

Lutheran Standard



APRIL 30, 1955

VOLUME CXIII — NUMBER 18



See page 8

The Church Views the News

By Wilfred Bockelman



Last week I reported that there had been no Easter parade in Washington this year. The request not to have such a parade with its emphasis on clothes had come from the Washington Federation of Churches. The businessmen, however, were quick to grant the request. This week the Merchants and Manufacturers Association of Washington had a request to make. They asked the District of Columbia commissioners to crack down on Sunday shopping. Herbert J. Rich, president of the association, said the group had asked its members to keep their places of business closed on Sunday, and nearly all of them had complied. But a minority of stores are remaining open and expanding their Sunday "bargain day" sales, he said. A resolution adopted by the merchants' association asked District commissioners to issue a formal proclamation calling for observance of Sunday as a day of rest.

+

This column has frequently called attention to the growing trend toward religion taking place in this country. Church membership in this country has grown from 10 per cent of the population in 1790 to 59 per cent in 1950. It is estimated that since the last census in 1950 church membership has climbed to 79 per cent of all adults. In recent months, however, an increasing number of voices have been raised, asking if this trend is, perhaps, toward a new religion quite different from some of our basic Christian beliefs. For instance, Dr. Franklin Clark Fry, president of the United Lutheran Church, in a recent address in Dayton, Ohio, said that many things passed off as religion today are really "Christianity-turned-upside-down."

+

The April 11 issue of "Life" magazine devotes parts of eleven pages to an article entitled, "Have We a 'New' Religion?" written by Paul Hutchinson, editor of the "Christian Century." The subhead under the title reads, "Though the 'cult of reassurance' has a big role in the country's surge of faith, a distinguished theologian finds that it plays down some basic Christian tenets." Dr. Hutchinson points to all of the evidences indicating a trend toward religion, including "Hollywood's belief that any film spectacle combining a biblical or semibiblical theme with sufficient exposure of the

fleshpots of carnality is sure to make a mint." (A news release just arrived stating that Rita Hayworth will play the feminine lead in a film on the story of Joseph.)

+

After Dr. Hutchinson uses a number of paragraphs examining the cause for Dr. Norman Vincent Peale's popular appeal he points out three weaknesses in the peace-of-mind, confident-living, positive-thinking type of religion. "1. Religion is always headed for a fall when an attempt is made to make it a too-simple, too-magical solution for all man's problems. . . . Sometimes there is no cure, at least not in this life. Job . . . was a 'blameless and upright' man, but the blows life dealt him remained an insoluble mystery. 2. Reliance on a set formula for dealing with the infinite ills which distress mankind exposes religion to the consequence when the formula does not work. When the '10 easy rules' fail to accomplish all that is promised, what happens? 3. The church is never more surely preparing the way for its own future discomfiture than when it succumbs to the temptation to attract a following by evading the dark facts of human failure and frustration and the ruthlessness of society."

+

President Eisenhower was urged by 14 Protestant clergymen, laymen, and editors to "stop the current drift toward atomic war." In a letter to the president the churchmen took sharp issue with White House advisers who reportedly have advocated all-out war to destroy Red China's industrial potential. "If we blunder into atomic war," they said, "there will be no victors and few survivors. The only way to find a solution for remaining conflict is by negotiation. . . . We think that to risk world-wide atomic war for the prestige of Chiang Kai-shek would not only be a folly but a crime of the first magnitude. We beg you, Mr. President, to continue your action for peace, stop the drift toward war, insist on peaceful settlement of differences between nations. The problem of today is not the prestige of Chiang Kai-shek but the survival of our civilization." Signers of the letter included Dr. John A. Mackay, president of Princeton Theological Seminary; the Rt. Rev. Norman B. Nash, Protestant Episcopal Bishop of Massachusetts; Rev. John Bradbury, editor

of the Watchman-Examiner (Baptist); and Dr. Guy Emery Shippler, editor of The Churchman.

+

America's seeming concern over Communism in Asia rather than for the people involved is not helping our position in the Far East, according to Dr. James Winston Crawley, secretary for the Orient of the Southern Baptist Foreign Mission Board. "Above all, they [the people of Asia] want the other people of the world to be concerned for them as people and not just as possible allies against an enemy," said Dr. Crawley after returning from a tour of Asia. "Most Asians feel America is concerned with the Communist angle," he said, "and not really concerned with helping the people of Asia to have a better life. . . . I think our nation ought to do everything possible to make it clear we sympathize with the people of Asia. We should make it absolutely clear that we are on the side of those people who want a better life."



LUTHERAN STANDARD

April 30, 1955

PAGE

COVER

Main entrance to Wartburg College campus (see feature on page 8).
Photo by Lee Luebke

FEATURES

The College that Hurdled the Clock	8
The Gospel Goes to Karlapoodi	14
Where Each One Is Urged to	
Reach One	16

DEPARTMENTS

The Church Views the News	1
Question Box	2
Church News	4
Youth Department	15
Light on New Books	18
Sunday School Lesson	19
My Bible and I	19

The Lutheran Standard is published weekly by The Wartburg Press, 55 East Main St., Columbus 15, Ohio, at \$2.50 per year in advance for the United States and Canada; foreign countries, \$3.00. Editor: Rev. Edw. W. Schramm, D.D. Assistant editor: Rev. Wilfred Bockelman. Consulting editor: Rev. G. C. Gast, D.D.

The Lutheran Standard is the official English organ of the American Lutheran Church.

Entered as second-class matter July 21, 1913, at the post office at Columbus, Ohio, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 10, 1918.

Lutheran Standard

Why Do Lutherans Recognize Divorce?

1. Why do Lutherans allow divorces when at marriage they vow to remain faithful to each other "till death do us part"?
2. Can we prove that Mary was the mother of more than her child Jesus?
3. Where did the people go who died before the coming of Jesus, man's Redeemer? — Mrs. D. O., Wisconsin.

1. Marriage is, indeed, intended for life, and, therefore, in the marriage service the contracting parties do vow fidelity to each other "till death do us part." Suppose, however, that the one or the other is unfaithful to that vow, so unfaithful that he is guilty of adultery with another companion? Jesus says that marriage contract is broken by the adulterous mate. Although Jesus does not command the innocent party to dissolve the marriage tie He does give the innocent party the right to do so. And when the innocent party puts away his or her adulterous mate, that act does not destroy the marriage bond before God. That has already been done by the guilty party.

"I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery," Matthew 5:32. "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery," Matthew 19:9. Here Jesus certainly gives the innocent party the right to break away from his or her guilty mate. In such case it is not the legal divorce that destroys the marriage bond; that was done by the forbidden act of the faithless mate.

When your Roman Catholic friends tell you that all divorce is forbidden, you tell them that that may be true in their church, but you appeal to higher authority than any church . . . to God's revealed and unerring Word.

It may surprise your friends to learn that people with plenty of money and perhaps some prominence can without too much trouble get a dispensation from the bishop or even directly from the pope himself and then, as far as the Church of Rome is concerned, get a divorce on almost any grounds. Will God Almighty have anything to say to this? I wonder!

2. We read repeatedly of "His [Jesus'] brethren" and "His sisters." See, for instance, Matthew 12:46-50; 13:55, 56; Mark 3:31-35; 6:3; John 2:12; 7:1-10; Acts 1:13, 14; Galatians 1:19. Who were these brethren? It cannot be definitely proven who

they were. Three suppositions have been advanced. 1. That they were the children of Joseph by a former marriage. If this is true, Joseph was a widower with at least six children (Mark 3:6) when he became the husband of Mary. 2. That they were the orphaned children of a brother or sister of either Joseph or Mary, and that the holy couple opened their home to them and reared them to maturity. If this is correct, they were in reality cousins of Jesus but were referred to as brothers and sisters as they were reared, at least in part, in the same family circle. This is the view taken by the Roman Catholic Church. 3. That they were the children of Joseph and Mary, born to them after the birth of Mary's supernatural child, Jesus.

Now which of these three suppositions is most likely to be the correct one? In Mark 6:3 we read: "Is not this [Jesus] the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon? and are not His sisters here with us?" How would an unbiased reader understand these words? He would certainly conclude that this carpenter must have had four brothers and at least two sisters. I think that the same is true of the other passages of Scripture which speak of these brothers

and sisters. To my knowledge, the word brother in connection with the word sister is never used in the Bible as referring to more distant relatives. That Jesus had brothers and sisters who were the children of Mary is doubtless the one explanation which an unforced understanding of the language requires.

We have no reason whatever to believe that Joseph and Mary did not live together naturally as husband and wife after the birth of Jesus, Mary's "first-born" son (Luke 2:7). Why refer to Him as the "first-born" if there were no other children born to her? Matthew tells us: "When Joseph woke from sleep he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son," Matthew 1:24, 25, RSV. This implies that Joseph lived with Mary, his lawful wife, in the usual and natural way after the birth of Jesus. If we accept this view as correct, what is there to prevent Joseph and Mary's having had children born to them in the natural way, the same as other couples?

Rome comes to these passages that speak of the brothers and the sisters of Jesus with a highly biased mind because without just grounds Rome holds that Mary ever remained a virgin and, contrary to God's Word, teaches that an unmarried life is more holy and God-acceptable than is married life. The Biblical writer says: "Marriage is honorable in all," Hebrews 13:4. "Let marriage be held in honor among all," is the way the RSV renders this passage. St. Paul calls forbidding marriage a doctrine of the devil (1 Timothy 4:1-3).

3. God's gracious plan of salvation has always been the same. Salvation is and always has been a gift of God, graciously offered on the basis of the atonement made in our behalf by Christ Jesus. The saved of the Old Testament looked forward in confident faith to the promised Redeemer while we in like faith lay hold on that same Redeemer who came in the fullness of time, and in Him we also have redemption through His blood, even the forgiveness of sins.

The Old Testament repeatedly speaks of the dying as entering Sheol. This Hebrew word is a general term that is practically equivalent to our English "the hereafter" or "the great beyond." Therefore, both the righteous and the wicked are said to descend into Sheol. But that by no means says that the fate of both was the same. Of Enoch, who lived before the flood, we are told that "he walked with God; and he was not, for God took him," Genesis 5:24. (See also Hebrews 11:5.) To what place did

(More on page 17)



THE WEEK'S PRAYER
(Easter III)

Lord Jesus Christ, who art visible to us only by the eye of faith: Keep our spiritual sight unclouded and make our heart and our will attentive to Thy Word. Help us in every temptation and let us not falter nor go astray until Thou dost call us into Thy kingdom to see Thee face to face and to serve Thee with perfect obedience. Amen.

United Lutheran Church Invites Augustana To Discuss Possibilities of Merger

The United Lutheran Church in America has invited the Augustana Lutheran Church to explore the possibilities of merger.

The formal invitation was extended at Chicago on March 28 when Augustana's Commission on Ecumenical Relations met with the ULCA's Special Commission on Relations to American Lutheran Church Bodies. The overture was read by Dr. Franklin Clark Fry, president of the ULCA, and was received by Dr. Oscar A. Benson, president of Augustana, who are the chairmen of their respective commissions.

Dr. Fry's statement suggested that the ULCA and Augustana "enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein."

"We believe with a constantly deepening conviction that our two churches, at least, belong together," Dr. Fry said. "We are persuaded that if we allow Him to have free course, the Holy Spirit will join them in one Church, and we long for this union to be consummated."

Closely Allied in Interests

Largest of the 16 Lutheran general bodies in America, the ULCA has a baptized membership of nearly 2,150,000, while Augustana, fifth in size, has a membership of over 500,000. The two groups have long been closely allied in their interests, particularly in the field of ecumenical relations. Both are active members of the World Council of Churches and the National Council of Churches.

At Minneapolis, Dr. Benson announced that Augustana's Commission on Ecumenical Relations will recommend favorable action on the ULC's invitation when the Church holds its 96th annual synod at St. Paul, Minn., June 13-19.

Dr. Benson noted that the meeting with the ULCA was one of several "very fruitful discussions" held in Chicago late in March by Augustana with representatives of most of the Lutheran groups in America. Separate sessions were also held with the Lutheran Church-Missouri Synod and with the Joint Union Committee of four churches of the former American Lutheran Conference (see news story in last week's LUTHERAN STANDARD).

"At the close of the meeting with the United Lutheran Church," Dr. Benson said, "Dr. Fry read a formal invitation from his Church to Augustana to begin conversations with a view to merger and to a joint invitation to all other Lutheran bodies."

"He also presented a historic summary of the similar actions by his Church and Augustana through the years on the

matter of unity, among other things documenting the desirability of joining in opening the door to all Lutheran communions to discuss merger prospects."

The invitation from the ULC and the reply of Augustana were released simultaneously to the two denominations in their respective weekly periodicals.

Ryden Points out Alternative Possibilities

Commenting editorially on the ULC's invitation, Dr. E. E. Ryden, editor of the *Lutheran Companion*, Augustana's official weekly, said that it "may prove a historic move in the effort to achieve unity among Lutherans in this country."

He also disclosed that it is "quite likely" that Augustana will also be confronted at its annual synod with several memorials, asking consideration of a "widespread demand" that the Church re-enter merger negotiations which it broke off more than two years ago with the four bodies (United Evangelical Lutheran Church, Evangelical Lutheran

Church, Lutheran Free Church, and American Lutheran Church) with which it was associated in the now disbanded American Lutheran Conference.

Augustana, according to Dr. Ryden, "will be standing at a crossroad marked 'destiny' next June."

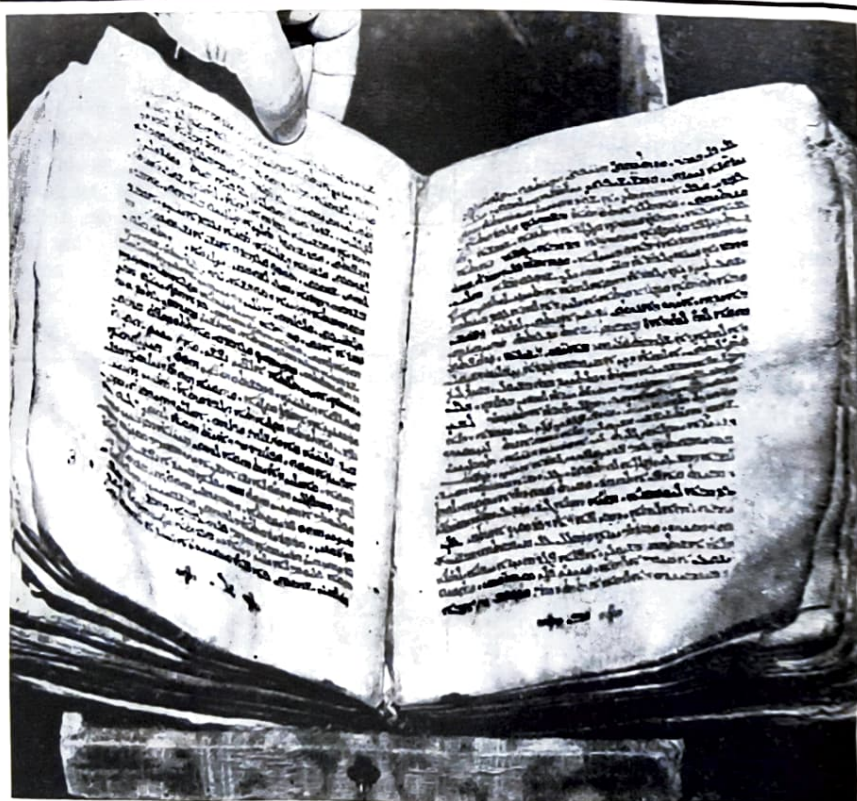
"Besides being confronted by two union proposals, it has, of course, a third alternative—that of remaining an independent and completely autonomous body," he said.

"However, there is a growing feeling in Augustana circles that there are many reasons why our Church should not remain completely aloof while other Lutheran bodies are drawing closer together."

Dr. Ryden pointed out that it will become increasingly difficult for a smaller Church to carry on institutional and other activities in areas where it strives to emulate the achievements of stronger groups.

More than that, he added, "it is hardly consistent with the spirit of the Augustana Lutheran Church, which is too completely committed to Lutheran unity to drift aimlessly into isolationism."

—NLC News Bureau.



This 1,600-year-old manuscript, said by several Biblical scholars to be the oldest known copy of the New Testament, went on display at the Library of Congress in Washington, D.C. Public exhibition of the manuscript, the first since it was brought to America in 1930, was arranged by the Aramaic Bible Foundation, a nonprofit interdenominational organization. Known as the Yonan Codex, the manuscript is owned by Norman Yonan, a retired Washington businessman who emigrated to the United States from Iraq after World War I. Mr. Yonan said the manuscript has been in his family for nearly 50 generations. The foundation is seeking a fund of \$1,500,000 to purchase it from Mr. Yonan and donate it to the Library of Congress. — Religious News Service photograph

Minneapolis Chosen as Site for LWF Assembly in 1957

Minneapolis has been chosen as the site of the Third Assembly of the Lutheran World Federation to be held in 1957. It will extend over a 10-day period, August 16-25.

Selection of the site for the international gathering was made in Chicago by the executive committee of the National Lutheran Council in a resolution which expressed "the hope and expectation that Lutherans in the Twin Cities' area will be able to provide necessary funds for local expenses."

Most important factor in the choice of Minneapolis was the geographical centrality of the site combined with the likelihood of strong local interest and support. Church leaders in the Twin Cities' area have pledged that expenses connected with entertaining the assembly will be met locally.

Some 275 official delegates, 100 official visitors from member and from non-member churches all over the world are expected to attend the Minneapolis assembly. There will also be about 25 official visitors from denominational and interdenominational bodies and representatives from youth groups.

At its meeting in Chicago the NLC executive committee authorized the election of a 21-member U.S. Preparatory Committee to assume responsibility for planning the arrangements for the assembly. ALC members of the committee are Dr. Marcus Rieke, youth director; Dr. A. H. Ewald, Minnesota District president; and Rev. E. J. Cornils of the department of Stewardship and Finance.

United Church Men Tell Plans for Bible Reading Program

Plans to enroll 1,000,000 men in a program of daily Bible reading were announced this month by United Church Men, laymen's division of the National Council of Churches.

Laymen of all denominations will be asked to read daily some selection from the Bible or to make use of readings to be telecast on TV stations under the sponsorship of men's bodies of local councils of churches across the country. One minute telecasts sufficient for 180 days of use have been prepared by the American Bible Society.

J. Clinton Hawkins of St. Louis, UCM's national chairman, said UCM is launching the crusade because of its conviction that "the secret of America's true greatness and amazing progress can be traced to the great men of faith and courage who have been transformed and energized by the power of the Bible's message."

"Their commitment to freedom and their dedication to the sacredness of the

human personality laid the foundation for a new way of life in America," Hawkins said. "Daily communion with the God of the Book is necessary if man is to keep his spiritual balance."

Kretzmann Heads Program For Lakeside Chautauqua

Dr. A. R. Kretzmann, pastor of St. Luke Lutheran Church, Chicago, Illinois, will be the chief speaker at the annual Lutheran Chautauqua at Lakeside, Ohio, July 11-17, according to the committee in charge of the program. Dr. Kretzmann, who is a pastor of the Lutheran Church-Missouri Synod, will be the speaker at the Chaplain's Hour on Monday, Tuesday, Wednesday, Friday, and Saturday mornings of the Chautauqua week. On Thursday morning he will address the men's group.

Bible study leader for the week will be Prof. August Engelbrecht, professor of Old Testament at Wartburg Seminary, Dubuque, Ia. Prof. Engelbrecht will also teach the adult Bible class on Sunday morning.

Four special lecturers have been secured who will address the entire Chautauqua in the following order: Tuesday, Chaplain Norman Emch, chaplain at the Veterans' Hospital at Chillicothe, Ohio; Wednesday, Rev. William Weiss, a missionary home on furlough from India; Friday, Rev. O. G. Grotefend, pastor of Hope Lutheran Church, Cleveland, who recently spent some time in Europe helping to screen refugees for immigration into the U. S.; and Saturday, Dr. R. Dale Lechleitner, executive secretary of the Board of American Missions, who will speak on South America.

Dr. Lechleitner will also preach the sermon at the Sunday morning all-Lutheran worship service.

There will again be planned activities for all age groups. The program for all children from preschool to preconfirmation age will be under the general direction of Mrs. Ray Kulow, of Hubbard, Ohio, who will have assistants in the various departments. Rev. Herbert Wolf of East Lansing, Michigan, will direct the program of the postconfirmation group.

The speaker for the special women's group on Thursday will be Sister Olivet Roth, group worker at the Lutheran Settlement House in Toledo, Ohio.

Rev. Norman Wegmeyer, of Columbus, Ohio, will again be in charge of the music; and Rev. Maurice White, of Lima, Ohio, will be the banquet speaker on Thursday night of Chautauqua week.

Rental for cottages for the week averages between \$50 and \$60. All of these cottages have a refrigerator, a range, and cooking utensils provided and are large enough in many instances to house two families. A cottage may be reserved by writing to Rev. Theo. Stellhorn, Jr., 118 West Jefferson Street, Sandusky, Ohio.

ABOUT PEOPLE

Rev. Carlton Mall (ALC) of Goshen, Ind., will be among the speakers featured at the annual Institute of Liturgical Studies on the campus of Valparaiso (Ind.) University, May 31 to June 2. A report on recent developments in non-liturgical churches will be given by Dr. Arthur Carl Piepkorn of Concordia Seminary, St. Louis.

Miss Helen M. Knubel has been elected to a four-year term as secretary of the Department of Research and Statistics in the Division of Public Relations of the National Lutheran Council. She is the daughter of the late Dr. Frederick H. Knubel, president of the United Lutheran Church in America from its organization in 1918 until his retirement in 1944. A polio victim, Miss Knubel does all her work from a wheel chair.

Dr. Robert W. Stackel, pastor of First Lutheran Church, Pittsburgh, will lead the United Lutheran Church in America's continent-wide two-year evangelism program "for a great harvest of souls." Announcement of Dr. Stackel's election as director of the evangelism program, scheduled to start November 1 and continuing through Reformation Sunday in October, 1957, was made by Dr. Franklin Koch, executive secretary of the ULCA Board of Social Missions.

Dr. O. Frederick Nolde (ULCA), director of the Commission of the Churches on International Affairs of the World Council of Churches, was among the CCIA delegation which attended a recent conference in Geneva on "The Eradication of Discrimination and Prejudice." Sponsored by the United Nations, the conference opened with a speech by UN Assistant Secretary General Ralph Bunche. Dr. Bunche, a distinguished Negro graduate from Washington, D. C., is a Nobel Peace Prize winner and was successor to Count Bernadotte as mediator in the Palestine War.

Two executives of the American Lutheran Church were recently named chairmen of divisions of the National Lutheran Council. Dr. William L. Young, executive secretary of the ALC Board of Higher Education, was elected chairman of the Division of Student Service; and Dr. Carl F. Reuss, executive secretary of the ALC Board for Christian Social Action, was elected to head the Division of Welfare.

Canadian Clothing to Arabs

A shipment of 30,000 pounds of used clothing contributed by Lutheran congregations across Canada is on the high seas destined for Arab refugees in Jordan and Syria, according to Canadian Lutheran World Relief. The shipment is the fifth of its kind, following four previous shipments which totaled 100,000 pounds of Canadian Lutheran-donated used clothing for Arab refugees.

ALC Pastor Conducts Service For Germans in La Paz

Pastor Edward F. Rice (ALC) conducted an Easter service in the German language for the Evangelical or Lutheran colony in La Paz, Bolivia. This Lutheran congregation, which has been without a pastor for several years, had not had a worship service since last summer. Among those in attendance at the Easter service were the German ambassador and his staff.

Initial contact between Pastor Rice and the colony was made by Dr. Stewart Herman, executive secretary of the Division of Lutheran Cooperation in Latin America of the National Lutheran Council. Pastor Rice is on assignment in La Paz by the World Mission Prayer League, a Lutheran foreign mission fellowship with headquarters in Minneapolis.

Beginning with Easter Sunday, Pastor Rice is conducting a weekly half-hour radio program, "The German Hour." It is broadcast over the La Paz Baptist radio station, *Cruz del Sur* (Southern Cross.)

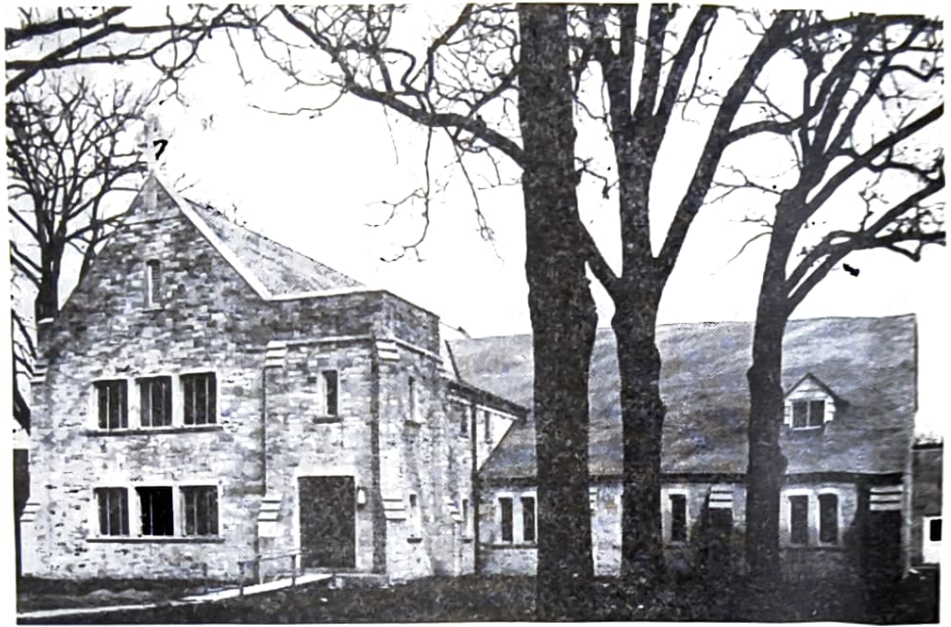
ON THE CAMPUS

Texas Lutheran College . . . President W. R. White of Baylor University will address the graduates of Texas Lutheran College at the school's 64th annual commencement exercises on Sunday, May 29. Speaker for the baccalaureate service on Sunday morning will be Rev. Royal Leshner, president of the Texas Synod of the United Lutheran Church in America. Approximately 45 Seniors will receive their degrees this spring, according to Prof. A. G. Gustafson, registrar.

Wartburg College . . . Miss Dorothy Ager, a senior chemistry major from Manchester, Iowa, has received a Fullbright Scholarship to study in Heidelberg, Germany, next year. Her work there, to begin next September, will be preceded by a two-week orientation period at Bonn, Germany.

Pacific Lutheran College . . . A class of 12 Pacific Lutheran College students was confirmed during rites held on Palm Sunday in Trinity Lutheran church, Parkland, Wash. Rev. Kelmer N. Roe, professor of Religion at PLC, introduced the class. President S. C. Eastvold preached the sermon, and Pastor Erling C. Thompson was liturgist.

Valparaiso University . . . "Race Relations in the United States" is the title of a new course to be offered at Valparaiso, beginning in September. It will be taught by Dr. Andrew Schulze, executive secretary of the Lutheran Human Relations Association and part-time Valparaiso professor. The church's responsibility in race relations will receive particular attention, Dr. Schulze said.



St. John Church, Bellevue, Ohio, recently dedicated a new stone parish hall (right) that replaces a century-old parish house that went back to pioneer days

AMONG THE CHURCHES

Bellevue, Ohio . . . St. John Lutheran Church, Bellevue (Pastor T. Rene Meyer) dedicated a new \$210,000 parish hall on Sunday, March 20. At the afternoon service of dedication Rev. Rennix Van Scoy, Toledo, Ohio, a former pastor, gave the address. On Wednesday, March 23, Rev. Paul Rempe, Baltimore, Md., also a former pastor, spoke at a congregational banquet. On Sunday, March 27, Dr. William Lehmann, Fremont, Ohio, also a former pastor, was scheduled to address the Sunday school and preach the morning sermon, but was unable to be present because of a snowstorm. The dedication festivities concluded with a community "open house" on Tuesday, March 29.

The new parish hall replaces a century-old parish house. The new building, built of durable Indiana limestone in the ashlar pattern, follows the architectural style of the English Gothic churches of the Cotswold district. Designed by Mr. Ralph Orr of Columbus, Ohio, and Mr. Carl Britsch of Toledo, Ohio, it has incorporated complete facilities for every phase of departmentalized church school religious education. A large fellowship hall on the second floor accommodates 460 persons. There are 25 individual classrooms and a lounge with kitchenette. The congregation plans to complete the project with the erection of a new sanctuary seating 800. St. John's Congregation has a communicant membership of 820.

AMONG THE DISTRICTS CANADA . . .

MEMBERS of Christ-Trinity Church, Lethbridge, Alta., (Pastor R. J. Busch) recently completed the basement of their new church. The walls were plastered,

the ceiling covered with Tentest, windows framed, and tile flooring laid. Christ-Trinity Church will soon have a sister congregation in the area when organization services are held on Pentecost Sunday. Services are being conducted each Sunday in a remodeled hospital by Pastor R. Stelzer, who has been assisting Pastor Busch in the work of Christ-Trinity Congregation. The 32 families which comprise the group purchased the hospital building and completed alterations in time to use it for services on Palm Sunday.

A BAPTISMAL FONT, a pair of single candlesticks, and a chancel chair were dedicated recently at Grace church, Burnaby, B. C., by Pastor Herman Diers. For the Easter festival the congregation installed new chancel carpeting and a new altar railing.

CHRIST CHURCH, Kelowna, B. C., held a reception and pantry shower for its new pastor, Rev. H. Epp, and his family, in the church basement on the evening before he was installed.

IOWA . . .

SPIRITUAL LIFE MISSIONS were held late last month at St. Paul church, Waverly, Iowa, (Pastors W. F. Schmidt and William Weiblen) and at Zion church, Oelwein, Iowa, (Pastor H. E. Dieter). Missioners at Waverly were Pastors Chester Patten, Sig. Sandrock, and William Hulme. At Oelwein District President H. W. Siefkes preached the sermons.

CONSTRUCTION of a new church and parish unit will begin soon at St. Paul church, Hampton, Iowa, (Pastor LeRoy Miller).

A NEW CHURCH will be built soon for the district's newest package mission, the Lutheran Church of the Good Shepherd, Waterloo, (Pastor Lowell Koch).

NINETY-THREE congregations, or 55.4 per cent of Iowa District churches, now use the new American Uniform Series church school material.

THIRTY PASTORS and laymen, representing the Mission, Stewardship and Finance, and Parish Education committees, met with District President H. W. McKee recently to plan the 25th anniversary of the American Lutheran Church in Iowa.

ANOTHER CLOTHING drive for relief is being held in the Waterloo-Cedar Falls area this month. A boxcar will be on the Illinois Central tracks in Waterloo in April 30 to receive the gifts.

CENTRAL . . .

GRACE CHURCH, Englewood, Colo., (Pastor A. J. Klopfer) has purchased a new \$15,000 brick parsonage in the south section of Englewood and remodeled the old parsonage into an office and parish hall. Looking to the future and the possible need of relocation, the congregation has also purchased a three-acre tract across from the new parsonage for a possible building site. The present church site is fast becoming a congested business area.

MICHIGAN . . .

ST. MATTHEW CHURCH, Bridgeport Township, Mich., (Pastor F. R. Pickelhaup) celebrated its 75th anniversary on April 3. District President Norman A. Menter preached at the morning service, and Pastor Herbert F. Dornbrook of Reese, Mich., preached in the afternoon. Following the afternoon service the congregation held an informal reception in the church and an open house at the recently erected parsonage. The afternoon offering was a gift to the American Lutheran Church.

REV. ROBERT F. Gibson, recently discharged from the Air Force chaplaincy, was installed on March 27 as pastor of Trinity Church, Wauseon, Ohio. District President Norman A. Menter conducted the installation. Following the service a potluck dinner was served in the church basement, and the congregation presented a cash gift to the new pastor.

CALIFORNIA . . .

A SILVER SERVICE and a cash gift were presented to Pastor and Mrs. Aaron L. Plueger on their departure from Faith Church, Yucaipa, Calif. For the past two years Pastor Plueger has served parishes in both Yucaipa and Banning. Recently the field was divided, and Pastor Plueger accepted a call to Banning, where he was installed on Palm Sunday

by District President Walter H. Hellman.

THE 1955 Church Workers' Institute of the California District will be held July 10-15 at the Baptist College and Seminary, West Covina, Calif., according to Pastor Karl Oelschlager, chairman of the District Parish Education Committee. Pastor Norbert Boer of Stockton will be dean, and Pastor Robert Gronlund of Newport Beach will serve as registrar-treasurer. A special feature of this year's CWI will be a course for youth sponsors and advisers engaged in local Luther League work.

OHIO . . .

ST. PAUL LUTHERAN CHURCH, Columbus, Ohio (Pastor John O. Lang) dedicated black paraments for altar, pulpit, and lectern in memory of Mr. Harry Osborn, Sr., at a Good Friday service. Mr. Osborn, who dropped dead in St. Paul church last summer after assisting in the Communion service, served for many years as Sunday school superintendent and elder at this church. He was also treasurer of the Ohio District Brotherhood for a number of years. As an orphan boy of 13 Mr. Osborn was taken to work for the family of the caretaker of Zion Lutheran church and cemetery, Obetz, Ohio, and lived in the house that was formerly the church at Obetz. For over five years he lived in what used to be the parsonage of St. Paul Church, and he dropped dead in the sacristy of St. Paul church.—Luther leaguers of St. Paul Church sang Easter carols for the sick and the shut-ins on Easter Sunday evening.

SALEM LUTHERAN CHURCH, Dayton, Ohio, (Pastor Kenneth Priebe) held ground-breaking services on Easter Sunday for a new \$135,000 church. The new church will include seating for 370 members, an office, and a study. The congregation has been worshiping in a renovated house and has found it necessary to have two services each Sunday since September, 1953.

BROTHERHOOD BEAMS

By C. L. Nolte

OUR TOPIC for study in May is, "The Congregation and Higher Education." This includes all formal education above the high-school level. The American Lutheran Church is doing much to make higher education available to our boys and our girls. We should become acquainted with this entire program. We should become intimately acquainted with the institutions of learning which our congregations are supporting and encourage our young people to attend these schools.

BROTHERHOOD SUNDAY, October 16, seems a long way off in May. However, proper planning is necessary for proper observance. Now is the time to start!

IN OTHER SYNODS

Evangelical Lutheran Church . . . The College of District Presidents of the ELC recently spent the greater part of a week in personal interviews with the 80 members of Luther Theological Seminary's senior class. Describing these interviews, Dr. Fredrik A. Schiotz, ELC president, writes in the *Lutheran Herald*: "In this colloquium, as these interviews are called, not too much attention is devoted to the theological studies that have been a student concern during the three years at the seminary. To test the class in this area is a faculty responsibility. The colloquium questions are more likely to concern the student's life of faith, his attitude to the work and problems of the parish, his economic circumstances, etc. When these personal interviews were completed, the reaction of the district presidents could best be put in the words, 'God has been good to our Church.'"

In the ELC the College of District Presidents serves as a subcommittee of the Church Council, which is made up of the general president and one layman from each district in addition to the ten district presidents. This year the officers of the ELC (the vice-presidents, the general secretary, and the treasurer) sat with the Church Council at its annual meeting in order to become better informed on Church Council policy and decisions.

United Lutheran Church . . . A ULCA spokesman has questioned the moral right to hold the islands of Quemoy and Matsu against Communist attack at the risk of world-wide atomic war. In a letter mailed to nearly 4,000 active pastors of the 2,200,000-member denomination, Rev. Harold Letts, secretary of social action for the ULCA's Board of Social Missions, reminded his fellow churchmen that "when such fateful decisions are in the making, Christian citizens are duty bound to exercise their influence and strive for effective peaceful means of settling international disputes." Although there is some agreement among Western nations that Formosa and the Pescadores must be defended against Communist attack, Pastor Letts said, "many nations, including Canada, Great Britain, and France, do not feel it advisable to try to keep control" of Quemoy and Matsu, "always considered a part of continental China."

Lutheran Church-Missouri Synod . . . A dual centennial exhibit, commemorating the appearance of *Lehre und Wehre* (a German theological publication) and the settlement of the Wendish Lutherans in Texas will be on display in Concordia Historical Institute, St. Louis, until May 8. The exhibit calls attention to the first appearance of the theological journal in The Lutheran Church-Missouri Synod and graphically describes the transformation of *Lehre und Wehre* to the present *Concordia Theological Monthly*.

Old Main, though more than 75 years old, still plays a prominent role as an arts building and campus landmark at Wartburg College, Waverly, Iowa



The COLLEGE That HURDLED The CLOCK

By Robert C. Gremmels

BY AN ODD TWIST of history Wartburg College in Waverly, Iowa, became 28 years older in the last 12 years. How it happened is not only amazing and amusing, but perhaps strangely significant.

When Dr. Gerhard Ottersberg, Wartburg's discerning professor of history, was digging up data a few years ago on the history of the former Iowa Synod, he unearthed the equivalent of a college birth certificate—evidence that Wartburg was actually 16 years older than anyone realized. According to treasured myths the college had been founded in Galena, Illinois, in 1868; but Dr. Ottersberg traced its origin back to 1852, when Professor Georg Grossmann and five German students began holding classes in a vacant store in Saginaw, Michigan.

"The school at Galena was not a new institution," Dr. Ottersberg informed the administration. "It was

simply an attempt to give separate institutional status to a distinct department (teacher training) which had long existed in conjunction with the theological seminary."

Immediately the college became a flurry of excitement. Just a few years earlier (in 1943) it had celebrated its 75th birthday; now it was almost ready for a centennial. Amid chuckles and exclamations the administration hurried preparations for a gala hundredth anniversary, which was observed throughout 1952. Although no attempt was made to catch up on the birthdays missed, 28 of them could have been celebrated in the last 12 years.

WARTBURG'S clock-hurdling might be considered little more than a mathematical oddity if it weren't for the fact that the college has cycloned virtually 28 years of progress into that same 12-year span. The

changes that have taken place on the Wartburg campus since 1943 seem unbelievable—even to some of the faculty members who have watched it all happen.

In 1943 "the Midwest College of the American Lutheran Church" was just beginning to emerge from a long era of obscurity—a period undermined with such tremendous obstacles as near-bankruptcy, schism, war, depression, and church apathy. After many moves and mergers* the school finally had a permanent home, and the

*Wartburg College, permanently located at Waverly since 1935, is a combination and continuation of five mid-western schools founded and operated by the church bodies which merged in 1930 to form the ALC: Wartburg College, Clinton, Iowa; Wartburg Normal College, Waverly; Martin Luther Academy, Sterling, Nebraska; St. Paul-Luther College, St. Paul, Minnesota; and Eureka Lutheran College, Eureka, South Dakota.

Lutheran Standard

future was beginning to look brighter—even though adequate facilities and regional accreditation were still lacking.

When Dr. C. H. Becker became president in 1945, he immediately plunged into the work of expanding the school's facilities and acquiring full accreditation. "The Greater Wartburg," a term which only President Becker can utter with full impact, became the campus byword, and each year since then "the Greater Wartburg" has come a bit nearer to reality. Today, even though the school's needs have been greatly amplified by increasing enrollment, nearly every goal of the wartime Wartburg has been achieved.

WARTBURG COLLEGE has changed considerably in the last 12 years. And in nearly every respect it has changed for the better. It has grown large, yet has lost none of its small-school warmth. It has expanded its educational program, yet has remained true to its historical purpose of training teachers and preparing men for Lutheran seminaries. It has more than doubled its faculty, yet has maintained its personal student-teacher relationship. And it has embraced the finest ideals of Christian higher education.

To the casual observer the recent progress of Wartburg College has seemed like an overnight phenomenon.

And in many respects it has been. Take enrollment, for example. Ten years ago it stood at 157; today it has climbed to 702, and next year it will probably hit 750. Only once in the last decade has enrollment dropped. That was in 1949 when the student body shrank from 573 to 572. Otherwise there has been a steady rise—in sharp contrast to the over-all national figures for American colleges and universities.

At the present rate of growth Wartburg's enrollment could easily reach 1,200 by 1970—a possibility that has the administrators scratching their heads as well as rubbing their hands.

"Having twelve hundred students at Wartburg is an inspiring thought," says Public Relations Director Norman Fintel, "but how to accommodate them poses some real problems. We'll need more classrooms, more dormitories, more teachers, more everything. It may be necessary to set a limit somewhere between 700 and 1,000." (A sharp increase in applications has already forced the college to tighten its entrance requirements.)

BUT ENROLLMENT isn't the only growth that has given the college an "overnight phenomenon" appearance. The campus itself has pushed out in all directions, stretching from 11 to 40 acres and replacing more than 30 old houses with fresh landscaping and new buildings. In the last 10

years more than \$1,400,000 have been spent on new buildings alone, and thousands of dollars have gone into new equipment and remodeling.

In 1947 Wartburg Hall, a women's dormitory, was completely remodeled. Shortly afterward a third story was added to Grossmann Hall, a men's dormitory. Dedicated in 1949 was the \$380,000 Knights Gymnasium; in 1952, a \$200,000 classroom-laboratory wing to Luther Hall, the administration building; and in 1954, a luxurious \$360,000 women's dormitory, Centennial Hall. In 1951 a new president's home was built with funds bequeathed for that purpose.

At present construction is nearing completion on the \$335,000 Student Memorial Union, which will be in use by this summer. In June workmen will begin laying forms for the new Fine Arts Building, and later in the summer temporary bleachers are to be erected on the new football field north of the gymnasium.

"We hope to keep the contractors busy for a long time," says H. C. Engelbrecht, Wartburg's genial business manager and assistant to the president. "We still haven't caught up with the present-day enrollment, to say nothing of preparing for the even-bigger boom expected in the future. In order to keep pace we'll have to put up at least one new building a year for some time."

(Continued on next page)



Wartburg women relax in the large, ultramodern lounge of the recently dedicated women's dormitory, Centennial Hall April 30, 1955



Photo by Lee Lueke

Proving that "business" and pleasure do mix, a Wartburg Christianity class meets outdoors on a beautiful spring day

WARTBURG MAY BE having difficulty keeping up with its students, construction-wise; but scholastically it is marching along in triple-time. To put it in the simplest terms, Wartburg is not only bigger than ever before, but also better—and that's saying a lot.

In the last seven years four major accrediting agencies have paid tribute to Wartburg's superior educational standards. In 1948 the school received the highest regional recognition possible, accreditation by the North Central Association of Colleges and Secondary Schools; and in 1954 it was accredited by the American Association of Colleges for Teacher Education. In 1952 the Social Work program was approved by the Council on Social Work Education and Wartburg admitted to membership in the council; and last winter the Music Department was advanced from associate to full membership in the National Association of Schools of Music.

These accreditations, of course, have done much to boost Wartburg's prestige. As a member of the American Association of Colleges for Teacher Education, for example, Wartburg ranks as one of only two Lutheran schools among the organization's 280 members. In the National Association of Schools of Music only six other Iowa colleges (all larger than Wartburg) hold full membership. Of course, the "big one" is North Central accreditation, one of the major achievements of President Becker's administration.

TO MEET THE NEEDS of its increasing enrollment and to keep pace with the trend in college circles toward general education, Wartburg has done much in recent years to expand its curriculum. Not too long ago nearly every Wartburg male was haunted by the perennial question: "You gonna be a preacher?" For some students this got a little monotonous, and occasionally they would amuse themselves by responding with something like, "No, I'm going to be a soda jerk on a Sahara mirage." But today the fun is almost over. Although pre-theological training is still the college's most prominent curriculum, it is now just one of 26 highly developed courses of study offered—12 of them leading to the bachelor's degree (Bachelor of Arts, Bachelor of Music, or Bachelor of Science in Education).

No matter what vocation a prospective student chooses, he is almost certain to find at least the first two years of preparation offered at Wartburg. And if it is necessary for him to complete his work at some other school, he can be sure that all his credits will be transferable.

IN LINE WITH its enrollment jumps and curriculum additions Wartburg has more than doubled its faculty in the last 12 years. At present the faculty numbers 54 members (a ratio to students slightly better than the model 1 to 16) and includes many teachers of outstanding reputation. (To mention just two: Dr. William

E. Hulme, college chaplain and head of the Christianity Department, is a nationally recognized authority on pastoral counseling; and Dr. Edwin Liemohn, music head and director of the famous Wartburg Choir, is a leading figure in the world of sacred music.) Christian character and professional dedication are "standard equipment" among the Wartburg faculty—and, as many an alumnus has remarked: "Where else can you find such fascinating personalities!"

Especially captivating are Wartburg's six "faculty fixtures"—full professors who have served the college for 20, 30, and 40 years, but who defy the uncomplimentary description "old-timers." Dr. G. J. Neumann, for example, still a youthful jester after 45 years on the faculty, can practically resurrect Robert Browning before your eyes. Dr. A. W. Swensen and Dr. Gerhard Ottersberg, 34-year men, have built legends with their rare talent for "throwing the book" at students and making them love it. Dr. A. E. Haefner, dean of the faculty and a 27-year veteran, daily radiates proof that a true intellectual need not be stuffy and austere. Dr. John Hiltner, at Wartburg 25 years, injects so much of his own scintillating personality into his lectures that students affectionately refer to his courses in "Doctor John." And Dr. Elmer Hertel, a 21-year man whose casual dress and engaging modesty have become a Wartburg tradition, has a genius for

integrating Christianity and the biological sciences.

Reminiscing over classroom days under these professors, an alumnus recently commented: "It was worth three thousand dollars (cost of his four years of college) just to meet men like that. They're not just good teachers; they're men of the church—ministers who serve God in the classroom instead of in the pulpit." Nearly all of them, incidentally, have turned down lucrative offers from other schools in order to promote "the Greater Wartburg."

BOOK LEARNING, of course, is just a part of a college education—and it is just part of Wartburg's total program. In the progress parade of the last 12 years extracurricular activities have played a prominent role.

Music, for several decades a Wartburg specialty, has developed steadily in recent years. At present three major musical groups—the Wartburg Choir, the Concert Band, and the Castle Singers—provide opportunities for students to exercise their talents and to represent the college on annual tours to various parts of the continent. For students who "just like to sing" an additional vocal group, the Knights' Chorale, was organized several years ago; and for students who enjoy good listening a Music Appreciation Club meets regularly around a turntable and loudspeaker.

A recent innovation that has attracted widespread attention (even *Time Magazine* mentioned it) is the Wartburg-Community Symphony Orchestra, organized about two years ago by Band Director Ernest Hagen. Composed of 65 members, about a fourth of them Wartburg students, the orchestra has captured the interest of music lovers (both active and passive) throughout the area. During the symphony season some instrumentalists drive as far as 100 miles each week to attend rehearsals and to play for periodic concerts.

Wartburg dramatics received a big boost several years ago when the construction of a new gymnasium enabled the speech department to convert the old gym into a quaint Little Theater. Though small, the Little Theater not only provides space for Wartburg Players' productions but also houses the studios of the recently established FM station, KWAR, which broadcasts nightly to listeners throughout the Waverly area.

(Closely associated with both music and dramatics, though not really an extracurricular activity, is the celebrated Wartburg Artist Series. See box on page 12.)

IN PUBLICATIONS Wartburg has surpassed nearly every other school of its size during the last few years. Since Miss Margaret Wolff assumed leadership of the Journalism Department in 1946, the Wartburg *Trumpet*, weekly student newspaper, has captured five All-American honor ratings from the Associated Collegiate Press and has never scored lower than First Class. In yearbook competition, where standards are exceptionally high, the Wartburg *Fortress* has repeatedly ranked in the upper bracket and last year achieved the supreme goal of an All-American rating. About 1949 a group of students, in cooperation with the English Department, introduced a literary magazine, *Castle Tales*, which has given many students an opportunity to display their creative talents.

Perhaps nothing has helped more to spread Wartburg's name before the people than its fast-developing athletic program. Once the laughingstock of the Iowa Conference, with perennially embarrassing seasons in all sports, Wartburg now wields the big club in the nine-school circuit. This year, for example, the football team had its best season in history, and the basketball team won its second conference crown in four years. Much of the credit for Wartburg's impressive sports build-up goes to the coaches, who have spent many hours talking Wartburg to prospective stars. Since Wartburg doesn't "buy" athletes, the coaches have had to sell the school—

and, by the looks of recent records, they've done a good job.

In addition to these major activities more than 20 social and special-interest organizations hold regular meetings on the campus—among them three recently established honorary fraternities (Alpha Phi Gamma, journalism; Beta Beta Beta, biology; and Alpha Psi Omega, dramatics).

WARTBURG's clock-hurdling process has brought changes not only in the physical and the educational aspects of the college but in the students as well. And student life has broadened considerably. Although the "big switches" (from what Dr. Neumann describes as near-monastic life to co-education and from strict disciplinarianism to educational democracy) occurred many years ago, numerous refinements have taken place in recent times.

In background the Wartburg student body has changed little. Lutheranism is still the predominant church affiliation (nearly 94 per cent this year), and the college still draws about 96 per cent of its students from six midwestern districts of the American Lutheran Church (Iowa, Wisconsin, Minnesota, Illinois, Dakota, and Central). But in their habits, dress, sociability, and other aspects of personality Wartburg students have kept pace with the over-all progress of the school. According to a Waverly resident who has watched scores of Wartburgers come and go, students today

(Continued on next page)

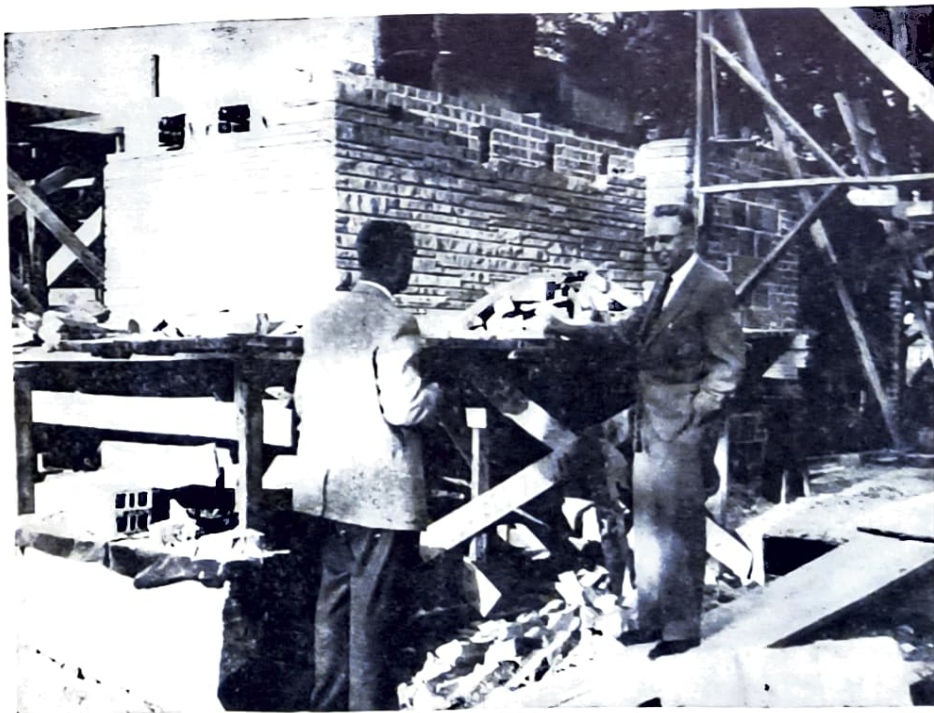


Photo by Lee Luebke

President C. H. Becker (right) and Public Relations Director Norman Fintel note progress of Wartburg's new Student Memorial Union, to be completed by this summer

That Artist Series

ONE NIGHT last month 3,500 people jammed the Knights Gymnasium for the third time in as many years to hear a spirited concert by the Boston Pops Tour Orchestra. Ovations were numerous, comments enthusiastic—and when the show was over, little doubt remained that Wartburg College had again served up a successful Artist Series season.

As the crowd filed out, numerous voices could be heard re-echoing the question that has surrounded nearly every Artist Series presentation in the last 15 years: "How do they do it?" (How does the Artist Series committee manage, year after year, to bring to Waverly the top talent of the entertainment world?)

Since about 1940, when the Artist Series "went big time" under the leadership of Dr. A. W. Swensen, Wartburg College has hosted such celebrities as Rise Stevens, Artur Schnabel, Jascha Heifetz, Eleanor Steber, Rudolf Serkin, Charles Laugh-ton, Carl Sandburg, Drew Pearson, Dorothy Thompson, William L. Shirer, the Robert Shaw Chorale, the Vienna Choir Boys, the Minneapolis Symphony, two Don Cossack Chor-uses, the Longines Symphonette, and many others.

"People come from all over the Midwest to attend Artist Series per-formances," says Dr. Swensen, who probably gets more excited over a full house than he would if his chemistry lab blew up. "For the recent Boston Pops concert one carload came from a distance of 800 miles."

Dr. Swensen, though just one mem-ber of a committee of seven, is readily

acknowledged as the big man of the show. Each season he donates hun-dreds of hours to the work of lining up talent, arranging ticket sales, ac-commodating the performers, and personally supervising the programs. All this, of course, is in addition to his full-time teaching duties as head of the Chemistry Department—where he is also noted for producing top talent. (One of his recent graduates, for instance, has just been awarded a National Science Foundation re-search fellowship of \$1,600 plus tui-tion and travel expenses to complete work on his Ph.D.)

"The main purpose of our Artist Series," says Dr. Swensen, "is to give students here the best in entertain-ment, to give them the once-in-a-life-time thrill of seeing a world-famous artist. We want students 10, 15, 20 years from now to look back on an enriched life." (Although its exist-ence depends greatly on outside patronage, the Artist Series is not a commercial venture.)

Apparently the artists enjoy the Artist Series just as much as the patrons do. "Nearly all of them tell us this is the best audience they play to," says Dr. Swensen. "They say they feel close to the audience, that the crowd is keeping up with them, even anticipating."

This year the Artist Series pre-sented over \$12,000 worth of talent—as compared with \$875 worth in 1940 and \$300 worth in 1915. And next year's Series will probably run even higher. How does the committee do it? That's what a lot of other schools would like to know!

(in comparison with those of 12 years ago) dress better, are more polished and cosmopolitan, and perhaps more mature.

Although much of the change in student characteristics can be ex-plaind by the so-called changing times in American living, the college deserves credit for the efforts it has made in this direction. Wartburg does not consider itself simply a "seller of learning" but an institution for the development of the student's entire personality. And in recent years it has gone all out to help its students to grow culturally, spiritually, and socially, as well as intellectually.

A RECENT STEP that has helped to strengthen this over-all approach is the establishment of a counseling program for students with emotional problems. Headed by Dr. William Hulme, the college chaplain, the pro-gram has met with unanimous stu-dent enthusiasm and has become one of the more important aspects of stu-dent life. Although most people seem to have an inborn reluctance to dis-cuss their troubles with a counselor, Wartburg students welcome the op-portunity to "talk it over with Doc Hulme."

"He's so sympathetic and under-standing," says one student. "I don't think I'd be afraid to tell him any-thing."

An ordained Lutheran pastor with a Ph.D. degree in religious psychol-ogy, Dr. Hulme spends 16 to 20 hours a week counseling students in addi-tion to heading the Christianity De-partment and teaching several courses.

Describing the over-all effect of stu-dent counseling, Dr. Hulme says: "As students are able to grow through the counseling relationship, the full sig-nificance of the gospel of Christ be-comes more meaningful so that they can experience more of the abundance of His grace. Counseling helps them to realize that God accepts them as they are, that He is their friend, not their enemy, and that in Him they have security, purpose, and joy.

"God is so much more willing to give than we are to receive," says Dr. Hulme. "Through the counseling proc-ess the Holy Spirit works to remove the emotional blockage so that the student is able to receive what God has to give."

PEOPLE WHO have noted the school's recent changes often ask the ques-tion, "What is today's typical Wart-burg student like?" And about the only answer that can be given is, "There ain't no such thing." Wart-burg students today range all the way from brains to boneheads, from "good boys" to good-time Charleys. Some



Photo by Keith Lovejoy

Dr. A. W. Swensen (right), chairman of the Wartburg Artist Series Commit-tee, congratulates Boston Pops Conductor Arthur Fiedler and piano soloist Ruth Slenczynska following recent Artist Series presentation at Wartburg

HAPPY PRESIDENT—Dr. C. H. Becker smiles as he nears his 10th anniversary as head of Wartburg College



never miss a class; some oversleep quite frequently. Some study eight hours a day; some never crack a book. Some earn their own money; some sponge off roommates.

The infrequency of academic and disciplinary problems, however, indicates that the vast majority of Wartburg students lead decent lives, study their lessons, and keep out of trouble. And perhaps the most inspiring sight in the city of Waverly is the Sunday morning student parade to St. Paul Lutheran church, the largest ALC congregation west of the Mississippi.

"We like to treat our students like mature men and women," says Dean of Students Earnest Oppermann. "And most of them will accept the responsibilities we place on them. Oh, we have our problems occasionally, but that is to be expected in any sort of democratic society. On the whole, our students have high personal standards and a good outlook on life."

BUT PEOPLE SOMETIMES get the idea that a church college is a reform school—where high-spirited teenagers are tamed into ladies and gentlemen. Parents, for example, have been known to send a "difficult" child to Wartburg, expecting him to be "re-modeled." And sometimes they are astonished when little Johnny returns home for Christmas vacation just as cantankerous as ever. But reform, even though a few church colleges in America still cling to the idea, is not Wartburg's purpose. Wartburg chooses instead to let a wholesome

environment and Christ-centered teaching guide students to their own maturity. Some restrictions, of course, are necessary; but they are not disciplinary restrictions.

By allowing students ample freedom of expression and by encouraging them to set their own high standards, Wartburg feels it is best able to turn out graduates who are equipped to face life as well as to fill jobs. And every year its graduates are proving the soundness of this philosophy.

THE FACT THAT Wartburg has crammed 28 years of progress into the last 12 calendar years is not only a tribute to the administration but also a solemn acknowledgment of the grace of God. Everywhere His hand is visible—in the prosperous times that have made expansion possible and in the consecrated leadership that has guided Wartburg to the top.

Throughout its lifetime Wartburg has been blessed with capable leaders—men like Grossmann, O. Kraushaar, A. Engelbrecht, O. L. Proehl, and E. J. Braulick, to mention just a few. No matter what storms the college has had to face, men of God have always been there to steer it through. And the impressive strides of recent times seem to indicate quite clearly that Wartburg is still in excellent hands under the leadership of President Becker.

"We've been very fortunate the last few years," says Herb Engelbrecht. "We've received wonderful support

from every body—the church, our alumni, the community of Waverly. Of course, in any big project there's always a key man—and at Wartburg that man is undoubtedly Dr. Becker."

IN ESSENCE President Becker is three key men—a college administrator, a fund-raiser, and a good-will ambassador. Not only has he guided Wartburg to educational prestige; he has raised thousands of dollars and won countless friends for the college through his personal contact work. In his 10 years as president Dr. Becker has driven an average of 30,000 miles a year preaching sermons and conducting interviews in the interests of the college and its development program. One week end last fall he drove 902 miles, preached two sermons in two different congregations, and interviewed 18 people (length of the average interview: 45 minutes).

"I don't think there's another person in the world who can make you want to give the way Dr. Becker can," an alumnus said recently. "And it's not just money. You want to give your interest, your enthusiasm, your heart to Wartburg."

But Dr. Becker asks no more than he himself is willing to give. He has dedicated himself completely to the task of building "the Greater Wartburg." And although he still talks about "the Greater Wartburg" as if it were a distant dream, some observers think it might be here already. Only a "greater" school, they say, could pack 28 years of progress into 12.

The Gospel Goes to Karlapoodi

By Missionary LYLE DARNAUER, Venkatagiri, India

LET ME TELL YOU about one of our camping trips and about the village where we stayed. I try to get in a couple of three-to-four-day camps each month in the villages in my field.

These evangelistic trips are interesting, but the work is not exactly as simple as it is at home. The typical small village doesn't have much in the way of shopping conveniences. Usually one or two women of the village have a small shop, perhaps in a hut eight or ten feet in diameter. The storekeeper will go daily to a larger town to purchase a few spices for curries (mostly chillies), a little oil for cooking, and one or two other small things. Consequently, when I go out on camp I have to take all my foodstuffs with me, plus bedding, a cot, and personal things. Then, too, we always take some medicines along and also Christian literature and pictures.

Sixty Mohammedans in the Village

In Karlapoodi, where we were going, there are about 60 Mohammedans and 200 Reddies (caste people) in the caste section of the village. In the other section of the village, separate from the main part about five hundred yards, live about 150 Malas (one of the outcaste groups). Work had been started there under the previous missionary, Rev. J. G. Schaefer, and one Reddy had been baptized.

The village as a whole was very interested in Christ, and many of the villagers knew the catechism by heart. They had especially requested many times that we baptize them, but that is one thing we try to be very cautious about. Finally we set the date for the baptism of most of the Mohammedans and one Reddy family and promised that we would come out and spend four continuous days with them, ending with baptisms on Sunday. They joyfully agreed, and so the pastor (Rev. D. Daniel), three Indian Bible women, and I went out.

The rainy season had just ended, and the rivers were still up, so we could go only about seven miles by car, and the remaining two miles we had to walk. Some of the villagers met us and helped carry our *samen* (baggage). The one Reddy who was going to be baptized had invited us to stay at his house, and another family had volunteered to cook for us, so we had no particular worries about food



Rev. Lyle Darnauer reports on one of the phases of the American Lutheran Church mission program in India

and lodging. The caste section of the village is, perhaps, a block or block and a half square and as such is a very roomy village as villages go out here. The outcaste village was the usual crowded affair, the 150 people living along both sides of a cart track for about 200 feet.

No Private Rooms with Bath

Our host family had a rather comfortable house and yard. The main house consisted of two rooms or rather two houses of a room each, the second one having only three walls, the fourth wall being the outside wall of the first house. They had a yard about ten feet wide on two sides of the houses and about fifteen feet wide on the third side (which was meant for the cattle). The rooms themselves were each about 18 feet by 10 feet, and in those two rooms they did all their cooking, work, sleeping, and eating.

The family consisted of a mother about 60, her two sons (30 and 20) and a daughter (11), the oldest son's wife, and a small baby girl about a

THE COLD FLAME

Faith without love is nothing worth—
It is the coldest fire on earth:
In palaces, in lonely cells,
Chill is the chamber where it dwells,
And all who follow far its gleams
Shall find no portal for their dreams.

—G.J.N.

year old. We added five people to the household, and all of us slept in the two rooms. The two brothers are farmers, but when there is no field-work, they have small hand-powered lathes with which they make small wooden powder boxes about an inch high and the same in diameter. If they work steadily all day long from sunrise to sunset they can make a couple hundred of them and then sell them for about 30 cents. They are sold to Hindus in Tirupati who make pilgrimages to the temple on top of the hill there.

These pilgrims come from all over India because Tirupati is one of their holy cities, and consequently there is a fair demand for these boxes as each person who is a devout Hindu will daily have to put his caste marks on his forehead. Anyway, these two boys have their two lathes in the house also and do this work there. The Mohammedans in Karlapoodi are also doing this same work part time.

Eating Indian Style

Our host cook had only a one-room house about 18 feet by 10 feet, which is the usual sized house for the middle class villager. As their families increase, and if they can afford it, they will add a second house to it, but this man and his wife have no children. He is one of the two "shopkeepers" in the village and has always been very friendly toward us. We ate in the usual Indian style, sitting on mats on the dirt floor and eating our rice and curry off leaf plates with our fingers. It sounds messy but is actually quite easy and handy.

We had rice and curry twice a day and various rice pancake-sort of preparations for our breakfasts. Coffee is served twice a day—at breakfast and at afternoon tea (which is a misnomer because all we have for tea is a glass of coffee). Variety comes in the various curries, mostly vegetable curries, although no one in the village is against eating mutton or fish curries. We had what I call minnow curry one time. The fish are about an inch long including their heads and their tails (they take the heads off) and are very tasty. One morning before breakfast a man came around early with tapioca root, which we boiled, peeled, and ate. I can't say I'm very fond of it. It tastes too much like paste.

"Will They Come? . . ."

During the daytime we would spend our time talking with and teaching those who were going to be baptized on Sunday. They had many last-minute doubts and things to clear up in their own mind. In the evening we all gathered together and had a length-

(More on page 15)



Dr. Snyder and Pastor Hyde are key men in Choral Union program



Choral Union to Sing Cantata at L. L. Convention

The well-known cantata, "The Seven Last Words of Christ," by Theodore Dubois, will be sung at the Choral Union concert worship service on Saturday night, August 27, as the International Luther League convention, to be held on the campus of Texas A. & M. College, College Station, Texas, draws toward its close. (Dates of the convention are August 23 to 28.)

This cantata was chosen largely because, in emphasizing God's love as evidenced in the sufferings and the death of our Savior, the cantata gives musical expression to the convention theme, "God's Love-My Life."

Over 1,000 voices are expected to be included in the Choral Union at the August convention. Directing the Choral Union will be the Luther League's official Choral Union director, Dr. Ellis Emanuel Snyder, director for the past 27 years of the Chapel Choir of Capital University, Columbus, Ohio. Pictured on this page is the Choral Union under Dr. Snyder's direction, that made a significant contribution to the Luther League convention at Purdue University in 1953.

Pastor Heyde Is Committee Chairman

The cantata by Dubois will form only one major part of this year's Choral Union program. The first part of the sacred concert will feature several selections arranged and adapted by Pastor Luther Heyde, Centerburg, Ohio, chairman of the Luther League's International Choral Union Committee.

These numbers which Pastor Heyde has arranged will be woven together with narration to give special observance in music to the 25th anniversary of the Luther League. Assisting the 1,000 voice Choral Union in this anniversary crescendo of praise will be a 32-piece brass choir under the direction of Pastor Heyde, as well as two pianos, tympani, and an organ.

The third part of the Choral Union program will be a service of preparation for the celebration of Holy Com-

munion on Sunday morning. Taking part in this Communion preparation service will be the youth choir of Mt. Zion Lutheran Church, Detroit, Michigan (introduced to the readers of this page sometime ago.) A special chorus composed of pastors attending the convention will also take part in this portion of the Choral Union program.

Copies of Convention Hymn Available

Words and music of our convention hymn, "God's Love-My Life," written by Mrs. Allegra McBirney, are available from Luther League Headquarters at one cent the copy.

"O come, let us sing unto the

Lord!" This admonition of the Psalmist will indeed come to life at the Saturday night Choral Union concert worship service at the forthcoming convention. Ever since the International Choral Union was organized in 1937, it has been the custom at the convention concert for everyone to join at the beginning of the program in raising his voice in triumphant praise to God in the words of the familiar doxology:

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

—Chester M. Patten.

The Gospel Goes to Karlapoodi

(From page 14)

ened form of family prayers, with many hymns and time for discussion.

Then came Sunday morning and time for the service to begin, but the Mohammedans had gotten cold feet and had again raised three of their old objections among themselves . . . circumcision, eating only animals that have been correctly killed, and the marriage problem of having their own Mohammedan priest perform the ceremony. Meanwhile we were waiting in the school shelter, singing hymns and wondering, "Will they come, or will they put it off?" They finally decided they weren't quite ready to take that final step which would sever them from the rest of their own people. It was a hard let-down and one of the tensest hours I've had in a long time. The unmarried son of our host family was baptized, but the rest felt they were not quite ready either.

A Big Step to Become a Christian

You can see and feel the pressure they are under in taking such a step, especially where there are so very few other people of their same caste or religion who have taken the step. For one thing, it will become extremely

difficult to find a suitable marriage partner, and they are not yet Christian enough to marry outside of their own people. It is a big, big step.

The amazing thing is, though, that now more than ever in that village there are people getting ready to take that step, including the whole Mohammedan group and the outcaste Mala group. And our two new caste men converts are urging and teaching them all. Last week end the pastor and I again visited the village, and the villagers welcomed us more cordially than ever before . . . every one of them.

We had left the village with heavy hearts, not knowing that God willed it in order to create something better and bigger for His kingdom. But the people there, now more than ever, need your prayers. Perhaps 400 souls seem such a drop in the bucket when I say that there are 130,000 Hindus and non-Christians within fifteen miles of our house. But it is all these drops in the bucket which make it full, and even 100 new Christians will produce more seed than we can count.

Such is part of my work, and I would not trade with anyone, any place. The few material comforts we have given up God has replaced a thousandfold with His spiritual gifts.

Where Each One Is Urged

TO REACH ONE

By JOHN E. MEYER

St. John Lutheran Church, San Antonio, Texas (Pastors V. A. Mohr and John E. Meyer) had the highest gross gain in confirmed membership of any ALC congregation in 1954. Pastor Henry E. Hoesman, ALC director of evangelism, asked Pastor Meyer to "tell how they did it" in order that he might pass the information on to the entire Church. This article and the pictures tell the story. In a subsequent issue of the "Lutheran Standard" the story of the evangelism program of Epiphany Lutheran Church, Toledo, Ohio, which had the second highest gross gain in membership last year, will be told.

THE EVANGELISM PROGRAM at St. John Lutheran Church, San Antonio, continues much as it has during the past few years. We still use the zone plan with a captain and several workers serving each zone. We give them a month in which to make the visit. When the prospect looks good, I follow up their call with a visit of my own. We hold our meetings each month for our Central Evangelism Committee (made up of elders, zone captains, and organization key people) and for our workers. The central committee plans, promotes, and approves all evangelism efforts.

Our adult confirmation lectures continue to be conducted on Sunday morning during the Sunday school hour and are in session the year around, with new members being enrolled on any and all Sundays. We have 14 lectures in all. When new members are received they are invited to attend a "Get-Acquainted" dinner at which we explain our program and help them become better acquainted with one another and with other members of the congregation.

Putting Their Talents to Work

We have added a new feature to this program. Each of the new members at the dinner receives a card on which he can indicate any positions, offices, etc., he held in former congregations, his occupation and hobbies, and how he would most like to serve here at St. John's. We list the various opportunities such as evangelism worker, choir member, Sunday school teacher or worker, board member, women's group, Brotherhood, young



Pastor Mohr pins the gold "St. Andrew's" cross on a member of the congregation who has "reached one." This took place at the evangelism service held in February



Paster Meyer conducts a monthly "workers' meeting." There are about 50 evangelism workers in St. John Lutheran Church, which led in membership gains last year

people's group, etc., and they need simply check their preference. We then attempt to give them the type of work in which they have indicated an interest. Each new member has a sponsor who attends the dinner with him and attempts to get him interested in one of our organizations.

Cards are made on all new members, and these are given to the membership committees of the various organizations. They are then visited by representatives of the various organizations and invited and urged to participate in their program. In the very near future we are going to establish a "Personnel Committee" which will have the responsibility of supervising this integration program. Their purpose will be to get every new member active in one way or another. We hope

to have our entire membership fill out one of the cards stating occupation, hobby, preference of church work, etc., for a file which will be kept by the Personnel Committee. When a special job arises, the committee will be able to supply names of those who have indicated willingness to do that type of work.

To Use "Undershepherd Plan"

We are also ready to put into operation an "Undershepherd Plan," in which the membership will be divided into some 35 groups of 40 or 50 members each. The members in each group will get together at least once each year and become better acquainted with one another. The members in each group will take a personal interest in one another. They will visit the

sick members of their group, send birthday cards to one another, etc. When we need an every-member visitation we shall implement it through 45 groups. A "major" will oversee the "Undershepherd Plan" in each of four quarters of the city. Each quarter will have approximately nine groups. Each group will have a "captain" who will be responsible to the major, and the majors will in turn be responsible to the pastors. We feel this will help new members become integrated by becoming acquainted with other members living in their neighborhood.

Toward Reclaiming the Inactive

We have changed our methods somewhat in regard to our inactive members. In the past we have given the names of inactive members to our regular evangelism workers, and they proceeded according to our regular program. This year we are making a "joint effort" to visit the 45 who did not commune last year in a program which we are calling "That They May Have Life." It will be a one-night affair, and we hope all of our 1954 inactives will be visited on the same evening.

Three weeks ago we sent a letter to the inactives informing them that they would be visited on a given night. If they could not be home on that night they were asked to call us and inform us of that fact. We have given this visit wide publicity in our church paper so that the members of our congregation would become conscious of the fact that: 1) These inactive members should be a burden on their heart, and 2) to let them know that we are truly concerned about those who became inactive. We have encouraged all of our members to pray for the success of this program.

We are now conducting semiannual "Lay Evangelism Training Schools" in which all evangelism workers in particular and all members in general are invited. We are basing our training pretty much on the material used in the Lay Evangelism Training Schools of the Preaching-Teaching-Missioning Missions. We are conducting school next Sunday just prior to our program of visitation of the inactives. We have many of those who will make visits are not regular evangelism workers and will need special training for this work.

Stress "Each One Reach One"

Since last July we have been conducting an "Each One Reach One" program in our congregation. Here we urge and encourage all our members to "reach one" for Christ and the church. We interpret "reaching one" as simply inviting someone who does not have a church home to worship at



Mr. Andrew Tezel, a member of St. John's "Greeting Committee," watches as two visitors at the morning worship service sign a "welcome card." These cards are the chief source of names of evangelism prospects for the church

St. John's or attend Sunday school here and do not require that the person invited actually attend. We want to make our members conscious of their responsibility to talk about Christ and the church to their friends, neighbors, business associates, etc. When they have "reached one" they supply us with the name and the address, and we make follow-up visits. Those who do "reach one" have their name placed on the "Honor Roll" in the narthex of the church and receive a small gold "St. Andrew's" cross at one of our evangelism services.

We are continuing to conduct three special evangelism services each year. This year we are conducting them at various times of the year rather than on three consecutive Sundays. In February, at our first such service of this year, we scheduled a "Time for Commitment." Following the sermon, while I was still in the pulpit, the congregation was asked to join in singing "Beautiful Savior," and as it sang, the lights were dimmed. With the lights out, we had silent prayer and a pastoral prayer. The lights were then turned on, and the members of the congregation were asked to check and sign a commitment card which they had received upon entering the service. We gave the worshipers an opportunity to commit themselves to be evangelism workers, members of the choir, or Sunday school teachers or workers.

It worked out very well, we thought, since twelve indicated a willingness to be evangelism workers, six to join the choir, and ten to be Sunday school teachers or workers. We plan to follow a similar plan in future evangelism services.

QUESTION BOX

(From page 3)

God take him? Certainly to the abode where He Himself visibly resides. Centuries later, "Behold, there appeared a chariot of fire, and horses of fire, . . . and Elijah went up by a whirlwind into heaven," II Kings 2: 11. Humanity has always been divided into two classes, the saved and the unsaved, the pardoned and the unpardoned. The people of all nations of all time will thus be divided before the Judge on the last great day.

Will you, please, explain Jeremiah 10:1-5? Does this pertain to our use of the Christmas tree? — Mrs. C. D., Pennsylvania.

Jeremiah lived at the time of the Babylonian captivity. God's people were taken from Palestine to Babylon. This meant that they were now to be associated with pagans, a people wholly given to idolatry and superstition. The prophet of God cautions Israel against these heathen customs and practices. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They [the idols] are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."

These heathen made their gods; they carved and fashioned them to suit their own fancy. The main material out of which their god was made was usually wood. After that image was fashioned and put together as they thought it should be it was decked and ornamented with silver and gold and, perhaps, other precious materials. However, though that thing stood upright and appeared quite terrifying it could not move, it could do no one any harm, neither was it able to do anyone any good. These pagans also had many superstitious signs. If they saw or thought they saw something unusual in sun, moon, or stars, it was a bad omen, and they trembled in dismay at the thought of what might happen. God would not have His people give way to any of these absurd superstitions. The predictions of these sign-readers are vain and even ridiculous, and the prophet would have the people of God so regard them.



Light on New Books

NURSE, PASTOR, AND PATIENT, by Granger Westberg. Augustana, 96 pp., \$1.

If I were choosing a book to give to a pastor or nurse or to my family doctor I think I'd pick this one. Pastor Westberg has developed a fine record as a hospital chaplain. In this book he does a fine job of interpreting the patient's spiritual needs to the nurse. He explains the pastor's relationships to the patients and so opens a new area of service for consecrated nurses. And he helps the nurse to know how to say the right thing at the right time.

Doctors would find here an excellent interpretation of the spiritual ministrations of a pastor. Pastors will find here useful suggestions for interpreting their work to hospitals and for more effective ministrations. The section on prayers and suggested reading for the patient is valuable to the patient. All in all, this book represents an excellent value. Congregations might present it to graduating nurses in their midst. Individuals may use it as a "different" gift to a valued nurse. It's tops! —WILSON C. EGBERT.

THE QUEST FOR TRUTH, by Theodore Dierks. 184 pages, \$2.50. Northwestern Publishing House.

This book is an attempt to answer religious questions raised by college students who have begun to reject Christianity. If placed into the hands of the hardened student skeptic (as seems to be the purpose of the book), the student will probably reject its claims. The dialogue is awkward; the student skeptic portrayed is unrealistic; the answers are too pat; and the arguments against the Christian faith are poorly presented. These facts, along with some glaring typographical errors, will probably cause the doubting student to ignore what values the book contains.

If the book is given to a clergyman, he may glean some useful information. The issues dealt with are issues being raised by students, though it seems doubtful that one third of the book needs to deal with evolution. The author has done a good deal of research, but it seems that the author himself has not fully understood or met squarely the objections of the hardened intelligent skeptic. The writer might have been more successful had he resorted to straight exposition. The theology is scholastic Lutheran. —OSCAR J. ICE.

LOOKING AT LIFE. A Selection from the Writings of John Helmer Olson. A Memorial Volume, edited by Eric J. Gustavson and Rudolph W. Jonson. Augustana Book Concern, 95 pages, \$1.75.

The late Dr. John Helmer Olson, selections from whose writings comprise

this brief memorial volume, was widely known to the lay people of his Church (Augustana Lutheran Church) as author of "The Spectator" in the *Lutheran Companion*. Two intimate friends of Dr. Olson culled the contents of this little memorial volume from both the published and the unpublished material which came from Dr. Olson's facile and prolific pen. The book offers *multum in parvo* (much in little), to employ a phrase we sometimes use when we converse with our Latin-loving friends. The reader will find, the publisher's jacket tells us, "rare bits of wit and humor, pungent maxims, samplings of good verse, a short story, an essay, and a sermon." And this reviewer would like to add, "In none of them will he be disappointed." It is the kind of book you are apt to read at one sitting and then wish there were more like it; or a book you'd enjoy browsing in while waiting in a doctor's or a dentist's office because it could help you forget why you were there. Sample poem:

FATE

Two raindrops fell from a summer sky:
The first was choked
In the arms of a red carnation;
But the other fell with an ugly splash
On Brown's bald pate
And was drowned in perspiration!

Nice book! Thanks, Mr. Editor, for the privilege of reviewing it for you.
—PAUL W. NESPER.

WE LIVE BY FAITH, by Ruby Lornell. Muhlenberg Press, 142 pages, \$2.

The jacket on this book says only this of the author: "Ruby Lornell is a frequent contributor to religious periodicals. She resides in Connecticut." This reviewer wishes the publishers had said more. A subtitle calls the book, "A Layman's Guide to Christian Beliefs." And a good one, too! In a fine, simple, readable style the author leads you on from chapter to chapter in such an interesting way that many will be tempted to read the entire book at one sitting. Such a feat, however, will not satisfy the reader. He or she will want to go back and read for a second and perhaps a third time such chapters on, "The Emptiness of Busyness"; "Are Barns Big Enough?" "God Gets into Everything," and other equally stimulating chapters. Even that will not satisfy the reader. He will pass the book on to some friend or acquaintance who may be a bit unstable in his thinking or confused about his beliefs. Such a person will also find the book helpful.

The author makes no attempt, she says, "to prove the Christian faith" but merely attempts "to look at the Christian faith to see what it actually does declare about some of the most im-

portant questions that can be asked by any man." In this attempt she has succeeded admirably.

This is a good book. Buy it for yourself. Give your pastor a copy. Put it in your missionary or Luther league library. Make a gift of it to a newly confirmed person or to someone whom you are trying to win for Christ. —PAUL W. NESPER.

OUR HEARTS REJOICE. Communion Meditations, compiled by John E. Meyer. 175 pages; \$2; Wartburg Press.

"Here it is at last!" one might want to say. A sort of "before, during, and after" book on Holy Communion. It is a book for lay people, and its purpose is to explain proper preparation for Communion, the true nature of the Sacrament, and its concrete blessings after proper preparation and reception.

The contributors are 21 pastors and three laymen. Without slighting any of the remaining ones, the meditations by Geo. W. Krueger, Lewis Holm, Kurt Hartman, E. W. Schramm, and G. E. Melchert alone are worth the price of the book. And the three laymen can be identified only in the section, "Introducing the Authors"; certainly not by their contributions!

The Lutheran doctrine is clearly stated throughout. A necessary, slight detraction is the mention of Roman and Reformed doctrines for the sake of clarity. May God grant this book a wide reading and study! —G. V. SCHNAIDT.

THE NEW TESTAMENT—The King James Version in Cadenced Form, designed by Merton C. Bradley, Jr. The Bradley Press. Distributed by Rinehart and Co., Inc., \$5.

This is no adaptation or condensation of the great King James Version. Not one word has been changed or omitted. But Mr. Bradley has separated the natural divisions or cadences and printed each in a line by itself, has shown the relation of cadences by indentation, and has used italics to set off quotations from the Old Testament. This makes the text easier to read and to understand and emphasizes the beauty of the diction. If I were to do considerable public reading of passages of the New Testament I should welcome Mr. Bradley's presentation in cadenced form with open hands.

—G. J. NEUMANN.

WHAT SHALL I SAY? by Arnold Obermeier. Concordia Publishing House, 95 pages, \$2.25.

"What shall I say?" about this book? First, let me tell you that it contains twenty-one addresses of different lengths which the author, no doubt, gave, and which he felt might reach a wider audience if they were put into a book. This reviewer hopes they will reach a wider audience because the addresses are stimulating, lucidly illustrated, and well written. Second, let me say that busy pastors and teachers who are often asked to speak to groups outside the normal scope of their usual speaking engagements will find this book helpful. The author is a Lutheran pastor in Sterling, Colorado. —PAUL W. NESPER.

Joash Proves Good Stewardship Man

There is something new under the sun in the churches these days: new methods of raising money to pay for new church plants. They are marked by a high order of leadership and eager followship. But there was also something splendid about the way in which this kind of thing was done in the ancient days of Joash, Judah's king.

The Boy King

As a baby Joash would have been murdered if he had not been kidnaped instead. His whole family was done to death so that a woman might become queen. The high priest hid this kidnaped heir to the throne and reared him secretly in the Temple. He crowned him king at the age of seven. The priest continued to serve the lad as teacher and guide. Thus the priest's fear of God and his love for the Temple of God were instilled into the heart of the boy king. "As the twig is bent the tree's inclined." The lad grew to be exactly what the priest had hoped he would become, a king with a zeal for the Temple. And the story of the man is bright chiefly for what he did with the Temple.

The Joash Chest

The Temple had stood for 150 years by now. The ravages of time and much neglect had caused it to become seriously dilapidated. Therein Joash saw a challenge. He resolved to restore the building and inspired his people to join him in the work. That took money. A head tax which Moses had commanded for each person over 20 years of age had fallen into disuse for long. And since this tax had been intended for uses exactly like this it was activated once more. A new feature was the chest which Joash set before the gate of the house of the Lord to receive the tax. The shekels were put in and taken out to buy materials and to pay for wages of workmen, and the work of restoration went on apace. It was a grand achievement.

The people had a will for this undertaking, "all the princes and all the people." And they did it joyously. The gifts which they gave they evidently counted as investments in the kingdom of God, and the returns were theirs forthwith in the joy they had in achievement. "The Lord loves a cheerful giver."

The "Lord's Treasury"

Thanks to the fine leadership of the Department of Stewardship in our American Lutheran Church there is something like a Joash chest in thousands of our homes. "Lord's Treasury" is embossed on the cover of the box, and the emblem of the cross is on its side. Into it the money which is set aside as the Lord's portion of our gains is put for use in the Lord's work.

Lesson study based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching." Scripture quotations from the Revised Standard Version of the Holy Bible. Both the Lessons and the Bible translation are copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

There are some differences between the Joash chest and the "Lord's Treasury" which we do well to note. It was tax money that was put into the Joash chest, and taxes are compulsory, we know. Besides, every person was taxed the same as every other person irrespective of his comparative ability to pay. With us under the New Testament all giving is voluntary and according to measure which each giver determines for himself. There is no compulsion about giving at all and no prescription as to the amount. Why, then, does anyone give anything at all? The answer is that the Christian feels impelled to do so by his love and

his thankfulness to the God and Father of the Lord and Savior Jesus Christ. Some can give more than others. But the small gift of the poor may express love and gratitude just as tellingly as does the large gift of the rich man.

By and large in our churches there has been an ennobling of ways and means in raising money. That is good. Moneys raised for Christ, the King, should be raised in the royal manner and not by schemes which make it seem that Christ has to beg even of the children of the world.

When all our church people do all they can, then money raising will be a secondary thing, it will come along perfectly with the main thing. The priest who taught King Joash had it that way. He "made a covenant between himself and all the people and the king that they should be the Lord's people." —A. J. SEEGER.

My Bible and I: A Study of Esther, Chapters 9, 10

God Finds a Way out for His Children

The fateful thirteenth day of the twelfth month arrived. There were those among the Persians who hated and attacked the Jews. But the Jews made use of the second edict and fought back. "And no one could make a stand against them, for the fear of them had fallen upon all peoples." A little later we read, "So the Jews smote all their enemies with the sword, slaughtering and destroying them, and did as they pleased to those who hated them." Just as their enemies plundered and murdered, so the Jews returned the attack and made it a day of vengeance. This does not make pleasant reading. But this is the nature of war. And the story of war is never pretty. At best war is an effort to overcome a greater evil with a lesser one. Wisely enough the second decree limited the days of attack and retaliation. Had it not been for this, a civil war of some proportions might have resulted. As it was, it was not permitted to snowball into a major conflict.

Esther's intervention had saved the life of her people. And these days, which were allotted to the Jews on which to defend and to avenge themselves, are called, "purim, after the term pur." Pur was the name of the lot which Haman had cast in deciding upon the destruc-

tion of Mordecai and the Jews. He had intended evil. But the Lord turned it into good in the sense that He saved His people from annihilation. In remembrance of this event the Jews down to our day celebrate the festival of Purim. Milton Steinberg, in *Basic Judaism*, speaks of Purim as "the Day of Lots, in which Israel relives its deliverance from the hands of Haman and takes renewed faith in its ability to outlive the Hamans of other times." In the manner in which Steinberg refers to this festival one senses the wound, deep in the heart of the Jew, made by the almost unbelievably great suffering and repeated persecutions of his people.

In bringing the story of Esther to a close we must call attention to a lesson taught over and over again in the Old Testament, namely, that God is able to find a way out and redeem His children. Here Esther is His instrument for their deliverance from the Persians. Long before there was a Moses or Joshua or Deborah or Gideon or David . . . and many others! God can accomplish much through our weakness. But when the story of Esther was first told, the greatest deliverance still lay in the future. It was the story of that Other, who also identified Himself with the suffering of His people and took their condemnation upon Himself in order to redeem them. Like Esther, He not only risked His life; He offered it upon the cross. In a situation in which man found himself helpless and hopeless, under judgment because of sin, God found a way in the gift of Jesus Christ, His Son. This time it does not merely concern a people nearly 3,000 years ago in a far-off land. This time you and I are involved, deeply involved. This time it is our deliverance.

—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. Esther 9, 10.
- M. Judges 4.
- T. Romans 5:6-14.
- W. Ephesians 1:3-14.
- T. Colossians 1:3-23.
- F. Jude.
- S. Psalm 46.



MEMORIAL WREATHS

March 1-31, 1955

Clara Reed, Weirton, W. Va., \$7.50. Mrs. Carl Eickenmeyer, Mrs. Mary Conrad, and Mrs. Mary Kleiber, all of Marysville, O., \$12. Ernest Hanson, Vista, Calif., \$3. Charles F. Grashel, Columbus, O., \$5. Martin Zoltner, Huron, O., \$10. Herbert W. Haudenschild, Loudonville, O., \$4. Dr. William G. Sott, Milwaukee, Wis., \$18. Mrs. Mary Taylor, Omaha, Neb., \$2. Mrs. Wilhelmine Langholz, Bazine, Kans., \$103. Henry Scheel, Alpena, S. D., \$42. Mrs. Matt Semchenko, Max, N. D., \$1. Mrs. Anna Kroening, Sanborn, N. Y., \$10. Karl Riess, Peoria, Ill., \$30. Anthony Walck, Niagara Falls, N. Y., \$3. John Ewen, Coatsburg, Ill., \$1. Alrich Djuren, Rockwell, Ia., \$5. Dr. A. J. Denike, Detroit, Mich., \$5. Lloyd Ulferts, Fulda, Minn., \$76. Mrs. Anna Hasbargen, Alpha, Minn., \$1. Julius Richter, Mapleton, Minn., \$25. Herman Ohloft, Waseca, Minn., \$18. Mrs. Katherine Susanna Becher, Rockford, O., \$5. Mr. Peters, Toledo, O., \$10. Mrs. Edward Eyerma, Grove City, O., \$5. C. M. Fogg, Sidney, O., \$30. Olga Decke and Herman Backhaus, both of New Braunfels, Tex., \$3.

Roland M. Willis, San Antonio, Tex., \$5. George Meyer, C. Ross Hicks and Alfons Lehne, all of San Antonio, Tex., \$6.50. Mrs. Henry Moeller, Seymour, Wis., \$3. Henry Luedtke, Zittau, Wis., \$8.50. Mrs. Sophia Rogge, Palmer, Kans., \$2. Henry Fangmeyer, Deshler, Neb., \$116.25. Mrs. Sena Schmidt, Sterling, Neb., \$70.50. Richard Fuerst, Sterling, Neb., \$1. Frank Beyer, Madison, S. D., \$25. Helen C. McKay, Baltimore, Md., \$14. Rev. W. E. Schramm, Butler, Pa., \$15. George Oliver and Joseph Ball, both of Weirton, W. Va., \$15. Lloyd Bugenhagen and Ernie Moon, both of Luana, Ia., \$3. W. Suckow, Holloway, Minn., \$38.25. Mrs. Lena Stark, Owatonna, Minn., \$25. Mrs. F. H. Duerschner, Milbank, S. D., \$9. Mrs. Doris Davis, Arlington, O., \$5. Rev. T. J. C. Stelthorn, Sandusky, O., \$5. H. A. Riviller, Yorkshire, O., \$35. Mrs. Anna Kohlwey, Grafton, Wis., \$8. Mrs. Edith Schwarz, Milwaukee, Wis., \$20.

Ida Prange, New Douglas, Ill., \$5. Mrs. L. E. Nickell, Comstock, Wis., \$100. Robert Wobackall, Waseca, Minn., \$7. Mrs. John H. Gezell, Brookville, Ind., \$5. Mrs. Wm. Siebert, Celina, O., \$5. Otto G. Schatz, Columbus, O., \$5. Martin Scheidecker, Dubuque, Ia., \$11.90. Mrs. Clara Klug, Cedarburg, Wis., \$64. Mrs. Flora Falkenthal, Hustiford, Wis., \$2. Martha E. Siebert, Celina, O., \$5. Mrs. Kate Berenger, Cleveland, O., \$12. Mrs. Louise Raabe, Fort Jennings, O., \$9.13. Mrs. Louis Hallisy, Sidney, O., \$5. Mrs. Frank Spooner, Casselton, N. D., \$2.50. Mrs. Ricki Wolff, Saginaw, Mich., \$5. Rev. A. Kochler, San Juan, Tex., \$20. Mrs. H. E. Haro, Weirton, W. Va., \$7.50. Mrs. Mary Schluackau, Loganville, Wis., \$44. Fredrick Holtz, Reedsburg, Wis., \$6.50. Wm. L. Peters, Albuquerque, New Mexico, \$5. William Jung, Reading, O., \$12.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: Kenneth Pohlmann in American Lutheran church, LaPorte City, Iowa, March 13, by District President H. W. Siefkes.

Nelson W. Trout in Community Lutheran church, Los Angeles, Calif., March 27, by District President Walter H. Hellman.

Pastor Aaron L. Plueger in American Lutheran church, Banning, Calif., April 3, by District President Walter H. Hellman.

Pastor Robert F. Gibson in Trinity Lutheran church, Wauseon, Ohio, March 27, by District President Norman A. Menter.

ADDRESSES

Rev. Martin Bieber, from Glassford, Ill., to Napoleon, N. Dak.

Rev. A. Finkbeiner, from Ontario, Calif., to 767 Washington Ave., Loveland, Colo.

Rev. A. J. Klopfer, Englewood, Colo. From 3474 S. Sherman St. to 4733 S. Sherman St.

Chaplain Carl P. Oberleiter, Pirmasens Sub-Area, 7812 A U, APO 189, New York, N. Y.

Rev. Henry H. Priebe, from Fulda, Minn., to R. R., Sioux Center, Ia.

Rev. Carl B. Reichert, from Edmonton, Alta., Canada, to Mudbrook Road, R. R. No. 3, Massillon, Ohio.

Rev. Luther A. Sherer, from Bird City, Kans., to 711 E. Platte, Colorado Springs, Colo.

Rev. Alfred C. Stein, Springfield, O. From 133 N. Lowry to 199 W. Singer St.

Rev. Nelson W. Trout, from Montgomery, Ala., to 13241 Dern St., Los Angeles 59, Calif.

Rev. F. J. Firmschild, Ph. D., Wyandotte, Mich. From 3137 5th St. to 466 Sycamore.

Rev. Carl H. Grabemann, from Anchor, Ill., to 2133 Barker St., Clinton, Iowa.

Rev. Lester F. Heins, Toledo 4, O. From 422 N. Erie St. to 210 Summit St.

Rev. S. Martyn, Walla Walla, Wash. From 136 W. Maple to 36 W. Maple St.

Chaplain Robert T. Reiss, from Seattle, Wash., to USS General G. M. Randall (TAP-115), FPO, New York, N. Y.

Rev. George Roleder, from Compton, Calif., to Box 325, Yucaipa, Calif.

Rev. Richard L. Schlack, Spearfish, S. Dak. From 835 Main St. to 1040 State St.

Rev. Marvin Schoenfish, from Max, N. Dak., to Leonard, N. Dak.

Rev. Jacques E. Schweiss, 1020 Via de la Paz, Pacific Palisades, Calif.

Rev. Harold E. Tesch, from Otis, Colo., to Athol, Kans.

Rev. Alvin R. Zeilinger, from Eaton, Colo., to Avoca, Neb.

Rev. Edward J. Hiller, from Dodge City, Kans., to R. R., Gilead, Neb.

"AN OPPORTUNITY FOR CHRISTIAN SERVICE." Bookkeeping position open. Contact Pastor L. A. Stumme, Supt., LUTHERAN HOMES, Muscatine, Iowa.

WANTED: Position as teacher in an elementary school. Have 8 years of experience. Would prefer California or southern states.—Central District Placement Service, 1703 Elk Street, Beatrice, Nebraska.

CAN COMICS BE CHRISTIAN?

Christian comics are a regular feature in MY CHUM, the fascinating monthly magazine for children, 4 to 14. Look for Christ-centered stories, games, puzzles too. \$3 year. Sample free. MY CHUM, Box WP, Highland, Ill.

Vacation Church School Specials

25c ea.

\$2.75 doz.



ANNOUNCEMENTS

CALENDAR

- April 28, 29. Executive Committee of the American Lutheran Church at the Maryland Hotel, Chicago, Ill.
- May 2-5. Dakota District convention at St. John Lutheran church, Jamestown, N. Dak., Pastors W. W. A. Keller and James Keller.
- May 3, 4. Ohio Conference, Michigan District, at St. Paul Lutheran church, Defiance, Ohio, Pastor Ralph A. Hax.
- May 9-12. Wisconsin District convention at Peace Lutheran church, Oshkosh, Wis., Pastor M. David Fetter.
- May 10, 11. Southeast Nebraska Conference at Clay Center, Neb.
- May 10-13. Illinois District convention at St. John Lutheran church, Peoria, Ill., Pastor W. E. Bartell.
- May 17. South San Antonio Group, WMF, at Emmanuel Lutheran church, Knippa, Texas, Pastor M. C. Hoermann.
- May 18. Executive Committee, Ohio District, district office, 10 A.M.
- June 6, 7. Board of Regents of Capital University at Schenk Divinity Hall Lounge (Student Union).
- June 13-16. Ohio District convention at Capital University, Columbus, Ohio.
- July 6-8. Program and Policy Council at Wartburg Seminary, Dubuque, Iowa.

Hear Our Prayer

A book of prayers and favorite Psalms for children ages 3 to 6. Full color illustrations.



How Does Your Garden Grow?

The story of a little boy named Peter who wanted a garden and who got his wish. With this packet of real seeds, you can make a garden too.

Lord's Prayer and Beatitudes

The Lord's Prayer and the Beatitudes in a beautiful little book in color. For children 3 to 6.

Children's Books of Bible Stories

A collection of some of the most well-known Bible stories. Each story illustrated in full color. Ages 3 to 8.

Stories of Jesus for Children

NEW — Retold from the New Testament so that children will understand. Stories are told briefly and range from The Angel's Visit to Mary to Jesus' Rising from the Dead. Illustrated.



Please send orders to office nearest you.
POSTAGE: Invoices for charge orders will include actual postage. On cash orders, add postage and packing cost at the rate of 10c on the dollar.

THE WARTBURG PRESS

57 East Main Street
Columbus 15, Ohio

316 South 18th Street
Omaha 2, Nebraska

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