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ARCHIVES

THEOLOGICAL OBSERVER

DR. ALEXANDER HEIDEL TAKEN HOME

The truth that "in the midst of life we are in death" was brought home most forcefully to many of us when we learned that on June 19 the well-known, prominent Bible scholar Dr. Heidel had been taken from us through the hand of death. It was at a time when he apparently was at the height of his powers. Since he was a defender of the divine revelation given us in the Scriptures, it is fitting that a few words honoring his memory be placed in the columns of this magazine.

Alexander Heidel was born January 30, 1907, at Entre Rios, Argentina, S. A. He studied at the Lutheran Seminary in Porto Alegre, where one of his instructors was the Rev. Alfred Meyer, now at Mount Vernon, Ill., who served at the institution for a few years. It was largely through the kind services of this brother that he came to St. Louis in 1927 to complete his theological training at Concordia Seminary. There he obtained his B. D. degree in 1929. The S. T. M. degree was conferred on him in 1930. From 1930 to 1932 he served our church as assistant at Concordia College in Austin, Tex. Dr. Heidel was ordained into the holy ministry at Grand Haven, Mich., in June 1931. Next he pursued graduate studies at the University of Chicago, where he acquired the Ph. D. degree in 1936. He received an appointment in the Oriental Institute connected with the University of Chicago, and there he was engaged with others in the task of compiling an Assyrian dictionary. He came to be recognized as an expert and authority in Assyriology.

While thus employed, Dr. Heidel served the church frequently through lectures on archeological subjects, his concern always being to confirm Scripture truth and teachings. He used his pen to good advantage and issued two works which have made his name familiar to the world of scholars both here and abroad. The titles are *The Babylonian Genesis* and *The Gilgamesh Epic and Old Testament Parallels*. The last years of his life he was working on a special project, in which he had the financial support of one of our well-to-do Lutheran families. His intention was to correlate the information which can be obtained from the cuneiform tablets found in Assyria and Babylonia with that of the Holy Scriptures.

The book which was to embody the results of his researches had in part been completed when he was stricken with illness. He was in Iraq in 1952, serving as professor of the American School of Oriental

Research at Bagdad. Finding that there was much more to be obtained for his project in Mesopotamia than he had been able to gather during that sojourn, he made another visit in Bagdad and vicinity, this time with the aid of a Fulbright Scholarship. Apparently in perfect health, he flew to Bagdad in September 1954. A letter received from him by the undersigned showed his work was developing normally. On Maundy Thursday he was stricken with pains in the chest. When all the efforts of Bagdad physicians to afford relief were unavailing, he was flown home, arriving in Chicago on May 19. Diagnosis at the Billings Hospital on the campus of the University of Chicago showed that he was afflicted with cancer of the lung, which was all the more surprising as he never smoked. The disease spread with frightful rapidity, and on June 19, having commended himself daily into the hands of the heavenly Father, he was taken home into the mansions above. It is hoped that the material which he gathered and which is in the possession of his widow can be used for completion of the volume on which he had been working. This task will be entrusted to a competent editor.

The fine mature scholarship of Dr. Heidel was utilized by Dr. F. W. Gingrich and the undersigned when they were translating and adapting Bauer's N. T. Lexicon. They engaged him as expert in matters pertaining to Semitic languages, and the hours which they spent with him as they jointly discussed the problems that had to be faced will always be regarded by them as bright spots in the laborious undertaking.

In 1933 our deceased friend married Miss Edna May Zimmermann of Grand Haven, Mich. With her, four children mourn the passing of the father. At the funeral service in St. Stephen's Church, Chicago, where Dr. Heidel held membership, Pastor R. H. Witt preached on the very fitting text John 13:7. The members of the Oriental Institute, who had come in a body, and the attending pastors formed a guard of honor. The body was laid to rest in Grand Haven, Mich. Pastor Alfred Meyer, his old friend, preached on 2 Tim. 4:7, 8. Let the occasion warn all who have Kingdom work to do that they must not delay but be diligently about their Father's business.

WILLIAM F. ARNDT

DEGREES AWARDED BY CONCORDIA SEMINARY, ST. LOUIS, 1955

At its commencement on June 3, Concordia Seminary, St. Louis, conferred the degree of Bachelor of Divinity (B.D.) on forty-two candidates and the degree of Master of Sacred Theology (S.T.M.) on eight candidates. The candidates and the titles of their theses are:

Degree of Bachelor of Divinity

- Marvin L. Albers, *The Relationship of Group Psychology to the Work of the Holy Ghost*
- Vernold W. Aurich, *The Historic Differences of the Missouri, Ohio, Iowa, and Buffalo Synods, and the Union Attempts of the 1920's*
- Herbert J. A. Bouman, *A Brief Study of the Double Edition of St. Cyprian's De Unitate Ecclesiae*
- David H. Brammer, *The Care of Souls as It Relates to Marriage Counseling*
- Andrew D. Brondos, *The Position of the Slovak Evangelical Lutheran Church Concerning Fellowship with Other Lutheran Church Bodies in America*
- Frederick W. Dodge, *The Rise of Fraternal Organizations in the United States in the Second Half of the Nineteenth Century*
- John L. Dreher, *The Doctrine of the Sacrament of the Altar as Set Forth in the Theological Periodicals of The Lutheran Church—Missouri Synod and the American Lutheran Conference*
- Thomas N. Green, *Vespers, Its Development and Use, Historical and in the Modern Parish*
- Roland E. Grumm, *The Principles of Christian Giving According to Second Corinthians Eight and Nine*
- William J. Hausmann, *An Historical and Exegetical Study of the Messianic Hope of the Postexilic Prophets*
- Richard O. Hoyer, *The Concept of Life in the Psalms of David*
- Everett R. Kalin, *An Exploratory Study of Anthroposophy*
- Walter E. Keller, *The Relationship Between the Baptism of John and Christian Baptism*
- Herbert Kluck, *The Church of South India a Development of Union Movements*
- Paul L. Knuth, *The Work of the Deanship in the Ministerial Preparatory Schools of The Lutheran Church—Missouri Synod*
- Clemens Koch, *A History of the Lutheran Church in New Zealand from 1843 to 1950 with a Brief Survey of the Distribution of the Population of the Dominion According to Religious Beliefs*
- Harvey D. Lange, *The Pastor's Communication to Various Cultural Levels*
- Hector Lazos, *The Spanish Erasmian Movement of the Sixteenth Century*

- James R. Luecke, *An Analysis and Comparison of Eschatological Elements in the Hymns and Sermons of The Lutheran Church—Missouri Synod*
- Paul L. Maier, *A Survey of Judeo-Roman Relations 162—4 B. C.*
- Robert D. McAmis, *John Wesley's Concept of Sanctification*
- Earl P. Merz, *The New Commandment: John 13:34*
- A. Paul Meyer, *A Study of the Words of Jesus: Let a Man Deny Himself and Follow Me: The Relationship of Renunciation to Discipleship in the Synoptics*
- Theodore C. Moeller, *The Development of Lutheranism in the Pacific Northwest with Specific Reference to the Northwest District of The Lutheran Church—Missouri Synod*
- Kenneth R. Molnar, *J. E. Buenger, the Founder of Lutheran Charities*
- Williard E. Mueller, *A Historical Study of Early Missouri Synod Missionary Work in Kansas*
- Milan A. Nesko, *An Investigation of a Select Number of College Fraternities and Sororities*
- Walter W. Oetting, *Piety of the Germanic and Celtic Peoples Between Their Christianization and the Era of Charlemagne as Seen from the Chronicles of the Time*
- Carl W. Querbach, *A Theological Interpretation of John 17:17*
- Walter E. Rast, *The Day of Yahweh: Its Background and Usage in Selected Prophets*
- Franklin Ritthamel, *The Relation of Preaching and Life in Medieval England*
- Robert P. Scharlemann, *Thomas Aquinas' Concept of the Word in His Commentary on First Corinthians*
- Walter F. Seehagel, *The Doukhobors of Western Canada*
- Andrew Simcak, *The Ethical Implications of American Freemasonry*
- Hans G. R. Spalteholz, *The Bad Boll Enterprise 1948—1954*
- Ronald C. Starenko, *Achieving Homiletical Skills and Techniques from Jesus' Use of the Parable*
- Michael C. Trinklein, *The Missionary Endeavors of Marcus Whitman*
- Ralph C. Underwager, *The Historical Development of the World Council of Churches with Special Reference to American Lutheran Participation*
- Edgar Walz, *A Study to Determine the Kind of Business Knowledge and Skill Needed by the Parish Minister in The Lutheran Church—Missouri Synod*

Andrew M. Weyermann, *Søren Kierkegaard's Critique of Nineteenth-Century Christendom*

Dale G. Young, *The Initial Cause of Wycliffe's Break with the Church — Political, Moral, or Doctrinal?*

Kenneth R. Young, *The Christian Response to Sickness*

Degree of Master of Sacred Theology

Samuel Boda, *Christian Love as a Lodestar and a Standard of Judgment, with Special Reference to Young People and Their Ethical Life*

Henry C. Dequin, *Pietism and the Traditional Worship Practices of the Lutheran Church*

Robert W. Elosser, *ταπεινοφροσύνη, πραΰτης, and μακροθυμία in Paul's Theology, with Special Reference to Ephesians 4:1,2*

Robert F. Mayer, *The Reward Concept in the Synoptic Gospels*

Norbert H. Mueller, *Soteriology of the Lutheran Chorale of the Sixteenth and Seventeenth Centuries*

Walter P. Schoenfuhs, *An Indian Venture: The History of Missouri Synod Indian Missions in Michigan and Minnesota, 1840—1868*

Roy P. Schroeder, *That the Scriptures Might Be Fulfilled*

Paul E. Schuessler, *The Witness of God, with Special Reference to Hebrews 11:2*

P. M. B.

THE LESSON OF NORTH AFRICAN CHURCH HISTORY

Under this heading the *Lutheran World*, I, 4 (Winter 1954/1955), in a masterly article written by Walter Freytag, professor of missionary science in the theological department of the University of Hamburg, discusses the question why it was that North Africa despite its widely spread Christian Church so easily fell a prey to Mohammedanism. He sums up his findings in the following points: 1. In North Africa, Christianity had largely remained urban. It did not include the whole population; it had hardly touched the Berbers. There were no sermons nor any literature in their own language, and Mohammedanism gained its first stronghold and especially firm footing with just these, the neglected, the suppressed, the slighted. 2. The Punic section of the North African population had no Christian literature and no Bible of their own. 3. In Nubia and Ethiopia there was no indigenous clergy; strictly speaking, it (the church) died away, because there was no native hierarchy. 4. The churches obviously lacked ties to, and communication with, the universal church. The African church was everywhere disrupted by confessional disputes. In many places such controversies

were the occasion for the enemy's intrusion. With the Copts in Egypt, doctrinal differences opened the path by which a nationalistic point of view destroyed Christian solidarity with the Orthodox Greeks. For nationalistic reasons the Copts became separated from their Christian brethren. In all of North Africa and Egypt this involvement in doctrinal dispute was the reason why the enemy was not identified in time. Eyes were turned upon the Christian opponent and thus could not identify the enemy of all Christendom. The writer then applies the lessons to the dangers threatening African Christianity, indeed all Christendom, today.

JOHN THEODORE MUELLER

DEBATE AMONG THE SOUTHERN PRESBYTERIANS

The daily press recently brought an item which gave information on the debates which are going on in the Presbyterian Church in the United States (Southern Presbyterian). The information was incorporated in a report pertaining to the meeting of this church body held in June at Richmond, Va. The Council of Christian Relations of the church listed five points which are the subject of debate and cause dissension. They are the following:

1. Varying methods of Biblical interpretation. Some churchmen interpret particular passages of the Bible literally, disagreeing with those who interpret them otherwise. Some believe that the Bible must be studied according to methods of historic scholarship, while others hold that this approach discredits the "inspired word of God."

2. Differing evaluations of specific theological doctrines. Many churchmen fear a rephrasing of traditional doctrinal statements, while others maintain that the ancient terminology cannot be properly understood by twentieth-century Christians.

3. Conflicting points of view on the application of the Christian faith. Some clergymen are concerned only with the salvation of souls. Others believe that the Gospel must permeate all of life, religious as well as social. In this connection there is a wide difference of opinion on the propriety of church pronouncements on controversial issues.

4. Division of opinion on interchurch co-operative relationships. Certain clergy circles are bitterly opposed to the so-called "ecumenical movement." On the other hand, many churchmen feel that in the modern world Christian co-operation is imperative.

5. Misunderstanding of the Presbyterian form of government. Here one faction views the congregation as ultimate authority; another holds that the presbytery, or group of local churches, constitutes a higher authority.

In recent months the church has also been divided on unity negotiations with other Presbyterian bodies and on racial segregation.

A few comments may be welcome. As to number 1 it seems to us that what is causing the trouble is not so much a variation in Biblical interpretation as a difference of belief as to the inspiration and authority of the Bible. Many, sad to say, reject the doctrine of plenary inspiration. When in connection with number 2 the question arises whether a rephrasing of doctrines is permissible to make them intelligible to our present generation, it seems to us that there can be no doubt that such rephrasing is in keeping with practical wisdom. Number 3 is concerned with what is called the social gospel. Number 4 speaks of a live and important issue. Many members of the Southern Presbyterian Church clearly see the dangers involved in the so-called ecumenical movement. If in number 5 the question at issue is whether the Presbyterian form of church government has been instituted by God, then of course every convinced Lutheran will know which side is entitled to his support.

WILLIAM F. ARNDT

FUNDAMENTALISM AND MODERNISM IN PERSPECTIVE

Under this heading, *Religion in Life* (summer 1955) offers a very helpful overview of the origin, development, and present status of Fundamentalism in its opposition to Modernism. The Fundamentalist-Modernist controversy raged with greatest bitterness in the 1920's. Being primarily of Calvinist theological orientation, it suggested, following Dr. R. A. Torrey, "a new alignment of Christians along the line of whether people accepted the Bible as the inerrant Word of God or not." This widened the gulf between the liberals and conservatives all the more and made the struggle between faith and reason a matter of life or death. By 1930 Fundamentalism had failed in its attempt to drive the liberals out of the denominations. It survived, however, as a minority party confession in the larger denominations. Those who withdrew from them formed independent churches and splinter communions. After 1930 the theological climate was greatly changed by the theological renaissance introduced by Karl Barth. While "the mechanical and legalistic doctrines of plenary-verbal inspiration are rejected, the authoritative nature of the revelation of God through Christ in the Bible is affirmed" by the new movement, which seeks "to recover the great words of classical Christian faith—sin, grace, justification, redemption—yet strives to avoid static and outmoded theological formulations that have outworn what usefulness they may have had."

Confessing Lutheranism, as the article makes clear, may become a part neither of Fundamentalism nor of Neo-Orthodoxy. Both fail in presenting clearly and truly the *sola gratia* and the *sola Scriptura* of the Wittenberg Reformation.

JOHN THEODORE MUELLER

800 YEARS OF CHRISTIANITY IN FINLAND

The *Ev.-Luth. Kirchenzeitung* (May 15, 1955) publishes a brief sketch of the Christianization of Finland. The first attempt at evangelizing that country was made in 1155, though many finds in ancient graves prove that the Gospel was known there before that time. A prominent promoter of the Christian religion in Finland was King Erich Jedvardsson of Sweden, though the real patron saint of Finland is an Englishman, named Henry, who suffered martyrdom while establishing the Christian Church in that land. However, it was only gradually that the Finnish people as a whole accepted Christ, and it was not until after 1300 that Christianity flourished among them. Even then it remained relatively independent of Rome. When Gustav Wasa introduced the Reformation into Sweden, he also sought to spread the Gospel in Finland. Its greatest evangelical theologian was Michael Agricola, who studied at Wittenberg and after his return into the homeland made Finnish a literary language. As bishop of Turku (Åbo) he caused the Bible and Luther's Small Catechism to become the most widely studied books in Finland. In 1640 there was established in Turku a university, whose theological faculty did much to spread the writings of Luther and of other Lutheran divines in their country. Pietism was accepted in Finland with considerable enthusiasm, and it lives on in the many popular religious movements, chiefly among the laity, which became powerful, especially in the nineteenth century. In 1869 Bishop P. L. Schauman reorganized the Lutheran church in Finland and gave it a new canon law, which is still highly esteemed as a sort of religious *magna charta*. Despite its widespread influence, rationalism has not been able to remove from the Finnish people their profound love for the Bible and Luther's Catechism.

JOHN THEODORE MUELLER

WAS CHRIST A CARPENTER?

The Catholic Biblical Quarterly (April 1955) considers this question in the light of Biblical, rabbinical, and other references and reaches the conclusion that our Lord as a τέκτων was rather a "woodworker" than a carpenter in our sense of the word. As a τέκτων He made such objects as doors, locks, window lattices, tables, chairs, beds, chests, yokes, plows, and other things of a similar nature. The writer, the

Rev. P. H. Furfey of the Catholic University of Washington, sums up his conclusions as follows:

Probably St. Joseph and our Lord after him were self-employed, owning their own small woodworking shop. There is no reason to believe that the income of the Holy Family compared unfavorably with that of the average family of Nazareth. Hand labor was held in honor among the Jews and the family did not suffer from a sort of white-collar snobbery that we know in our own day. Our Lord's socioeconomic position was probably fairly typical of the working-class people of Galilee, being neither conspicuously higher nor conspicuously lower than the average. If he was poor and lowly, he was so not as an individual, but as a rather average member of a poor and lowly group. Throughout his public life he stood forth consistently as a member of this group, never compromising with the rich or the Pharisees. By his divine membership in it, he has forever blessed the working class.

The writer quotes Heichelheim ("Roman Syria") to the effect that the average single adult's daily expense was somewhat less than a denarius, though Rabbi Hillel supported his family on less than that amount.

JOHN THEODORE MUELLER

THE LIMITATIONS OF SCIENCE

Recently there has been a definite trend in science to recognize the limitations of science and to acknowledge that also that has reality which cannot be measured. In a recent address before the Cosmos Club, Hugh L. Dryden of the National Advisory Committee for Aeronautics said:

Science is a partial view of life. There is often no more naive or gullible individual than the scientist outside his own laboratory and discipline. He tends to develop a myopic vision. . . . Scientists as well as others have come to realize that atrophy of the moral and spiritual life is inconsistent with well-rounded development. Man's life at its fullest is a trinity of activity—physical, mental, and spiritual. Man must cultivate all three if he is not to be imperfectly developed.

JOHN W. KLOTZ

RECENT FIGURES ON THE AGE OF THE EARTH

The most recent estimate of the age of the earth is that of Patterson, Tilton, and Inghram. They have assumed that meteorites contain the same proportion of lead and uranium as were present when the earth was formed. By comparing these proportions with the proportions found in the rocks of the earth's crust, they believe that the age of the

earth can be determined. On this basis they believe the earth to be about 4.5 billion years old. A different method of estimating the age of the earth, which has been employed by Holmes, Hautermans, Bullard, and Stanley, results in a figure of 3.5 billion years. Both these methods rest on a series of premises and assumptions, none of which is necessarily correct and many of which are highly questionable. Patterson and his colleagues conclude:

The ore-lead method for estimating an age (the method which gives the figure 3.5 billion years) uses terrestrial materials but gives rise to serious uncertainty in the determination of the age of the crust. The meteorite method (their own method) . . . makes use of extra-terrestrial materials whose relationship to the earth is uncertain. . . . It should be recognized that an approximate age value is sufficient and should be viewed with considerable skepticism until the basic assumptions that are involved in the method of calculation are verified.

JOHN W. KLOTZ

ENERGY IN NATURE AND IN THE ATOM BOMB

We sometimes fail to realize the huge quantities of energy God has made available to us in the sun and the tremendous forces involved in natural phenomena. The sun itself provides us with over 2,000 times as much energy as we need for life and for our various industrial processes. To capture this energy God created the green plants. They are essentially machines for storing up the sun's energy and making it available to all living things. In doing this they use simple materials—carbon dioxide and water—but in a fashion so complex we have not yet succeeded in duplicating it in the laboratory. One of the most important discoveries reported at the December 1954 meeting of the American Association for the Advancement of Science was the report that by using materials gotten from plants it is now possible to duplicate the process which occurs in plants. Up until this time we have not been able to duplicate the process even by using the materials available in the plant.

The sun itself is believed to produce its energy by a fusion process similar to that which occurs in an H-bomb. Hydrogen is combined with helium, and in the process some of the mass is changed into energy. It is only by such a process that the large quantities of energy necessary can be produced. Only a very small part of the sun's energy is intercepted by the earth, but even this quantity is unbelievably large. Some idea of the quantity involved may be had from a recent address by Roger Adams, former president of the American Association for the Advancement of Science. He said:

A perpetual supply of energy comes from the sun. How vast it is may be realized by the following comparison. Suppose that all the coal, lignite, peat, tar sands, crude petroleum, natural gas, and oil shale that we are likely to produce in the future on the basis of the most optimistic estimates were collected. Suppose that all the timber in the world were cut into cordwood. Moreover, suppose that all the uranium and thorium that are likely ever to be discovered were purified and made ready for nuclear fission. Suppose now that this fuel were distributed over the face of the earth, that the sun were suddenly extinguished, and that the fuel were ignited to give energy at the rate at which we are accustomed to receive it from the sun. The combustible fuel would be gone in three days. Nuclear reactions would last a few hours. . . . There just isn't anything that can be a competitor of the sun.

The hydrogen bomb represents the greatest concentrated source of energy man has ever been able to produce. There is no question but that it is a fearful weapon of destruction. Yet it is dwarfed by the natural forces which we meet every day. The amount of sunlight falling on a square mile of the Nevada atomic proving ground during the average spring day supplies as much heat as two ordinary A-bombs. It has been estimated that the force of Hurricane Edna, which wreaked havoc on our East Coast last summer, was equal to that of several thousand hydrogen bombs. Certainly we Christians need not be terrified even by the threat of the hydrogen bomb when we consider that the God who rules this earth in the middle of the 20th century is the same God who rebuked the winds and the seas of the Sea of Galilee 1900 years ago.

JOHN W. KLOTZ

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Minneapolis, Minn.—A referendum will be conducted among the 350 congregations of the Lutheran Free Church during the next six months to determine whether they want their denomination to continue merger negotiations with three other Lutheran bodies.

Tacoma, Wash.—The American Lutheran Church is dissolving its only Negro congregation in the Pacific Northwest.

Members of the former Bethesda Lutheran Mission, Portland, Oreg., will be absorbed by churches with predominantly white congregations.

The move was announced at the annual meeting of the denomination's Northwest District here.

Dr. S. C. Siefkes, president of the district, said other Portland Lutheran churches are sending written membership invitations to Negroes who attended Bethesda Mission.

"It is the first time I have dissolved a congregation, and I feel it is a victory rather than a defeat," Dr. Siefkes said.

Montreal. — About 20,000 people crowded into 11 Protestant churches here for a series of nightly showings of the film "Martin Luther."

Many were turned away from the week-long performance held in Lutheran, United Church, Presbyterian, Baptist, and Anglican buildings.

Public showing of the movie produced in 1952 for Luther Church Productions, Inc., was banned nearly a year and half ago by the Quebec Board of Censors.

New York. — A program of newspaper advertising which sent a series of thirty-one mats to its 4,300 congregations was launched here by the United Lutheran Church in America.

Each church is expected to buy advertising space to run the ads in local daily and weekly newspapers or in co-operation with other Lutheran churches in the community.

The series includes two-column layouts answering such questions as "What is a Lutheran?" "How Do Lutherans Believe We Are Saved?" "Do Lutherans Worship Saints?" "Do Lutherans Believe Theirs Is the Only True Religion?" "What is the Lutheran Idea of Sin?" and "What Are Some of the Basic Principles of the Lutheran Creed?" There also are special mats for Reformation Sunday, Easter, and other observances.

The mats were prepared by the church's Department of Press, Radio, and Television here. The department said many churches had asked for them, especially in connection with the two-year evangelism program to be launched by the ULCA in October.

Oklahoma City, Okla. — Roman Catholic authorities have forbidden students of either sex to wear slacks or blue jeans in parochial grade schools here. The order is effective with the start of the fall term in September.

A similar ban has been in effect at parochial high schools for the past two years.

The Rev. Michael McNamee of St. Patrick's Parish said jeans "are fine for boys who are working or out digging ditches, but we feel there is no place for them in the classroom."

Youths who dress like gentlemen are more apt to act like gentlemen, the priest added.

Minneapolis, Minn. — A Lutheran editor has proposed that baccalaureate services in public schools be eliminated.

Dr. O. G. Malmin, editor of the *Lutheran Herald*, official organ of the Evangelical Lutheran Church, made the suggestion after Roman

Catholic students had been forbidden to attend baccalaureate services at Southwest High School here.

The ban resulted from Easter service at the school in which Dr. Morris C. Robinson, pastor of Grace Presbyterian Church and secretary of the Minneapolis Board of Education, gave a controversial address on immortality sponsored by the school's Hi-Y clubs.

In his editorial, Dr. Malmin suggested four objections to baccalaureate and other religious services in public schools:

"Possible violation of conscience is involved.

"A breach of the wall of separation of church and state is certainly implied.

"Certain children are exposed to the censure or ridicule of their fellows.

"There is the constant danger of disrupting good relations among people of differing faiths who otherwise manage to get along first rate."

Dr. Malmin admitted that the situation may be different in rural and small-town communities which may be completely homogenous in religion.

"However," he added, "it has repeatedly been demonstrated that these matters do cause far too much trouble. We still believe our original question should be answered, 'Are Baccalaureate Services Necessary?'"

Mankato, Minn.—The 12,000-member Norwegian Synod of the American Evangelical Lutheran Church has suspended fraternal relations with the 1,900,000-member Lutheran Church—Missouri Synod, charging it with error in doctrine and practice.

Both synods have been members of the Lutheran Synodical Conference since 1872. Other members are the Wisconsin and Slovak Synods.

A resolution unanimously adopted by the Norwegian Synod's annual convention here said the suspension action was taken "with deepest regret" on the basis of Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

The resolution said relations with the Missouri Synod "cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner."

The resolutions charged that the rift between the Norwegian and Missouri Synods started in 1935, when the Missouri Synod "first adopted an independent course by opening negotiations with the unionistic American Lutheran Church."

Other actions of the Missouri Synod responsible for the rift, according to the Norwegian Synod, were these:

Its adoption of the 1938 St. Louis articles of union "accepted as a doctrinal basis for union with the American Lutheran Church."

The Saginaw resolutions of 1944 "which attempted to draw a distinction between 'joint prayer' and 'prayer fellowship.'"

The 1945 Chicago statement signed by 44 Missouri Synod pastors and professors "which further weakened the bulwarks against unionism and laid down unscriptural principles of church fellowship."

The agreement with the National Lutheran Council, "a federation of liberal and heterodox Lutheran synods," by which "The Lutheran Church—Missouri Synod entered into joint welfare work and joint armed service work with these erroristic groups."

The 1950 "common confession," a doctrinal agreement between the Missouri Synod and the American Lutheran Church "which we, together with the Wisconsin Synod, find . . . to be a document with compromise which does not in any way reject the errors of the ALC."

Failure of the Missouri Synod at the 1954 convention of the Synodical Conference "to take some action to remedy these many offenses."

It was originally proposed by the Norwegian Synod's union committee that the synod suspend its membership in the Synodical Conference, but this proposal was rejected.

The Rev. Milton H. Otto, Lawler, Iowa, Norwegian Synod president, said the break means that the synods no longer will participate jointly in missions nor will they have pulpit and altar fellowship.

An unsuccessful attempt to prevent the break was made by Dr. Arnold H. Grumm, Fargo, N. Dak., Second Vice-President of the Missouri Synod, when he addressed the convention here and discussed points at issue between the two synods.

Springfield, Ohio.—The United Lutheran Church in America passed out \$6,100 worth of traveler's checks and \$2,100 worth of railroad tickets to 60 young people who will visit 300 churches this summer to bolster youth work.

The young folks, ranging in age from 16 to 24, gathered at Wittenberg College here for a week of briefing on their jobs with the fifth Luther League of America summer caravan.

The Rev. Oswald Elbert, eastern secretary of the Division of Student Service, National Lutheran Council, said the group will work in 20 teams, each of which will spend about three days at 15 churches. Only churches will be visited where pastors have requested a team. The caravan will end about August 10.

"Many of these youngsters could have had summer employment," Mr. Elbert said. "They chose to give this service. They have paid their transportation to the campus and will also finance their return trips to their homes. Visited churches will bear some of the expense."

Calgary, Alta.—The Augustana Luther League Council, meeting here, reaffirmed its belief in the virgin birth of Jesus Christ.

The council represents 35,000 youth of the Augustana Lutheran Church, fifth largest Lutheran body in North America.

Its resolution was obviously connected with alleged statements by three Lutheran clergymen in the Milwaukee area denying belief in the virgin birth of Christ.

The council said that "we affirm our faith in Jesus Christ as Lord of Life as expressed in the words of the Apostles' Creed," and "we believe that Christ is true God, true man, and our Savior."

Madrid.—Protestant officials here said police were holding up the visas of two leading Madrid Baptist pastors who were planning to attend the congress of the Baptist World Alliance in London on July 16.

They are the Rev. Juan Louis Rodrigo, pastor of First Baptist Church, and the Rev. Jose Beltran, pastor of Second Baptist Church.

Meanwhile other Protestant sources here said the Baptist monthly *Eco de la Verdad* (Echo of Truth), published in Barcelona with a circulation of between 2,000 and 3,000, had been suspended by local authorities "until permission to resume publication is given."

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

St. Paul, Minn. (NLC).—The Augustana Lutheran Church decided at its 96th annual synod here to accept a proposal of the United Lutheran Church in America which Augustana hopes may lead to its goal of total Lutheran unity.

In a rising vote, after ninety minutes of discussion, more than 400 delegates rose to their feet in favor of a series of unity resolutions, while only five delegates stood in opposition to them.

By its action, Augustana will join with the ULCA in extending invitations to all Lutheran bodies to enter into discussions "looking toward organic union."

And it was urged that the church "pray earnestly that this invitation may receive general acceptance."

In addition, Augustana's Commission on Ecumenical Relations was authorized to "enter into conversations looking toward organic union"

with the United Lutheran Church "and any other Lutheran Church bodies accepting the invitation extended."

In the event that any Lutheran church body should be unable "at present" to participate in such negotiations, Augustana's commission was directed to "seek ways and means by keeping open channels of communication for continuing conversations with that body in the hope that ultimately total Lutheran unity might be achieved."

Approval was also given to the establishment of an All-Lutheran Commission on Lutheran Relationships, a proposal initiated by Augustana early this year and one of which it is expected that it will be accepted by most of the major bodies of American Lutheranism. The commission, it is understood, will be a continuing organization to consider the major issues and obstacles that stand in the way of one Lutheran Church in America.