

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

**JANUARY
1962**

OUR SCANDAL

There are scandals and there are scandals. Our Gospel is scandalous to the mind of man. It arouses opposition in him. Man resents the Gospel. The position of our CLC is scandalous to our fellow Americans. They deeply resent our insistence on complete submission to the authority of the Word of God. Our intolerance of any false doctrine mingled with the Truth arouses hatred and opposition. But we are not speaking of that scandal for which we are not responsible. In fact, we are a little afraid that we are inclined to blame all our troubles on the scandal of the Gospel and close our eyes to the scandals for which we *are* responsible. And since we have a scandalous Gospel we must be triply sure that we do not needlessly arouse opposition by scandals of our own making. And do not the words of our Savior in Luke 10:2 in Epiphany brightness expose a scandal in our midst? "*The harvest truly is great, but the laborers are few.*"

The first sentence of our Savior raises no question in our minds. The very controversy which brought us into being emphasizes the greatness of the harvest. Not only are there millions who have not heard the good news of our Savior-God, but modern gospels, social gospels, diluted gospels, American gospels, neo-orthodox gospels are again blackening once Christianized areas

with the darkness of heathenism. There are millions around us who do not know "the things that we have heard and seen concerning this Child." The Gospel so miraculously entrusted to us is a massive combine set before an endless field, ripe and plentiful to harvest.

"*The laborers are few.*" Does this word still apply? How could it apply to the CLC with its surplus of ministers and teachers? We have many men standing idle. And we have many parish pastors who can spend only a few hours a week in the harvest, because they have secular work. This is a most dreadful calamity, a terrifying thing. For the Master's word is still true, the laborers are few. But these laborers are not being sent. We have failed Him, who loved us and purchased us with His blood. We prayed Him for laborers and He answered our prayers. He moved parents to sacrifice that their sons might study. He moved men to apply themselves for some eleven years that they might serve Him. He provided teachers who labored and worked with them to make them fit. And we have failed Him. We now tell the Lord that He miscalculated and we do not need these laborers. He gave us too many. We pride ourselves in being a true Church, His Church, and we fail to carry out His commission, and cover this up with shameful ex-

cuses that we have too many internal troubles; that there are not enough laborers in the pews to send forth these men. The Master has forgotten to give us enough money to send them forth.

This is our scandal. \$6000 a month would send out all our men and would relieve our present pastors and teachers from secular jobs. But we cannot afford a \$1 a month more per communicant member. We, who have told the world of our great love for Christ and His true Word and pure doctrine! Will not the churches, which we condemn for laxity in doctrine, whom we refuse to fellowship, rise up rightfully and say: "Look at them! Is that love

for Christ? If that is true Christianity, we want none of it. These people preserve the doctrine so that they can bury it." We cannot only blame the Gospel for arousing opposition toward ourselves. Our scandal arouses antagonism and opposition in all who are zealous to carry on mission work.

We believe this is an *emergency*. It will not allow delay. We have nothing to boast of but can only pray the Lord of the harvest to give us His Spirit that we in true repentance confess our failure and amend our ways. When we recognize our failure we shall find the remedy. But the scandal must be removed! Before the night cometh!

W. S.

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Lights and Shadows

Here are some sure economic predictions for 1962. The one "law" that cannot be repealed is the law of the Manna!

"AND WHEN THE CHILDREN OF ISRAEL SAW IT THEY SAID TO ONE ANOTHER: MAN - HU? FOR THEY WIST NOT WHAT IT WAS. AND MOSES SAID UNTO THEM, THIS IS THE BREAD WHICH THE LORD HATH GIVEN YOU TO EAT."

EXODUS 16:15.

After leaving the Red Sea and striking off afoot across the desert toward the Promised Land, the people of Israel, over a million and a half strong, very soon began to grumble. They were not in a very fortunate position. The Arabian desert is a land of terrible heat, and slogging through the rocky wilderness day after day did not improve the temper of the people. They found cause for complaint in the state of their food supply. They wanted bread and meat. The Lord promised them both. And at evening great flights of quail arrived at the camp, where they were slaughtered in thousands with shouts of joy. But there remained the need for bread, and this was filled in the early morning. Beneath the night's burden of dew Israel found the ground strewn with small kernels.

When these were picked up and sampled, they were found to be of excellent flavor, and later turned out to be most nourishing. Here was the bread.

Our text reports that Israelites called these kernels manna. When the people discovered the new food, they rushed out of their tents in great crowds and began to pick up the kernels while shouting one to another in amazement: Man-hu? Man-hu? What is it? By this question the marvelous food obtained its name among us: manna, after the form used by our Savior, John 6:49. How fitting this name was; for the "bread from heaven" of the desert was and has remained a mystery.

Only certain things about it became very clear to the people after they had used the "bread" for a few days. Manna was governed by

strict law. The people had been directed by the Lord to gather each morning as much as they needed for the day. For some this was an easy task, for others more difficult. The kernels were small and some could gather faster than others. Yet with each one who labored honestly and fairly to do as the Lord had said, God dealt equitably. Some gathered more than their share, by measure; yet by evening nothing was left over. Somehow the supply had become equalized to the number of mouths in the family. Others could not quite gather their share, but it stretched to its full measure before the day was out. He that gathered much had nothing left over when it was measured, and he that gathered little had no lack.

Nor could anyone keep manna for the next day. God expressly commanded that no one should store it overnight. But as always, there were some greedy folk among them. After they had their share they stealthily went out and collected a little extra which they put away in a relatively cool place. By morning it smelled rotten and crawled with worms!

One other thing we must note: manna could not remain on the ground and bear the heat of the day. When the earth began to bake like a furnace, the remaining kernels melted away and sank into the thirsty sand. Very perishable, that

manna. Excellent in its place, but otherwise useless. It preserved Israel for forty years in the desert, but it did no more than keep them, and only to the extent of its peculiar nature could it be used with profit.

With the coming of a new year we have continued to offer the petition: "Give us this day our daily bread." In our human weakness and thoughtlessness we sometimes pretend, to ourselves and to others, that we know all there is to know about our 'daily bread.' We take it for granted and act as though its nature and origin were perfectly clear to us. The truth is that we know as much about our bodily supplies as the Jews knew about manna. We try to explain everything by saying we work, and earn, and thus obtain what we get. If we are economists, we talk learnedly about production, distribution, and the law of supply and demand. To think that such statistics supply all the answers is as sensible as if the Israelites had pretended that they received their manna because they picked it up from the ground. Actually we do not know how our many daily needs are met. The hand of God supplies them, as it always has. It is an urgent need for us to know, however, that what He provides is subject to the law of the manna.

One of the illusions of our day is that hard work and thrift provide security for the future. Some of the

Israelites thought so too, and they worked overtime to gather manna for the next day, against the express command of God. It began to stink and the worms got it. When greed seeks to pile up daily bread it violates the wisdom of the Lord who said that we ought to take into account the moths, the rust and the thieves. The law of manna says that when you, trusting in your *own* providence, gather goods for tomorrow, it will not be a blessing to you. That manna could indeed be kept when the Lord expressly gave it to be kept He demonstrated when: by His instruction each Friday's supply was doubled so that an extra portion might be gathered for use over the Sabbath. But this constituted a special blessing, as does every provision in our day enabling us to lay by our surplus of gifts. Such opportunities are miracles which override the basic law of manna. Essentially, manna is perishable. When the hot sun hit it, it melted away. So does all daily bread when left to its natural tendency. We have found that out too; but the learning of the lesson is difficult. When the heat of depression hits the money in the bank, it is soon gone; and when the steam of inflation strikes it, its value melts away. When the fire of sickness and misfortune licks at wealth, it flows into the sand of disaster. We can be stripped overnight. Yet there are those who dedicate their lives to the task of

laying manna by in store, and set it above their God, their Church and their eternal future.

If only we would recognize the rules that govern the daily bread which God gives, we would put it into its proper place in our lives. And then we would also discover each day, to our delight, that there is a true manna which we do well to gather earnestly. Jesus said to the Jews of His day: "Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world" (John 6:32-33).

Wondrously He came from God, mysteriously He is true God and true Man; and the one thing we really understand of Him is that He, with all His grace and mercy, is available day after day, to use and live by. There is enough of Him, of His pardoning blood and spiritual wealth, for every one.

Yet, in keeping with the law of manna, Jesus is perishable. Not in Himself; for He shall be there when heaven and earth have perished. But He melts away before the heat of that unbelief which despises and rejects him in the convenient time, in the season of grace. Each morning is the hour for gathering our supply; enough for a day in its day.

E. SCHALLER

Hi Fidelity Preaching

A strange thing is happening. The world's leading musicians say that in Lutheran music of the Reformation period they find the deepest and richest music ever written. While the world, for art's sake, is turning to it, the Lutheran Church is turning from it. We are losing our appreciation of the great heritage of Reformation-period hymns.

A new two-record album seeks to reverse this sad trend. Twenty of our best (but often least used) hymns are chosen, such as 80, 95, 98, 343, 500. Some are introduced with prelude by organ or trumpets. Choirs sing stanzas in harmony or unison. Men's and women's voices alternate. Voices and brasses alternate and combine, as in the splendid arrangement of No. 247 by Altenburg. Some other names are Scheidt, Bach, Crueger. Organ, trumpets, flute and oboe are used with powerful effect. One or more stanzas of each are meant to be sung by the listeners.

There are many reasons for buying this album. 1) Pure, Christian listening pleasure. 2) Choir members lead congregational singing. These records make a good teacher for pastors, teachers, choirs, organists, children, and other groups. This album reminds us that the high and brilliant organ tones must stand out clearly to lead lusty and spirited singing.

Responsive hymn singing is also encouraged (choir and people alternating stanzas), as well as having gifted members accompany with trumpet or flute. Both were common practice in early days. Our hymns cannot be overemphasized. They preach the Word with power! Let us strive to lift our hymns above the humdrum, give them honor due, use them thankfully!

Album title: *The Best in Lutheran Hymns*. A complete music and text guide comes with it. Cost: \$7.95. Order from: *American Lutheran Publicity Bureau, 2112 Broadway, New York 23, New York*.

We must yet mention the most excellent record *ever* to come our way: *German Song-settings of the 16th Century*. Fifteen hymns, ½ from our hymnal. Sung in German, with harmonizations by Walter, Preatorius, Vulpius, Schuetz, Buxtehude, Bach and others. Don't let the names scare you. These are men God gave us. Never, never have we heard our hymns sung with such ease, and in a reverent and spirited manner. The listener feels the message is being sung *just* for him. Music, interpretation, fidelity: *very* superb! Order: *Cantate 11 14, from Sacra-Disc Music Society, W. 57 St., New York 19, New York*. Cost: \$5.95. Value: priceless!

C. THUROW

What Separates the CLC from Wisconsin?

President Albrecht clarifies
the present situation with a
factual report . . .
speaking the truth in love.

UNRESOLVED ISSUES

On August 17, 1961, the Wisconsin Evangelical Lutheran Synod solemnly resolved,

"That we now suspend fellowship with the Lutheran Church - Missouri Synod on the basis of Romans 16: 17-18."

We consider this resolution a sincere and heroic effort on the part of Wisconsin to extricate herself from the web of unionism into which her relations with erroristic Missouri had degenerated. We rejoice and thank God.

This action of Wisconsin at once gave rise to the question: Does Wisconsin's resolution suspending fellowship with Missouri pave the way for our return to the fellowship which most of us had enjoyed for so many years?

The answer to this question was

given at Spokane when we said,

" — the recent convention of the Wisconsin Synod passed a resolution of suspension which gives rise to the hope that the membership of that synod may be seeking to rectify a situation that has caused so much grief and concern. Over this possibility we sincerely rejoice. — We do feel constrained to point out, however, that this suspension of fellowship does not in itself remove the real issues that are involved in our relations with the Wisconsin Synod."

We named the issues:

"deviations (on the part of Wisconsin) from the scriptural doctrine of Church Fellowship, and the doctrine of the Clarity and Authority of the Scriptures, as well as instances of violation of the sanctity of the CALL."

DEVIATIONS FROM THE SCRIPTURAL DOCTRINE OF CHURCH FELLOWSHIP

For quite some time, Wisconsin has proclaimed and defended the position that "Termination of church fellowship is called for *when you have reached the conviction* (emphasis ours) that admonition is of no further avail" (Report to the Protest Committee).

Wisconsin's practice has been in conformity with this unscriptural principle. Wisconsin continued to practice church fellowship with Missouri long after she had recognized Missouri as a causer of divisions and offenses contrary to the doctrine, under the plea that she had not yet reached the conviction that further admonition would be fruitless. This aberration led Wisconsin so far astray that those who had been charged with the duty of dealing with the sister synod fellowshiped with that synod even after they had publicly declared that an impasse had been reached.

The Lord says, Romans 16: 17: Now I beseech you, brethren, mark them, that is, take careful note of them, which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them, have no fellowship with them, not tomorrow or next year or when you reach the conviction that admonition is of no further avail, or when a majority of convention delegates reaches this conviction, but

when you see what they are doing.

When we seek to understand what the Lord would have us do when confronted with a situation in which divisions and offenses contrary to the doctrine are being caused, we dare never ask: How will the errorist react to brotherly admonition? or, Is there still a faint ray of hope that he will recognize his error and return to "the old paths"? We cannot look into any man's heart nor discern his future reactions. The only proper question is: What do we see after we have taken a very careful look? If we see causers of divisions and offenses contrary to the doctrine which we have learned, that is, if we see people by the unscriptural position which they actually hold and proclaim, cause divisions and offenses contrary to the doctrine, then the Lord's injunction is, "Avoid them!" not tomorrow or next year, but at once. When God has spoken, then delay is disobedience.

There is nothing in Wisconsin's recent suspension resolution that would show that Wisconsin has receded from the unscriptural position to which she has clung and which she has stoutly defended. The supporting "whereas's" (1, 2, 4, 5, and 11) indicate that Wisconsin still holds and defends the above error.

(continued on page 10)

DEVIATIONS FROM THE DOCTRINE OF THE CLARITY AND AUTHORITY OF THE SCRIPTURES

The orthodox Lutheran Church has always believed and taught that the Scriptures are *clear*, that their meaning is not obscure but easily intelligible to a devout child of God. That is why the psalmist was able to say: Thy Word is a *lamp* unto my feet, and a *light* unto my path. Psalm 119: 115. And St. Peter says:

"We have a more sure Word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place" (2 Peter 1: 19).

The orthodox Lutheran Church has always accepted the divine *authority* of the Scriptures and taught that since they are God's Word we owe them unconditional obedience.

"Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk in it" (Isaiah 30: 20-21).

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (2 John 9).

The manner in which Wisconsin has these past years dealt with Romans 16:17-18 is a clear deviation

from the above teaching of Scripture.

The 1955 convention of the Wisconsin Synod heard her president say in his presidential report:

"The charges which we brought (against Missouri) in an effort to do our brotherly duty before God have been definitely denied . . . divisions and offenses have been caused contrary to the doctrine which we have learned. And when that is the case [emphasis ours] the Lord has a definite command for us: 'Avoid them'".

This was clear and unequivocal language.

The convention said:

"A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture — becomes subject to the indictment of Romans 16: 17-18. The Lutheran Church - Missouri Synod has by its official resolutions, policies, and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such division and offenses are of long standing" (1955 Proceedings, p. 85).

The convention received the following resolution:

"Resolved, that whereas the Lutheran Church - Missouri Synod has created divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture, we, in obedience to the commands of our Lord in Romans 16: 17-18, terminate our fellowship with the Lutheran Church - Missouri Synod."

But the convention did not follow this Scriptural directive in simple obedience to God's Word. It merely received it

"for final action in a recessed convention in 1956" (1955 Proceedings, p. 86).

In a Post-convention *News Letter* the Board for Information and Stewardship, Wisconsin Synod, offered a statement with intermittent quotes attributed to President Oscar Naumann:

"'The most difficult question confronting our Synod at this convention' concerns our relations with the Lutheran Church - Missouri Synod. Though 'deeply grieved at the sight of a crumbling fellowship' the decision must be made whether the Lord would not

have us apply His difficult command, 'Avoid them,' or [emphasis, Ed.] whether we still have a continuing debt of love to those whose fellowship we cherished so many years."

In reporting the outcome of convention action, the same *News Letter* said:

"Agreement on the fact that Romans 16: 17-18 applied to the situation in the Missouri Synod was almost unanimous. The divisions and offenses are clear. There was an honest difference of opinion whether it was necessary to break relations completely with the Missouri Synod now or: whether we, in the words of our President, 'still have an unpaid debt of love to those whose fellowship we have cherished so many years.'" [Emphasis in the original].

This approach to the issue made Scripture equivocal. It says, in effect, that Scripture placed the Synod in a dilemma. Toward its solution, one set of Scripture passages is pitted against another. The clarity and authority of Scripture is thus undermined.

INSTANCES OF VIOLATION OF THE SANCTITY OF THE CALL

We have always believed and taught that a valid and legitimate *CALL* is something sacred and divine, and may not be tampered with

by any man. The relation of a Christian pastor to his congregation, and the relation of a Christian congregation to its pastor is a creation of

the Holy Spirit. It is God who gives a Christian congregation its pastor. Ephesians 4: 11. A Christian pastor is not a servant of men but a servant of Christ. I Corinthians 4:1. For that reason, no congregation can, without grievously sinning against God, reject its God-given shepherd unless he has made himself unfit for the high office by persistent adherence to false doctrine, a scandalous life, or wilful neglect of duty.

In the very recent past, however, Wisconsin has, through its elected officials and appointed representatives, taken the position that a congregation has the right to reject its pastor whenever he ceases to be a member of the Wisconsin Synod.

Congregations have been advised and urged to take this sinful step. When they acted on this ill advice they were commended for their faithfulness and synodical loyalty. In no case that has come to our attention has a congregation contemplating this step been admonished not to tamper with the divine *CALL* of their pastor unless there is clear evidence of persistent adherence to false doctrine, a scandalous life, or wilful neglect of duty. In one instance, a visiting elder tried to make this Scriptural point and was promptly and rudely overruled by the district president. The monotonous reply to the question,

"For what reason do you want to

reject your God-given Pastor?" has been,

"He does not belong to the Wisconsin Synod."

Is a Christian pastor pledged to membership in a synod or to faithfulness to Christ and His Word?

Again and again, Wisconsin has given its official sanction to the actions of congregations which rejected their pastors for no Scripture-approved reason, and has helped fill the pulpits thus sinfully vacated.

The manner in which Wisconsin Synod officials have dealt with congregations and their pastors whose only "sin" was that they disagreed with, and objected to, Wisconsin's unscriptural fellowship doctrine and practice can not honestly be described as anything other than violations of the sanctity of the *CALL*.

The above cited *deviations* from Scripture doctrine are the *UNRESOLVED ISSUES* that still lie between *The Wisconsin Evangelical Lutheran Synod* and *The Church of the Lutheran Confession*.

It is our fervent prayer that God may mercifully grant Wisconsin grace to recognize and remove these *UNRESOLVED ISSUES* in accordance with His will.

PAUL ALBRECHT
BOWDLE, SOUTH DAKOTA
PRESIDENT OF THE
CHURCH OF THE
LUTHERAN CONFESSION

The Christian Bookshelf

Concerning Church Fellowship is now in print and available in quantity from the CLC Book House. Readers of the SPOKESMAN may secure their copies from pastors of the CLC or order them directly.

For the following reasons we hope for a wide distribution of this booklet:

First, it *edifies*. In forthright language, this statement of principle brings the penetrating light of Scripture to bear on the current question in general controversy, namely the matter of church fellowship. Are you weary of weasel words? Here you will find the language and pattern of the historic Lutheran Confessions, which not only stated the truth affirmatively, but also rejected and condemned corresponding false teaching. This modern statement of ancient truth will help you keep your bearings in a day when it is so easy to be swept away from the true course by prevailing winds of doctrine.

Secondly, *Concerning Church Fellowship* testifies. It is a part of the confessional platform of the Church of the Lutheran Confession. As such, it is a way by which every member of the CLC makes his confession of Christ before the world. Diligently studied and prayerfully considered, this little volume will

enable us to make a good testimony whenever we have an opportunity to speak with someone on the subject. That is likely to be often, since the question of unity among Christians is the burning subject of the church world in our time. You will be especially glad for what is called an *Epitome*. This is a two page summary of the chief points in the confession. After each point there is a list of paragraph references leading you to a fuller treatment of that subject in the confession itself.

The printed word of testimony remains one of the most effective means for bringing light to dark places. Material such as this can travel far beyond the reach of your voice. Have a supply of copies on hand. Be prepared to give them away! To make this possible, *Concerning Church Fellowship* has been printed in quantity and is being offered for the cost of production and handling.

If you order by mail, send 50¢ per copy with your name and address to:

CLC BOOK HOUSE

Box 145

New Ulm, Minnesota

(If five or more copies are ordered to one address, the cost is 40¢ each)

R. A. REIM

SHIELDS

AND

WEAPONS

moreover
it is
required in stewards
that a man
be found faithful

1 Corinthians 4:1

The Corinthians were making many foolish and impossible demands of their ministers. In answer Paul told them in I Corinthians 4:1, that the servants of the Church are to be looked upon as ministers of Christ and stewards of God's mysteries. A servant should follow not human whims and fancies, but his Master's directions. A steward must give account to the Head of the household of how he handles the goods entrusted to him. This requires that he be faithful to Him. The word faithful means trustworthy and reliable in carrying out the directions of the Master.

"That, to be sure is a demand, but it is the only demand that can and should be made, that the minister of Christ be faithful in his stewardship. The Lord does not require, as Luther says, that he be so holy as to raise up the dead by his very shadow, or that he be as wise as all the prophets and apostles

were. Neither does He ask that he be a spirited orator, a witty conversationalist, a good mixer, or any of the many other points which nowadays are mentioned as essential qualities of a pastor. Of all these things the Lord says nothing. He wants only that His stewards administer the Word of God, preach the Gospel, bring forth the necessary spiritual food out of the rich treasury of God's mysteries, making use of the proper pastoral wisdom: that is the faithfulness which the Lord seeks in His servants."*

What the Lord seeks of His servants He also wants congregations to seek in them. They should expect them to preach sound doctrine (Titus 2:1), to have a good report of them which are without (I Timothy 3:7), and to be faithful in attending to the duties of their office, using their time and talents according to the best of their abil-

* Kretzmann, N. T., Vol. I.

ities (Matthew 25: 15-30). Now, no faithful pastor will ever claim to be perfect. Regretfully he will realize that at times he has failed in ignorance or weakness, and speedily correct his shortcomings. Congregations will pray for their pastors and uphold them in their struggle to meet the high requirements of their office and realize that they are human beings and not angels, rather than come with uncharitable and unwarranted condemnations of unfaithfulness.

But it is a different thing when pastors or teachers defend and uphold false teaching, live scandalous lives, and wilfully neglect their duties. Congregational constitutions correctly name these three things as sufficient and urgent causes for terminating a pastor's ministry. These things do constitute unfaithfulness and violate the sanctity of the call.

On the other hand the sanctity of the call also require that no congregation, synod or official thereof, or anyone else should arbitrarily terminate a pastor's ministry. Such a thing could happen when the majority, either of a congregation or a synod, is going the wrong way and would silence the voices of those who point that out by terminating their ministry without proving so much as an iota of false doctrine or anything else against them. Did we say it could happen? It has hap-

pened. Let us put the finger on a very sore spot that needs to be recognized for what it is. Pastors had no alternative but to resign from office, not because they were out of line with the Word of God, but because they were not in line with human resolutions and policies. This is popery.

Of it Luther says: "In such dealings, namely to judge doctrine and to install or to depose teachers and pastors, one must not at all consider human law and right, old usage, custom and practice, etc. God grant this even though the Pope and the Emperor, the Princes and the Bishops have ruled otherwise, and the half or even the whole of the world has held with them, be it for one year or for a thousand years. For the human soul is eternal and above everything that is temporal and must therefore be ruled by the eternal Word. It is a wicked thing when consciences are ruled before God by human right or age-old custom. Therefore one must deal according to the Scriptures and the Word of God in this matter."*

Thy name be hallowed. Help us, Lord,
In purity to keep Thy Word,
That to the glory of Thy name
We walk before Thee free from blame.
Let no false doctrine us pervert;
All poor, deluded souls convert.

* Translated from Walch X, 1796.

O. J. ECKERT

The Things That Come to Pass

The Legs of a Man. Reports of the Third Assembly of the World Council of Churches held in New Delhi, India, during November, have appeared quite generally and generously in the public press, and no doubt have been read by most of us. Here we see unionism at its best, or rather, at its worst. Needless to say, we are of a different spirit.

Time (Dec. 8, 1961) reported: "Even the once touted, now tapering off, religious revival in the postwar U. S. turns out — especially in the eyes of the theologians — to have been largely a specialized boom in suburban churches, which folks joined to meet other folks and get into the community swim, and which served up a kind of Christianity as bland and homogenized as if it came out of a suburban kitchen blender. All too often, 'the hungry sheep look up, and are not fed' anything more Christian than a discussion group or a softball team or an every-member canvass."

This is only too true, but a solution does not lie in the fact that "many of the sectarian dicta and dogmas that once stirred great debates in Protestantism are dead letters" (same article). Unless, however, there is a revived interest in doctrine the rest is useless. Until every jot and tittle of Scripture becomes important the blandness will continue.

Who Is The Fool? In I Corinthians Paul writes that the preaching of Christ crucified is "unto the Greeks foolishness." The learned of this world call many things of God "foolishness;" not only "Christ crucified," but among others the Scriptural account of the creation of the world and life itself.

A recent article in the *Reader's Digest*, "When Life on Earth Began," in speaking of "the incredible molecule we call protein," which is an absolute necessity for life, says, "But the fact is we simply discover protein in the void of time, and cannot know how it got there. The chance of carbon, oxygen, nitrogen and hydrogen atoms, as well as phosphorus and a constellation of metallic elements, coming together in the right proportions, under the right conditions, can be likened to the chance that a pack of cards, flung into the air, will fall to the table with all suits in sequence — virtually impossible, even though the cards were tossed in the air every second without pause through history."

What happened here to the vaunted "scientific" mind which boasts of accepting and operating with only that which can be proven by human observation! Rather than accept the Word of God they accept a theory which rests on happenings which they admit could only occur by "the

remotest chance." Who is the fool, Bible-believing child of God, or the unbelieving scientist? Scriptures are more reasonable than the reasonings of men.

But consider the final quotation in this article, "The world has evolved little by little from a small beginning, and has increased through the activity of the elemental forces embodied within itself. What a sublime idea of the infinite might of the great Architect!, the Cause of all causes. For if we could compare the Infinite, it would surely require a greater Infinite to cause the causes-and-effects than to produce the effects themselves." Here is an ultimate in blasphemy! Man develops a theory and claims it does more honor to God than the revelation of God Himself. Satan himself an angel of light!

Do Thou Likewise! An article in *The Northwestern Lutheran* (Nov. 19, 1961) considers this point, "*Is The Synod Resolution Binding On All Congregations?*" The reference is to the resolution of the August 1961 convention of the Wisconsin Synod to suspend fellowship with the Missouri Synod. That such an article appears, quite likely arises from the fact that a number of congregations of the synod have defied the resolution by formally declaring themselves still in fellowship with the Missouri Synod. That the synod would seek to correct such a situa-

tion is obvious, but that it can do so under its present teaching on the doctrine of fellowship remains to be seen.

The article makes the resolution a matter of conscience and obedience to the Word of God. "The considerable majority of delegates that voted in favor of it did this not simply because they felt that that was the wise course to follow, the most expedient thing to do, but they said that they were convinced that they were doing something God asked them to do according to Romans 16: 17-18. A large majority of those who heard the discussion . . . felt bound in their conscience to say: This is a situation where the Word of God spoken in Romans 16: 17-18 applies." Well and good! But it dare not be forgotten that the Wisconsin Synod in its present teaching on fellowship predicates such a decision on the workings of human judgment evaluating reaction to admonition. *Decisions premised on human judgment cannot then be declared a matter of conscience.* To seek to make it so because a majority gathered together in a Synod so decided, is Roman Catholic in concept, and not so subtle either. We repeat, most earnestly and urgently, only when the Wisconsin Synod rids itself of its error in the doctrine of fellowship will it be able to truly straighten out the disorder in its midst.

G. S.

A New Year's Prayer for a War-Torn Age

O God of Mercy, hear us;
Our Father, be Thou near us;
Mid crosses and in sadness
Be Thou our Fount of gladness.

Be with the sick and ailing,
Their Comforter unailing;
Dispelling grief and sadness,
Oh, give them joy and gladness!

To all who bow before Thee,
And for Thy grace implore Thee,
Oh, grant Thy benediction
And patience in affliction.

Above all else, Lord, send us
Thy Spirit to attend us,
Within our hearts abiding,
To heaven our footsteps guiding.

Be Thou a Helper speedy
To all the poor and needy,
To all forlorn a Father;
Thine erring children gather.

All this Thy hand bestoweth,
Thou, Life, whence our life floweth.
To all Thy name confessing
Grant, Lord, Thy New Year's
blessing!

PAUL GERHARDT, LH 122

A LOUD THANK YOU

For almost three years Mr. Vernon Sprengeler has been the circulation manager of the SPOKESMAN. He and Mrs. Sprengeler deserve a rest. Office space has been provided in the basement of Redeemer Lutheran Church at Cheyenne, Wyoming for the files. You will find a notice of the new address on page 3 of this issue.

It may not be generally known that Mr. and Mrs. Sprengeler labored during these hectic infant

years of the SPOKESMAN without any remuneration. Though they have a large family of small children they cheerfully devoted countless hours to this rather thankless task. Their only motive was love for their Savior's Word. They were happy to have a part in proclaiming His Word through the printed pages of this periodical. It is fitting that we thank them and thank God who provides willingness in His children for such tasks.

TREASURER'S STATEMENT

July 1, 1961 to January 1, 1962

BUDGETARY

Receipts:

Cash balance July 1, 1961		\$ 8,208.46
Revenues (tuition, etc)	\$ 7,671.48	
Budgetary collections	26,770.63	
Memorials	9.00	
Total Budgetary Receipts		\$26,779.63
		\$42,659.57

Disbursements:

General Administration	\$ 755.46	
Japan Mission (Includes \$700 overdraft of Tiefel account)	5,600.00	
Home Mission	5,545.00	
Immanuel Lutheran College	19,271.77	
The Book House	2,000.00	
Emergency Support	100.00	
Total Budgetary Disbursements		\$33,272.23
Cash Balance January 1, 1962		\$ 9,387.34

NON-BUDGETARY

Receipts:

Japan Mission (furlough fund)		192.30
Printing Press		200.00
Immanuel Lutheran College		26.50
Total Non-Budgetary receipts		\$ 418.80

SPECIAL FUNDS

Receipts:

Church Extension Fund		1,705.08
Japan Church Extension Fund		739.00
Bequest for ILC (bldg. site and/or bldg.)		6,000.00
		\$ 8,444.08

ORVILLE NOELDNER, Treasurer
South Shore, South Dakota

The Bread of Life

	St. Matthew	Hymn
Jan. 21	— 10:26-33	512, 1-2
Jan. 22	— 10:34-11:1	512, 3-4
Jan. 23	— 11:2-6	512, 5-6
Jan. 24	— 11:7-19	132, 1
Jan. 25	— 11:20-30	132, 2
Jan. 26	— 12:1-14	132, 3
Jan. 27	— 12:15-21	132, 4-5
Jan. 28	— 12:22-37	383, 1
Jan. 29	— 12:38-45	383, 2
Jan. 30	— 12:46-50	383, 3
Jan. 31	— 13:1-9	383, 4
Feb. 1	— 13:10-17	383, 5
Feb. 2	— 13:18-23	429, 1
Feb. 3	— 13:24-30	429, 2
Feb. 4	— 13:31-35	429, 3
Feb. 5	— 13:36-43	292, 1-3
Feb. 6	— 13:44-53	292, 4-6
Feb. 7	— 13:54-14:13	292, 7-9
Feb. 8	— 14:14-21	258, 1-2
Feb. 9	— 14:22-36	258, 3-4
Feb. 10	— 15:1-20	258, 5
Feb. 11	— 15:21-28	343, 1
Feb. 12	— 15:29-39	343, 2
Feb. 13	— 16:1-12	343, 3
Feb. 14	— 16:13-20	343, 4
Feb. 15	— 16:21-28	343, 5
Feb. 16	— 17:1-13	343, 6
Feb. 17	— 17:14-27	343, 7

ANNOUNCEMENTS

At its Spokane convention, August, 1961, the CLC established a second full-time professorship at the seminary to take the place of the present temporary arrangement.

Members of the CLC are herewith invited to place the names of qualified candidates in nomination for election by the representative Call Committee at a meeting on February 28, 1962. Candidates for this professorship should be apt to teach in the fields of Homiletics, Pastoral Theology, Symbolics, and Isagogics.

Nominations must be in the hands of the undersigned no later than Jan-

Pastor
Gethsemane Lutheran Church
F. 11315 Broadway Avenue
Spokane 62, Wash.

uary 15, 1962. Please give pertinent information regarding the experience and abilities of the nominees.

(Note: The election of a president of Immanuel Lutheran College will take place at a later date.)

O. P. Kessler, Secretary
Nicollet, Minnesota

Correction of Address in Roster:

The Rev. Richard Kuehne
1449 34th St. NW
Winter Haven, Florida