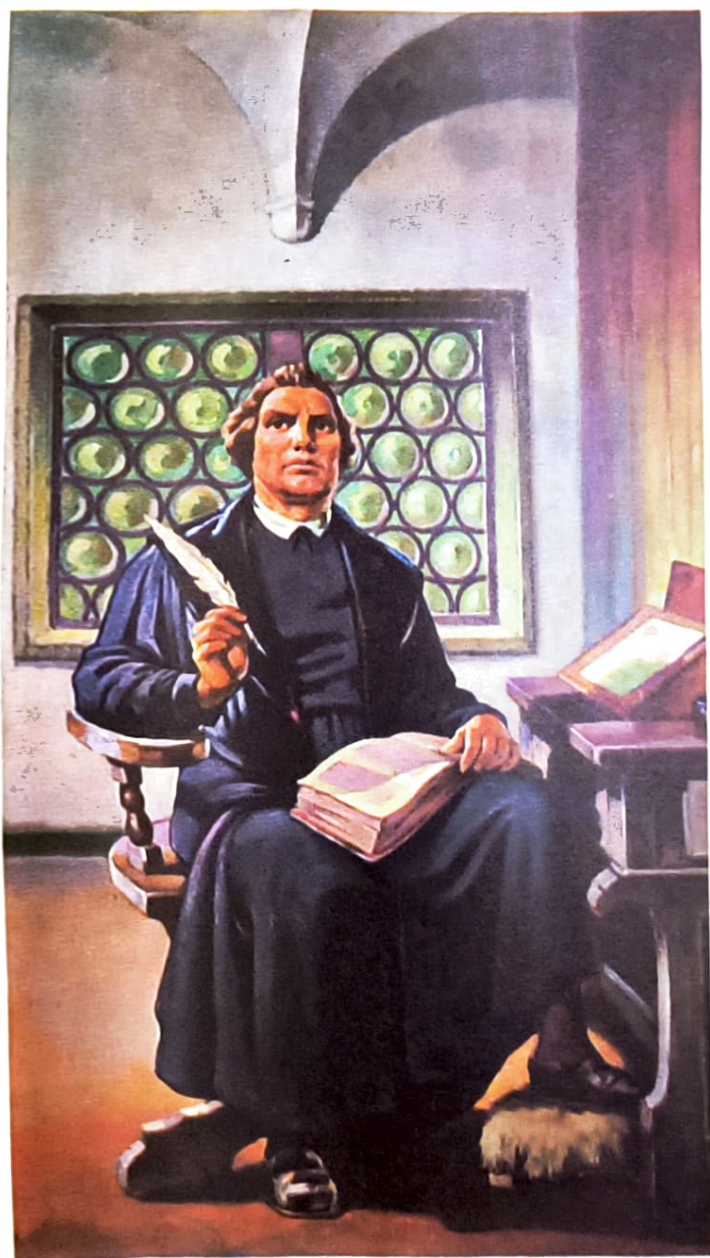
In discussing "Moral Issues in Censorship," Dr. John W. Bachman, director, Center for Communication and the Arts, Union Theological Seminary, New York, recommended minimal rather than maximum censorship. The latter, he said, leads to moral irresponsibility. It is also socially dangerous because it is too hard to administer and hence tends to depend upon the whim of the administrator.

In a paper on "The Pastor's Role in Social Action," the Rev. Norman Temme, acting director of public relations of the Lutheran Church—Missouri Synod, quoted Dr. Frederick Wentz of Gettysburg Lutheran Seminary as saying that the church cannot take a stand-offish attitude toward the world. If we imagine God as on the second floor and mankind on the first floor, the church should be running the stairs in between but is too often simply standing on the landing.

Speakers at the Wednesday night dinner program were Congressman and Mrs. Odin Langen of Minnesota. Congressman Langen, a Lutheran, spoke on "The Christian in Public Service," and Mrs. Langen on "His Wife's Supporting Role."

Congressman Langen, who served in the Minnesota state legislature before coming to the national Congress, said he has always thanked God that his greatest blessing has been an understanding wife and dependable children. Mrs. Langen said her first concern is the same as that of any other wife, namely, the welfare of her husband and family.—E.W.S.

VATICAN II



and the REFORMATION 1963

By Oswald C. J. Hoffmann

PROTESTANTS of many lands reaffirm their loyalty to Jesus Christ as they observe the anniversary of the Reformation on October 31. Accepting Christ for what he claimed to be—Son of God, Lord, and Savior—Protestants declare that faith in Christ “saves,” a favorite word in some vocabularies. Other Protestants prefer the more theological and more precise expression, “justification by faith,” taking their cue from St. Paul: “Therefore, we conclude that a man is justified by faith without the deeds of the law” (Rom 3:28).

The New Testament doctrine of justification by faith was singled out by Martin Luther as the one article of Christian faith upon which the church either stands or falls. The historic Protestant understanding of justification by faith was correctly set forth—and then condemned—in the decrees of the Roman Catholic Council of Trent, convened in 1545 just before Luther’s death and continuing for the next two decades: “If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ’s sake or that this confidence alone is that whereby we are justified, let him be anathema” (Session VI, Canon 12).

Giovanni del Monte, later elected Pope Julius III, declared at the Council of Trent: “He that will establish the body of Catholic doctrine must overthrow the heresy of justification by faith only.” The sharp division thus begun between Protestants and Roman Catholics has continued to the present time with various historical, political, cultural, and economic overtones, but still centered ultimately in the “means of grace”—the way in which a man comes to know his God, receives divine forgiveness, and arrives at peace and contentment of soul.

Councils and decrees of the Roman Catholic Church since Trent, in the Protestant view, have only served to accentuate the differences apparent during the Reformation period. An example would be the Vatican Council of 1870 (now called Vatican I) which defined as a “divinely revealed dogma” the infallibility of the Roman pontiff, whenever he speaks “ex cathedra” (from his papal throne) to the whole church on some doctrine of faith or morals “in his public and official capacity as pastor and doctor of all Christians. . . .”

Historically, Protestants recognize the Bible as God’s Word, having the final and only right to impose divine authority upon men’s consciences. Therefore, almost to a man, they find the definition of Vatican I on the infallibility of the pope unacceptable and even repugnant, since it appears to run counter to every conception of divine grace and truth encountered in the New Testament.

No Protestant, however, can be unaware of the fact that Vatican II has begun. This meeting cannot be called truly “ecumenical” or worldwide in the ultimate sense since it does not grant vote or voice to Protestants and other large Christian groups.

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Nevertheless, personal consideration and courtesy hitherto unknown have been shown to Protestant and other Christian observers. There is little doubt that Vatican II has let some fresh air into Protestant-Roman Catholic relationships, though the first stirring of a new breath has by no means yet become a breeze. Pope John XXIII will probably go down in history as the first Roman pontiff in over 400 years who made a genuine attempt to thrust into the background the frustrations and anger which surrounded the Council of Trent.

Anger breeds anger. Molten emotions eventually cool and solidify into hardened "positions" which no one dares even examine or discuss for fear of being accused of weakness by friends or of duplicity by foes. In this respect, both Protestants and Roman Catholics are to a certain extent victims of their own history.

This year Protestants come to the annual observance of Reformation Week faced with the possible necessity of taking a new look at Roman Catholics. However, they may not feel any compulsion to abandon their historic protest against the whole structure of Roman Catholic dogma and the ecclesiastical power based largely upon that system of dogma.

What actually has taken place behind the doors of St. Peter's Basilica in the first session of Vatican II is not yet altogether clear, perhaps not even to participants in the discussions. Debate has occurred, however, and discussion is even now in progress regarding the relative values of revelation (Scripture) and tradition (including decisions of councils and decrees of popes) in Roman Catholic doctrine and practice. The results of this debate and discussion may not be immediately apparent but, in one way or another, they will have far-reaching consequences for future relations between Roman Catholics and Protestants.

It is probably too much to expect that Roman Catholic theologians, some of whom in recent years have had kind things to say about Luther's piety and even about his understanding of the New Testament doctrine of justification by faith, will disavow the condemnations pronounced by the Council of Trent. An outright declaration of the supremacy of scriptural authority in the doctrine and life of the Roman Catholic Church, however, would be regarded by many Protestants as helping to establish common ground, at least, for the discussion of differences.

Protestants could not fail to note, following the first session of Vatican II, that for the first time since the Reformation, Roman prelates returned to their dioceses ready to accept, and sometimes seeking, opportunities to talk to other Christians, whom they described as "separated brethren." The harsh sound of this rather patronizing phrase was softened, in certain instances, by candid references to Protestants as "brothers in Christ."

Such statements have been taken at face value by many Protestants, whose doctrine of justification by

faith calls upon them to take God at his Word in his gracious declaration of intent to grant forgiveness to all men. Having themselves been forgiven by a good God, they do not feel they can refuse to honor the good intentions of fellow-Christians despite a long history of bitterness and misunderstanding. Indeed, generosity of spirit on the part of Protestants may be a demonstration on their part to Roman Catholics that genuine trust in the saving merits of Christ really does produce good works.

If Vatican II were seeking a small but significant way to demonstrate good faith and thus to fulfill its promise of establishing a new atmosphere for Protestant-Roman Catholic discussions, it need look no farther than present Roman Catholic regulations governing marriage between Protestants and Roman Catholics. Neither Roman Catholics nor Protestants look upon such "mixed marriages" as an unmixed blessing. "Brothers in Christ," however, would acquire a certain amount of genuine meaning for Protestants if Roman Catholic regulations now preventing free choice of marriage partners, where one is Roman Catholic and the other Protestant, were to be modified in a reasonable manner or repealed.

For most thinking Protestants, the healing of a historic schism requires more than a superficial solution of organizational difficulties. Desirable as it might be from various viewpoints, including that of a united Christian front against Communism, formation of one world-wide church is not the answer a divided Christendom is really seeking. Mere submission to authority, if it ignores the basic issues of faith, will not prevent the rise of another Luther asking his historic question: How can I get right with God and be at peace?

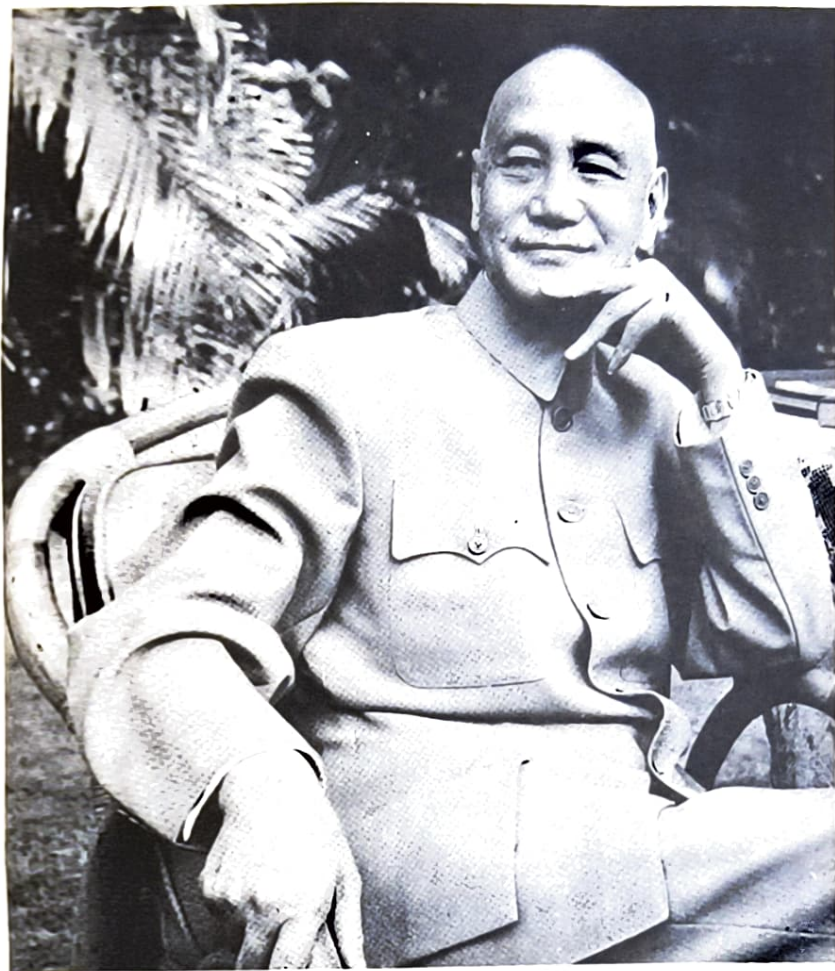
The answer of the Gospel of Christ to this question, Protestants feel compelled to assert, must be found in the evangelical truth stated in the first great Protestant confession of faith: "Conscience cannot come to rest and peace through works, but only through faith; that is, when it is assured and knows that for Christ's sake it has a gracious God as Paul says in Romans 5, 1: 'Since we are justified by faith, we have peace with God.'"

Dr. Hoffmann is the speaker on the Lutheran Hour and former director of public relations for the Lutheran Church—Missouri Synod.

Grace for Sale...from page 5

living epistles, ought to reflect this living grace in our lives. What better way to teach grace than by ourselves being gracious, forgiving, loving?

Is grace for sale in our church? Of course the answer is No. Because by its very nature grace is a gift. But the sobering thought for the church is that many people, including some of the most active people in our churches, may get the idea that it is for sale. When people pay and pay and we can't deliver the goods, what shall become of the church?



The Faith of a President

By Don Baron

IF ANYTHING could persuade me to become a Christian, it would be the personal life of the Generalissimo and Madame Chiang."

There will be varied reactions to the above-quoted statement, ranging from pleasure to incredulity, depending somewhat on the reader's attitude toward the China question.

The quotation above was first spoken by Mr. W. H. Donald, an Australian advisor to President Chiang. Mr. Donald is an agnostic. What, then, moved him to speak words which express the greatest honor that can be given to a Christian?

Could it be Chiang Kai-Shek's highly disciplined life? This in itself is impressive. Up each day before the farmers in the nearby rice-fields; a bit of fruit and some hot tea; then to the study. On the desk, a well-worn Bible. This chief of state begins his day with a substantial period of Bible study, meditation, and prayer. Then the day follows in rigorous order: a study of latest news reports; breakfast; inspections and ceremonies; paper-work; luncheon; afternoon conferences.

His austere life is reflected by the

lack of hobbies or extended periods of recreational activities which we have learned to take for granted with our own presidents. He shuns extravagance. In 1928, when the national capital was established in Nanking, a plush presidential mansion was built, apparently without any consultation with Chiang. When he saw the completed building, he refused to move in. His comment was, "We should not feather our own nests in the midst of a suffering people." The Chinese "white house" became a guest house for foreign visitors.

Such a carefully ordered life has characterized this man over the several decades during which he has led the Republic of China. This unchanging discipline, which has persisted in the face of environmental changes too drastic for Americans to imagine, has given him an air of timelessness that has led some one to call him "a natural leader in a country which counts centuries as we count years," and has made him almost a legendary character among his people.

Mr. Baron is a graduate student in Formosa.

Perhaps Mr. Donald was further impressed with the president's success at being a *Chinese* Christian. People are offended, and rightly so, by a Christianity which fails to distinguish between the Christian message and western civilization and whose converts tend to lose their own national characteristics and love for their own culture.

Mr. Chiang is a student of Confucius and knows the ancient books well. His writings reflect his submersion in the Chinese classics. Yet his Confucian thought has been taken captive to obey Christ, but in such a way that Confucius the man is honored and Christ the Lord is made relevant to the Chinese *milieu*. He recognizes Confucianism for what it is: not a religion but man's highest accomplishment in forming a code of ethics without the aid of revelation. He has found in Christ the dynamic missing in Confucianism—the regenerating power that enables one to more than fulfil the Confucian code of morals.

Chiang's concern for bringing the

(Continued on page 15)

Mission Work in Ethiopia

THIS is written as I am flying over Africa en route to Madagascar. Two years ago I promised the Malagasy Church that I would be with them on the occasion of their festival celebration of the 75th anniversary of the arrival of ALC missionaries on the island.

Up ahead in the plane—in the first-class section—there are as many Negroes as there are Caucasians. Aboard this plane there is an American Negro in the United States Government service. Is it at all peculiar that when American Negroes travel and see their racial brethren in Africa enjoying some privileges that seem to be the exception in the United States, there should today be the marches and demonstrations which the news stories report?

• • •

I have just come away from six days of visitation in the Wallo-Tigre Synod of The Ethiopian Evangelical Church-Mekane Yesus, the synod which our missionaries service. The ALC has been at work here for only six years. It is therefore the youngest of the 12 overseas mission areas where we provide assisting missionary personnel and some financial aid.

Usually our conception of the missionary's work is framed by the Great Commission (Matt. 28:18-20). It then follows that the primary emphasis is on teaching and baptism—making converts. But Christ also said to his disciples, "As the Father sent me, even so I send you" (John 20:21b. See also John 17:18.) If we see the Great Commission as receiving its full explication in the Johannine record, then we must serve the people to whom we go as Christ worked among the people in his day. And this means a ministry to the *whole man*—because we love him in Christ.

It is this point of view that Dr. Herbert Schaefer, our missionary superintendent in Ethiopia, and his missionary colleagues have tried to follow from the beginning of their work in 1957. The scope of the program therefore embraces evangelism, teaching, literacy work, scholarship assistance, community centers, medical work, agricultural instruction and demonstration, and help for women in homemaking. In this connection the mission's second five-year program says in part, "We shall endeavor to make Christ and his love the center of every heart, the motivating force for every act, and the head of every home."



Dr. Schioetz

Before our missionaries arrived in Ethiopia, Dr. Theodore Fricke and Dr. Schaefer had planned that real property should not be owned by the mission but by the Ethiopian church only. And no work was to be initiated except through discussion in and approval by The Ethiopian Evangelical Church-Mekane Yesus. The Policy Statement of the mission states in part, "As servants of the church, we consider it our task to help and serve this church in whatever way it should desire of us."

"All our work shall be carried on in its name and under its direction."

This point of view has been warmly welcomed by the government, which has gone out of its way to encourage the missionaries.

The territory in which we work is largely Moham-medan and Orthodox (the Coptic Church). This makes the work far more difficult than if most of the people were animists. In recognition that the Orthodox Church is a Christian Church—even though there may be much of superstition in its worship and teaching—the mission's attitude has been one of helping to bring about reformation in the Orthodox Church rather than proselytizing. This emphasis has provoked a minimum of opposition from the Orthodox Church and has brought about some interesting contacts among its priests. On one occasion an elderly Orthodox priest said to one of our missionaries, "You are the first man that has ever spoken to me about Jesus."

In earlier service of the Lutheran World Federation, I made three trips to Addis Ababa, the capital of Ethiopia. However, the present trip was my first opportunity to go into the interior, which has had the reputation of being generally inaccessible.

The mountain ranges are indeed towering in their grandeur and seem to defy road-building. But roads are being built. And between the ranges of mountains in the Wallo-Tigre provinces there are lovely fertile valleys. No hill or mountainside is too steep for grazing cattle and flocks of sheep and goats.

Perhaps I visited Ethiopia at a very favored time of the year. As I saw the interior, the verdure of the countryside called forth an image that must be named "Garden of Eden."—Perhaps this country, where the Christian Church has lived so long but where it lost so very much of the Gospel and its power, may again become a garden in the Lord's Vineyard.

FREDRIK A. SCHIOTZ

New
Materials
Help
Parents
Understand their

FIRST BORN: The Family Frontiersman

By Harold J. Belgium

The first born child in every family gets special duties and special privileges—simply because he's oldest. When our first born does something for the first time, he takes us parents along into his new experience. His first day . . . in school . . . on a job . . . in military service . . . in marriage . . . revives memories of our own first days.

No matter how many children come along after him, the first born is our frontiersman, taking us into new frontiers. He sits in the prow of the family boat, "cutting the water" for us all.



The Department of Parish Education is taking advantage of this situation by preparing educational materials for use by parents whose first born children are the same age. The first such materials are now ready for testing.

These materials consist of booklets for each of the first six grades of school. They are to be used by groups of four couples whose oldest child is in the same grade. The parents will meet to discuss a particular theme for four evenings, each couple being hosts once.

The Department of Parish Education will give free sets of booklets in any or all grades to congregations wishing to experiment with this idea. In addition to "Hints for Host and Hostess" for discussing the theme for their evening, each booklet contains 30 pages of brief readings from 50 world-famous authorities on religion, child development, and family life. Other helpful books are listed together with eight ways to continue the parent "octettes" if desired.

The themes for the six booklets are indicated to the right. Every ALC pastor has received a sample set of the six booklets described, together with a "starter's card" which tells how to begin.

"First Born" booklets may be ordered in sets of four for any one grade. Write to : "First Born," ALC Dept. of Parish Education, 422 S. Fifth St., Minneapolis 15, Minn.

1st Grader — Discovers

As First Born discovers the new world outside his own family, his parents are invited to rediscover and consider for themselves:

1. The Uniqueness of Each Child
2. The Newness of Public School
3. The Big Childhood Job of Growing
4. How Answer Religious Questions?

2nd Grader — Explores

The second grader explores his new world looking for guidance and friends and support. His parents do, too. They discuss:

1. How Do Children Use Models?
2. Good Talk Can Bless a Meal
3. Manners and Friendship and Erasers
4. Celebrations, Rituals, and Customs

3rd Grader — Adventurer

This age has the highest accident rate. They want excitement and new experiences. Parents do, too. How balance danger and safety?

1. What's Worth Most to You?
2. The Many Blessings of Money
3. Rules, Love, and Sin
4. We Are All Created: Creators!

4th Grader — A Politician

Children now take the "Society of Childhood" very seriously. They learn to compete and to cooperate. Parents keep learning, too.

1. Heroes and Hero Worship
2. Belonging Is a Big Thing
3. We All Need Privacy Sometimes
4. God Created the World for Fun

5th Grader — A Producer

This age has the greatest variety of experimentation in doing things. The parents' pride in workmanship is reflected in their children:

1. Mastering the Tools of Life
2. Collecting Things and Facts
3. Experimenting with Life and Work
4. Vacationing as a Whole Family

6th Grader — Prince and Princess

They are on the brink of the revolution which will bring them new powers of sex and independence. How help them?

1. Every Person Is Surprisingly Different
2. God Gives Sex When He Gives Life
3. If I Did Not Work . . . These Worlds Would Perish!
4. A Man's Home Is His Castle . . . and Cathedral



Half the LUTH

DRIVE west of Minneapolis about 100 miles on Route 12 and you come to the town of Willmar, Minn.—population slightly over 10,000. At the edge of town you see a sign listing four Lutheran churches belonging to three different synods.

Anyone who is a little sensitive to Lutheran history will know that 20 years ago such a sign would probably not have been possible. Differences among Lutheran synods ran deep.

Does Willmar need four Lutheran churches? If one could imagine that Willmar had no churches at all and we could begin all over again and locate churches in strategic areas, then one might come up with two Lutheran churches—or maybe six. The point is that for most communities that's not how we plan churches—by sitting down and carefully deciding an overall plan as to where the churches should be placed.

The Lutheran churches of Willmar have done the next best thing, however. They have accepted the fact that they are there—all four of them, and until recently each from a different synod. Never mind that synodical controversies of the past resulted in four different "brands of Lutheranism" making a rather disunited witness to the town. There's no use living in the past. Since you can't start "from scratch," why not make the most of the situation now?

Until several years ago all four of these churches were pretty well clustered in the same downtown area. The

two largest ones were across the street from each other. Three of the churches decided to relocate. They didn't consult each other as to where they would relocate . . . at least not at first. And then one morning two of the pastors woke up to find that their congregations were about to purchase property right beside each other. Common sense took precedence over whatever past loyalty there may have been to exclusive Lutheranism, and they decided to think the whole thing through again.

The upshot of it all was that one church remained in its downtown area; one relocated in the south end of town, one in the southeast part of town, and the other in the southwest part.

Since the northern part of town is mostly industrial, the four Lutheran churches now pretty well "cover" the city. Instead of lamenting the fact that Lutheranism in America is still divided into three major bodies, the four Lutheran churches in Willmar are taking a positive approach, working together where they with good conscience can, and going about ministering to the people of the community.

About half of the people of Willmar are Lutherans. A Roman Catholic Church and other Protestant denominations minister to the other half.

Three of the four Lutheran congregations built new churches within the last year, and the fourth built a new education unit six years ago. The new churches have contemporary designs.



Occasionally the four Lutheran pastors of Willmar get together over a luncheon and discuss mutual problems. Left to right, Pastors Paul A. Hanson, Karl S. Ansorge, A. H. Sevig, and Robert N. Pearson.

Town are ERANS

By Wilfred Bockelman

The newest is Vinje Lutheran Church, of which the Rev. Paul Hanson is the senior pastor. This congregation is also the largest of the four, having about 2,000 baptized and a little over 1,300 confirmed members. It is a member of the ALC.

Until recently a member of the Lutheran Free Church, but now also a member of the ALC, is Calvary Church, the Rev. A. H. Sevig, pastor. It has about 1,500 baptized and 1,000 confirmed members. Bethel (Pastor Robert N. Pearson) belongs to the Lutheran Church in America and is about the same size as Calvary Congregation. Redeemer Lutheran Church belongs to the Lutheran Church—Missouri Synod and has about 675 bap-



Five pastors, all of them members of Vinje Lutheran Church, pose before the newly dedicated, contemporary design church. The interior of the church emphasizes the concept of the people of God gathered around the Communion table. Left to right are Pastors Paul A. Hanson, Fred Mueller, Edward A. Hansen, Gordon O. Solomonson, and R. L. Simonson. Pastors Paul Hanson and R. L. Simonson are pastors of the congregation. The other three are officials of the Southwestern Minnesota District, which has its headquarters in Willmar.

tized and 440 confirmed members. The Rev. Karl S. Ansorge is the pastor.

Periodically the pastors get together. They make no bones about the fact that there are still some differences. For instance, while the two ALC and the LCA congregations have joint mission and Reformation rallies and a united evangelism campaign and sponsor joint men's Bible studies during Lent, Pastor Ansorge of the

Missouri Synod feels that he cannot hold joint worship services with the others. This is simply accepted as a matter of fact, and the pastors go on from there and do what can be done together.

There are those who have such confidence in the Holy Spirit that they believe that some day "L.C.A.," "Mo. Synod," and "A.L.C." will be erased from that sign at the edge of town.

Faith of a President... from page 11

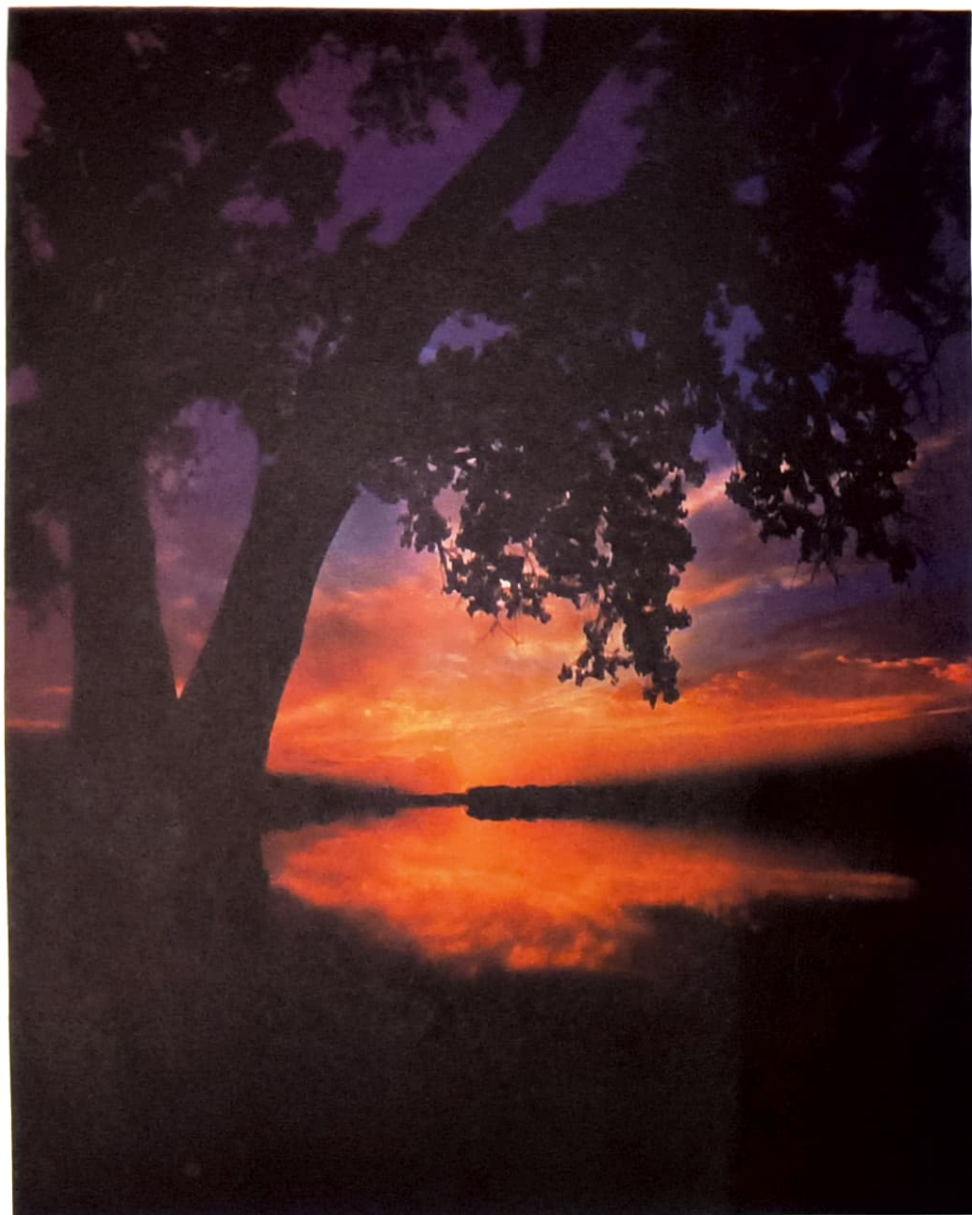
Gospel to bear on Chinese culture made him dissatisfied with the Chinese translations of the Bible which, unlike the English translations, could never qualify for a seat of honor among the great pieces of literature. During World War II, therefore, he called upon a Chinese Roman Catholic, a well-known scholar of Greek, to collaborate with him in a new translation. Throughout the war years in Chungking, two hours every week were given to this work, with an eye to expressing the Word of God in the best Chinese idiom.

But Mr. Donald would not have seen the vital importance of Christian

faith to Chiang Kai-Shek's life had it not been that behind such a Christian life there stands an unequivocal witness to Christ in spoken and written word. Though leader of a nation which numbers only a tiny minority of Christians, this chief of state has openly expressed more than once his dependence on Jesus Christ. The words of bold witness, translated below, were originally written by President Chiang in his own handwriting, and have been printed and distributed widely throughout Taiwan. They deserve to travel further. It is the hope of the writer that this clear confession of faith may move readers

to pray for this man who—all political opinions or prejudices aside—is their brother in Christ.

"I sincerely wish to urge people to read the Bible, because it is the voice of the Holy Spirit bringing to light the righteousness of God and his love for the world. It relates how the Savior Jesus Christ sacrificed his own body and shed his blood to save all who believe in him. It is his righteousness which can lift up the nations, for Christ is the Rock upon which all freedom is built. It is his love which is able to cover all sin, so that whoever trusts in Jesus will live eternally."
—Chiang Kai-Shek. ◆◆◆



*Now is the time when I would wander, now
When ripened fields stand in the golden light,
When yesterday's nostalgic thoughts allow
The heart some memories—the distant sight
Of morning haze against a far-off hill,
Of gay October in a crimson gown,
Spring yearnings brought to fruit, the subtle will
Of Autumn coloring the road to town.
Now is the time when I would wander, now
When Autumn silence falls upon the land
Beyond the road's far turn. I there, somehow,
Find surety the heart will understand.*

*O gentle melancholy set apart,
Let God's world warm my restive, wondering heart!*

—MELVA ROREM



Who Threw That Bomb?

Referring to the bomb that wrecked a Birmingham, Ala., Negro Baptist church and killed four girls attending Sunday school, Charles Morgan, Jr., a white lawyer, told the Birmingham Young Men's Business Club that the entire community was responsible for the bombing. The community, he said, was asking, "Who did it? Who threw that bomb?" "And the answer should be," he said, "we all did it."

Mr. Morgan then drew up a bill of particulars against the people of the city, including the ministers, who, he said, "have done so little for Christianity, who call for prayer at high noon in a city of lawlessness and, in the same breath, speak of our city's 'image.' Did these ministers visit the families of the Negroes in their hour of travail? Do they admit Negroes into their ranks at the chapel?" Then he blamed all segments of the leadership of the city for making Birmingham a place where "four little Negro girls can be born into a second-class school system, live a segregated life, ghettoed into their own little neighborhoods, restricted to Negro churches, destined to ride in Negro ambulances to Negro wards of hospitals, and from there to a Negro cemetery."

Mr. Morgan limited his indictment to all the people of Birmingham. Many of us are willing to include ourselves in that indictment and echo the confession, "We all did it." In so doing we are echoing not only the words of a modern man but those of one who lived long years before Christ was born. You will find the confession of that young layman in the biblical Book of Nehemiah. Nehemiah lived hundreds of miles from Jerusalem, in Susa, the capital of Persia. But when news came to him of the "great trouble and shame" that had come to Jerusalem, where the wall was broken down and the gates destroyed by fire, he did not try to wiggle out of responsibility for the disaster. "We have sinned against thee. Yea, I and my father's house have sinned" (Neh. 1:6, RSV) is the confession he made to God.

It will be a sorry commentary on America, in particular on American Christians, if this vicious murder in Birmingham does not move us to deep repentance and to a confession of our guilt. The most sensitive appreciation of this necessity I have heard in ALC circles was a word spoken by the Rev. Ewald Bash of the ALC's Youth Department. In a noon-day discussion of the Birmingham atrocity this youth leader said, "All of us should put ashes on our heads as a public acknowledgment of our guilt in this."

Too many of us will be tempted to smile a sophisticated smile at such a suggestion—just as too many of us termed the August 28 March on Washington a public disgrace and branded it as an approval of

mob violence and disregard for law. It takes the spirit of a Charles Morgan, of a Nehemiah, indeed, of the Son of Man, to see in such a peaceful, orderly demonstration an opportunity for white Christians to say to their Negro brothers "not with pen and paper but with their very bodies," that we do believe in righteousness and justice and freedom for all people.

It won't do, then, for the white Christian population of this nation, which feels uneasy if not guilty about Birmingham, to find a scapegoat in Governor Wallace and vent all its righteous wrath on him. Like Pontius Pilate at the time of Christ's crucifixion, Governor Wallace has plenty on his conscience. But, like the public at the time of Christ's crucifixion, you and I have—or ought to have—plenty on our conscience, too. Like the public of that day, we have been guilty of apathy, the sin that contributes to so many other sins. We preserve the outward form of declaring ourselves our brother's keeper but are "a standing denial of its reality" (2 Tim. 3:15, NEB).

If we think ourselves innocent of this charge of apathy, ponder these comments of a Negro fellow-Christian, the Rev. Joseph A. Johnson Jr., of the Interdenominational Theological Center in Atlanta, Ga. In addressing the first Conference on Religion and Race ever held in Milwaukee, Wis., this man, speaking from inside the circle of the Negro minority, said: "The fact is that there has been no significant instance in which white society motivated by loving mercy has voluntarily relinquished an area of domination over the Negro."

Every major social advance made by the Negro, this Negro leader said, has resulted from some kind of legal or social coercion. In other words, white Christians with good intentions, carefully worded resolutions and orthodox prayers have failed to *do anything significant* about the injustice and discrimination under which their brothers of color have suffered.

If that indictment of us is true, then ask yourself, "Who threw that bomb?" And your own heart will make answer.—E.W.S.

Is This the Secret?

An editorial in *Decision*, the monthly magazine of The Billy Graham Evangelistic Association, deals with the drop in the number of men entering theological seminaries. The editorial is headed, "How to Get More Ministers Without Really Trying," and makes the point that the secret of success is not to coax or "campaign" young men into studying for the ministry but to have a church so alive and aflame with the Spirit that men gladly offer themselves for the ministry.

As a device to permit him to speak straight from the shoulder on this subject, the editor of *Decision* prefaces the editorial with this note: "Rumor has it that these scribbled notes were found scattered on the floor of the pressroom after a recent national church convention. It is not known whether the speech was ever delivered." Then he quotes some plain speech from these "rumored" notes. While the comments may sound a bit emotional to staid Lutheran ears, they make a telling point that we do well to ponder. Here are a few excerpts:

"I have watched the progress of young men in the ministry of our church, and I have observed that almost invariably they come from churches that are filled with a divine fire. The candidates themselves are not isolated phenomena; they are rather the cream that rises to the top. They are the choice fruit of a harvest that is already rich.

"You do not have to recruit these men, brethren. You can't hold them back! God recruits them himself out of his finest soldiers. He incubates them in a warm evangelical atmosphere, then raises them up to carry on his work. . . .

"The way to draw able, godly pastors into the pulpits is to forget about them, and start preaching the Gospel, and living it. . . ."—E.W.S.

Midwest Lutherans Have a Duty

GUEST EDITORIAL

The Midwest holds the balance of political power over the fate of proposed civil rights legislation. The Midwest is an area where Lutherans are influential. Therefore, what positions Lutheran citizens take may well decide whatever action Congress takes.

These are facts of political life. They give an urgency for Lutherans to study and to express themselves on the issues involved in the proposed legislation. They will show whether the Church Council of the ALC was expressing only a pious platitude or a guide to Lutheran action when in 1961 it said:

"Christians ought to exercise their social responsibility by acting in their own communities to remove whatever injustices exist and to insure for all persons, without discrimination, just and equal opportunities, especially in housing, employment, education, and access to social welfare services."

Surely every responsible Christian stands ready to support measures which insure that all persons, regardless of color, economic position, national origin, or ethnic grouping, have fair, just, and equal access to education, housing, employment, voting, and public accommodations. On this goal all men of good will agree.

The real issue is this: does the proposed civil rights legislation truly assure fair, just, and equal opportunity for persons presently denied civil rights without at the same time endangering equally valid freedoms of other persons?

On this key issue there are honest differences of opinion. Some persons genuinely ask whether the proposed legislation is constitutional. They believe

that in acting to correct evident moral wrongs which the American conscience no longer will tolerate, unconstitutional measures are proposed.

These are earnest questions which the responsible legislator, "bound by oath or affirmation to support this Constitution," must weigh. The answers are vital to the well-being of all Americans.

The proposed "Civil Rights Act of 1963" (S. 1731 and H.R. 7152) has seven main sections, dealing with I. voting rights, II. access to public accommodations, III. desegregation of public education, IV. establishment of a community relations service, V. commission on civil rights extension, VI. nondiscrimination in federally assisted programs, and VII. commission on equal employment opportunity. Each title sets up goals which most fair-minded persons can endorse. Each has specific provisions which critics claim are either unconstitutional or so sweeping in their effects that they endanger all Americans.

Impatience to achieve badly needed guarantees of civil liberties should not blind us to the practical difficulties of writing these guarantees into fair, equitable, just, enforceable, constitutionally valid legislation. Action is urgent, but it should be wise action.

Midwestern Lutherans have a special duty to

—study the President's legislative proposals on civil rights;

—talk these proposals over with their neighbors and thus to help shape an articulate, informed, public opinion;

—share their thoughts with their representatives and senators;

—pray that these men will be led to take a wise position on this issue.

Meantime, back home in their midwestern or other communities, whether their neighbors be Negro, American Indian, Puerto Rican, Mexican, Oriental, or Jew,

—can any traveler buy that food and lodging which his means permit?

—does every citizen meeting reasonable qualifications have the right to vote?

—will his money buy or rent a home in any section of the city?

—do the law enforcement officers practice a single standard of justice for all?

—is every line of work open to all and are all jobs filled on merit and ability?

—what happens to the patronage and prestige of business and professional men who serve large numbers of these neighbors?

These questions are meant to probe the Lutheran heart and conscience. These are matters about which something can be done even without laws. Could every community, led by its decent people, answer such questions correctly, federal legislation guaranteeing justice and equality of opportunity for all would ring no bells of alarm. It would simply serve to support fair, just, equal, sound patterns for community living.—CARL F. REUSS

MR. EDITOR...

CHURCH AND SCHOOL

► I commend the L.S. for its presentation of "The Church and the Public School" (Sept. 10). If the gentlemen answering question 4 were familiar with the tests in question and the way that they are used, surely they would share Mrs. Huggins' unqualified "yes." I refer readers to the *Report of the Joint Interim Committee on the Public Education System*, available from Joseph A. Beek, secretary of the California Senate. Another source is remarks of Rep. John M. Ashbrook in the Oct. 10 and 13, 1962, *Congressional Record*, available from Mr. Ashbrook.

Pastor Thomsen suggests parents don't have to submit to the teachings of anti-religious theories. Unfortunately, parents in this community have had to submit. For over four months, more than 50 parents petitioned in writing and at public hearings for the removal of Science Research Associates Reading for Understanding material. This material demands the one correct answer with no class discussion. A student must logically conclude, for example, that "good and evil are nothing else than happiness and unhappiness" and that "truth is man-made." The material remains in our schools and board members retain their offices.

MARJORIE A. GAIDE
Glendora, Calif.

THRILLING SIGHT

► I wish to reflect a sense of great pride in the action of Dr. Schiotz in sending five delegates to the civil rights march. The Christian Church has been inexcusably slow in making known its feelings in civil rights. The most thrilling sight to me on that historic day as I personally moved toward Constitution Avenue was to see on the other side of the avenue a great number of marchers carrying signs identifying the Lutheran March on Washington.

CHARLES W. BATES
Cincinnati, Ohio

► When I read that a committee had been appointed to join the marchers, I could not escape shame creeping upon my face—because unwittingly this condones and puts the stamp of

approval on *revolt, rioting, and mob violence*, contrary to the biblical injunction.

Rev. A. F. ZENK
Le Mars, Iowa

OLD TESTAMENT LINK

► "Two Parts but One Book" (Sept. 10) made me wonder what references Jesus made to the Old Testament. I found that the first words of Jesus quoted in the New Testament refer to the Old: "It is written . . ." (Matt. 4:4). In the Gospel of Matthew alone, Jesus refers to the sacred writings in over 70 verses.

ERLING A. NILSON
Woodbridge, N.J.

GOD SPOKE

► Mr. Belgum's article (Sept. 10) was well titled "God Speaks . . ." for Christ, too, spoke in anecdotes and parables. Thanks to Mr. Belgum for his soul-baring; for the prompting he gave to 1) see the least of these and to 2) do something.

HELEN MARQUARDT
Madison, S.D.

► "What do these human happenings say to you?" 1) I am glad I was not sitting where Belgum sat when that father slapped his little boy's face. I might have thrown discretion to the wind and given him a dose of his own medicine! 2) I am not so much concerned about the drunken "Ludren" being forgotten as the fact that some of the old saints of the church have been forgotten. 3) One does not have to be a sculptor to understand ungratefulness. Time given in service for others, with no promise of payment in return, or even a decent thanks, has been the experience of some of the greatest Christian saints. 4) The lady with the sick baby made me ask, "What has happened to our institutions of charity? How well the oldsters living on Social Security realize the truth of this predicament.

Mrs. R. HOLTER
Wadena, Minn.

TELL BOTH SIDES

► Re Prof. Schneider's remark (Sept. 10): Of course, "there are also some congregational duties. But I'll wait for some pastor to ask a question. . . ."

Does the groom in a premarital conference hear only the responsibilities the bride has toward him without being told his own responsibilities? Should not a congregation also hear both sides of the letter of call? Does a teacher tell a student who is pulling on one oar that his companion needs to pull on his oar as well in order to make any forward progress? Does a pastor who requires not only a praying congregation, but also a cooperating congregation, need to be told what was promised to him in the letter of call? In other words, always tell both sides of a question's answer.

The Rev. CHARLES EIDUM
Pottsville, Tex.

HELSINKI ECHOES

► I was more than disturbed over the statement that a Lutheran Foundation for Interconfessional Research is going to continue to try to bridge the gap between the Bible-honoring Church of the Reformation and the error-laden Roman Catholic Church. I would think that both the WCC and the LWF would be more concerned about deepening the spiritual life of their member churches. Please enlighten us naive laymen as to the nature and purpose of these dialogues between two irreconcilable views.

Mrs. NORA J. CROUCH
New York, N.Y.

► Why do those whose concern and obligation it is to answer the questions of seeking humanity so often waste our years and fail our trust in debating phraseology? Justification? Great and learned bodies ponder and pontificate . . . and E.W.S. puts it quietly and simply and competently in *THE LUTHERAN STANDARD*. What's so difficult?

ELIZABETH RABLE
Sidney, Ohio

WHAT'S THE MOTIVE?

► We know no one can save souls but God. However, is it not to his honor when a missionary, pastor, teacher, or layman works to bring a soul to Christ? (Dr. Skinsnes address, p. 4, Sept. 10).

Mrs. ARCHIE ENERSON
McIntosh, Minn.

► Question 1 in the Quiz (Sept. 10) puzzles me. According to Mr. Skinsnes the answer is "false," but according to Scripture, the answer is "true." I'm confused! Help!

Mrs. CLAUDE W. MAGEE
Sedgewick, Alta.

Final Dialog on Science

• I do not think I misunderstood or failed to get the point of my good friend Rev. Preus's article, "What About Science, Pastor?" (See Aug. 13 Mr. Editor). He was glorifying science; I was debunking it. Science says that evolution is true. I deny it. Rev. Preus says in his article that the Bible record of creation does not tell *how* God created, only *why*. The opposite is true. The Bible record does not tell us *why* God created, *only how*. I challenge Rev. Preus to point to one word in the creation record which tells *why*. If the Bible record does not tell us how God created, evolution could (theoretically) be considered the way he did it. But the Bible *does* tell us how he did it.

I'm sure that Rev. Preus does not deny that science is saying, today, that evolution is true. Why else is there so much eagerness on the part of certain theologians and of Rev. Preus to have the church believe that the Bible does not tell us how God created? Rev. Preus has "Bill" say: "Most scientists believe in some evolutionary development of life. Would you say that the Bible allows room for this sort of thing?" Rev. Preus has the pastor answer, "The Bible allows room for facts of all kinds, Bill." That answer is the same as, "Yes." Rev. Preus has Bill ask, "Aren't there still a lot of churchmen who are fighting science, especially when it says anything about evolution?" Rev. Preus has the pastor reply, "I guess there are, Bill. But I agree with you that the church ought to allow the possibility of discovery along this line also. After all, the Bible tells us simply that God made man out of dust. What process man went through in this creative activity of God the Bible does not say." The 'process' referred to in this last sentence may, obviously, be evolution.

It is this kowtowing, obeisance to, kneeling before science, over against believing the revealed truth, to which I object.

BYRON C. NELSON

• The Bible is everywhere concerned with the purpose of God. That is, it is trying to answer the question "why?" for us. In a few places, such as John 20:31 and 1 John 5:13 it states this explicitly: "These are written that ye might believe," etc. But where this is not stated in the Bible,

it is implied, as in the first verses of Genesis. It could have been written, without damaging the meaning, "These are written that you may know that God created," etc. But it is not always necessary to state what should be perfectly obvious, in this case that it is important for our Christian faith that we know God as the creator.

The purpose of creation is also mentioned in many other parts of the Bible, such as Psalm 19: "The heavens declare the glory of God," and in Isaiah 43:7 it says of the creation of man, "I have created him for my glory." So if we do not realize that God's purpose is revealed in one place, we will find it in another.

If Byron Nelson is satisfied to consider the few hundred words of the creation story as telling the "how" of creation he is at liberty to do so. But the point to the story is that it tells us of God's purpose.

There are still many things connected with evolutionary theories

which are articles of faith among scientists rather than proven facts. All I said is that if and when they prove something—I mean *prove* it, not just say it or believe it or *have it said for them*—then we have to accept it. Otherwise we might find ourselves in the position of the man at the zoo who stared at the giraffe for a long time and then said, "There ain't no such animal."

—CHRISTIAN PREUS



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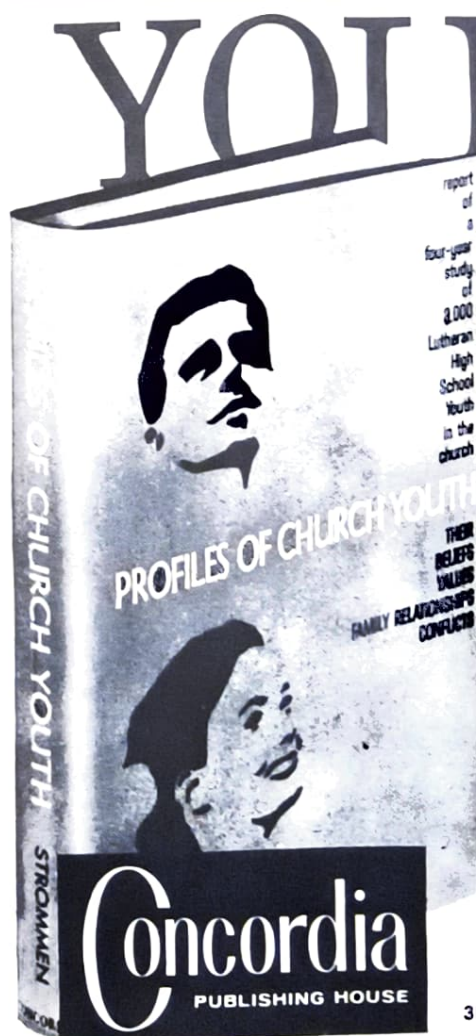
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National Clergy Forum Highlights Coming Events on Busy ALC Schedule

Although laymen and pastors of the ALC are looking forward with interest to the first National Clergy Forum of the ALC, to be held for pastors next Jan. 28-30 in Minneapolis, numerous other meetings are scheduled for the rest of 1963 that are also of interest.

The Forum, according to a letter sent from Dr. Fredrik A. Schiotz to all ALC pastors, will have a three-fold purpose: to provide a personal confrontation for Dr. Schiotz with the pastors so that he may share facts concerning the Lutheran World Federation, World Council of Churches, and National Lutheran Council-Missouri Synod negotiations; to give pastors an opportunity to share with the church officers and staff people the insights they have from their work in the parish; and to help pastors to become increasingly aware of a fellowship that crosses district lines.

Theme of the Forum will be Servants of the Truth. Speakers will be announced at a later date.

Meetings held during the first part of October included those of the Research and Social Action Commission (see page 3); the ALC Board of Trustees; the Church in Town and Country Committee; the Board of Parish Education; the Board of Publication; and the Western Regional Evangelism Conference, the story of which will appear in a later issue of LS.

Meetings between now and the end of 1963 include: Church Council executive committee, Oct. 22; Board of Theological Education, in Columbus, Ohio, Oct. 22, 23; Board of World Mission, Oct. 28, 29; ALCW executive board, Nov. 8, 9; college teachers of religion, academic deans, Nov. 8, 9; Board of Charities, Nov. 14, 15; Board of Pensions, Nov. 19, 20;

ALC college chaplains and personnel deans, at Waverly, Iowa, Nov. 17-19; stewardship special gifts workshop, Nov. 21. Meetings in December include: Board of American Missions, Dec. 3-5; ALC district presidents, Dec. 6, 7; Parish Education regional and district directors training session, Dec. 3-7; Research and Social Action Commission, Dec. 9, 10; Board of the Luther League, Dec. 27-31.

All meetings will be held in Minneapolis unless designated otherwise.

A meeting of the Bible Camp Association Board held in late August brought forth a decision to publish two studies on camp programming and ownership, in addition to several new program helps. More than 40,000 campers were served in ALC camps last year.

About People

Mr. William W. Morrison, an ALC layman, has been installed as administrator of Bethany Lutheran Home, LaCrosse, Wis. He succeeds Mr. A. T. Thompson, who has retired. Morrison is a member and president-elect of Our Savior Church in LaCrosse. Bethany Home has a capacity of 117 residents. A 44-bed infirmary was dedicated last July.



William Morrison

Dr. Philip Dybvig, executive secretary of the Division of American Missions of the ALC, is spending two months in Australia on loan to the United Evangelical Lutheran Church there. He is serving as a counselor on mission methods in the Australia church body, at the request and expense of that church.



Dr. Dybvig

The Rev. Dale C. Recker, pastor of the Lutheran Church in America who has been blind for the past 15 years, has been appointed secretary for blind work by the American Bible Society. Dr. Recker lost his sight following an

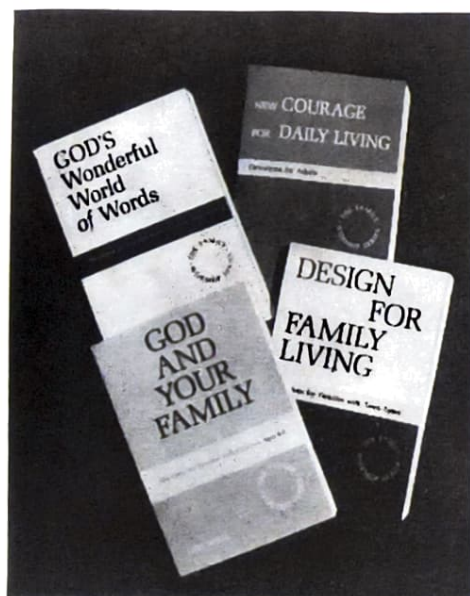
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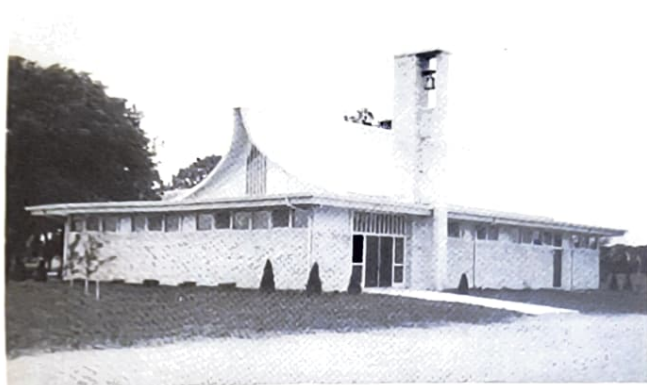
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Immanuel Church, Black Creek, Wis. (Pastor Norman A. Sifferath), dedicated this new modern church recently. Note paracentric roof.



Dedicated Sept. 8 was this new addition to the facilities of the Calvary Lutheran Church, Rapid City, S.D. (Pastor Raymond L. Brien).

illness but was urged by the LCA church council to remain as pastor of the church he served.

James B. Olson, a junior at Luther Seminary, St. Paul, Minn., was elected president of the Lutheran Student Association of America (LSAA) at its annual meeting in Williams Bay, Wis., last month. Mr. Olson, whose home is in Sioux Falls, S.D., is a graduate of Augustana College there.

Ruth Gochnauer, Minneapolis, has received a \$2,000 scholarship to practice nursing for two years in Formosa. The scholarship was presented by the Lutheran Deaconess Home and Hospital, Minneapolis, and is the first such annual scholarship. She will be serving at Chiayi Christian



Hospital, Taiwan, with Marcy Dittmanson, M.D., the only doctor at the hospital.

Korean Ordained in N.D.

Sang Eun Shim, a Korean brought to the U.S. by an ALC pastor, was ordained into the ministry Aug. 25 at Mayville Church, Mayville, N.D.

During the Korean war he met the Rev. Eric Fietz, now of Forest City, Iowa, who was serving at that time as an army chaplain. Later, under the sponsorship of Pastor and Mrs. Fietz, Shim came to the U.S. and enrolled at Concordia College, Moorhead, Minn. He is presently completing a year of internship in the Mayville church, and will serve St. Peter Church, Logan, Kan., until there is an

opening for him to return to Korea as a missionary.

Echo Meetings Scheduled

"Echo meetings" are being planned for about 30 areas in the U.S. and Canada by the Lutheran Women's Coordinating Committee, which sponsored a pre-assembly conference at Schmalensee, Schleswig-Holstein, Germany, prior to the Helsinki Assembly of the LWF.

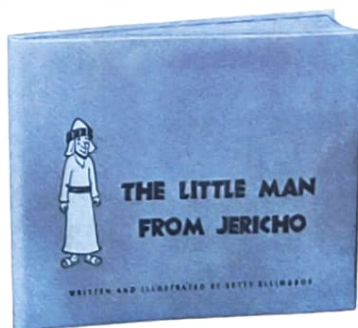
Purposes of the meetings will include hearing reports from both the

Helsinki Assembly and the pre-assembly conference.

In some areas the planning committees include women of the Lutheran Church—Missouri Synod, as well as those from the ALC and the Lutheran Church in America which make up the coordinating committee.

Contact Pastors Listed

New congregations recently established through the efforts of the Division of American Missions of the ALC are located in four states. Members of



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Executive committeemen of the S.D. District Brotherhood of the ALC will look up to their new president for '64. They will have to. He is Carl Meyer, Hecla, left, who measures over six feet, six inches tall. Other members of the executive committee include, l. to r.: Pastor T. F. Doyen, Redfield; Herman Pietz, Parkston; Bill Brower, Watertown; Howard Lee, Volga; Johnnie Miller, Flandreau; and Art Aaker, Redfield. Meyer is a farmer and truck driver.

the ALC are urged to contact the pastors listed below of Lutherans living in these areas.

Spokane, Wash., Ascension Church. Contact Pastor Paul N. Jordan, N. 6521 "A" St., Spokane, 99208.

Wyoming, Mich., Christ Church. Contact Pastor Victor R. Wenger, 2160 Holliday Dr. S.W.

Billings, Mont., Atonement Church. Contact Pastor Edward L. Novak, 1617 Augsburg Dr.

Savage, Minn., Prince of Peace Church. Contact Pastor Gerald R. Allen, Rte. 2.

Albert Lea, Minn., Ascension Church. Contact Pastor Glenn T. Carlson.

Among the Churches

Wisconsin Districts

● Faith Church, Valders, Wis. (Pastor Robert A. Onkka), broke ground Sept. 29 for its new church and parish education unit. Of modern design, the church is expected to be completed by August of 1964.

North Dakota Districts

● Calvary Church, Grand Forks, N.D. (Pastors Gerrit Van Hunnik and Alvah Byers), laid the cornerstone on Sept. 15 for a new church building. The new church will be dedicated in February, 1964.

● Ascension Church, Emerado, N.D. (Pastor Lloyd A. Nelson), formally dedicated its first church building Sept. 22. Ascension Church held

its first service Feb. 10 and organized as a congregation on June 2.

Illinois District

● St. Peter Church, Emden, Ill. (Pastor Kenneth E. Gorrell), dedicated an education unit Sept. 29. The new unit is of concrete block construction faced with Indiana limestone. It contains 23 classrooms, a library, and other facilities.

Canada District

● Six men have been named to the 15-man board that runs the affairs of the Canadian Lutheran Council. They are: The Rev. R. J. Busch, Yorkton, Sask.; Mr. Harry Greb, Kitchener, Ont.; the Rev. Emerson Jury, Flin Flon, Man.; Mr. Robert Oswald, Calgary, Alta.; the Rev. H. C. Whitteker, Bridgewater, Nova Scotia; and the Rev. John Zimmerman, Edmonton, Alta. Pastor Busch is an ALC pastor.

South Dakota District

● Seven parishes are taking part in an area preaching mission scheduled for Oct. 27-31. Churches in the following communities are participating: Bristol, Bradley, Britton, Lily, Pierpont, Roslyn, and Webster.

North Pacific District

● Cooperating in student work at the University of Alaska are the Rev. Oliver Everette (ALC), and Pastor Raymond Ernest (Lutheran Church—Missouri Synod). Pastor Everette has

recently been appointed NLC contact pastor for Lutheran students.

Ohio District

● Good Shepherd Church, Kettering, Ohio (Pastor A. H. Grueber), dedicated a new church Sept. 15. The congregation is 10 years old. The new facilities include adequate space for education, worship, and office.

Eastern District

● Grace Church, Baltimore, Md. (Pastor William Althaus), has supplied Peace Church, Glen Burnie, Md. (Pastor William Corkish), with a check for \$35,000 as a sponsorship loan. The loan will make possible for the 802 baptized-member congregation a new education unit, new parsonage, steeple, and paved parking area. Grace Church is also providing a \$25,000 sponsorship loan for Holy Trinity Church, Laurel, Md. (Pastor David Dybvig).

South Pacific District

● Christ Church, Las Vegas, Nev. (Pastor Jerry E. Moe), was organized Sept. 16 with 55 confirmed and 103 baptized members. The congregation broke ground Sept. 29 for its first unit building. Services are being held in a restaurant.

Obituaries

The Rev. H. O. Belgum, died Sept. 22 following a heart attack. Pastor Belgum, who was 56, was born in Farwell, Minn. He served parishes in Flandreau, S.D., and Spokane, Wash. He was a member of the Board of Charities for a ten-year period in the former ELC.

The Rev. Edward C. Eid, 85, who had been retired since 1949, died Sept. 24 in Sioux Falls, S.D. Pastor Eid served as a home missionary in Colorado, and as pastor in Boyd, Minn.; Lake Preston, S.D.; Volga, S.D.; and Hazard, Neb.

Mrs. Anna Sophia Klindworth, widow of the Rev. Albert Klindworth, died Sept. 13 in Hillsboro, Ill. She was 94 years old.

The Rev. Luther M. Roseland Sr., who was serving as visitation pastor in Northridge, Calif., died Sept. 19 following a stroke. A native of Milwaukee, Wis., the 75-year-old pastor served congregations in Elk Point, S.D.; Viroqua, Wis.; Minneapolis and St. Paul, Minn.; and Northridge, Calif.

At the time of his death he was a resident of Reseda, Calif.

The Rev. Johan U. Xavier, retired in Stanwood, Wash., died Sept. 13 at the age of 93. Born in Lyngen, Norway, Pastor Xavier served parishes in Ridgeway, Iowa, and Parkland, Wash. He also taught at Pacific Lutheran Academy, Pacific Lutheran University, and served as PLU librarian for 22 years.

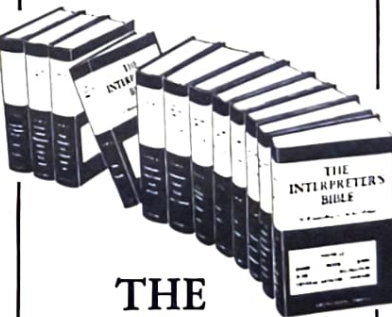
The Rev. Olaf Lysnes, noted pastor, editor, and translator of the former ELC, died Sept. 30 in St. Paul, Minn., at the age of 88. Born in Calmar, Iowa, Pastor Lysnes served parishes in Robinson, Kan.; Vermillion, S.D.; and Jefferson Prairie, Wis. In later years he served as chaplain at Lyngblomsten Home, St. Paul. He was a former news editor of *The Lutheran Herald*, and member of the ELC Board of Publication.

Pastors' Changes of Address

John G. Aamot (missionary), from St. Paul, Minn., to Paranavai, Parana, Brazil.

Gerald R. Allen, from Bemidji, Minn., to Heritage Estates of Burnsville, Savage, Minn. (new congregation).

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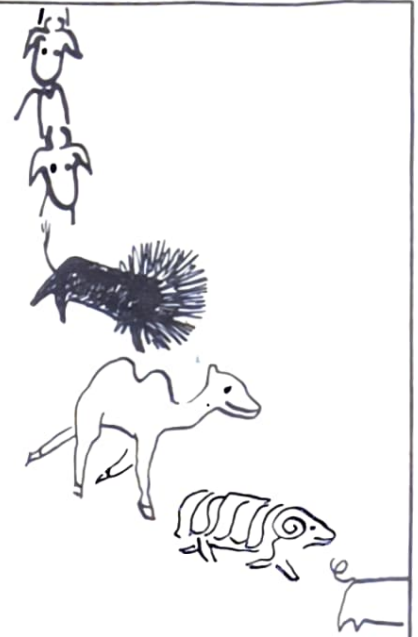
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Hamar Benson (asst. pastor), from McVillie, N.D., to Mekinock, N.D. (St. Paul, Trinity, Middle Grove, Ness).

John B. Berg, from Wannaska, Minn., to Porterfield, Wis.

Ernest B. Bittner (assistant pastor), from White Rock, B.C., to 2046 Ottawa St., Regina, Sask. (Trinity).

Melvin C. Blobaum, from Bassett, Neb., to Ohio, Ill. (First and St. John).

Lee E. Bohnoff, (missionary), from Crosne, France, to Mission Protestantes, Ngaoundere, Cameroun, Africa.

R. G. Borgwardt, from Sioux Falls, S.D., to 312 Wisconsin Ave., Madison, Wis. (Bethel).

Norman G. Borsvold, from Shelby, Mont., to Flaxville, Mont. (American, Pleasant Prairie, and Zion).

Glenn T. Carlsen, from Spokane, Wash., to 1111 Pinehill Dr., Albert Lea, Minn. (new congregation).

Bernhard M. Christensen (faculty, Luther Sem.), from Augsburg College to 907 22 Ave. S., Minneapolis 4, Minn.

Raymond W. Durst, from Rutersville, Tex., to A and M Route, Cuero, Tex. 77954 (Zion).

Amos Dyrud (missionary), from Colfax, Wis., to 3355 40th Ave. S., Minneapolis, Minn. 55406.

William C. Bowers, from Oak Harbor, Ohio, to Rte. 2, Port Clinton, Ohio (St. John and St. Paul).

D. M. Boxrud, from Evanston, Ill., to 7211 Portland Ave., Minneapolis 23, Minn.

William H. Braaten, from Kyle, Sask., to McLaughlin, Alta. (Battle River, Bethel, and Zion).

L. James Brooks (school pastor), from Lakota, N.D., to Oak Grove Lutheran High School, Fargo, N.D.

W. C. Burmeister, from Roselle, Ill., to 1120 N. Whittier Pl., Indianapolis 19, Ind. (St. Matthew).

Dennis Falk (asst. pastor), from Minneapolis, Minn., to 2907 Second Ave. E., Hibbing, Minn. (Our Savior).

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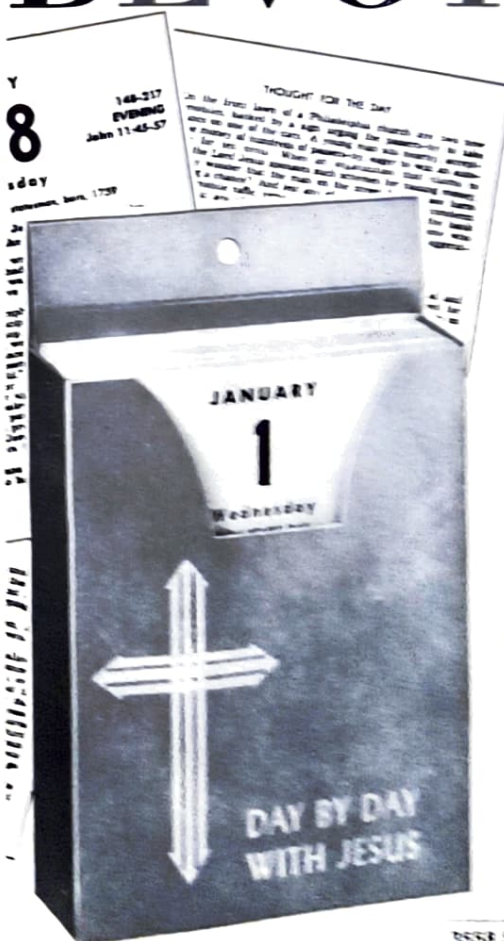
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Question Box

By Stanley D. Schneider



What Does Faith Mean?

Could you make a statement on the meaning of faith, what it implies in responsibility, and what the absence of belief in Christ means to the followers of the Jewish religion?

F. F., D.C.

Since in another part of your letter you mentioned Bible study, and since you are concerned with the Jewish people, I shall cite some of the Epistle to the Hebrews as an answer to your questions.

What is faith? "Now faith is the assurance of things hoped for, the conviction of things not seen. For by it men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:1-3).

Then follows a listing of all the men of faith in the Old Testament together with their responses to that which had been revealed to them by God. It is an impressive list, a good review of the Old Testament and what happened there. Yet, at the end of the chapter, this observation is made by the writer, "And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect" (Heb. 11:39).

This means that the completion of God's revelation of himself did not come in those days of the Old Testament, but came in Jesus Christ, as the opening words of the Letter to the Hebrews indicates: "In many and various ways God spoke of old to our fathers by the prophets; but in these

last days he has spoken to us by a Son, whom he has appointed the heir of all things, through whom he also created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs" (Heb. 1:1-4).

Faith then is assurance, conviction, and trust that God is as he has revealed himself to us in Jesus Christ.

What are the implications of responsibility of faith? Again let me cite the Epistle to the Hebrews. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:1, 2).

There follow in the 12th and 13th chapters some quite specific indications of the nature of our response. Struggle against sin (12:3-6). Endure discipline (12:7-11). Strive for peace (12:12-17). Be grateful (12:28). Let brotherly love continue (13:1-3). Honor marriage (13:4). Keep money in its proper place as far as the whole of life is concerned (13:5). Respect your leaders (13:7). Be faithful to the truth as revealed through Jesus Christ (13:8-14). Worship God through Jesus Christ (13:15). Do good and share what you have (13:16).

What does the absence of belief in Christ mean to followers of the Jewish religion? God only knows the ultimate destiny of these people. As far as I know they are like any other people who do not know the glory of God revealed through Jesus Christ, and therefore a people to whom we witness of that glory and love as we do know it through Jesus Christ.

Can a member of a Lutheran congregation leave one congregation and join another congregation without a letter of recommendation?

E. N., Ohio

The normal way of changing one's membership from one congregation to another is through what is known as a letter of transfer.

No farmer worthy of his calling expects to hitch up his corn picker unless he has first of all pulled a plow, and a planter, and a cultivator in the same field. In the same way, no man of integrity expects to reap financial benefits unless he has first invested himself in terms of both time and finances. The Investment and Loan

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The letter of transfer is issued on the authority of the congregation, usually delegated to the church council of the congregation. It is issued to the congregation to which the person desires to transfer upon the request of that person. If the person is a member in good standing this is usually a routine matter.

If the person is not in good standing for some reason or other, there is usually some effort made to rectify whatever may be at fault.

If the fault cannot be corrected the letter is sometimes issued with the notation, "not in good standing."

It is possible that a congregation would not issue a letter of transfer for some reason or other. It would then be necessary for the other congregation to evaluate the reasons for this situation and act accordingly. It is possible that the person would be received without a letter of transfer if they deemed the reasons for refusing one not to be valid.

But in any case it would have to be considered irregular if a person went from one congregation to another without a letter of transfer.

Christ said, "Except a man be born of water and the spirit he cannot enter into the kingdom of God" (John 3:5). Does this happen when we are baptized even if we are too young to realize it or is it a personal emotional experience occurring later in one's life?"

R. H., III.

Eternal life is the gift of God. Read the third chapter of the Letter to the Philippians. Paul is talking about all the experiences that he has had, and yet says, "Christ Jesus has made me his own" (3:12).

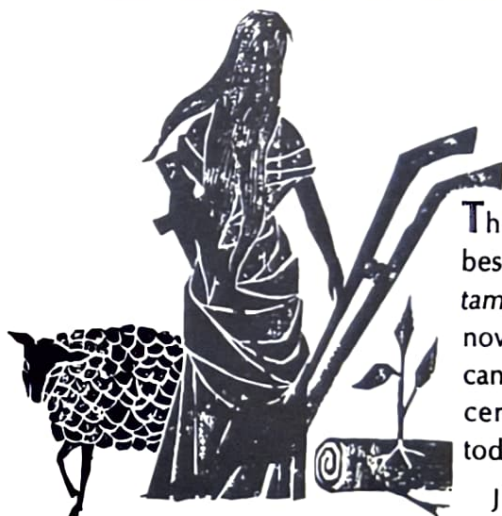
This gift comes through God's own way. It comes through Baptism. This is not to say that some do not have a dramatic emotional experience at the time of conversion. They well may when they become aware of the gift they have received from God through Jesus Christ. But the emotional experience is a consequence of having received God's gift, not a condition for receiving it. And not all have it. Luther once said that a child born into a Christian home should be brought up as a Christian, and never know himself to be otherwise. This means he would be baptized and brought up in the nurture and admonition of the Lord.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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IT IS, I presume, a sign of advancing age, if not of wisdom, that I return more and more frequently to the saws and fables of my childhood. The distillation of thousands of years of experience in a bitter maxim or a tight little animal story may not give us the kind of philosophy which maps out the universe. For this larger view of things we must turn to the probing mind of Plato and Aristotle. But though folk wisdom is weak on the rational underpinnings of the world, it is strong on how to order one's life from day to day.

In this connection I would like to express my great liking for the fable of the hare and the tortoise. More profound things have been said about time but not more helpful ones.

► **BIG BLUE BUBBLE.** To most of us, future time seems like a large blue bubble. The time we are going to have this weekend. The time of our vacation. The time between now and the payment of a bill. The time before our children leave the home. The time between now and our departing from this life. What great big bouncing blue bubbles of pure opportunity! "O, I'll have time to do *that*. No sweat; I'll have it for you next week." And since time is so ample and opportunity so rich, why not relax a little?

► **TORTUOUS TORTOISE.** Consider the grubbiness of the tortoise and his miserly view of time! If you are a tortoise, the space between here and there is impossibly infinite, and time is the tiniest droplet of dew on a blade of grass. You must get up early in the morning and fasten your bleary little eyes on the distant horizon and move one flippery foot in front of the other, inch after inch, until your bones ache and your muscles twitch. You must go and go and there is so little time. But because you see time this way, you can do something with space. Instead of making a few giddy summersaults because you have so much time, you move your feet forward because you have so little. And you get there. Praise God, you finish the course!

► **BRICKLAYERS.** Henry Wadsworth Longfellow has a poem about all of us being architects of fate working on these walls of time. But we are not architects; we are bricklayers. We lay brick on brick. Learn lesson after lesson. Clean dish after dish. Plough furrow after furrow. Write page after page. That's the way the world's work gets done. That's the way we move from A to B.

I have a great fondness for books, a fondness which sometimes amounts to a mania. I have stood before the collected works of those writers who have contributed massively to the world's learning, and I have marvelled at these soaring bridges over the gulfs of ignorance. With what insight did they not penetrate to the heart of a problem and lay it bare! With what power and freedom did they not organize and write down what they knew! And yet they were all tortoises adding inch to inch. They were all bricklayers laying brick on brick. Not a single one waved a magic wand or took a rabbit out of a hat.

► **PILGRIMAGE.** Evangelical Christians, who make a great deal of being justified by faith, sometimes behave as though the model for their pilgrimage were the hare and not the tortoise. But whatever may be the meaning of grace, the life of faith must still be lived minute by minute, the Scriptures must still be read verse by verse, the habits of obedience must be acquired act by act. It is only when I have completed a truly toilsome segment of my journey that I begin to understand what grace means.

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On the other hand, Christian teaching is always subjective, personal. God always wants our acceptance and our faith. We must be involved in truth or it becomes a cold, logical proposition, void of all blessing. This Jesus must be "my" Lord if his lordship is to mean anything to me.

Paul understood this when he sought to sum up the work of Jesus Christ. And in one brief, golden passage, written to Timothy, the whole of the Bible's teaching about Jesus is brought into narrow focus. "Here are words you may trust, words that merit full acceptance: 'Christ Jesus came into the world to save sinners'; and among them I stand first" (I Timothy 1:15 NEB).

A Complete Summary

In less than the 10 words of a telegram, one of God's great truths is expressed. "Christ Jesus came into the world to save sinners." This is such a simple and yet complete summary of the Gospel that it was probably a saying, a formula in the early church and was familiar to both Paul and Timothy before these words were written.

Jesus himself had employed similar words to state his mission. He told the Pharisees: "I have not come to call the righteous but sinners to repentance" (Luke 5:32). Jesus declared to Zacchaeus: "For the Son of man came to seek and to save the lost." The parables of the Lost Sheep and the Lost Coin present the same truth. Though Jesus performed other work for man, such as revealing the nature of God, his primary work is summed up in this passage from First Timothy. He came "to save sinners."

One of the great controversies re-

garding Jesus has been the source of his power. Was he simply a gifted human being? Or was he more than a man? Our golden verse does not seek to solve this but it hints strongly at the divine nature of Christ. He "came into the world." This is no discussion of the pre-existence of the Son of God, such as we find at the opening of John's Gospel. But the implication is clear. Christ Jesus is not an ordinary man, of the earth. He came into the world. He came from elsewhere to save sinners.

It isn't hard to see why this must be so. If you are sinking in quicksand, someone else in the same predicament can't help you. You must be rescued from the outside, by someone standing on solid ground. And in the morass of sin in the world only someone coming in from the outside can be of help to sinners.

Paul's message to Timothy is equally brief in speaking of the ones to be reached. Sinners! There are no qualifying adjectives. Not white sinners. Not American sinners. Not respectable sinners. Just sinners. While it is true that Jesus presented his message first to the Jews, it is plain that he intended no permanent limitation on his work. The disciples were sent to make believers of all nations. In the picture of the saved as presented in the last book of the Bible, there are some from all tribes and peoples and tongues, from every nation, gathered before God's throne. Paul says all this with the simple word, "sinners."

Christ's work is just as badly and clearly described. He came to save sinners. Christ's ministry was a rescue operation. He did not come to lift our cultural level or to solve our political problems but to save men. We don't like to be told that we need to be rescued. But it is true.

How simply and yet sweepingly this single sentence sums up the Gospel. In this golden verse we can find the heart and center of Christian faith. "Christ Jesus came into the world to save sinners." If anyone asks for a summary statement of Christian truth, this verse will do. No wonder we are told: "These are words you may trust,

that merit full acceptance." Christian truth is this simple and this profound.

Yet we dare not forget the personal element in the Bible. And I Timothy 1:15 rings the bell here too. After the great, sweeping doctrinal statement comes the voice of one who says, "and among them (sinners) I stand first." Only when we identify ourselves with the sinners are we able to identify with the Savior. We cannot let the words stand with their objective purity. We must let them speak to us. The words of Paul are not just the truth about Jesus and sinners, they are the truth about you and me and all who will accept God's salvation.

God So Loved Me

Someone once translated John 3:16 with the words: "God so loved *me* that he gave his only begotten son and if *I* believe on him, *I* shall not perish but have everlasting life." That's not a bad translation. For only when the personal element enters does the doctrinal statement have meaning. The Chinese Christian named Lo who took personally the passage, "Lo, I am with you always," wasn't really as foolish as he seems.

But there is a mystery in Paul's words. He says he stands first among sinners. The older version translates this: "Of whom I am chief." Was Paul really the chief of sinners? True, he had persecuted the church of Jesus Christ. But wasn't Judas worse than Paul? Didn't Herod deserve the title? Isn't this a little affectation, a little rhetorical display on Paul's part?

Paul was not thinking in terms of objective measurement of sin. But when a man looks at his own heart, his own life, his own sins and shortcomings, then everyone should feel this way. It is only when we look at others that we begin to doubt Paul. We excuse ourselves by saying, I'm not as bad as that man. I don't do the things that Mr. Z does. But once we stop this foolish business of comparisons, we feel the truth of our golden passage. We are chief of sinners. We are full of sin and unrighteousness. And Christ Jesus came to save us.

Objective truth is very helpful. We need creeds and formulas to state God's revelation. Let no one decry doctrine as such. But only when it has our name on it does doctrine become meaningful. What Paul wrote to Timothy is the truth for us too. These words sum up the Gospel for us. And as chief of sinners, we should accept God's salvation with great joy.



THESE THINGS I REMEMBER

by Gerhard E. Frost

"I remember sitting at the deathbed of a dream. Is there any reader who has not wept . . . as God's great wrecking ball swung closer and closer to that cherished castle in the air . . . and to you and me who must often walk in the rubble, it is reassuring to know that God never permits loss except to make way for greater gain."

"I remember some things that were too tall for me . . . do you remember when you lifted your hands to face-level to wash and then were told not to spill on the floor? Isn't it important for us who are adults to remember that 'children are people' . . . recognize the dignity of each little individual and take seriously his hopes and fears . . . ?"

(The above are excerpts from *These Things I Remember*)

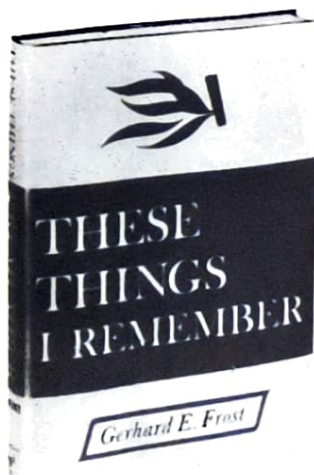
In this book, Dr. Gerhard E. Frost delves into his memories of the past to bring forth a witness to the mighty hand of God in our everyday lives.

These Things I Remember, just published by Augsburg Publishing House, contains 60 brief "sermons from life" that are rich in meaning and Christian significance.

With insight and humor the dean of students at Luther Theological Seminary, St. Paul, Minn. shares his memories of people, places, and events, discovering within each experience an inspiring message of faith.

The author deals in pictures rather than abstract concepts, handling significant truths with a rather light touch and inviting the reader to draw his own mental pictures. (\$2.95, cloth, 127 pp.)

Dr. Frost is also the author of six other books, including *A Savior*, *A Song and A Star*, *The Law Perfect*, and the *Bible Helps* section of the Augsburg RSV Bible.



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