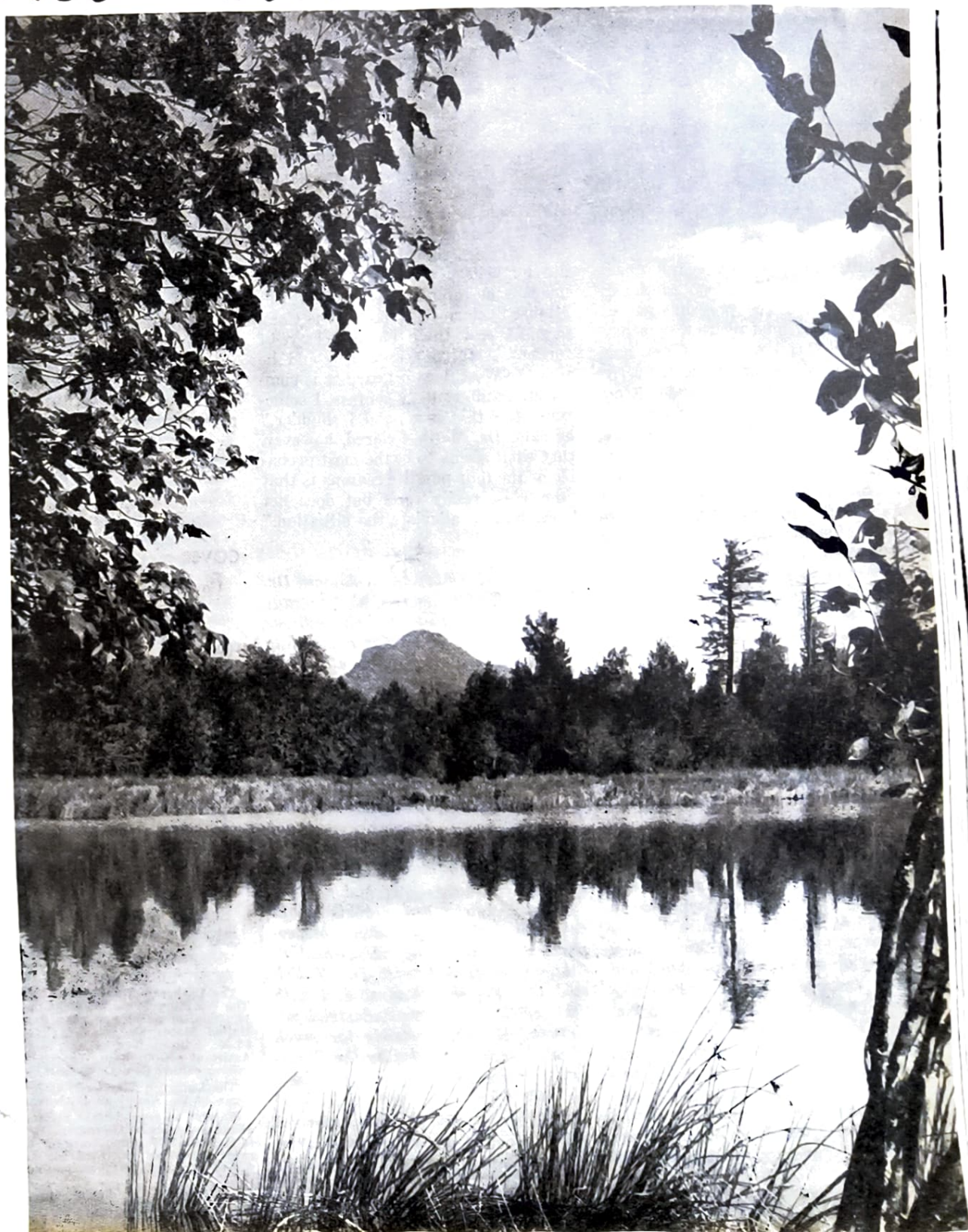


# Lutheran Standard

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# The Church Views the News

By Wilfred Bockelman



The ordination of women to serve as ministers is a live issue in various denominations in this country and in Canada as well as in the Lutheran state churches in the Scandinavian countries. The matter was debated in the recent Presbyterian assemblies in the U. S. and in Canada, with the general tendency being toward relaxing the regulations against such ordination. While controversy over this subject is going on in Sweden right now, in Denmark women have been permitted to be ordained since 1916. Kristeligt Pressebureau, official news bulletin of the Church of Denmark, pointed out that other churches presently debating the question ought to take a look at what actually happened in Denmark.

Since 1916, when the first female graduate of a Danish theological school passed her preordination examination, a total of 24 women have acquired that status. Of these, however, only three are presently active in the Church's ministry, and only one of these three is actually serving in a parish as an assistant pastor. Of the two others, one serves as prison chaplain, and the other as general spiritual community adviser on the Island of Falster. Of the remaining 21, six are wives of parish pastors; one serves as professor of theology, one is a religion teacher in a secondary school; six are in other fields of school teaching; two serve as YWCA secretaries; one is head nurse in a mental hospital; one directs a deaconess home; one has become a farmer; one is a well-known free-lance writer; and one is the Minister of Church Affairs of Denmark.

Some American Christians have become almost too broad-minded in helping every good cause but their own churches, according to Dr. Henry Smith Leiper, minister of the Missions Council of the Congregational Christian Churches. "You can't be loyal only to Christianity in general," he said. Every American, said Dr. Leiper, has to be a citizen of some particular state, and every Christian needs to affiliate with some particular church. He noted that in 1954 Congregationalists increased their giving to the denomination's home and foreign mission work by 31 cents per person but gave 88 cents per capita "for causes only remotely connected with the Christian faith and its varied ministries." "Some good causes appeal

to all citizens," he said, "but we alone support our own Christian mission projects."

The West's battle for the mind of the Middle East is being lost, Dr. Charles Malik, Lebanon's ambassador to the United States, recently told a New York audience. He stated that in certain Middle Eastern countries papers will not print anything that is critical of Communism; yet these same papers are full, daily, of adverse comment on the West and its way of life. He also said that the best sellers in the bookstalls of the Middle East are now those books which are slanted toward dialectical materialism. Dr. Malik said he flatly rejected the idea that "Communist thought is more true than Western thought." Nor, he said, did he believe that "the West, maliciously or intentionally, has left the Middle Eastern field open to the Communists and their interplay of forces." A third possibility could be that the West does not care or is completely indifferent. "I confess, I sometimes feel this is so, and I shudder," he said. Dr. Malik declared, however, that what seems to be the most probable of the four possible reasons is that "the West really cares but does not know how to alleviate the situation."

The noted American theologian, Dr. Paul J. Tillich, says that "average preaching" is failing to help millions of people who hunger for a meaning of life. He said that in an age when millions suffer from anxiety and despair the church must "give people the sense that Christian faith is a healing reality, not just a set of doctrines, rituals, and moral laws." Speaking at a meeting of the General Board of the National Council of Churches, Dr. Tillich said: "Fringe movements of the church, sectarian and evangelistic movements of a most primitive and unsound character, have had a great success. Anxiety and despair about existence itself induce millions of people to look out for any kind of healing that promises success." Dr. Tillich said that the church must deal with "the spirit of today's industrial society which is responsible for much of what must be healed by the Christian message."

Religious groups opposing universal military training scored a victory as the Defense Department gave up its fight

for even a token start on a six-month training plan for 17 and 18-year-old boys. Rep. Carl Vinson, chairman of the House Armed Services Committee, introduced a new bill embodying the administration's military reserve program but eliminating the six-month training feature. Under the original proposal young men who took the six months training and then went into the National Guard or organized reserves would have been exempt from the draft. Vinson said that the administration is ready to abandon the controversial issue in order to try to achieve the enactment of other features of the reserve program. This is the fourth time since the end of World War II that the Army has tried to secure enactment of universal military training and failed.

Not to be helpful but simply to pass on some information, we report that the outlets for the sale of alcoholic beverages now outnumber grocery stores in the United States. According to the latest federal licensing figures there are now 432,376 places to buy alcoholic beverages. The U. S. Department of Commerce reports 358,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores, and 21,000 shoestores.

## LUTHERAN STANDARD

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Cover photograph by Frank J. Miller

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Lutheran Standard



## What Do We Teach on Birth Control?

I have long been troubled about the question of birth control. What is the Lutheran Church's attitude toward this problem, or, perhaps, I had better ask, What is God's answer to this question? I would certainly appreciate your help. — Mrs. J. S., California.

I have written with fear and trembling on this subject before. I do not recall having received any unfavorable replies at that time. So it must be that my brethren in general agree with me on the subject. I have not changed my convictions on this question in recent years, so I shall largely give you what I wrote some years ago.



DR. EMCH

What is the purpose of holy wedlock? Its first purpose is that the human family be propagated in a decent, orderly, and God-acceptable manner. But that is not all. The children born to father and mother are to be properly nourished, clothed, and housed; also reared and trained so that they become useful citizens of the world and heirs of eternal glory. This very important duty normally belongs to father and mother. This means that these parents establish a home, live together in the most intimate way, and that, under God, they live primarily for each other and for their family.

Now, if a couple wilfully and deliberately, without sufficient and valid reason, thwart the chief purpose of marriage and refuse to have any children, they are certainly doing wrong. However, God does not tell each couple how many children He expects them to have. Yet we believe He indicates to each couple in various ways what His will is in this regard. The size of their family will depend largely on conditions and circumstances. God wants us earnestly to consider this important question and to seek His guidance in prayer. If we seriously desire to do His will, our enlightened conscience will surely not let us go far astray.

God does not want us merely to bring human beings into this world in utter disregard of how they are to be properly cared for and trained. We are, indeed, not to manifest littleness of faith, but we are also to heed the

words, "Thou shalt not tempt the Lord, thy God." During the distress of his day St. Paul even advised against marriage (I Corinthians 7). Did he consider the propagation of the human family man's chief duty in life? He did not even get married himself. As a traveling missionary he felt that he could better serve the Lord and do His work if he were unencumbered by family ties and responsibilities. Similarly there are conditions and circumstances under which a couple may feel it their duty to deny themselves the privilege of having a larger family or even of having any children at all.

Is the propagation of the human family in a decent and an orderly way the only reason for marriage? We hold that there are at least two other reasons. We long for companionship, and it is natural and God-intended that male and female crave each other's company. God said, "It is not good that the man should be alone; I will make him an help meet for him," Genesis 2:18. That indicates that male and female are to live together. It is not the normal but the abnormal and exceptional when men and women live apart from each other.

Marriage is also to serve as a safeguard against fornication. Paul tells us this very plainly in the seventh

chapter of his first letter to the Corinthians. Because of the distressing conditions of that day (I Corinthians 7:26) he considers it best to remain single, but "to avoid fornication, let every man have his own wife, and let every woman have her own husband." Thus God in His wisdom prescribed lawful marriage as a preventive against immorality, and with great frankness the inspired apostle speaks of the conjugal duties and privileges of husband and wife. Here are his words: "Now concerning the matter about which you wrote, it is well for a man not to touch a woman. [Keep in mind the distressing conditions of the time when this was written. Study the whole chapter carefully.] But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control," I Corinthians 7:1-5, RSV.

Human life is not to be destroyed. If birth control means the destroying of an unborn human being it is certainly wrong. But how about conception control? Is that completely and absolutely an evil? Proper self-control is always in place. The Christian is to act, not as an animal, but as a child of God. Here again, it seems to me, the "fear of the Lord" will lead us to follow the proper course. No hard and fast laws and rules dare be laid down to govern every married couple.

I wonder if our American Lutheran Church is not largely to blame for the complacency so prevalent among us. As a boy, I remember many a sermon based on hell and damnation, and I feel there is a real need of this kind of subject matter today. I would greatly appreciate your opinion in this matter. — O. F. P., Iowa.

Here is a brother who is of the opinion that our ministers of today are soft-pedaling the subject of hell. Whether this is true, or not, I am unable to say. I have repeatedly said from the pulpit that a new god has recently been invented and receives the homage of many people. No, this idol is not made of gold, wood, or stone; it is an image of the human mind, a fancied deity of man's own making. This god cannot become angry. He is too kind and loving for that. He, indeed, threatens the wilful

(More on next page)



### THE WEEK'S PRAYER (Trinity VII)

O almighty God, who through baptism hast implanted that newness of life that comes from being united with Christ: Help us so to give evidence of what Thou hast created in us that our life may continually display that righteousness which is both pleasing to Thee and of service to our fellow man; through the same Jesus Christ, our Lord. Amen.



## Stewart Isn't Funny

THE WRITER would like to refer to *Stewart the Steward's Paper*, Volume 2, No. 5. The idea that it intends to put across is good, but the fairy-tale style of narrating and the depicting in comic, semicomical, and superman sketches with some characters that are nonexistent, such as the impish elf, is obnoxious to me as a Christian layman. Have we come to the point where we can't put our ideas across to the small children of our churches without resorting to such frivolous devices? I understand that this material is made up by another synod and put out by the National Lutheran Council.\*

I am not a dried-up old foggy who can't appreciate progress, and I do believe that the Lord is a Lord of happiness and joy. But I don't believe that He can find joy in the presentation of His work in this silly fashion mentioned above. I believe that when we speak of the Lord's work, it should be done with reverence and dignity, and certainly that can be done in a manner that a child can understand. Have we come to the point in our thinking where we are willing to say, "The end justifies any means"? God forbid! I am afraid that we are prone to call unorthodox methods of getting through to the young progress. If this is the kind of progress we are going to have, then we had better forget this progress. The straight, simple teaching of the need of a Savior and the Christ who became the Savior is not too old-fashioned. I have a good Book in which it says, "Jesus Christ, the same yesterday, today, and forever." This might still be a good guide to go by. —L. P. WAGNER, Jackson, Minnesota.

### PROPER USE OF NARTHEX?

OUR SON attended confirmation school last year and learned that the narthex is a part of the church and is not to be used for visiting. Now the pastor contradicts those teachings by wanting the people to be friendly and visit in the narthex. It is very disturbing to open the church doors and be greeted by loud talking and laughing. It sounds more like a party than solemn worship which one should concentrate on in church.

\*The National Lutheran Council has made *Stewart the Steward's Paper* available at times in connection with Lutheran World Action promotion. Otherwise it has no connection with its publication.—EDITOR.

Our church isn't the only one where this is permitted. It seems to me that some of our pastors are losing the sense of value. Our children ask, "What are we to believe?"—Q. B., Iowa.

### COMMENDS INTERRACIAL EDITORIAL

THE EDITORIAL, "Negro Problem or White Problem?" in the LUTHERAN STANDARD for June 11 is forthright and realistic. It has been my experience that timing is important when considering interracial problems, but more important is one's approach or method of operation. Pastor Klinksick was courageous, and we hope the American Lutheran Church will stand behind him. Personally, I would have had him stick with his congregation until he could achieve integration as he desired it. —ANDREW G. FREEMAN, Executive Director, The Columbus (Ohio) Urban League.

### QUESTION BOX

(From page 3)

sinner with dire punishment, but he hasn't the heart to carry out his threats. He is a dear, indulgent old dad whose loving tenderness will never permit him to reach for the stick. God is all love, they say, when in reality they mean, He is all weakness. He cannot be stern and severe even with the most wilful of His children. "How can the God of love banish from His presence even the chief of sinners and consign him to a place of lasting punishment?" they ask. They forget that God is not only infinite in His love but also in His holiness and righteousness.

The proffered love of God to poor sinners in Christ Jesus passeth human knowledge, but the impenitent and unbelieving will find that someday God will deal with them with a sternness and a severity that will go far



### WITH A BACKWARD GLANCE

Let us no longer try  
Vain-curiously to pry  
Into God's secrets and forecast  
What He will do. Be patient to the last,  
Knowing that our deliverance is nigh.

—G.J.N.

beyond the understanding of the human mind. How could God go to such lengths in punishing sin as to destroy the whole human family save eight individuals at the time of the Deluge? Think of Sodom and Gomorrah, of the destruction of Jerusalem, and of the unspeakable suffering of His chosen Israel throughout the centuries. "It is a fearful thing to fall into the hands of the living God," as an unpardoned sinner (Hebrews 10:31). "Our God is a consuming fire," Hebrews 12:29, and His anger shall burn to the lowest hell (Deuteronomy 32:22). Go to Calvary and see the holy, righteous God dealing with human guilt. If the holy God must thus afflict the Innocent One who had undertaken to answer for the sin of others, what will happen when the unpardoned offender must answer for himself, with his awful guilt of slighting divine grace and making Christ to have died in vain as far as he is concerned?

The whole counsel of God must be faithfully proclaimed, the stern law in all its severity as well as the cheering gospel in all its sweetness.

1. Our pastor seems to delight in ridiculing the doctrine and practices of other Christian denominations. We have some mixed families in our church. Moreover, some of us were not reared as Lutherans, and it hurts us to hear the religion of our parents and other dear relatives and friends ridiculed. Is our pastor following the proper method in winning people for what he holds to be the truth?

2. Do you not think that we are slipping in neglecting so important a festival as Ascension Day? — Mrs. C. H., Ohio.

1. We must, of course, proclaim what we hold to be the truth, irrespective of consequences. But much, very much, depends upon the way and the manner in which that truth is proclaimed. I doubt the value of sarcasm and ridicule in attempting to win people for Christ and the church. You do not throw stones in the water where you are fishing. It is equally a mistake to prejudice against you people whom you hope to win. A word to the wise ought to be sufficient.

2. The ascension was an important event in the life of our Redeemer. It cannot, therefore, but be a very significant link in the work of human redemption. We should not think of failing to commemorate in a special way the birth, death, and resurrection of our Savior. Thus I suppose we ought to feel also about His glorious, bodily return to the Father. His ascension is a picture as well as a pledge of the happy, bodily home-going someday of all His followers. Ascension Day should not be neglected. There should be at least a special evening service.



# In the Charming City of Saskatoon

SASKATOON, SASKATCHEWAN, CANADA.—“Minnetonka” the Indians once called the place that now bears the name “Saskatoon.” It was the Saskatoon berry . . . a berry a little larger than a blueberry and stronger in flavor . . . that gave this city of some 53,000 people its present name. If one is trying to get even a sketchy view of American Lutheran Church activities in Canada he cannot by-pass Saskatoon. Not that we have a concentration of churches there . . . as a matter of fact, there is not a single ALC congregation in the city. But because it is to Lutheran College and Seminary in Saskatoon, an institution of the United Lutheran Church in America, that American Lutheran Church students who want to prepare themselves for the ministry go after they have completed their work at Luther College in Regina, some 175 miles from Saskatoon. About our institution in Regina . . . which, in American terminology, is a high school and junior college . . . I expect to write a feature story some weeks hence. This week I want to tell you just a bit about what is going on in the charming city of Saskatoon.

Saskatoon has at least two outstanding distinctions. It is an educational center, even a center of theological education. And it is the home of a remarkable hotel—the Bessborough, named for Lord Bessborough, the governor-general of Canada in 1932. So notable is “The Bess” that one widely travelled author, Mrs. Kate Aitken, called Saskatoon her favorite city in the world because of this hotel. It is a “dry” hotel, in keeping with the tradition of Saskatoon, which one writer said was “founded as a temperance colony by escapees from the Sodom of Toronto.” — About this famous hotel of the Canadian National Railroad which Saskatoon loves so dearly that it asked no taxes from it for 25 years I shall write no more. Saskatoon boasts not only of “The Bess” but also of the progressive University of Saskatchewan and of a number of colleges, including two Lutheran seminaries—Lutheran College and Seminary, in which we cooperate, and Luther Seminary of the Evangelical Lutheran Church. The Anglicans, the United Church of Canada, and the Roman Catholics also have “theological colleges” in Saskatoon.

There is an excellent reason why these schools of theology are located in Saskatoon, a reason that inheres in the system of higher education in Canada. In the province of Saskatchewan there is only one degree-granting university, and that is the provincial University of Saskatchewan. Church colleges are not “accredited” by an educational accrediting agency but “affiliated” with the university. More of this when I write about Luther College. Suffice it to say, that in order to get their A. B. degree our students must spend at least two years at the University of Saskatchewan. They are enrolled, however, as students of Lutheran College and Seminary as well as of the university and are in residence on the campus of Lutheran College and Seminary even while they are pretheological students at the university. This past school year, for example, there were 14 students at the seminary who were actually studying theology. But there were about an equal number who were taking courses at the university. The University of Saskatchewan offers a pre-theological course that requires at least two years of Greek, and that also offers courses in Hebrew.

Our guide at Saskatoon (Mrs. Schramm was with me on this trip) was Professor Martin W. Leeseberg, the ALC representative on the faculty of Lutheran College and Seminary. This arrangement could not but remind me of a comparable arrangement at the Bible School and Seminary of the ULCA at Lutherigiri, Rajahmundry, India, where the American Lutheran Church also cooperates, sending its advanced students there and furnishing one member of the faculty in the person of Dr. Milton H. Schramm. (Apparently we can cooperate most intimately with the ULCA if we get far enough away from the home base.) Professor Leeseberg, a graduate of Wartburg Seminary who did postgraduate work at the divinity schools of both Yale and Princeton, teaches Old Testament at Lutheran College and Seminary. The principal of the school is Dr. Earl J. Treusch, who teaches the courses in practical theology. The professor of church history and systematic theology is Dr. Conrad J. Kleiner while the professor of New Testament is a representative of the Augustana Lutheran Church, Prof. Otto A. Olson, Jr., who is also the president of the Canada Conference of the Augustana Church. In short, this seminary witnesses a fruitful and major cooperative work between the United Lutheran Church, the Augustana Lutheran Church, and the American Lutheran Church.

But the story of Lutheran cooperation in theological education in Saskatoon is not complete with a reference to Lutheran College and Seminary. There is another Lutheran seminary in Saskatoon with a name so similar to the one I have been describing that it is difficult to keep the names straight. I refer to Luther Theological Seminary of the Evangelical Lutheran Church, located about a mile from Lutheran College and Seminary. Although the present building of Luther Seminary was not erected until recently (about 1947, I think) the ELC had organized a seminary before that and conducted it as a separate entity on the campus of Lutheran College and Seminary.

Although the two seminaries are now physically separated, there is a rich measure of cooperation in the matter of teaching, so much so that an ignorant “State-sider” (the name given by Canadians to U.S. tourists in Canada) cannot be blamed for wondering why there are two Lutheran seminaries here and not simply one. (But, coming to think of it, we who live in glass houses in the States, so far as the consolidation of Lutheran seminaries is concerned, ought not to throw stones at our brethren in Canada. In fact, the Beatrice convention of the ALC turned down a request from our California and Northwestern Districts to cooperate in the operation and administration of the Lutheran Theological Seminary of the ULCA at Berkeley, Calif. —to the intense regret of the writer.) — In a report to the 1955 convention of the Evangelical Lutheran Church, Canada District, Dr. O. K. Storaasli, president of Luther Seminary, said: “Cooperation in classwork with the Lutheran College and Seminary has been greatly increased the past year, so that now all students of both institutions will have all the professors of both institutions in classes before their graduation.”

*(Continued on page 16)*



## Refugees in Austria Fear Iron Curtain Repatriation

The 530,000 refugees in Austria are fearful that Austria's newly gained independence may endanger their status and cause their repatriation to countries behind the Iron Curtain, according to reports received at the Lutheran World Federation's resettlement office in Salzburg.

The fears were aroused by the proposed Article 16 in the Austrian State Treaty Draft which would have given the Soviet Union power to demand extradition of certain refugees from Austria and the right to "persuade" others to return to the countries they once fled.

On the insistence of the Western Powers, Article 16 was dropped from the now signed Austrian State Treaty. However, as no statement that Austria will definitely grant further asylum to the refugees was inserted in the treaty, there are still widespread fears that Austria may, on its own or under Soviet pressure, send refugees out, Mrs. Gertrude S. Sovik of the LWF office reported.

She added that, according to the refugees, "there is really nothing that could stop Austria from sending out anyone it doesn't like" after the withdrawal of U.S. and Allied Forces, and also "there is no certainty that such a person would get a fair hearing if anything like that should happen."

The refugees say this would mean that "we will pay for the Austrian treaty with our lives."

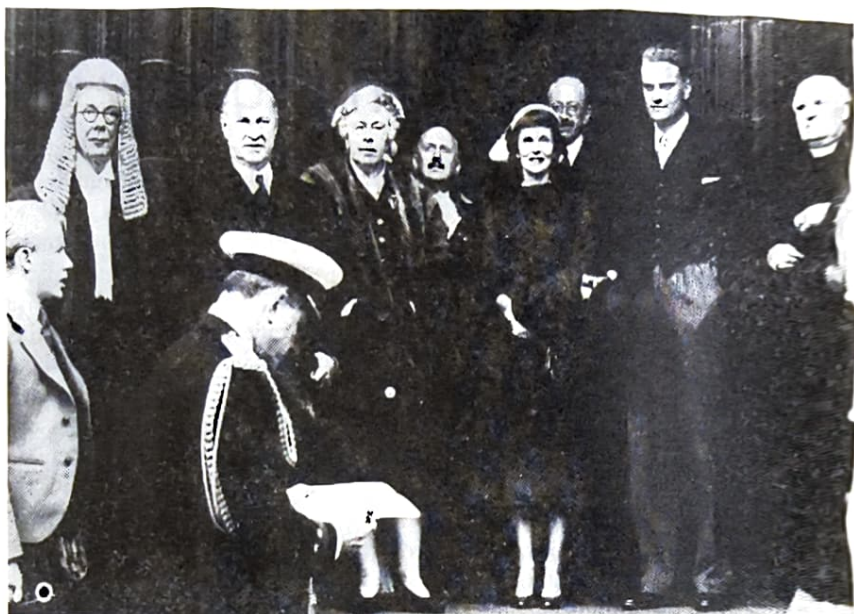
Fears of enforced repatriation have gripped even the 270,000 former refugees in Austria who are now citizens of the country as it was understood that even these would have been subject to the Soviet proposed Article 16 in the draft treaty, Mrs. Sovik said.

Most of these 270,000 are former ethnic Germans from other European countries, who become Austrian citizens almost automatically. As displaced persons can also obtain Austrian citizenship after a five-year residence there, some 38,000 of the roughly 70,000 former displaced persons are by now Austrian citizens.

Of course, the most fearful for their future in Austria are the 260,000 ethnic Germans, displaced persons and recent refugees who have no other citizenship status than that of a homeless person, Mrs. Sovik said.

She added that, according to LWF statistics, Austria still has some 40,000 refugees living in official federal refugee camps; about 20,000 who live outside camps in below-standard emergency dwellings; and some 100,000 refugees and new Austrian citizens who live in non-camp barracks.

The fears of enforced repatriation have been added to constant worries over earning a living in Austria's battered economy.



American evangelist Billy Graham is shown as he arrived in Edinburgh, Scotland, with his wife to address briefly the General Assembly of the Church of Scotland. He expressed his thanks to the Scottish people for the success of his recent six-week All-Scotland Crusade. Dr. Graham added that he was grateful for the Scottish Church's "tolerance and sympathetic understanding."—Religious News Service

## ELC Seminary Professor to Direct Lutheran Federation Assembly

Dr. E. Clifford Nelson, professor of church history at Luther Theological Seminary, St. Paul, Minn., has been elected executive director of the 1957 Lutheran Federation Assembly by the 21-member preparatory committee. Dr. Nelson, a pastor of the ELC, will be granted a leave of absence from the seminary for the 1956-57 year.

The 10-day series of meetings, set for August 16-25, will bring together some 500 delegates and official visitors from the federation's 56 member churches in 29 countries, according to Dr. Carl Lund-Quist of Geneva, Switzerland, executive secretary of the Lutheran World Federation. He added that delegates from member churches behind the Iron Curtain are expected to attend the assembly.

Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, said that the assembly is intended to "introduce and interpret to the American public world Lutheranism as it has never been done before." He has expressed the hope that the 1957 meeting would help to create "a genuine spiritual renaissance among Lutherans in this country."

## Cornerstone Laid for New Venezuelan Lutheran Church

A cornerstone-laying service was held recently for the Lutheran church of the Resurrection and a parish center in Caracas, Venezuela. The service was attended by the German, Hungarian, Scandinavian, and Latvian members of the multilingual congregation. The Latvian

and the Hungarian groups are composed almost entirely of recently resettled displaced persons.

The Caracas parish center is being erected on a lot donated to the congregation by the Lutheran World Federation. The LWF paid \$20,000 for the lot and lent the congregation \$87,500 toward the construction costs. In addition, the LWF granted the Latvian and the Hungarian chapters \$6,000 each for the construction of parsonages.

Eventually the parish center will consist of a church, a parish house, a boarding school, and two smaller buildings with apartments for the chapter pastors. The units now under construction include the parish house, the boarding school home, and the main sanctuary walls and roof. Cost of the completed project will reach \$350,000.

## Parish Workers' Convention Set for July 25-27

The Department of Parish Education of the ALC has announced a three-day parish workers' convention which is set for July 25-27 at Faith Lutheran church, Lakewood, Ohio. The meeting will open on Monday evening with a vesper service and a business meeting and will continue on Tuesday with devotions, workshops, and an "idea exchange." Following the Wednesday morning session, the workshop will adjourn to attend the 23rd International Sunday School Convention in Cleveland, Ohio, July 27-31.

Part-time, full-time, and prospective parish workers are invited to attend the parish workers' convention and to make their reservations with Miss Wilma Tubesing, 2113 Woodward Ave., Lakewood, Ohio.



## Dr. Bodensieck Will Attend Several European Meetings

Dr. Julius Bodensieck, professor of Bible at Wartburg Seminary, will spend six weeks during the summer in Europe. Dr. Bodensieck, who is the editor of the projected Lutheran World Encyclopedia, will meet with the advisory committee of this project in Hamburg, Germany, August 22-27.

The encyclopedia, which will be a reference work on Lutheranism in all its phases, will include statistical reports on the Lutheran Church throughout the world. The chief headings will be theology, history, polity, education, worship, and foreign missions.

Dr. Bodensieck will also attend the meeting of the working committee on faith and order of the World Council of Churches in Doves, Switzerland, July 25-30; the Lutheran theological conference in London, August 1-4; the meeting of the theological commission of the Lutheran World Federation in Strassbourg, France, August 5-13; and Lutheran conferences in Berlin, August 15-20; Amsterdam, August 29-31, and Raevittik, Sweden, September 2-6.

## Augustana's Swedish Paper To Discontinue Publication

*Augustana*, oldest continuous Swedish-language church paper in America, will cease publication at the end of 1955, it was decided at the Augustana Lutheran Church's annual convention held in St. Paul, Minn., in June.

It was noted that the Church's membership "is today American in character and language," and that the *Lutheran Companion*, the denomination's English weekly with a circulation of over 76,000, has become the accepted paper.

The Swedish paper was founded 100 years ago and once had a circulation of 31,000 compared with 4,537 at the present time.

## IN OTHER SYNODS

**Evangelical Lutheran Church . . .** A budget of \$78,000 a year for the next two years was adopted by the Young People's Luther League of the ELC which held its 16th biennial convention June 21-26 in San Francisco. The budget is an increase of 30 per cent over goals for the past two years. Principal speakers to the more than 7,000 persons attending the meeting included ELC President Fredrik A. Schiotz, Dr. William Hulme of Wartburg College, and Senator Hubert Humphrey of Minnesota.

**Suomi Synod . . .** Pastor Raymond Wargelin of Fairport Harbor, Ohio, has been elected president of the Finnish Lutheran Church of America (Suomi Synod) and will succeed his father in that office. His father is Dr. John Wargelin of Hancock, Mich. The new vice-president is Pastor Bernhard Hillila of Brooklyn, N. Y.

In other action at the synod's 66th annual convention, held in Elly, Minn., the group voted to establish a \$150,000 home mission extension fund to be raised through loans from members and by direct gifts and decided to change the constitution of Suomi College and Theological Seminary at Hancock, Mich., to permit a layman to serve as president. The latter action was expected to pave the way for the institution's board to elect David Halkola to the presidency. He has been acting president since the death of President Edward J. Isaac more than a year ago.

**United Lutheran Church . . .** Thirty-four new congregations of the United Lutheran Church in America with a total adult membership of more than 2,500 were organized during the first four months of 1955, Dr. R. H. Gerberding, executive secretary of the Board of American Missions, has announced. At least 30 more congregations are expected to be organized shortly in 67 mission fields now being developed in 29 of the Church's 32 synods in the United States and Canada, Dr. Gerberding reported.

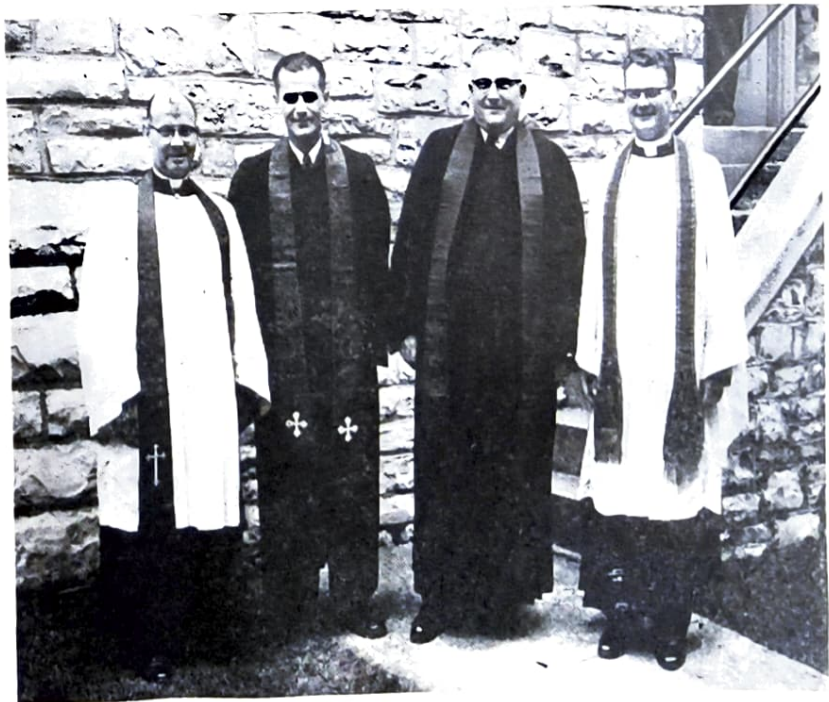
THREE PASTORS of the Northwest Synod of the ULCA are under investigation by synodical officials for alleged heresy. One of them, Pastor Victor K. Wrigley, of Brookfield, Wis., told his congregation, "I do not believe in the virgin birth of Jesus Christ." The other pastors involved are George Crist, Jr.,

Durham, Wis., and John Gerberding of Menomonee Falls, Wis. In telling his congregation of the official investigation Pastor Wrigley emphasized that in expressing his views on the virgin birth he was speaking only for himself. He said that in his talks with the investigating committee "the divinity of Christ was not an issue" although "a couple of people" had tried to make the questions hinge on each other. Dr. Franklin Clark Fry, ULCA president, said that, since the three pastors are members of the Northwest Synod, they come under the jurisdiction of that synod. "All dealings with pastors and congregations, including discipline, are within the jurisdiction and under the authority of our constituent synods," Dr. Fry said.

## ABOUT PEOPLE

Annette Jean Olson, a 23-year-old journalism graduate of the University of Washington in Seattle, left New York recently to assume the newly created position of staff writer for the Lutheran World Federation. Miss Olson, who has had a year's experience on the *Lynden Tribune*, Lynden, Wash., will be chiefly responsible for interpretation of the European projects of the LWF's Department of World Service.

Chaplain (Captain) Hans Sandrock (ALC) was one of 31 officers out of 759 who were given outstanding rating at the Squadron Officer's Course at Air University, Maxwell, Alabama.



Dr. Henry J. Whiting was installed as executive secretary of the Division of Welfare of the National Lutheran Council at the convention of the Eastern District. Dr. Whiting and those who participated in the installation service are pictured above. From left to right are Dr. Harold C. Osterman, president of the district, who was hospitalized with a cerebral accident during the convention, Dr. Whiting, who was hospitalized with a cerebral accident during the convention, Dr. Whiting, ALC President H. F. Schuh, and Dr. Francis Shearer, ULCA inner missions secretary.



# ON THE CAMPUS

## Wartburg Theological Seminary . . .

Forty-two seniors were graduated from Wartburg Theological Seminary, Du-buque, Ia., during the recent commence-ment exercises. Those who were gradu-ated and the names of their first parishes are:

Wesley Baasen, First English, Damon, Tex.; Jewayne Baumgartner, Grace and Salem, West Burlington, Ia.; Harold Billnitzer, St. Luke's Hospital, Toledo, Ohio; Alfred Braunschweig, St. Paul, Renwick, Ia.; Clarence Bruninga, Elgin State Hospital, Elgin, Ill.; Merrill Clark, awaiting call to New Guinea missions; John Diers, awaiting call to New Guinea missions; Milroy Gregor, Frelsburg parish, New Ulm, Tex.; Henry Grish-kowsky, St. Paul, Hanover, Ill.; Clair Grube, St. John, Genesee, Ia.; Raymond Heilener, American Evangelical, Gibson City, Ill.; Robert Herder, Emmanuel, Belgrade, Minn.; August Hoeger, Holy Trinity, Ankeny, Ia.

Rudy Kelling, Trinity, Mission, Tex., and First American, Edinburg, Tex.; Marvin Ketterling, Hope, Delmont, S. D.; Robert Kreier, Our Redeemer, Ness City, Kan.; Robert Lehmann, Zion (as-sistant), Davenport, Ia.; Robert Meyer, St. Paul, Martinsdale, Ia.; Leroy Miller, package mission, Anaheim, Calif.; Del-vin Muehlbrad, Zion, Arneckeville, Tex.; Philip Mueller, awaiting call to Luther-an Orient missions; James Neffendorf, St. John, Jourdanton, Tex.; Rolf Olson, Immanuel Trinity (assistant), Fond du Lac, Wis.; Ronald Onnen, St. Peter, Sheboygan, Wis.; Christ Ottmar, Max parish, Max, N. D.; Harold Pennington, package mission, Fullerton, Calif.; Ken-neth Pohlmann, American, La Porte City, Ia.

Charles Probst, Trinity, Sherman, Tex.; Roger Schmidt, St. John and Peace, Carson, N. D.; Glenn Schultz, English, Peace, Zion, and St. Peter, Regent, N. D.; Ray Schwartz, St. Paul, Bouton, Ia.; James Siefkes, First (assis-tant), Galveston, Tex.; Obed Sunde,

Christ, Pickrell, Nebr.; Roy Timaeus, St. Luke, New Orleans, La.; James Ul-lom, Faith, Oberlin, Kan.; Don Vlasak, Mexican mission, Alice, Tex.; Arnold Vocke, Emmanuel, Rosalie, Nebr.; Lu-ther Wachholz, St. John, Ellis, Kan.; Richard Warber, St. John, Mazomanie, Wis.; Kenneth Will, Christ, Eaton, Colo.; Merlin Zier, Hope, Heppner, Ore.; Otto Zwanziger, Trinity, Malcom, Ia.

## Capital University Seminary . . . Rev.

A. H. Becker has accepted a call to Capital University Seminary, Columbus, Ohio, to teach pas-toral theology and clinical training, with particular em-phasis on the latter field. He will assume his teaching duties in September.

Rev. Becker is a graduate of Wart-burg College and Wartburg Seminary and has completed all course work for his Ph.D. degree at Andover Newton Theological School and Boston Univer-sity. He has had practical experience in welfare work in the Lutheran Welfare Society of Washington and that of North Dakota and in the National Lu-theran Council Resettlement Service. In addition to his experience as hospital chaplain at the Boston City Hospital, Rev. Becker served for three years as instructor and supervisor in clinical training in the Andover Newton summer school. Rev. Becker has also served parishes in Walla Walla, Wash., and Dorchester, Mass.

Professor Becker, 34, is a son of President C. H. Becker of Wartburg College. He is married and has four children.

Adjustments have been made in the seminary curriculum to provide all seminarians with more supervised clin-ical training and experience in the many welfare institutions in the Columbus area. Arrangements have also been made for future specialists in welfare work to receive their basic introductory courses at the seminary before taking further postgraduate training in other professional schools.

**Luther College . . .** The faculty of Luther College, Regina, Sask., Canada, honored Professor and Mrs. Paul W. Liefeld with a banquet which marked the completion of Professor Liefeld's 25th year as a member of the faculty and the 25th wedding anniversary of the couple. Professor Liefeld, who is director of the college orchestra, is well known in Regina music circles and has played in the Regina Symphony Orches-tra for 20 years. He is professor of chemistry at the college.

**Texas Lutheran College . . .** A gift of \$30,000 has been given to Texas Lu-theran College, Seguin, Tex., by Mr. and Mrs. Ferd Tatsch of Harper, Tex. The



PROFESSOR BECKER



Wartburg Seminary  
Class of 1955



gift will be used to help to build a new 97-unit women's dormitory which will be ready late this year. A Tatsch Wing has been designated in the new dormitory to honor the donors.

A \$5,000 GIFT from Mr. and Mrs. K. Sammann of Plainview, Tex., has also been received by the college. The money will be used to purchase laboratory tables for the science department.

TWO NEW STAFF MEMBERS for the fall term have been named at TLC by President Edward A. Sagebiel. Robert W. Weidner, head of the music department at Ohio Northern University, will be the college's band director and an instructor in the music department. Kermit Westerholm, sports writer for the *Austin American*, has been named publicity director and assistant director of public relations. The addition of Westerholm to the TLC public relations' staff gives the college three full-time men in the department which is responsible for news publicity, student solicitation, ex-student organizational work, and the college's development program.

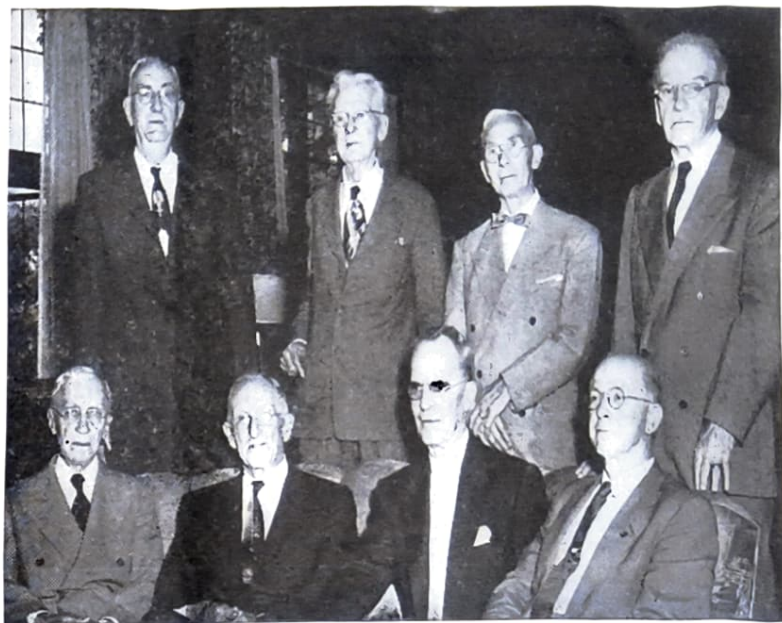
## AMONG THE CHURCHES

**Henderson, Minnesota . . .** The Evangelical Lutheran Church of the Redeemer, Henderson, celebrated the 100th anniversary of its organization on June 12. Addresses during the morning service were delivered by Pastors A. H. Ewald, D.D., president of the Minnesota District, and Christian Heuer. Pastors Arnold Bunge and Martin Schulz spoke at the afternoon confirmation reunion. In the evening a program, social, and fellowship hour were directed by the Luther League.

The congregation is the oldest church in the Minnesota District. Although relatively small in size (136 baptized members, 113 confirmed members), Redeemer Church has made valuable contributions to the church. It has always taken an active interest in the total program of the ALC and has also made fine contributions to the Church's benevolence program (\$1,225 in 1954). Among those who have come from the congregation and who are well known throughout the Church are Dr. P. H. Buehring, professor at Capital University Seminary and former dean of the school, and Meta Buehring, who married Dr. William L. Young, executive secretary of the Board of Higher Education of the ALC. Their father, Pastor P. W. Buehring, served Redeemer Congregation from 1891 to 1899.

The congregation now worships in a modern brick building, which was constructed in 1951 after a fire destroyed the former church building. Pastor Wm. F. Tinge has served the congregation since April, 1952.

**Prospect, Ohio . . .** A double celebration was held on June 26 at St. Paul church, Prospect, (Pastor Paul E. Dobberstein). The day's festivities began with the dedication of a new \$45,000



Eight members of Capital University's 50-year Club recently met on the college campus. Members of the club were graduated from the university 50 or more years ago. From left to right (front row) are Prof. R. V. Smith, Columbus, Ohio, dean emeritus of the college and professor of classical languages; Dr. Wm. H. Lehmann, Fremont, Ohio, chaplain of inner missions; Dr. Otto Mees, Columbus, president-emeritus of Capital University; Rev. H. N. Brobst, Columbus, pastor of St. Matthew Lutheran Church; (second row) Dr. K. G. A. Busch, Columbus, professor of chemistry at Capital University; Dr. A. H. Dornbirer, Columbus, former manager of the Wartburg Press; Dr. Wm. N. Emch, Toledo, Ohio, chaplain at the Lutheran Old Folks' Home in Toledo; and Dr. Emmanuel Poppen, Columbus, former president of the ALC

parish house. Pastor Dobberstein preached the sermon, and greetings were read from Rev. C. H. S. Hunziker of Stockton, Calif., the only living former pastor of the Prospect church. The new building, constructed of brick matching the adjoining church, contains several classrooms, a modern kitchen, a workroom, a stage, and a large assembly room. Following the dedication service a congregational dinner was held in the new parish house.

In the afternoon Mr. Paul B. Gast was honored for his 50 years of service to the congregation as organist. Mr. Gast holds the distinction of serving continuously for 35½ years without missing a single service. Highlights of the program were group singing, a "This Is Your Life" program with audience participation, an address by Pastor John O. Lang of Columbus, Ohio, and piano selections by Mrs. Emma Dorsey, organist of St. Mark Church, Delaware, Ohio, and a former classmate of Mr. Gast, and by Miss Barbara Ann McNeal, new organist of the Prospect church. A cash gift and a sacred picture were given to Mr. and Mrs. Gast.

**Ontario, California . . .** The dedication of the Memorial Education-Fellowship Building of First Lutheran Church, (Pastor A. B. Oberleiter) Ontario, was held on June 19, with Pastor Herman Mees Meyer of Fullerton, Calif., delivering the sermon. Pastor H. F. Stief of Anaheim, Calif., served as liturgist, and

Pastor E. G. Krueger, Pomona, Calif., was the lector.

The building, which is of modified English Gothic design, is built parallel with the church building and forms a "U" at the end of both buildings. On the ground floor there are a fellowship hall seating 350, a large kitchen, restrooms, and a large department assembly area seating 150. The basement of the building contains classrooms for the Primary Department of the Sunday school and seats 200 pupils. The basement also houses a youth clubroom with a kitchenette-snack bar, the central heating plant and air circulatory system, and several storage rooms.

Although the building is valued at \$100,000, the actual cost of the building was lowered to \$60,000 through the use of volunteer labor. The total value of the church's land, buildings, and equipment is now about \$225,000.

Other dedicatory activities included a fellowship dinner during which Pastor O. C. Mees of Long Beach, Calif., delivered an address, a concert by the Chapel Choir of Capital University, a youth night program, a workers' recognition dinner, and a parish education program.

**Calgary, Alberta, Canada . . .** St. John Church (Pastor C. J. Daechsel), Calgary, has dedicated a new education unit and parsonage. Dr. K. Holfeld, president of the Canada District, spoke at both the German and the English





A new education building and a parsonage have been dedicated by St. John Church, Calgary, Alberta, Canada. The school unit connects the parsonage with the church

dedication services and also presided at the opening ceremony.

Originally expected to cost approximately \$45,000, the building was constructed at a considerably lower cost as a result of donation of work and materials by members of the congregation. The education unit houses four large classrooms, which can each be divided into two sections, and a kitchen and washrooms. The parsonage is a two-story, three-bedroom frame building with the front finished in brick and glass brick windows. The rest of the building is finished in yellow stucco.

AMONG THE DISTRICTS  
DAKOTA . . .

THE 75TH ANNIVERSARY of Immanuel Parish, Kaylor-Dennewitz, S. D., was observed by the congregation on June 5. Speakers at the morning service, held in the Kaylor church, were Pastors G. Goeken and J. Schmitt. Pastors P. Briest and E. A. Bischoff, the latter the son of the founder of the parish, spoke at the afternoon service. Greetings were brought by Pastors A. Wagner and A. Hein.

The parish was organized in 1880 by Pastor G. A. Bischoff, and for a time ten congregations constituted the parish. Nine pastors and two pastors' wives have come from the parish. Until quite recently the parish, now vacant, was served by Pastor Reuben C. Lang.

THE 50TH ANNIVERSARY of the organization of Peace Lutheran Church, Goodrich, N. D., (Pastor Herbert G. Schuler)

was observed on June 19. Dr. George C. Landgrebe, president of the Dakota District, and Pastor August Hoeger of Fargo, N. D., were the speakers at the special service.

Although the congregation had its beginnings in 1902 when a group of Lutheran immigrants held worship services in various homes in the area, the church was not organized until 1905. Peace Church is as old as the village of Goodrich itself. It was immediately after the townsite for the village of Goodrich was chosen, and while the village was being built, that the 21 Lutheran families which had been worshipping together decided to organize a church. The congregation was organized in the spring of 1905, and by that fall a house of worship had been dedicated. A call was extended to Rev. Leo Seemann, who was the first pastor of the congregation. Two sons of the congregation are now serving in the Lutheran ministry. They are Pastors Emil Moser and Marvin Goll.

CENTRAL . . .

AN IMPORTANT EVENT in the history of St. Paul Church, Neligh, Nebr., was observed recently when the church became a self-supporting congregation. For more than the past two years St. Paul has been a mission congregation and was subsidized by the Board of American Missions. Prior to that time it had been part of a larger parish.

Pastor A. C. Huth, Dodge City, Kan., who was the first pastor of the congregation, delivered the sermon at the spe-

cial service. The liturgist was Pastor Adolf Lillich, who was the congregation's first called pastor.

During the afternoon Pastor Paul Lohnes, who is now serving the congregation, and Pastor J. G. Brinkmann of Merrill, Ia., who has also served the congregation, spoke to those attending the celebration.

PRELIMINARY PLANS for the new church building of St. Paul Church, Otis, Colo., (Pastor Ray Ensign) have been approved, and construction is expected to begin this fall.

A HISTORICAL BOOKLET which will appear late this year or early in 1956 is being prepared by the district's historical committee. Pastor E. F. Wendt, Fort Collins, Colo., is the editor.

IMMANUEL CHURCH, State Line, Nebr., (Pastor Karl Fullgrabe) recently laid asphalt tile on all of the basement floors, a gift of the Brotherhood and the Ladies' Aid of the church.

THE EXECUTIVE COMMITTEE of the district has called Harry Bunge to the position of assistant to the president of the district. Mr. Bunge, who will assume his new duties on September 1, has served as public relations' director of Martin Luther Home, Sterling, Nebr., and has also been active in the Lutheran Laymen's Movement of the ULCA.

ST. PAUL CHURCH, Treynor, Ia., (Pastor L. G. Fritschel) recently observed the 75th anniversary of its organization. Pastor R. Wagner, Palmer, Ia., who served the congregation from 1931 to 1949, delivered the anniversary sermon. Other speakers during the celebration were Pastor H. Niederwimmer, Cole-ridge, Nebr., who spoke at a service honoring the organization of the congregation, Harold Gronstal, a student at Wartburg Seminary, who spoke at a confirmation reunion service, and Pastor Fritschel. Gronstal is the grandson of Pastor H. E. Hoff, who served St. Paul's for 40 years until his death in 1930.

ILLINOIS . . .

A THREEFOLD SERVICE was held at St. Peter church, Glasford, Ill., on June 19, when an ordination, an installation, and a rededication were conducted. Donald M. Weber, a son of the congregation, was ordained into the ministry in the morning service by Dr. Wm. J. H. Knappe, who was assisted by District President A. W. Engelbrecht and Pastor A. Kalkwarf. Following the ordination, Dr. Engelbrecht installed Pastor Kalkwarf as pastor of the congregation. Pastor W. E. Bartell of Peoria, Ill., delivered the sermon at the rededication service for the enlarged and renovated church. Pastor F. M. Bunge of Bartonville, Ill., served as toastmaster at a basket dinner at noon.

The nave of the church was enlarged to seat 350 persons, with adjoining rooms adding 100 additional seats. The



renovated church has a complete basement. Members donated labor on the church to lower the cost of the building, which is valued at \$100,000.

**THE 40TH ANNIVERSARY** of the ordination of Pastor C. G. Althoff was observed by the congregations of Emmanuel Church, Oregon, Ill., and St. James Church, Forreston, Ill. Pastor Fredrick S. Althoff of Dundalk, Md., a son of the honored pastor, delivered the sermon. The liturgists were two nephews of Pastor Althoff, Pastors Jesse Essinger of Rogers City, Mich., and Norman Minich, who has accepted a call to Fairport Harbor, Ohio. The two parishes gave their pastor a wrist watch and a cash purse.

**IMMANUEL CHURCH**, Lincoln, Ill., observed the golden wedding anniversary of Pastor and Mrs. Paul Brockhaus on June 19 with a special service conducted by Pastors John F. Drewelow and John Detjen. The congregation gave the pastor and his wife a cash gift. Among those sending congratulations were Governor and Mrs. William Stratton of Illinois. Rev. Brockhaus had been hospitalized from May 28 until June 5. During this time and several weeks following, the church was served by Pastors Drewelow, Detjen, Henry Gluick, and Otto Dieter.

**ST. STEPHEN CHURCH**, Metropolis, Ill., (Pastor M. H. Krueger) observed the fifth anniversary of Pastor Krueger's ordination with a surprise program and luncheon on Sunday evening, June 19. The congregation gave Pastor Krueger a gift.

**PASTOR CLARENCE L. BRUNINGA**, a 1955 graduate of Wartburg Seminary, has accepted a call as chaplain at the State Hospital at Elgin, Ill. He was ordained into the ministry on June 19 in St. John church, Peoria, Ill., his home church, by Rev. Waldemar E. Bartell, the local pastor. Dr. S. F. Salzmann of Wartburg Seminary delivered the sermon. At the close of the service a gift was presented to Pastor Bruninga by the congregation.

## MICHIGAN . . .

**WHEN PASTOR GLENN KLEPPE** was ordained into the Lutheran ministry on June 19 in First American church, Oconto, Wis., (Pastor R. Huget) it marked the first time in that church's 82 years that a member had entered the ministry. Pastor Kleppe has accepted a call to St. Paul Lutheran Church, Maybee, Mich. Pastor Huget was in charge of the ordination and the sermon was delivered by Prof. Fred Meuser of Capital University Seminary.

**THE MEMBERS** of Christ Jehovah Church, Detroit, Mich., (Pastor Carl C. Reitter) surprised their pastor with a gift of a new automobile following the church service on June 19.

**RAYMOND F. WOLF**, a 1955 graduate of Capital University Seminary, was ordained by Pastor B. F. Brandt, D.D., in St. John church, Oak Harbor, Ohio, on June 26. Dr. Brandt was assisted by Pastors Gordon Huffman of Butler, Pa., and G. F. Shoup of Oak Harbor. Pastor Wolf was given a gift by the congregation during a reception held in the parish house following the service.

**MISS IRENE WEISER**, organist and office secretary of St. Paul Lutheran Church, Dearborn (Pastor W. E. Sund), was recently honored upon the completion of 10 years of service to the congregation. In addition to appropriate recognition by the congregation, organizations of the congregation also expressed their gratitude.

## TEXAS . . .

**A NEW BAPTISMAL font** was dedicated at Christ church, Georgetown, Tex., by Pastor William Anderson on June 5. The font, which has the same design as the church's altar, was donated by Mrs. P. A. Schmidt and her two daughters and four sons.

**THE 20TH ANNIVERSARY** of the ordination of Pastor Siegfried T. Schroeder was celebrated by the congregation of North Side Church, Houston, Tex., on June 12. Pastor Edwin T. Lampe, a classmate of Pastor Schroeder, delivered the message at the anniversary service. During the service the congregation gave its pastor a new cassock and surplice.

A barbecue dinner was served at noon. Before coming to Houston, Pastor Schroeder served in Stockdale, Giddings, and Rockdale, Tex., and in the armed services.

**MEMBERS** of Zion Church, McGregor, Tex., held a surprise celebration of the 20th anniversary of the ordination of Pastor L. D. Braun on June 19. The evening's program took its cue from the TV program, "This Is Your Life." Pastor and Mrs. Braun were presented with gifts from the congregation.

## IOWA . . .

**EMMANUEL CHURCH**, Fontanelle, Ia., (Pastor Paul C. Lutz) observed the 25th anniversary of the ordination of its pastor and the silver wedding anniversary of Pastor and Mrs. Lutz on June 19. Pastor Fred C. Lutz of Ladysmith, Wis., was the speaker at the special service. During the afternoon fellowship program the pastor was given a cash gift by the congregation and a white clerical gown by the Women's Missionary Society. He has served the congregation for the past five years.

## CALIFORNIA . . .

**PASTOR HAROLD PENNINGTON** has accepted a call to organize a mission package congregation in the vicinity of Fullerton, Calif. Pastor Pennington, who was graduated this June from Wartburg Seminary, was ordained into the ministry at Messiah church, Los

(More on page 14)



Recognition of the 25th anniversary of the American Lutheran Church was taken recently by the members of Christ Lutheran Church, Monterey Park, Calif. Dessert for the potluck dinner meeting was in the form of an anniversary cake, admired here by Mr. Harold Miller, president of the congregation; Mrs. Elwood Urlic, president of the Women of the Church; and Pastor R. B. Wiederanders. The cake was made by a member of the congregation who is a baker. Speaker for the occasion was Mr. Hans Schwarz, manager of the Book of Books Store, Omaha, a Wartburg Press branch.



# "... Not Merely Water ..."

By Kaj Munk

Translated from the Danish by H. Kaasa

ON A BLUSTERY, black night a tap at the window, hesitating, apologetic. I have gone to bed late and finally fallen asleep, and I don't really want to believe this disturbance. I roll over on the other side. Another rap, louder, more insistent: "Hello!" "Yes, what is it?" Would I come down to Iver's and baptize a tiny baby?

There is something so especially heart-warming for a pastor to be torn away from his sweet slumber in the middle of the night because he is needed. For a moment he feels he's as useful to society as a doctor. Before he knows it he is into his coat and trousers and has hold of his ritual book. There isn't even time to reach for his gown; he lets it hang. This is life and death. The old Ford begins to hum a hymn, and off he goes. All the houses in the parish lie sleeping behind darkened windows. Only in one is there a light.

The kitchen is filled with the odor of water vapor. A peculiar solemn dampness in the humble kitchen. It blends with the fragrance of coffee, symbol of the everyday, sign that the household is beginning to return to normal. Children's eyes stare at you from the worktable, blinking in drowsiness, for the first time finding out that this hour of the night exists, too. The father appears with the one-year-old on his arm. She has also been awakened by the night's excitement and obviously doesn't understand why she is denied access to mother. "Sh-Sh-Sh," the father murmurs. Then the midwife appears and relieves the perplexed man. And we bow our heads and go through the low doorway and into the battlefield itself.

In the crowded room with its many beds, two large and five small, there are four persons. Immediately I see all four of them. Iver, behind me, sees only two. There lies his wife, clad in elegant white, but still with sweat on her brow, red-faced, eyes bewildered by the fear and anguish she has gone through. She tries to smile at me, but she can't quite make it. It's still too short a time since she came up out of the trenches. Her body still aches from the agony of birth pangs, and it's as though there were the smell of poison gas in her nostrils and a nauseating taste in her mouth. Besides, my presence betrays to her the fact that the victory isn't quite secure; it

This article was written by the late Pastor Kaj Munk as an aftermath of his being called to baptize a newborn child. Pastor Munk, who was murdered by the German Gestapo in 1944, was a Danish preacher, dramatist, and writer. The translation was done by Prof. H. Kaasa, of Luther College, Decorah, Iowa. The message is reprinted from the "Augsburg Lutheran," the church paper of the United Evangelical Lutheran Church.



could still be torn from her grasp. And there lies the "victory" in an old-style cradle, completely wrapped in warm blankets, and beside, bending over him, stands the Angel of Life, breathing warmth into his body and urging his tiny heart to continue its uncertain beat. But over in the dark corner stands another. I know him well; I have seen him so often when I go out to my parishioners, the old and the sick ones. From the empty holes where his eyes should be he casts a grim and searching look in the direction of the Angel of Life: "I wonder how strong you would be if I should decide to pit my strength against yours . . ." But the Angel doesn't return his glance, apparently pays no attention to him, only continues his work with the child.

Lukewarm water is poured into a basin, a clean towel is laid out, and the holy act is about to begin.

I don't know what baptism means. I know a lot of explanations of it, and I know still more objections to it. All the way from Søren Kierkegaard's for-once-in-his-lifetime mild protest against a dash of water over a child's head to the most ethereal complaints that the sacraments make Christianity an unspiritual religion. I also remember all too well how I in my most tender youth, just in my Kierkegaard period, sat in a country church with my system rebelling in repulsion over this ridiculous comedy of a royal official questioning, in his most dignified manner, an infant who couldn't answer if he knew what was going on.

I know that neither David nor Socrates nor Gandhi is baptized; that the child who dies in its mother's womb can have at least as much claim on eternal life as any other; and that it is a revolting thought that God should wreak vengeance on those chil-

dren whose parents have either neglected to baptize them or have prevented it. I know that baptism and naming the child are practically the same to most Danes; that it would be quite unreasonable to assume that "a germ is planted" or that there otherwise occurs anything magical with the baby, that baptized and nonbaptized grow up together and turn out the same. I know all this and much, much more. But in this instant, when I bend over that newborn baby boy, I know almost nothing else than that this is a great and holy moment.

THE CATECHUMENS learn from their catechism that to be baptized in the name of the Father, the Son, and the Holy Ghost is to be baptized into the fellowship of the Triune God and into participation in His grace and gifts. What Jesus Christ has won for us all He gives to each one of us in baptism. And thus in baptism we have come into fellowship with the Triune God, we are incorporated into the kingdom of Jesus Christ, we have become children of the heavenly Father, and we have become participants in the gracious work of the Holy Spirit. . . . Still it is said that Luther abolished the Latin! Is it assumed that country children have any idea what fellowship is, what participation is, what incorporation is? Or the gracious acts of the Holy Spirit? Not to speak of the washing of regeneration and justification by faith, and the theologians' further heaps of Ossa on top of Pelion. And yet it still works, despite all that they don't understand, even though it would have been better if it had been in Latin.

But what shall we say to a statement like that? "Note: In baptism we were regenerated, i.e., a new man was born in us. But this new person is constantly to grow until he comes into eternity. And the sinful nature or the old man is to be more and more conquered and subdued until he is liquidated. This occurs by the grace of the Holy Spirit, who sanctifies us by faith." I guess that's a fine chunk of Darwinism to unload on one of the central places in Christianity.

I DON'T THINK about the atonement or the old Adam or justification or any of the other Biblical summaries or excoagulated formulations now as I ease aside the woolen blankets and the little red, wrinkled face comes into view. They haven't dared wash it more than is absolutely necessary, and there are little cakes of blood on the delicate forehead. Little man-child, have you already been to war, clear up to the front, where things were so hot that it cost bloodshed? So that was the first thing you were to meet in this world! But the next thing is me.



No, not me, for I stand here in the name of Another, One who said, "Come unto Me, and I will give you rest." The first thing you were to experience, little child, was war, but immediately thereafter Him who is Peace. He it is who now makes His sign on your blood-streaked brow and your little, unsteadily hammering breast, and who smiles at you and says, "Suffer the little children to come unto Me. . . ."

I know well enough that you don't understand the least bit of all this. But if all goes well—no, I dare not say that, but if all goes as we earnestly desire it, then there will come a day when you come up to the altar in our church to remember with me this moment. Then you will already be a little man, who has even begun to think about cigarettes. And, if God grants, I know that you will see in a flash that it's not me at all standing there. My black gown will become gleaming white, a cloak woven in one piece, my hunched figure will stand erect and become regal and mighty, itself one piece like the cloak, and my low forehead with its thousand and one confused thoughts will become quiet and lofty and cool—then you will know whom you belong to in life and in death and in eternity.

I nod down at the infant and begin to pronounce the words, the church's confession throughout all ages, from antiquity to this day, the venerable almost theologism-free, clear, poetically beautiful words about the enemy we renounce, about the Creator and the Redeemer and the Sustainer to whom we belong, and mother wants the worst way to answer yes for her baby, but she is so weak, and so we all help her to answer. And now comes the moment . . . the father carefully lifts the tiny infant onto the pillows and into its mother's arms, and himself helps to support it, and I dip my fingers into the water.

**W**ATER! The babbling brook winds its way through the blossoming meadows, the lake lies cool and blue and life-giving in the midst of arid desert cliffs, the ocean rises in titanic swells and offers the defiant a haven of death in its embrace, then softens and calms itself again, carries messages between the peoples and lends salty freshness and strength to naked youth who plunge into it, the dewdrop on the stem tremblingly reflects the stars, the spring babbles like the song of the nightingale, the rain splashes refreshingly over the parched and cracked fields, invisible underground streams bring life to every plant, the sun lures the water up through branch and vine and turns it into wine, glowing red like that stream which is life itself through our hearts—Hail to

Thee, Master from the Sea of Genesaret, for choosing water as the sign of blood-brotherhood between You and us! Thus I link a new little man-child's name with the great Eternal names, and then he is placed back in the crib, and I stroke his tired mother's brow with a "God's blessing" and call upon the old pious poet from Sorø and let him say for us, as only he can say it, that

God's Son, Himself a Babe,  
In a lowly manger lay,  
And hay and straw was for His  
comfort given;  
Now with the little children  
He cometh to stay,  
And flowers He bringeth them from  
heaven.

Our Savior loves the children,  
He is a friend so true,  
The little babe He bringeth to His  
Father;  
He who commands the billows and  
rules the heavens blue  
Will into His arms the children  
gather.

**T**HEN FATHER folds his hands, and, strangely happy and relieved, mother begins to cry, and when I glance over into the corner, the grim gentleman is transformed. He has become one with the angels, it seems to me, and my heart beats at once both frightened and secure.

Later comes the presentation in church. Oh, that's a proud day! It has become the custom of mother herself to be the godmother, and it's by no means a bad custom. Shouldn't she have the honor? The honor of showing the whole congregation that the battle has now been proudly won for this time. Let the organ swell, let people crane their necks, let God smile down from His heaven; high in the arms of his victorious mother, the triumphant little one makes his entry into life.—*The Ansgar Lutheran.*

## GREELEY'S PRESCRIPTION

**H**ORACE GREELEY, noted newspaper editor of the last century, received a letter from a woman, stating that her church was in serious financial difficulty. To try to make ends meet, it had tried beef stews, oyster suppers, strawberry festivals, fairs, a donkey party, mock weddings, box socials, necktie socials, and lawn fetes.

"Would Mr. Greeley be so kind," the letter continued, "as to suggest some new device to keep the struggling church from disbanding?"

"Try religion!" was the editor's very brief and penetrating reply.

Greeley's words strike right at the heart of the problem of so-called unscriptural giving. Such methods are not giving at all. They are selling, commerce, business, even gambling, but not giving.

Giving is my response to some great act of love and affection on the part of another. It is an act of overflowing gratitude. It is a deed in which I put myself in second place. It is evidence of my thanks in a way that can be seen and felt.

Christian giving is the fruit of my faith. It is my response and shows my gratitude to God for giving His Son on the cross to redeem me.

The big error, therefore, about unscriptural methods of giving is to talk about them as "giving." To call such methods "giving" is dishonest. They are not giving; they are not religion. The simple and obvious conclusion should be that they have no place whatsoever in the church.

The Bible is plain and direct about "Scriptural methods of giving." Here are some references: Luke 19:45, 46; I Corinthians 16:1, 2; II Corinthians 8:1-5; Malachi 3:10. The question of Greeley continues to echo even today: "Why not try religion?"

—JOHN J. BAHUTH.

## NEW JUVENILE PUBLICATION!

### LITTLE ALEXANDER

by Bessie Schiff



"Little Alexander" didn't like the idea at all of going to School. So one day he decided to run away from home. As the story unfolds you will learn of the experiences he had that day. 11 full page colored illustrations. 30 pages. For children from 5 to 8.

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## AMONG THE DISTRICTS

(From page 11)

Angeles, Calif., on June 19. An informal social hour in honor of Pastor and Mrs. Pennington was held in the parish hall after the service.

### OHIO . . .

SALEM CONGREGATION, Dayton, Ohio, laid the cornerstone for a new church on June 26. Pastor Kenneth Priebe led a procession from the old church building to the site of the new one, where the service took place. Completion of the building is set for the end of the year. This summer Salem Church again has the services of a volunteer parish worker, Miss Sara Meister.

A 1955 STATION WAGON was presented recently to Pastor and Mrs. E. E. Zimmerman and their family of St. John Church, Fremont, Ohio. It was a gift from several of the members.

TRINITY CHURCH, Richmond, Ind., (Pastor Robert Simen) dedicated its new parsonage on June 5. The congregation has traded the former parsonage for a double house which is directly south of the church. One side of the house will be used for additional Sunday school rooms and a church office and the other side will be rented.

### EASTERN . . .

ST. MARK CHURCH, Claremont, N. C., (Pastor L. W. Miller) held its annual thanksgiving service on June 19 and received more than \$4,800 for use in a proposed building program which calls for the enlargement of its present facilities. Pastor Henry Hoesman, director of Evangelism of the ALC, was the guest speaker.

### NORTHWESTERN . . .

PASTOR NORMAN ORTH of Coquille, Ore., has accepted a call to establish a new package mission in the Normandy Park area of South Seattle, Wash. Pastor William Roleder of Lodi, Calif., has accepted a call to Faith Church, Coquille, Ore., and Zion Church, Port Orford, Ore. Both pastors plan to begin work in their new parishes about August 1.

THE CONGREGATION of Holy Trinity Church, Port Angeles, Wash., recently honored Pastor Carl E. Fischer on the 15th anniversary of his ordination, presenting him and Mrs. Fischer with several gifts.

ST. PAUL CHURCH, Portland, Ore., (Pastor W. H. Battermann) recently honored Dr. and Mrs. George Koehler of Portland on their golden wedding anniversary. Following an anniversary service conducted by Pastor Battermann, a reception was held at the church. Dr. Koehler is a retired pastor of the Northwestern District.

A NEW PARSONAGE was dedicated on June 19 by Peace Church, Portland, Ore., (Pastor Fred Schwerin). The

Brotherhood of the congregation will landscape the grounds of the three bedroom home.

ST. MATTHEW CHURCH, Beaverton, Ore., (Pastor T. P. Brueckner) recently honored Pastor and Mrs. Brueckner on their 10th wedding anniversary.

LUTHER MEMORIAL CHURCH, Tacoma, Wash., (Pastor F. J. Molter) held a cornerstone-laying service for its education building on June 19. Dedication of the building has been set for September.

ST. PAUL CHURCH, Colville, Wash., (Pastor William Foege) has purchased a modern three-bedroom home for use as the parsonage.

ST. JOHN CHURCH, Bellingham, Wash., (Pastor Edward Butenshon) held a cornerstone-laying service for its new church edifice on June 19. The building, which is of frame and Roman brick construction, is being erected at a cost of \$100,000.

## † DEATHS †

### Mrs. James W. Schillinger

Mrs. Mabel Gertrude (Miller) Schillinger was born in Lockville Twp., Fairfield County, Ohio, on April 6, 1880. On September 8, 1904, she was married to Pastor James W. Schillinger of Chicago Junction, Ohio. She faithfully served with her husband in churches in Chicago Junction, Sandusky, Marion, and Fairport Harbor, Ohio.

After suffering a stroke in 1950, Mrs. Schillinger spent the last five years of her life as an invalid. She passed away on June 15, 1955, in Marysville, Ohio, where she and her husband have lived since his retirement from the active ministry in March of this year. She is survived by a son, two grandchildren, and a sister.

Pastor E. J. Goedeking was in charge of the funeral service held in Marysville on June 18. Dr. Otto Ebert, Ohio District president, spoke at the service held in Marion, Ohio, which was conducted by Pastor M. E. Hollensen. Burial was in Marion.

### EDITORIAL CORRESPONDENCE

(From page 5)

To illustrate the way this cooperation works, Professor Leeseberg taught all the Old Testament Courses for the students of both seminaries this past school year. He stayed on his own campus, and the students of Luther Seminary came to the campus of Lutheran

Seminary for their Old Testament courses. On the other hand, the students of Lutheran Seminary went to the classroom of Dr. Storaasli at Luther Seminary for first and second year Homiletics (the study of the art of preaching) and for some of their work in New Testament . . . and so on right down the line. —Professor Leeseberg told me something about the requirements for graduation at Lutheran College and Seminary. There are three grades of graduation. The highest involves the granting of the B. D. (Bachelor of Divinity) degree. This requires taking a full course, which includes two years of exegesis in the Hebrew Old Testament and two years of exegesis in the Greek New Testament, plus an 8,000-word thesis and the attainment of a certain minimum grade. Then there is the diploma, which requires the full seminary course, plus a 4,000-word essay. There is also the certificate, which requires three years in residence and the completion of a course of study as outlined by the faculty. —After hearing this I came to the conclusion that the requirements for graduation in this seminary are not the least among those of the theological schools of the world!

IT WAS A DISTINCT THRILL TO SEE the new administration-classroom building at Lutheran College and Seminary. This splendid building also houses the library, which contains ultramodern library equipment. The American Lutheran Church made a grant of \$10,000 for the specific purpose of buying new books for the library. I saw some of the books which this grant has provided. The building not only provides classrooms and an office for President Treusch but also contains the office of Miss Eleanor Gilstrom, who is a ULCA worker in Canada in their "Sunday School by Mail" program. Well over 1,000 students of ULCA, ALC, and Augustana families who live in remote parts of Canada are enrolled in this Sunday School by Mail.

THIS, OF COURSE, IS ANYTHING but a complete picture of Lutheran activities in Saskatoon . . . to say nothing of the entire scope of Lutheran relationships . . . and problems . . . and possibilities . . . and hopes in the vast Dominion of Canada. Because it was my privilege to spend a little time in this friendly, fascinating country I labor under no delusions of having suddenly become an expert on the Lutheran Church in Canada. But I got to see a little glimpse of the Lutheran Church in action north of the border. And what I saw made me eager to see and to learn more. —From Saskatoon we went to Calgary. Of that a few jottings next week. —E.W.S.

**NEW ALC MISSION WANTS—Names and Addresses  
of All Lutherans Living in or Moving to . . .**

**STOCKTON, CALIFORNIA**

REV. C. H. S. HUNZIKER  
756 Porter Ave., Stockton 4, Calif.

**DENVER, COLORADO**

REV. CHARLES WEISHAUP  
8065 W. 8th Ave., Lakewood (Denver),  
Colorado



# Judah Goes All the Way to Destruction

The subject of this lesson is the greatest calamity which befell the Kingdom of Judah. By it the Davidic line of kings came to its end, Jerusalem was destroyed, and the Temple reduced to ruins. (This is being written on the day on which defense exercises were held as for the day on which an atomic attack is made on our nation's capital and many other cities. The President is quoted as saying that the "disaster produced more complications than I ever believed possible.") Our text is limited to a recital of events and gives no hint of the religious or theological bearing of the national catastrophe.

However, the first verse of the lesson shows this, "For through the anger of the Lord it came to pass." And the prophets had pointed out the reason for the Lord's anger. The word of the Lord by Jeremiah is in these words, "Like the bad figs which are so bad they cannot be eaten, so will I treat Zedekiah the king of Judah." And Ezekiel was given of the Lord to see the abominations which were committed in Jerusalem. There was sin. And sin paid its wages.

## Zedekiah's Sinful Decision

Ten years had passed since the Babylonians had taken King Jehoiachin into captivity together with thousands of Judah's leading citizens. During those years Zedekiah had been king. Through a decade he got along well because he was minded to do the bidding of the Babylonians. But then things happened by which Zedekiah came under pressure to make a fateful decision. A new ruler came to power in Egypt, who seemed to give promise of coming to the aid of Judah. Restive politicians and false prophets in Judah urged the king to break with Babylon. Against the advice of Jeremiah and against his own convictions King Zedekiah let himself be persuaded to rebel against Nebuchadnezzar of Babylon. Promptly the prophets condemned him for it. And almost as promptly the Babylonians laid siege to his throne city. How much does hang on the decision of one man! For Zedekiah and his people the consequences were terrible.

The sin, then, which immediately occasioned the destruction of Jerusalem was the breaking of a solemn treaty between nations. For Zedekiah personally it was the breaking of an oath. A man like Joshua would have done otherwise. When the Gibeonites had tricked him into a solemn promise not to destroy their city, he kept his word even after he discovered that he had been tricked into giving it. That is the way of men of honor, of men of God. The lot of Judah was bad under the Babylonian

overlords, to be sure; but Zedekiah ought not to have sacrificed his moral and his spiritual integrity to gain political and economic advantage. Jesus stated the same thing this way, "For what will it profit a man, if he gains the whole world and forfeits his life?" Zedekiah's advisers had gouged the light of moral and spiritual uprightness out of him long before the Babylonians gouged out his eyes.

## Destruction to the Finish

The thorough work of the besiegers and conquerors of Jerusalem carries meaning beyond military achievement. The siege lasted a year and a half. After untold suffer-

ing the defenders were crushed. Then the Babylonians waited a month before they put the torch to the Temple, but destroy it they would. Had they let it stand intact they could not have considered their work as conquerors done. The destruction of "the house of the Lord" meant to them that the gods of Babylon had won over the God of Judah.

And there again the heathen had a true insight. For the king and the people of Judah had too long ceased holding to the righteousness and the truth of God; they had long since lived for the same things as the heathen nations do: earthly gain, political power, pleasure, and treasure; and that at the sacrifice of righteousness and holiness. Judah had long gone the way that leads to destruction and got at last to destination.

No nation can long endure that is not good in the way that the God and Father of our Lord Jesus Christ wants it to be good.

—A. J. SEEGER.

## My Bible and I: A Study of I Corinthians 9:24-10:33

# Paul Urges, "Do All to God's Glory"

Paul has made it clear that Christians, if the situation demands it, will give up certain things which are "morally neutral" in themselves in order not to unsettle a fellow believer's faith or to block someone's coming to faith. Obedience to the law of love requires as much.

But the apostle also warns against possible dangers for one's own faith in the use of certain things which are in themselves not sinful. He had this concern for his own person. If it is true that men give up certain things and practice self-discipline in order to win a race or a boxing match which offers very temporal honors, how much more will the Christian be ready to give up those things which might interfere with his attainment of the heavenly crown of everlasting life! For the "strong" Corinthian believer it may seem very harmless to join his former heathen companions at a banquet in honor of the gods. He "has seen through it all"; what harm can it do him! But this, Paul argues, can well mean "giving the devil one's little finger." The more one boasts of his own ability to participate in such affairs with-

out spiritual harm to oneself, the greater the danger becomes. "Let any one who thinks that he stands take heed lest he fall."

The application of the lesson is easily "read off." Perhaps we have some borderline associations. The jokes are tainted. Some companions have a few drinks too many, etc. It is easy to boast: "O well, this doesn't affect me!" Perhaps so. But for how long? The sharp edge of conscience is slowly dulled. "What's so wrong about it?" is soon asked. Before we know it we are setting the pace. We thought ourselves "smart." Thinking ourselves wise, we become fools, and our senseless minds are darkened. And God is forced to give up on us and to give us up. The application is that obvious. There is too much at stake both for ourselves and for our neighbors for us to play with our "strength." Let us watch and pray and not play with temptation for ourselves or others. For an either-or is involved: Either time and eternity with God, or God-forsakenness already in time and for eternity. Paul knew this and took command of himself, "lest preaching to others I myself should be disqualified."

Before concluding Paul's concern in chapters 8-10, we shall give him opportunity to sum it up for us: "So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they be saved. Be imitators of me, as I am of Christ." —KARL T. SCHMIDT.

## MY DAILY BIBLE READINGS

- S. I Corinthians 9:24-10:33.
- M. Romans 13:8-10.
- T. II Timothy 2:1-7.
- W. Hebrews 3:12-15.
- T. Romans 14.
- F. Psalm 106.
- S. Colossians 3:12-17.

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.



## ANNOUNCEMENTS CALENDAR

July 17-22. Northwest Church Workers' Institute at Central Teachers' College, Ellensburg, Washington.  
July 17-22. Wisconsin Church Workers' Institute at Lutheran Church Camp, Clintonville, Wisconsin.  
August 27, 28. Eastern District Brotherhood convention at Grace Lutheran church, Baltimore, Md.

### NOTICE

Until further notice all communications with the Eastern District should be sent to the office of the Temporary Administrator, Dr. C. G. Wolf, 3305-16th St., Washington 10, D. C.

### STUDENT AID

Each district of the American Lutheran Church has funds available for worthy needy students planning to attend our colleges and seminaries to train for full-time church service. Any student needing such aid or a renewal of grant for another year should make a request for the proper application blank to the Secretary of the District Committee on Higher Education whose address can be supplied by the local pastor or the district president or the undersigned. All applications or requests for renewals should be in the hands of the District Committee by August 1. — Wm. L. Young, Executive Secretary of the Board of Higher Education.

### ORDINATIONS

Upon authorization of the respective district presidents the following candidates were ordained: Clarence L. Bruninga in St. John Lutheran church, Peoria, Ill., June 19, by Pastor Waldemar E. Bartell, assisted by Dr. S. F. Salzmann.

Milroy Gregor in Ebenezer Lutheran church, (Berlin) near Brenham, Tex., June 19, by Pastor Raymond Wolf, assisted by Pastor A. J. Mohr.

Raymond W. Heilener in St. Paul Lutheran church, Sterling, Ill., June 19, by Pastor C. A. Kalkwarf, assisted by Dr. G. H. Doermann, Pastors S. Becker and D. Connick.

Robert C. Kaiser in St. Mark Lutheran church, Roseville, Mich., June 26, by Pastors John Hagen, Walter Wiggert, and Walter P. Schmidt.

Earl A. Key in Biscayne Blvd. Lutheran church, Miami, Fla., June 19, by Pastor William C. Wahl, assisted by Pastors A. E. Gysan, Albert Schmidt, and Roland L. Miesel.

Glenn Kleppe in First American Lutheran church, Oconto, Wis., June 19, by Pastor R. Hugget, assisted by Professor Fred Meuser.

Leroy Miller in Good Shepherd Lutheran church, San Diego, Calif., June 26, by Pastor R. F. Kibler, assisted by President Walter H. Hellman.

Delvin Lee Muehlbrad in St. Peter Lutheran church, Walburg, Tex., June 12, by his father, Pastor A. H. Muehlbrad, assisted by Dr. A. G. Wiederaenders.

Harold William Pennington in Messiah Lutheran

**WANTED TO BUY:** Church bell. Address: H. W. Dornhoefer, 933 N. King St., Alice, Texas.

**Social Workers Needed Urgently.** MSW Degree preferred, work in effective professional Christian service program, opportunities unlimited, good personnel practices. Contact: Executive, Lutheran Welfare Society (Wis.), 3126 W. Highland Blvd., Milwaukee 8, Wis.

**Business Opportunity for sale:** Sixty thousand established hatchery with broiler and dressing plant. Excellent opportunity for one or two people; Lutheran community. Write for more detailed information to Pleasant Hill Hatchery, Altenburg, Mo.

**MANAGERS WANTED:** For Bethel Old People's Home at Wayne, Alberta, by Oct. 1. Capacity of home—19 guests. Requirements: Must be Christians and Lutherans; have daily devotions; choose own help. Private home and board furnished plus \$125 per month. Interested persons send applications to G. Dresen, 433 Riverdale Ave., Calgary, Alberta, Canada.

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church, Los Angeles, Calif., June 19, by Pastor E. E. Brideweser, assisted by District President W. H. Hellman and Pastors A. L. Plueger and J. H. Peters.

Charles Probst in St. John Lutheran church, Bartlett, Tex., June 5, by Pastor Walter Probst, assisted by Dr. Julius Bodensieck.

David R. Risch in St. Mark Lutheran church, Dayton, O., June 19, by Pastor Calvin T. Risch, assisted by Pastors Robert W. Long and W. E. Sund.

Frederick Schmucker in St. Paul church, Massillon, O., June 12, by Pastor James Long.

Obed O. Sunde in Christ Lutheran church, Pickrell, Nebr., June 19, by Pastor L. O. Sunde, assisted by Pastor B. C. Wiebke.

Roy C. Timaeus in First Lutheran church, Temple, Tex., June 12, by Pastor Raymond Schliesser, assisted by Pastor I. J. Haag.

Don Vlasak in First Lutheran church, Corpus

Christi, Tex., June 19, by Pastor C. L. Bobis, assisted by Pastors A. F. Knorr, C. Oestreich, W. Hill, and K. Menking.

Donald M. Weber in St. Peter Lutheran church, Glasford, Ill., June 19, by Pastor Wm. J. Knappe, D.D., assisted by District President A. W. Engelbrecht and Pastor H. Kalkwarf.

Raymond F. Wolf in St. John Lutheran church, Oak Harbor, O., June 26, by Dr. B. F. Brandt, assisted by Pastors Gordon Huffman and G. F. Shoup.

### COMMISSIONING

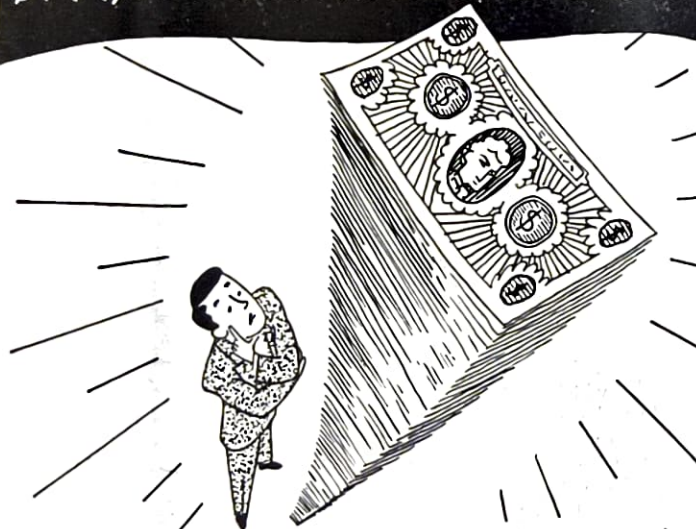
Upon authorization of Dr. Otto Ebert, president of the Ohio District, ALC, Miss Jeanette Schaefer was commissioned as parish worker in Zion Lutheran church, Davenport, Iowa (Pastors H. H. Landeck and Robert Lehmann), June 19, by Pastors Landeck, R. Lehmann, and Wm. Lehmann.

### INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: Robert Lehmann as assistant pastor of Zion Lutheran Church, Davenport, Iowa, June 19, by Pastor H. H. Landeck, assisted by Pastor Wm. Lehmann, the father of the candidate.

Marvin F. Miller in St. John Lutheran Church, New Baltimore, Mich., June 26, by District President Norman A. Menter, assisted by Pastor Emeritus O. A. Bertram.

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