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St. LUKE EVANGELIST



The
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Symposium

"CHRIST FREES AND UNITES" ACROSS RACIAL BARRIERS

"A Contemporary Adumbration of Racial Problems in the U.S.	5	William T. Heil, Jr. James Gunther
"Love is Color Blind"	7	
"Integration and the Churches in the South"	9	Carl Ficken, Jr.
"The Christian, Racial Tension and The Supreme Court"	11	Brooke Walker

Articles

"A Salute"	2	Dr. Henry H. Bagger
"Little Rock"	20	L. Warren Strickler

Meditations

"An Evangelist"	3	R. Lee Mull
"Our Neighbor"	24	Dwight Huseman

News

"Campus News"	14	
"Angel Antics"	19	Thomas Clay

The Bookshelf

"Christ Frees and Unites" by Martin J. Heinecken	22	Romaine L. Gardner
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Cover

"St. Luke, Evangelist"		Robert Kistler
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THE SEMINARIAN

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THE EVANGELIST

Someone has said that evangelism is "one beggar telling another beggar where to find food."

But maybe you're not hungry! After a while a person does get filled. Or is it simply a case of being offended by the term "beggar?" At any rate, if you can digest just one more bit of evangelism, you might discover that the great Christian beggars of the ages constitute a rather select company.

Paul, for example, was a "beggar" -- a puny little Jew whose all-consuming passion in life was to exterminate Christians. But then one day this "beggar" found food on the way to Damascus -- and today, we prefix his name with the word "Saint."

Luke, too, was a "beggar" -- just one more Oriental physician who had no particular claim to fame. But one day he also found food -- and today we refer to him as "St. Luke, Evangelist."

Beggars, both of them. Saints, both of them. But beggar or saint, they had found food; they had some choice news to tell. But how?

Paul suggests a possibility to Timothy: "...do the work of an evangelist, fulfill your ministry." (II Timothy 4:5b) Here again, the terminology isn't too important. Beggar or Evangelist, their "function" has its similarities.

It's supposedly an unwritten agreement among beggars that the "good news" of a "soft touch" is always passed on for the benefit of the next beggar who happens by that way.

Beggars, such as Paul and Luke, must have agreed that the work of an evangelist was to pass on the "good news" of Jesus Christ so that other beggars might find that food.

Now how about you -- fellow beggars? As you, "fulfill your ministry" -- will it be just work -- drudgery, pure and simple? Or will you be numbered among God's beggars?

God's beggars, who

"...do the work of an evangelist..."---

who proclaim the glad tidings of what God has done
in Jesus Christ, and thus,---

"...fulfill your ministry."

R. Lee Mull

A SALUTE

Dr. Henry H. Bagger

The Seminarian this year bears the legend "Volume XLX." It is a volume to be proud of. It means that for eighteen years past (six full student generations) there has been both a tradition and a continuing journal of student expression here at Mt. Airy. Both will continue. It is good that it is so.

To the best of my knowledge there has never been any official censorship or administrative supervision of The Seminarian. Of course there have been things published which have not completely commended themselves. There may have been a few breaches of good taste and perhaps some full-grown heresies have slipped in. Most certainly there have been violent outbursts of one kind or another, drawings that have given pause, poems that have caused wonderment, humor that has been strained (or should have been). But it has been a true reflection of the thoughts of our days and has won for itself the interest and appreciation of all. In its production, midnight oil and midday sweat have mingled. But it has been a grandly cooperative venture.

I commend it to all -- and most particularly to our new men. The others need no spur of mine. Let the new men read it and as opportunity offers let them speak through it. It is one of the bonds that hold us together. To it let them first give mind -- then heart and hand as well.

CHRIST FREES & UNITES ACROSS RACIAL BARRIERS

There need be little apology for the theme of this Seminarian. Neither must there be any persuasion concerning its relevance to our world -- or even to us, who are preparing to serve this world. The names of Little Rock, Levittown, and South Philadelphia are much in our thoughts and on our minds.

Bill Heil leads off with the first of four articles on this subject by laying a theological foundation for our consideration of the problem. How the situation looks from "the other side" is pictured by Jim Gunther. And Carl Ficken and Brooke Walker then get down to practical matters -- the position of the church in the South and the political aspects of the problem.

Scarcely any issue in America today is more controversial,

more likely to lead to explosions of temper and emotion. The hope of The Seminarian staff is not that these articles will be passively accepted, but that they will stimulate your thinking and conversation -- and perhaps even lead to a few good arguments.

A Contemporary Adumbration of Racial Problems in the U.S.

William T. Heil, Jr.

In the recent joint statement, Christ Frees and Unites, with a foreword by Bishop Hanns Lilje, presented to the Third LWF assembly, it is stated that "Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements, are we made one -- but by Jesus Christ." In view of the multiplicity of often contradictory plans, ideals, and agreements and of the enthusiastic and often deplorable sentiments with which we are confronted in regard to our present racial difficulties in this country, it may be well to attempt a brief sketch of some of the theological issues involved.

First: A basic unity of all mankind is the logical inference to be drawn from the assertion of faith that God is the Creator of all life. As the 1956 statement of the ULCA on human relations indicates, differences of color, race, physical characteristics and/or social background are "only of incidental importance." The constant biblical reiteration of this premise is further supported by scientific evidence which shows that no specific blood type or significant bio-chemical variation is peculiar to one ethnic group, and that historically, no one group can be judged as being inherently superior, culturally, morally or intellectually, to another.

Second: A further basic unity of all men can be seen in our common bondage to sin. If by sin we understand a ruptured God-man relationship, a situation in which we are not fulfilling the purpose of fellowship with God and neighbor for which we were created, then sin is what keeps us from this basic unity as creatures of God. Man cannot restore this relationship of his own power, and thus would seem to be condemned to eternal bondage and disunity. Therefore this disunity of our common existence makes for a paradoxical "one-ness (unity) in separation (disunity)."

Third: The most meaningful unity of which men can avail themselves is that of the common freedom from sin offered them by God in and through Jesus Christ. We have already noted man's inability to bridge the gap between himself and God caused by his sin of his own power. This inability, however, does not constitute an excuse for continued disunity among men, for God has taken upon himself the task of re-establishing the ruptured God-man relationship through his Son. The result of this reconciliation initiated by God is that "Men reconciled to God are one in Jesus Christ." (LWF statement)

Fourth: While this reconciliation is individual and personal, by its very nature it is proclaimed most effectively and only realized most fully communally, i.e., in and through the church, the Body of Christ, the communion of saints. "...mankind (is) one because God the Holy Spirit seeks to unite all men, of all colors and cultures and classes into the Body of Christ..." (A.M. Kraabel, Grace and Race in the Lutheran Church, NLC, 1957.) It is here to be remembered that as individuals we have no inherent right to membership in this Body; "Membership in the Church of Jesus Christ is by Grace and by Grace alone." (Kraabel) It is only through the love and grace of God who initiated the reconciliation that a communion of saints (who are nevertheless sinners) exists and continues to function at all. To summarize, man experiences unity in his common origin with all men, i.e., as a creature of God. A warped unity is also experienced in that all men stand condemned as sinners before God. But man's basic and full unity has been re-established by God's reconciliation to himself of man, and this unity is most fully realized in the church. It would now seem that the character of this reconciliation and of the church has certain practical implications for those reconciled, individually and communally.

Fifth: All human attempts at unity outside of God's scheme of salvation are predestined to failure. Luther saw that "...all ethics is based upon God's forgiveness of sin." (G. W. Forrell, Faith Active in Love, 1954.) He stated that a Christian's thought in such interpersonal relationships should be thus: "Though I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy... Why should I not therefore freely, joyfully, with all my heart, and with an eager will...give myself as a Christ to my neighbor, just as Christ offered Himself to me; I will do nothing in this life except what I see is necessary, profitable and salutary to my neighbor, since through faith I have an abundance of all good things in Christ...So, according to this rule the good

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things we have from God should flow from one to the other and
be common to all..." (italics supplied) Love and mutual under-
standing, then, are to be the cornerstones of any program for
improved racial relations upon which we embark, for "As God's
commandments are grounded in His loving concern for mankind, so
there can be no genuine law and social justice without love...
thus we are called to translate love and compassion into the
structures of justice... Such service is not a second thought
following our devotion to Christ. It is a manifestation of His
kingdom and a token of His victory over all powers of destruc-
tion." (LWF statement) As the 1956 statement of the ULCA on
human relations suggests, this service begins in the church and
home and extends to our vocations and other areas of our secular
life.

Sixth: The responsibilities of the church in this area, then,
are an aggregate of the duties of its individual members, di-
rected into its unique channels. The congregation faced ~~with~~
integration or relocation problems because of a changing com-
munity must be vividly aware of the fact that one of its indis-
pensable marks is the proclamation of the Gospel, "...the Gospel
(which) is to create a new fellowship, a new humanity into which
all are not only invited but for which all are earnestly sought
by none other than God himself." (Kraabel) This is not a se-
condary matter for the church: "...the church is especially
called to her ministry of reconciliation, asking for the power
of the Holy Spirit to add the witness of life to the message
she has in the Gospel. In so doing the church is not perform-
ing a service alien to her essential life; she witnesses by
being what she is: the communion of those reconciled." (LWF
statement, italics supplied)

Love is Color Blind

Jim Gunther

We dare not forget that God has endowed man with a will
that is free to make decisions, and for these decisions, man
must assume the responsibility. However, on the other hand,
we dare not forget the fact that God alone is Sovereign. The
free will of man and the Sovereignty of God co-exist and can-
not be resolved by the mind of man. Therefore, Christ is able
to free and unite across racial barriers- only if- man will
allow Him to do it.

The Negro's point of view is much like Browning's when he
said, "Man's inhumanity to man makes countless thousands mourn."

In our day, attestation to this has been seen by the reaction of the southern American white to "integration." Then, too, lest we forget the northern American white, there was Levittown and the reaction to a Negro's moving into "a planned community." Oh yes, we also think of the Church, and how she has been following the masses of the urban white to suburban communities, instead of witnessing in their "changing" communities.

Speaking of the Church, I understand that Lutherans from all over the world met in Minneapolis to discuss, muse, and proclaim that "Christ frees and unites". Now, is this "theological hog wash" or is the truth presented there applicable to the lives of all who call themselves Christians. Many of us firmly believe, "If the Son shall make you free, you shall be free indeed." And this includes, freedom from racial prejudices.

Nevertheless, one cannot help asking, why? Why does a man go from New Jersey to Little Rock, Arkansas, to aid in preventing Negroes from entering a Public School? Why does a southern minister, dedicated to God, (and I don't doubt that he is) lead a crowd (in violence, mind you!) to prevent nine Negroes from entering a school of two thousand whites? Why will men bomb schools, churches, and destroy millions of dollars of property before they allow a Negro to enter? Why does color make such a difference?

I submit that fear plays a very large part in these reactions. Yet, on the other hand, just what does the Christ, of whom they speak in Minneapolis, free from? Isn't the God who revealed Himself in Christ "big enough" to free men from their petty racial fears? From God's point of view these fears are petty. To many American whites, they are vital fears. Listen to some of them: "If Negroes and Whites go to school together, won't this lead to mixed marriages? Property values go down when Negroes move in! Would you want your daughter to marry a Negro? What will people think?" Color makes such a difference in American life. It's enough to make one bitter.

As a Negro, I can truthfully say, I can see no appreciable differences in the American whites which I do not see in the American Negro. He responds to the same emotional appeals as we do. He is brilliant; he is dull. He is altruistic; he is greedy. He is beneficent; he is malicious. He is polished; he is crude. He is proud; he is humble. He is law-abiding; he is criminal. He is all that and less; he is all that and more. But then--aren't we all?

To the true believer in Christ, color makes no difference.

Christ alone makes the difference. It is in Him we find a freedom from "the sin which doth so easily beset us..." It is in Him we find a united purpose in existence and the responsibility of love to all men--color notwithstanding! It is because of Him we sing:

Join hands then brothers of the Faith
Whate'er your race may be,
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.

Christ is able to free and unite. But He cannot and will not free any man who does not will to be freed--(from racial prejudices in this case.) We serve a Living God. We enjoy a Living Faith. But, we're afraid to submit completely to the Living Lord, who is able to free and unite across racial barriers.

Integration and the Churches in the South

Carl Ficken, Jr.

Perhaps the most thorny problem facing 20th century Christianity is that of discrimination. This is nothing new, for it has been one of man's most dreadful and frequent sins throughout his history. Nor has it gone unnoticed. Since Christ befriended the despised Samaritans, this very matter has been the theme of sermons and literature in the Christian Church. Our children are told in Sunday School, from the Cradle Roll on up, to love their neighbor, and are shown the familiar picture of Jesus and the children of all nations. Sadly enough, however, a great deal of our difficulty today arises from the fact that we have failed to relate these basic principles to the everyday life of our people.

Discrimination underlies the problem of integration. Terms must be understood. Too many people take discrimination to be synonymous with segregation. While it is true that there is prejudice in a segregated area, it is also a fact that there

may be just as much, sometimes even more, in an integrated area. The Church, then, is not primarily faced with the task of supporting the integration move as such. Rather, it must concern itself with the hearts of its people. For if they have the proper love-orientation, such as can only come from full commitment to Christ, the over-all situation will be improved more quickly and more rapidly.

It can be seen, therefore, that this is not a regional problem. There is as much for the Church to do here in Philadelphia to eliminate racial strife as there is in Little Rock. Perhaps it is more subtle here, but it is a problem nonetheless and should not be avoided by over-concern for the plight of the South.

The problem in the South is unique; its total implications are not always clear. One must understand the sociological, political and religious aspects, in order to arrive at the essential difficulty. To sum these up in a few sentences would be impossible. Suffice it to say that they are inherent in the whole question. This is not to condone the present situation, but simply to point out what is behind current attitudes. It is only by grasping the depth of the issue that one may begin to formulate a solution.

With all of this in mind therefore, let us turn to, and examine briefly the feelings of the people of the South. Needless to say, there are innumerable opinions -- almost as many as there are people. There are those who may be classified by such terms as "rabble-rouser" and "white-supremist." These are the few, who make the headlines of Northern newspapers and thereby are established in the eyes of the country as constituting the great majority of Southerners. The fact is that they are well in the minority and that the rest of the South is ashamed and annoyed at their behavior. There are those who feel that it should come immediately and there are those who feel that integration should come as the people themselves can adapt to it. There are those who feel that it shouldn't come at all, but at the same time do not actively resist it, and there are those who view it solely as a question of State's rights. Among Christians there is as much diversity of opinion. While it is doubtful that any thinking, praying, loving Christian is to be found among the first group, there are many who fall into the other categories. Many feel, quite sincerely, that integration is contrary to God's will. We must not make light of such heartfelt belief. Many others are eager to see integration come, but feel that it must come slowly, if loving relation-

ships are to develop between the races.

What then has the Church been doing? On the surface it appears as if nothing at all has been done. Several denominations have issued statements encouraging integration, but not demanding it. The statements of most of the Lutheran synods in the South have been mild, emphasizing the difficulties involved, but taking no definite stand for or against integration. Few ministers preach sermons directly urging acceptance of immediate integration. Few mention the subject or apply the Gospel message to it. That the Church's approach has been entirely too secular is definitely true. To this problem the Church must address itself and the Gospel with which it is charged. What should it do?

It is at least the opinion of this writer that formal statements by the Church, either on a national or synodical basis, urging immediate integration, are the wrong approach. The positive effects of such statements are limited. "A Statement on Human Relations", drawn up by the ULCA in 1956 represents the approach needed. The responsibility lies with the pastors and the members of their congregations. We must confront ourselves with the sinful state of our society; we must be led to repentance; and we must grow in true, activated, love for our fellow-man. It must be a love that will accept all -- Negro, Jew, Oriental or slum-section white -- as co-heirs with Christ. This doesn't mean just letting them into our schools, but respecting their equality with us in the sight of God -- by example. That it will take time is both certain and regrettable. The point is however, that a lasting equality is more important than the superficial type brought about by immediate and forced integration. To this end we must devote ourselves, North and South alike. We must open our hearts and rid them of prejudice and conceit and then offer ourselves to the service of the Christ who frees and unites.

The Christian, Racial Tension, and the Supreme Court

Brooke Walker

Christ does free and unite across racial barriers. There can be no doubt that God in sending his agape down upon us, demands that if we accept this justification through faith, we

must then apply it to our brother whether he be black or white, etc. There is no justification without the resultant sanctification since "there is neither Jew nor Greek...; for you are all one in Christ Jesus." But the Christian cannot just affirm this. He must go further into the issues involved in our situation when he attempts to apply this Christian truth to American society. Let us then examine what should be the "tactics" of the Christian?

The Board of Social Missions of the ULCA has asserted in its Statement on Human Relations that "Christian brotherhood is impeded by practices enforcing segregation," and that "God calls for, and human justice requires speedy changes at every level...of our society." The Board, however, fails to acknowledge that Christian brotherhood is also impeded by practices enforcing integration and that speed is precisely what is not wise or desirable. This immediately brings to mind the decision of the U.S. Supreme Court re: segregation.

In 1954 the Court ruled in Brown vs. the Board of Education that the prior practice of "separate but equal" facilities was no longer tenable. From now on the very fact of segregation precluded the equality involved in the "separate but equal" concept. Evidently, the Court became impatient with the slow, evolutionary process of improving race relations-although this is felt by many to be the only real solution. Citing the writings of a Swedish socialist who believes the U.S. Constitution to be outmoded and impractical, the Court delved into the sociological and psychological realms, overstepped its own Constitutional limitations and, in effect, made a new law. Since legislation had properly been the function of Congress previous to this, the Court subverted the Constitution by overturning the delicate balance of power upon which our government and concept of society rests.

At first glance the Christian is prone to support the decision of the Court. Why? Because Christianity tells us that segregation is contrary to the Will of God and that men should not be separated due to their racial inheritance. Surely no "enlightened" Lutheran would deny this. However, that which is involved here is not so simple. We must penetrate more deeply into the issues at hand.

First: We are faced with a problem involving a conflict of so-called "rights." Which takes precedence - the rights of the individual or the rights of the large entity called society, i.e. the right of 9 Negro children to enter Little Rock high school, or the right of 1900 white children to keep them out?

STUDENT DIRECTORY

This directory of the student body lists home addresses. The information will be helpful in many respects, including annual Christmas card mailing. Addresses are alphabetical, according to classes.

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Class of May, 1960

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Frykman, John. RFD 1, Tremont St., Attleboro, Mass.
Garman, Richard. 6815 Walker St., Philadelphia 35, Pa.
Gillespie, William. 823 Brooklyn Ave., Brooklyn 3, N. Y.
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Helfrich, Donald. 1052 N. 22nd St., Allentown, Pa.
Henderschedt, James. 948 W. 6th St., Hazleton, Pa.
Huseman, Dwight. East Side Boro, White Haven, Pa.
Kistler, Robert. 643 East Broad St., Tamaqua, Pa.
Klick, Joyce. 1836 Congress St., Allentown, Pa.
Knudsen, Donald. 4852 Harney St., Omaha, Nebraska.
Koski, George. 12 Emeral St. Lanesvill Station, Gloucester, Mass.
Krapf, Norman. 107 Elm St., Valley Stream, N. Y.
Maier, Walter. 466 Onerdonk Ave., Brooklyn 15, N. Y.
Mouland, John. 420 7th St., Brooklyn 15, N. Y.
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Nelson, George. 172-19 Baisley Blvd., Jamaica 34, N. Y.

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Patton, William. 127 W. Gorgas Lane, Philadelphia 19, Pa.
Pegg, Charles. 214 Beech St., Cranford, N. J.
Pfatteicher, Philip. 113 Poplar Walk, Ridley Park, Pa.
Roanoke, John. 256 Armat St., Philadelphia 44, Pa.
Robertson, Charles. 22 E. Cowen Ave., Philadelphia 19, Pa.
Rothermal, David. 136 Westwood St., Minersville, Pa.
Seibert, William. 339 Windermere Blvd., Buffalo 26, N. Y.
Stephens, Richard. 6536 Beechwood St., Philadelphia 38, Pa.
Timm, John. 305 E. 5th Ave., Warren, Pa.
Torres, Rafael. 1062 Faile St., Bronx 59, N. Y.
Vincent, Burton. 408 Kingston Ave., Barrington, N. J.
Wagner, Walter. 94-26-201 St., Jamaica 23, N. Y.
Walter, Ralph. 212 East 32nd St., Erie, Pa.
Ward, Gordon, Jr. 1003 Dacian Ave., Durham, N. C.
Wedemeyer, Frederick. 716 Van Nest Ave., Bronx 62, N. Y.
Weidknecht, Paul. 155 Aurora St., Phillipsburg, N. J.
Williams, George. 118 Neater St., York, Pa.

Leave of Absence

Goetz, Robert. 178-11 Anderson Rd., Springfield Gardens 13, N.Y.
Hershey, William. 322 N. Forrest St., York, Pa.
Keller, James. 9 Morrison Hill Extension, Rockville, Conn.
Schick, Edgar. 123 Pelham Rd., Philadelphia 19, Pa.
Shook, Daniel. Rt. 4, Bethlehem, Pa.
Slegel, Robert. 70 Manor Ave., Oakland 6, N. J.
Wedemeyer, Gustave. 716 Van Nest Ave., Bronx 62, N. Y.

Internship

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Geiss, Harold. 769 Lakeside Drive, Baldwin, N. Y.
Hoh, Paul. The Lutheran Church, Oak and College Sts., Ithaca, N.Y.
Werner, Carl. 6714 Queens Chapel Rd., Hyattsville, Md.
Zinsman, George. 824 Nassa Rd. , Uniondale L. I., N. Y.

Unclassified Students

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Kennedy, James. 334 East Allens Lane, Philadelphia 19, Pa.

Recently in the Communist and FBI decisions the Court has been exalting the right of the individual at the expense of the rights of society. We must ask ourselves how wise this trend is.

Second: The Christian respects, whenever possible, duly constituted authority, but must he always bow before and submit to the law, e.g. when it is immoral or unjust? Should the German European Christian under Communism accept man-made laws un-questioningly?

Need the Christian support a law or Court decision simply because its expressed purpose appears to be identical with the purposes of Christianity? In his desire to further the Kingdom the Christian must not be like the doctrinaire liberal who in his hurry to do good closes his eyes to the actual implications and effects of what it is that he is promoting.

Third: The Christian as a citizen must consider the Constitutional crisis which is at stake, and which must be resolved. Can the Federal Government adjudicate disputes between itself and the States? Will this destroy the tension between the States and the Federal Government which is an indispensable feature of our American system and which has proved to be so valuable and wise in the past? The South believes that it will and is therefore determined in its opposition. The South believes that the Court can and has erred in its interpretation of the Constitution, and in such case claims the right to preserve its own mores and way of life.

Fourth: What about Little Rock? Did the mob violence there justify the calling in of Federal troops? If so, then why are not such troops deployed every time a monolithic labor union throws up a picket line, calls in its goons and dares anyone to keep working? The power of preserving the peace by means of authorized police is an attribute of sovereignty which properly resides in the States except for emergency situations when the State is deemed inadequate to preserve the peace. Was this the case in Little Rock?

In considering these questions it would be well to keep in mind the following. It is precisely because the Christian believes in the ideal of integration that he should be wary of lending unqualified support to the Court's decision. He must evaluate a law or a decision of the Court in terms of what effect it has on the individuals to whom it will be applicable. There is a difference between a desirable end and the means to that end - the end does not justify the means. The Christian desires the genuine acceptance of one race by another, not the

superficial acceptance effected by coercive law.

Can the Christian rejoice over the decision when he realizes that the result has been the slowing down of integration and the actual impairment of racial relations which had been steadily improving? Can he rejoice over the violence, hatred, and Federal bayonets which have followed in the wake of the decision or is he pleased over the spectacle of extremists of both sides using the Southern Negro for their own exploitative purposes? We are learning the hard way that force and coercion can never settle racial tension - that they, in fact, serve only to increase it. The Court has opened a Pandora's box of grief and woe. It has sowed the wind, but has not yet reaped the whirlwind.

In judging the South we should remember what the South experience in the Reconstruction Era. An understanding of Southern history might enable us to refrain from outright condemnation. And before looking down our pharisaical noses we need to remember that the racial situation in the North is often worse than in the South - as anyone who is familiar with the realities of our Northern cities knows.

Yes, Christ can and does free and unite across racial barriers. But we dare not oversimplify the implications of this for 1957 America. Men are equal in the eyes of their Creator; they should be equal before the laws of men; but they are not equal in any other way. This inequality results in prejudices which cannot be dissolved by pious platitudes or coercive laws. Only Christ gives the power for us to become one with each other.

CAMPUS-NEWS

Last Monday evening "The Church and Faith-healing" was the theme of the FIRST SYMPOSIUM of the fall semester. Dealing with the problem of what part faith plays in restoring health to man, the symposium was moderated by the Rev. George R. Koehler, director of the Division of Chaplaincy Services of the Lutheran Welfare Association of New Jersey. Serving on the panel with him were Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church of this city and Dr. Irving Rosen, psychiatrist of the Philadelphia State Hospital, Byberry.

Forty-nine JUNIOR STUDENTS assembled together for the first time on Monday, September 9. This number swelled the total seminary enrollment, including interning students, to 155, the fourth largest class in the 94-year history of the Seminary. This class of 1960, representing 27 different American colleges and universities, is the most representative since the founding of the seminary in 1863.

Only 17 members of the class are graduates of colleges of the supporting synods: Wagner (8), Muhlenberg (7) and Theil (2). Other Lutheran colleges represented are: Gettysburg (6), Lenoir Rhyne (2), Roanoke (1), Susquehanna (1), and Wittenberg (1). Augustana, Bethany, and Upsala each sent one graduate. In addition, the other 18 students come from 16 various colleges and universities.

The juniors represent nine different synods of the ULC, the Augustana Church, the Suomi Synod and the Missouri Synod. Numerically, the strongest synod is that of New York and New England with 15 members. The other synods represented are: New Jersey, Pittsburg, Central Pennsylvania, Illinois, North Carolina, ~~South Carolina~~ and Virginia.

The geographical distribution is also considerably widespread. Pennsylvania is the most concentrated area (20); followed by New York (14) and New Jersey (5). Other states represented are: Massachusetts, Nebraska, North Carolina, South Carolina and Virginia.

Of this class thirteen men, (26.5%) are married. Also, eleven of the class have had previous military service.

* * *

THE PAST SUMMER was a busy time for more than the seminarian, busily trying to earn enough shekels to keep ahead of fall and winter book bills. Seminary professors also have a way of keeping occupied during the "off-season." A survey by The Sem-inarian uncovered stories of everything from puttering around in the backyard to dabbling in mysteries of far-off lands.

Receiving top priority by Dr. Steimle and Dr. Voehringer was work on their summer homes. The Steimle home in Vermont received a face-lifting and the Voehringer's Paradise Falls cottage was completed. After the marriage of their daughter, Anne, on June 8, Dr. and Mrs. Doberstein spent the greater part of their summer at home. With some assistance from Paul Spohn,

Dr. Doberstein built a new brick terrace for his backyard.

Traveling on the other side of the Atlantic filled the summer hours of some faculty men. Dr. Seltzer, having spent part of his vacation in reading the proofs of the new Service Book and Hymnal, was able also to enjoy some weeks in England and Scotland. Mr. Anderson and his wife visited relatives in Norway during August and the early days of September. Top "innocent abroad" was Dr. Reumann who tramped over the valleys and hills of Greece and Turkey. Visiting such cities as Corinth, Philippi, Thessalonica, Tarsus, and Istanbul, Dr. Reumann also reached the site of excavations being done by the University of Pennsylvania. There he was able to view a 2700-year-old tomb which had been opened five days earlier and found to be entirely intact.

Attendance at the Lutheran World Federation Assembly claimed a portion of vacation days for several of our faculty men. Dr. Bagger, in addition to making trips to South Carolina and Southern Seminary, attended sessions of the Assembly. After completing his doctoral thesis, Mr. Lazareth was an interpreter during the Minneapolis events. Dr. Heinecken and Dr. Tappert, both attending the L.W.F. assembly, also filled their summer hours with other conferences, teaching, and preaching. Mr. Bornemann formed the fifth member of the Mount Airy quintet who attended the Assembly sessions.

Dr. and Mr. Snyder traveled across the United States to spend a few weeks in California and Oregon. During their visit Dr. Snyder gave a series of lectures at the Asilomar Assembly Grounds, Pacific Grove, on the Monterey peninsula in California.

The completion of four choral works and four paintings formed the major results of Dr. Duddy's summer activity. Miss Ost, traveling through the New England states, was also able to visit Dr. Reed who was vacationing at Lake Placid. After attending to the library's needs during June and July, Miss Hort spent part of August in Maine.

* * *

The Junior Class held its ELECTION OF OFFICERS on the third of October and the following men were chosen to lead the class:

John Derrick, a graduate of Roanoke College, was chosen to occupy the president's chair. John majored in philosophy at college and received his B.A. degree. His home is Harrisonburg, Virginia.

Philip Pfatteicher, a B.A. graduate of Amherst College in

Mass., is the class's vice president. His home is Ridley Park.

David Nelson, a B.A. graduate from Upsala College, is the secretary-treasurer for the class. His major fields of study were English and sociology. Dave is originally from up-state New York, recently having moved to North Carolina - a true "rebel without a cause" in our midst.

Richard Flock, the social chairman, is a mechanical engineering graduate of Carnegie Tech in Pittsburgh. Already he is investigating the possibility of having a formal dance, sponsored by the Junior Class, in honor of the graduating seniors.

Edward Breuer, from Lehigh, is the athletic chairman. Ed majored in sociology and graduated with a B.A. degree. His home is Philadelphia; St. John's Lutheran is his home church. He still maintains that the seniors were lucky in that volleyball game a few weeks ago.

* * *

The completed manuscript of DR. REED'S NEW BOOK, At Worship is now in the hands of the publishers; it is expected that publication will be early in 1958. This new volume will contain a liturgical approach to "all of the accoutrements of church worship." Other topics discussed will be "the spirit of worship," the new liturgy, the new hymnal (with hymn composers identified), church music and forms, work of the organist, work of the choirmaster and the responsibilities of the minister in worship. The final chapter will trace and explain the current liturgical movements in all communions, including the Roman Catholic Church. With the completion of At Worship, Dr. Reed is now giving his full attention to a revision of The Lutheran Liturgy; this fourth printing will include comment on the new Service Book and Hymnal.

* * *

Social Chairman, Byard Ebling, has outlined the following fall CALENDAR OF SOCIAL EVENTS for the first semester:

Friday, October 25 - Halloween Party

Friday, December 13 - Christmas Party

Thursday, December 19 - Advent Vespers and Banquet

Details concerning these events will be posted well in advance of each program.

Unmarried students have the opportunity to invite female guests to the Hallowe'en and Christmas Parties; members of the Wives' Club will provide sleeping accommodations, if needed, for these guests.

First event under the auspices of the 1957-58 social committee was the outdoor vesper service, held on September 17. Attended by approximately 130 persons, the affair included a brief service followed by supper on the lawn east of the refectory.

* * *

THE SEMINARY CHOIR started off the year in a unique way-- with its quota of concerts already planned. The schedule this year is rather full, the major brunt of six concerts falling in the second semester. Dates and places are as follows:

March 9, at Baldwin, N.Y. (morning), also Brooklyn, N.Y. (evening);

March 19, at Westville, N. J.;

March 26, at Marasquan, N. J.;

April 20, at Overbrook;

April 27, at Allentown.

The first concert of the year will be held on October 27 at a Reformation service in Audubon, N. J.

There has been an addition of fifteen new voices to the choir this year, with a holdover of fourteen voices from last year. Class breakdown looks something like this: eleven juniors, twelve middlers, six seniors.

A new activity has been undertaken by the choir which involves both a social and educational function. Five choir meetings are planned at which a program is to be presented, usually concerning the liturgy or church music in general, along with a general discussion in which all members partake. In this manner it is hoped that a deeper and more thorough understanding of Church music in general will be arrived at by each member of the choir, resulting in a better approach toward this subject in the various parishes these men will eventually serve.

The octet, adding as new members Ken Trexler and Ray Birkel, will be singing at various functions throughout the year. A program of secular as well as religious music has been planned.

At a recent meeting of the executive committee of the HEYER COMMISSION the goal for the annual drive to be conducted this year in early March was set at \$500. The project toward which the money is to be applied is yet to be determined. Tentative plans have been made to conduct a special chapel service in connection with the drive.

In keeping with its purpose of cultivating interest in the work of the Church in foreign lands, the Heyer Commission featured at its second program meeting held on October 15 a presentation by Dr. Reumann on Christianity and the work of the Church in Turkey, past and present. Dr. Reumann spent part of the vacation period touring Asia Minor and taking slides of interesting spots.

Future meetings of the commission, six in number, will be held on a monthly basis and will feature several outside speakers. Tentative speakers include a missionary who has recently returned from South America and a former intern from the Virgin Islands. A motion picture on the work of the Lutheran Church in Japan, and a discussion of home mission work, are also included.

ANGEL ANTICS

Tom Clay

Athletic emphasis thus far has been on tennis and volleyball. Tom Clay edged Dr. Heineken (Danish Davis Cup player) in the finals of this year's tennis tournament. Some are protesting Clay's use of a second racket.

Football has hit a snag with the loss of such stars as Hal "the Tastebud" Geiss and Dave "the Hernia" Mangiante. However, hopes are high for a team rounded into shape for a second encounter with the Eastern Baptist Seminary on the 12th of November. Otherwise it will be back to the "beads". The first encounter with the "Grahamcrackers" resulted in a moral victory for Mt. Airy.

The volleyball tournament went into the final round on the tenth of October. When the dust had settled the Middle Class emerged triumphant over the Senior Class in three vicious games. Senior and Middle teams had advanced to the final round by wins over the faculty and the Junior Class, respectively. The faculty failed to live up to expectations in their first outing, due to

the absence of "Hooks" Bagger and the tired blood of young Jack "Around the World in 80 Days" Reumann.

Many of the old faces are missing this year, but there are numerous new faces in the locker room. If the Juniors live up to advanced scouting reports, the Angels can be expected to soar to unexplored spheres this year.

LITTLE ROCK

L. Warren Strickler

Since President Eisenhower's unprecedented use of federal troops to control an American city, Little Rock, Ark., has become the focus of concern on the two pivotal political issues of integration and states' rights. The purpose of this article is to attempt to clarify the nature of these two issues. To do so we must ask two questions.

First, what is the background in the South? Basically the background is the history of slavery, the Civil War, the Reconstruction, and since then, the gradual, grudging yielding of equal rights and privileges to the Negro by the ruling whites, who are in many areas a minority group. The white resistance is grounded in a prejudice that is constantly reinforced by two distinct factors. One is the fear of economic competition from a rising race; the other is the long tradition of "white supremacy" perpetuated since the days of slavery by the desire of the whites - which they hold in common with every other human being - to be superior in some way to somebody else (i.e., pride). Taken together, these two factors provide the basis for most of the discrimination that plagues the South and many other areas of the country. They are quite largely responsible for the long apathy, and even opposition, toward the education of the Negro, for the brutally discriminating real estate zoning restrictions, and for maintaining that chimerical terror of "mixing the races". But in addition, the Southerner, in areas of large Negro population, still fears that the Negro will take over the local or state government, as he actually did in Southern states during the Reconstruction. The fear is that the Negro will rule again with a reckless ruthlessness growing out of the exuberance of new-found freedom, ignorance of government, and reprisal for past discrimination. In the public school controversy there is the additional fear on the part of parents that large numbers of a race which have heretofore been denied an equal education will inevitably

lower the standards of the schools by as much as a whole grade. This is reported to have actually happened in a number of schools in our nation's capitol.

Nevertheless, not one of the reasons cited above serves to excuse anyone. If the cause of integration is just, in and of itself, we must force our southern brethren to comply with that standard.

The second question which we must ask is this: What action has been taken by the Administration during the span of three years and four months prior to the calling out of the troops? The answer would seem to be "very little." The school board of St. Louis was given hearty presidential congratulations for its eminently wise and successful plan of school integration. Aside from this one helpful smile, there has been nothing on the subject from the White House but a few good wishes - and silence. During the year of political confusion in the South that followed the Supreme Court's decision in June 1954, there was not even the usual suggestion from the White House that a commission be appointed to study the problem. Such a commission of educators might well have eased the painful steps toward integration. But the tremendous prestige of the President in the South was in no way utilized for the cause of peaceful integration. The vacuum has now been filled by irresponsible leadership - in Mississippi by Senator Eastland, in Virginia by the program of massive resistance, in Arkansas by the demagogue Governor Faubus.

Now, suddenly, there has been forceful, if last minute, action taken by the President. The sequence of events is familiar to all - the governor's use of troops to block integration; the "constructive" conference in Newport; the tardy withdrawal of the National Guard; Monday morning, mob violence; Monday evening, the presidential warning of force; Tuesday morning, the Arkansas National Guard federalized; Tuesday afternoon, airborne federal troops moving into stunned Little Rock.

It does not seem unrealistic to predict that much blood will be shed in the South, and hatreds will rise to a new pitch not known there for some seventy years, in reaction to the bayonets bared at Little Rock. It is clear that in the extremity in which the President found himself, there is no question that he had to act, and act decisively in order to maintain the authority of government. Nevertheless, certain questions should be raised:

1. Was the extreme of paratroopers and fixed bayonets the only method available? Governor Faubus has certainly exposed himself as a demagogue, but

would not more than twenty-four hours have been allowed for state and local law enforcers to restore order, and failing that - and failing a public appeal to Gov. Faubus that would either gain his compliance or expose vividly his real motives - might not federal marshalls be authorized to aid or replace the police on the scene?

2. Was the measure taken constitutional? Can troops be moved against a state, except in war-time without permission of the state? Can a general ever give an order to the civilians of a city without a declaration of marshall law? And can soldiers arrest anyone without such a declaration?

Reporters in the South report further rapid deterioration in the relations between the races and a reduction in the ranks of the moderates. Ironically, Stewart Alsop reports that Gov. Faubus has become the "hero of Arkansas". And in Virginia Republican Ted Dalton, the only moderate left in political leadership, who had seemed to have a fighting chance in the gubernatorial election, is now out of the picture. The lines have hardened.

There is still some time left, even in the wake of Little Rock. President Eisenhower still has wide respect in the South. If he will risk this prestige to strengthen the hands of the moderates still remaining in the South, a national tragedy may yet be averted.

THE BOOKSHELF

Christ Frees and Unites. By Martin J. Heinecken. Philadelphia, Muhlenberg Press, 1957.

The old cliché "don't look a gift horse in the mouth" may apply to gift horses but certainly not to gift books. The gift book, Dr. Heinecken's Christ Frees and Unites, (the Knobel-Miller Lectures for 1957) merits a looking into. Using the theme of the Lutheran World Federation Assembly, Dr. Heinecken examines the meaning and ramifications of freedom and unity in Christ.

This book centers around the second chapter which is called "The Freedom and Unity Given to Us in the Church." The chapter asks the question: "What is the liberating and uniting gospel

which alone is constitutive of the church?" Dr. Heinecken asserts that it is the Gospel of God's grace revealed in Christ which alone can free mankind from his enslavement to sin and unite him with his Creator, his neighbor and himself. Thus Chapter I, "Toward Unity in the Church," deals with past and present Lutheran attempts at unity in the light of this Gospel. Chapter III, "Christian Freedom and the Unity of the Church," contends that it is this Gospel which is essential to any church union. Peripheral issues such as pulpit and altar fellowship and the lodge question become significant only insofar as they related to this essential Gospel. "The Freedom to Reform the Church," Chapter IV, discusses the necessity for a continual reformation within the church with this Gospel as the basis for reform. The final Chapter investigates the life of the "freed and united" man in the modern world.

Dr. Heinecken asserts a kind of Tillichian notion of Protestantism. The Protestant principle (Tillich) maintains that the church itself is not beyond criticism. Protestantism always transcends its own religious and confessional character. The Protestant views his church both from the inside and from the outside. In looking at his church from the outside the Protestant objectively examines his confessions, his liturgy and his history under the judgment of the Gospel of freedom and unity in Christ. It is this Protestant Principle of self-criticism that demands that the church continually reform itself and it is this principle that makes possible any talk of ecumenical unity.

If one were to ask for more in a book such as this, one might request a more detailed analysis of attempts at unity without the Gospel at the center. Why, for example, are attempts at unity such as those proposed by the Jewish theologian Martin Buber doomed to failure? Why is not unity possible simply on the basis "I-Thou" relationships as Buber contends? At this point, however, one feels like the man who admitted the social criticisms of Jesus were valuable as far as they went but criticized him for not doing something about the terrible condition of Palestinian roads. What Dr. Heinecken has to say about the freedom and unity of the church is stimulating and valuable and deserves serious reflection by every Lutheran concerned about the future of his church.

Romaine L. Gardner



MEDITATION

OUR NEIGHBOR

The segregation-integration issues existing in the United States have caused many Christians to reflect on the place of the true Gospel in our American life today. The Little Rock crisis has become the oft-quoted example of this. Prejudice and hate accompanied by selfish political desires seem to reign supreme. The Levittown situation brings this even closer to home. We would move away from our struggling neighbor rather than stay beside him and help him.

It is particularly distressing to know that many who call themselves Christians are taking part in these situations. It is distressing because it shows an utter disregard for the Christ and what He would have us do. For, even as Christ told the lawyer, so He tells us today: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And a second is like it, You shall love your neighbor as yourself."

The first commandment we can easily understand and accept, but the second we like to subjectivize and use according to our own whims and prejudices. For example, to some Christians it vaguely means their "Christian brethren," their friends and close relatives. However, in its objective sense - in God's sight - it has an entirely different meaning. For God has created all men. And all are to love one another. Why? Because a neighbor is not just one that we desire as a neighbor but one that God created and placed beside us for us to love as He first loved us. Therefore, the color of the skin and the racial background are of no significance. The term "neighbor" is all-inclusive. It is the Negro next door, the Roamn Catholic down the street, the Italian across the street, the Puerto Rican that may have just moved in upstairs.

If we do not love all others as our neighbors, then we cannot consider ourselves to be Christians. For we cannot hold hatred towards others whom God has created and still love God. But rather, we must love others and thank God for creating us in love. Therefore, as Christians, we must say, "Blessed be God, for He has set us free to love our neighbors as He has loved us." Amen.

Dwight Huseman