

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

April
1962

Whither Lutheranism in America? - 3

NLC and Missouri discuss:

What Kind of Cooperation is Possible in View of the Discussions to Date?

We come to this third set of essays with a very heavy heart. Our series wants to be a plea to the Missouri Synod not to go through with the engagement to her new lover, the N.L.C. But one has that hopeless feeling of the parent trying to prevent a marriage which can only have disastrous consequences. and always receiving the monotonous refrain: but we are in love. The blindness of this love prevents Missouri from seeing that which is so

obvious to all. Missouri believes the girl is not as bad as we think; she shows signs of reforming; though her past has been promiscuous she wants to learn to be a faithful Lutheran bride. Furthermore, Missouri has given her every reason to expect at least a betrothal by the many romantic interludes of the past twenty years; it is too late to brush her aside. And where else shall Missouri go, now that her divorce from Wisconsin is almost final?

HAS N.L.C. REFORMED HER WAYS?

Dr. Alvin Rogness of Luther Seminary, St. Paul, Minnesota, shows us the attitudes and beliefs which the N.L.C. brings to the proposed alliance. His essay does not give the slightest hint of repentance for the former position of the American Lutheran Conference or the United Lutheran Church. In fact, the word "possible" in the topic is most irksome to him. The question of possibility is not treated either directly or indirectly. He ignores the theme and in effect treats the topic: "What cooperation is advantageous at this time?" It is the same story. There never were hin-

drances (at least for the U.L.C.) to a union of Lutherans, why should there be limitations on cooperation. There are no important differences. Our purpose is only to explore "how we can strengthen our ministries." How could it be otherwise? For the N.L.C. synods there are no critical differences among Protestants, much less among Lutherans. We learn from Dr. Rogness that the historic divisions in Christendom are not necessarily based on fundamental differences on doctrine. (Which ones? Wittenberg and Rome? Wittenberg and Geneva? Marburg? Rome and Constantinople? From

a Lutheran point of view, which historic divisions have *not* been created by fundamental doctrinal differences?) According to Dr. Rogness we are one unit in the family of Christian churches.

The motivation is the same as always. Hostile forces demand our united action; we need one another; we approach each other as equals, willing to serve one another.

MISSOURI IS ACCUSED

Rather than repent, Dr. Rogness levels charges against Missouri, though worded in the soft whispers of lovers. Like this: we hope we will learn to "trust one another's ministries." Not settle doctrinal differences, but learn to trust; and who has been unwilling to trust? Another serious charge is leveled against Missouri's inconsistency.

"Is it not possible, too, the magnificent record of service (diakonia) which the member churches of the N.L.C. and the Lutheran Church-Missouri Synod have achieved with prisoners of war . . . etc. . . . takes on the character of an intrinsic, continuing expression of their oneness in Christ?"

"Our witness to the world and to other Christian denominations has been one of love. . ."

"Our relations with one another have vastly multiplied . . . our people

transfer their church memberships from one group to another with increasing ease. We already present the image of one ecclesiastical group, despite our organizational plurality."

Missouri is accused of a dual standard of isolationism and unity. Recently Dr. Johnson in the *National Lutheran* asked Missouri leaders when they were going to allow the rank and file to practice the fellowship already being exercised at higher echelons. Almost ruthlessly Dr. Rogness tears aside the cloak of "cooperation in externals" by insisting on the relationship of faith to service, which "is the overflowing of the grace which binds and moves their inner life as a total fellowship." In brief: Missouri, you have been practicing fellowship for twen-

Second Class Postage paid at
Cheyenne, Wyoming

Published monthly at Cheyenne, Wyoming as an official organ of the Church of the Lutheran Confession. The issues appear on or near the 15th of each month.

Editor W. Schaller, Jr.
1906 Garrett Ave. Cheyenne, Wyo.

Church News Editor D. C. DeRose
2868 Elm St. Denver 7, Colo.

Associate Editor G. Sydow

Contributors L. Bernthal, O. J. Eckert,
B. Naumann, R. A. Reim,
E. Schaller, C. Thurow

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, 1906 Garrett Ave., Cheyenne, Wyoming.

Material submitted for publication should be sent to the editor three weeks before the date of publication. Church and School News Items should be sent to Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 1906 Garrett Ave., Cheyenne, Wyoming.

Subscriptions are \$2.00 per year, paid in advance. Blanket Subscriptions are \$1.75 to congregations.

ty years with us; will you condemn that as wrong or will you now be consistent and form a more perfect union?

The century old charge against Missouri's isolationism is repeated:

"American Lutheranism has periodically become involved in theological dialogue so abstruse that only the 'expert', the occult scholar, has had any voice."

On isolationism as such we read:

"To approach this task [articulating the Gospel in clarity and fullness] as separate synods, each evaluating the work of the other and each cautiously withholding the hand of fellowship until all have arrived at their lonely findings, will fail Lutheranism's best work in this hour."

Repent, Missouri, of the policy of Walther, Pieper, Bente, Engelder: they failed Lutheranism by refusing fellowship to Masonic Lutherans and opponents of verbal inspiration.

THE MISSOURI SURRENDER

The essayist for the Missouri Synod at the final meeting was again Dr. Martin Franzmann, who gave the paper at the first meeting. This was a pitiful role for a brilliant New Testament scholar. For this essay was anything but exegetical. It constituted an abject surrender of Missouri's historic confessionalism.

Though in the first two sets of essays the Missouri representatives upheld biblical principles, and the N.L.C. essayists continued to stand for laxity and latitude in the "doc-

Not that Dr. Rogness denies diversities; in fact he skilfully anticipates any voice that might raise the question. He knows the many teachers in N.L.C. synods which damn verbal inspiration; which throw in with evolution and a sociology based on evolution. He knows the leaders, like Dr. Fry, who are in the forefront of the NCCC, the WCC, and the LWF and practice a most relaxed fellowship with any and all Reformed groups. He *dares* Missouri to bring these up as issues:

"We do have diversities too. These diversities, however, cut across synodical lines. Despite statements that each synod may have adopted as their official positions, the ebb and flow of our mobile life have thrust upon each of us a common cargo of diversities. For our people to give open recognition to this state of affairs would be salutary."

In short, Missouri, do you not harbor the same heresies and false teachers as the rest of us?

trine of the Gospel" and in the meaning of "confessional subscription," and though Dr. Rogness continues to uphold the fiction of sufficient agreement, we hear no rebuke, no expressed misgivings concerning a closer union between the two groups. In fact. Dr. Franzmann agrees that the

"degree of consensus concerning the doctrine of the Gospel and the significance of the subscription to the Confessions . . . is heartening and full of promise."

No mention is made of the basic differences revealed in the first es-

says nor of the fundamental difference on the doctrine of Inspiration. No issue is taken with the N.L.C. belief that the historic divisions of Christendom are not basic doctrinal differences. Missouri accepts you as you are and as you always have been, though these beliefs and policies of the N.L.C. dishonor the holy Name of our Lord and Savior.

And how does Missouri respond to the challenge that past cooperation has been an expression of unity? Dr. Franzmann reluctantly grants that cooperation has not been just too tidy and clean, though in theory he defends it as a policy which "does safeguard the confessional integrity." But he admits that no one outside the Missouri Synod has distinguished between doctrine and service; no one can describe cooperation as avoiding.

"You are either in or out, a part of solid official front of the organization or not a part."

For twenty years the Synodical Conference brethren insisted that Missouri was compromising its position and making a mixed confession with its cooperation in externals. For twenty years Missouri insisted this was not true; there was no fellowship involved. Now the N.L.C. reminds Missouri of all this fine witness of service growing out of faith, and Missouri admits it is true.

This honest confession that cooperation was not strictly external, and that the confession before men was most confusing, should have led Dr. Franzmann to suggest a halt right now. He ought also to say

that these joint endeavors have been manifestations of a fellowship, and our Lord pleads with us not to manifest fellowship with churches which teach contrary to the Words of our Savior.

The only other alternative is to admit that Missouri was wrong before 1935 when it insisted upon complete doctrinal agreement before practicing fellowship. That is the course which Dr. Franzmann chose.

"The weakness of this 'all-or-nothing' position is readily apparent: often the only service that can be rendered by a church pursuing this ideal is that of witness by abstention, which is often powerful but seldom articulate."

And thus Missouri repents of over 80 years of writing in the *Lutheraner* and *Lehre and Wehre*. The other synods refused for a century to come over to Walther, so Missouri admits that Walther was wrong. And here is the scriptural proof submitted:

"Moreover, the brute facts of the life ecclesiastical as it is actually lived, often force the church out of the 'splendid isolation' which it by choice and conviction is cultivating."

(emphasis mine, Ed.). A feeble attempt to enlist Walther's support is given in the reference to his remark that in practice we attain "no more than a fundamental unity." Does the professor sincerely believe that this self-evident truth was meant to give license to fellowship with Lutheran synods which had with deliberation taken positions against the true doctrine? That is hardly being fair to the memory of C. F. W. Walther.

THE EMPTY VICTORY

The saddest part of the tale is that the St. Louis men think to have gained a victory in the midst of this surrender. The new association is to make the study of doctrine its prime effort, with the goal of reaching complete agreement. Armed with this item, all questions on inspiration of Scripture that might be raised at Cleveland can be brushed aside with: that will be our first order of business in future theological dialogue. These are to be free conferences 'in a new form.' In a new form indeed! In the form of a united front first; then theological debate. And all on a one-way street. Whether dialogue reveals basic differences or not, the association continues, world without end. This is hardly a victory, for since when did the unionistic Lutherans and the doctrinally indifferent object to studying theology, *as long as the results were not made a condition for fellowship?* In 1940 the words "in externals" justified all manner of joint witness to the Gospel; now the pious claim that we are working for more and more agreement, will justify ever greater displays of "unity."

WHY?

The reasons for the surrender lie in the past twenty years. As seen above "cooperation in externals" committed Missouri to this course. And secondly, joint prayer committed them. In 1905 there was a free conference at Detroit. Missouri was roundly condemned for refusing to

open the sessions with prayer. At that time Dr. F. Bente pointed out that there is no more intimate relationship possible than uniting your soul with another's soul and together pouring out your hearts to the heavenly Father. When this deepest intimacy is granted, you cannot refuse any manifestation of fellowship to your "pledged brother." You cannot walk hand in hand with your brother into the very throne room of the Almighty and then step out and condemn him as a false teacher.

THE RESULTS

Though there will be no official altar and pulpit fellowship at this time, it will become impossible to curb wide-spread jumping of synodical boundaries by the lay members. The *damnamus* (condemning of error) will lose its bite completely, and be confined to the discussions over the ecumenical tea cups. Missouri will gain not only a newly betrothed wife, but will be led into a veritable harem as her new consort introduces Missouri into all the delightful fruit of the inner councils of the Lutheran World Federation, the National Council of Christian Churches, and the World Council of Churches. There is no reason why Missouri cannot join these ecumenical organizations, for even the Reformed are willing to work toward a greater consensus in faith and life.

We can only cry: Lord Jesus, come quickly!

W. S.

Our Easter Hallelujah! Psalm 22:22

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Who can believe that we Christians are brothers and sisters of our resurrected Lord? Yet He already proclaims this in the prophetic words of our Psalm. The dying Lamb here looks to the time of deliverance from His pain and death. He will then proclaim the mercies of the LORD to His "brethren". On Easter morning our risen Savior said to Mary Magdalene: "go to my brethren."

How have we come to this glory? For who are they whom Jesus calls His brothers? They who were offended with Him and shamefully fled from Him. Peter who denied he knew Him. Followers who were in deep gloom without hope, believing all was at an end — Jesus is dead and so is his kingdom. With guilty consciences they are afraid of death and seek security behind locked doors. Yet Jesus does say, "my brethren". Even more. The letter of Hebrews quotes our passage and writes that Jesus is not "ashamed" to call us brethren. Surely not because we are worthy. Only because He has sanctified us, because He cleanses us from sin. Through His sacrifice He has brought us in covenant relationship with our God — God is our Father, we are His children. He proclaims the mercies of the LORD and through faith in Him we are made the children of God.

We now have the same Father with Jesus. Jesus is truly our Brother. He is our Brother who is so great and glorious a King, who is Lord over all creation, over sin and death, over the devil and hell, over all that which can be named not only in this world but in that which is to come. Who can believe we are His brothers and sisters? Our understanding is so limited, the comfort so great, our faith so weak. To be brethren of Jesus means we must live and rule with Him in the power and glory He has. Nothing but richest comfort day by day. Our guilty conscience, our fear of sin and terror of death must vanish. Though we have sin, Christ our Brother has no sin but righteousness. Are we in death, He is no longer under the power of death but lives. This Person is your Brother. Why do you fear?

Our resurrected Savior proclaims this wondrous Gospel to us. He wants us to hear Him with great earnestness and not lightly pass over His joyful message and forget it. They who will not hear and believe Him will forever remain in the terror and torment of outer darkness. Therefore believe Him. He is your Brother. Words of pure joy and gladness. A joy which the Psalms continually sing with the word: Hallelujah—Praise the LORD! Jesus Himself leads His congregation of believers to sing praise to the LORD.

You have every reason to sing hallelujah, for Christ will end all sadness.

Therefore let us joyful be
And sing to God right thankfully
Loud songs of hallelujah. Hallelujah!
L. G. BERNTHAL

SHIELDS and WEAPONS

“Even so faith if it hath not works is dead, being alone” (James 2: 17).

FAITH ALONE YET NOT ALONE

The work of redemption is complete and faith humbly walks to Calvary alone without any claim for merit and says, “Nothing in my hands I bring, simply to Thy cross I cling”. That means justified by faith alone without the deeds of the law. Yet faith is never alone. We see this in the thief on the cross. In his misery and shame he turned in faith to the dying Savior for forgiveness and received the gift of heaven freely without money and without price. The Savior asked nothing of him yet he gave the Savior much. At first he had joined the other thief in poking fun at the Savior for saying that He was the Son of God. Now he stopped it. Instead he took the Savior’s part and rebuked his companion. That was a good work as was also his confession before men when he turned trustingly to the Savior in humble prayer and called Him Lord.

So though the thief was justified by faith alone his faith was not alone. It brought forth deeds done

in love and gratitude to Him whose rod and staff were comforting him in the dark valley of the shadow of death and leading him to a happy landing in paradise. That is the nature of faith. “Faith worketh by love” (Galatians 5:6). Those who have it say with 2 Corinthians 5:14: “The love of Christ constraineth us”. Fighting sin in themselves they seek to do His will; for “this is love that we walk after His commandments” (2 John 6). Such is the good fruit borne by a living faith.

DEAD FAITH AND DEAD WORKS

No works, no faith. Our text says: “Even so faith if it hath not works is dead being alone.” Where there are no works at all faith is like a tree without leaves and fruit, and like a cold stiff lifeless body from which the soul has fled. It is dead. He who has such a faith is lost, not because he has no works, but because his total lack of works shows his faith is dead. Now a dead faith is no faith and “he that believeth not shall be damned” (Mark 16:16).

But works can be deceiving and that brings us to a point that strikes hard at temptations that beset us in our day. There is much Martha spirit abroad. Church bodies are careful and troubled about many things seeking growth in numbers, influence, and financial strength, promoting high pressure stewardship programs, and carrying on many and varied activities on the congregational level. Seeing much of this in a group people will say: "There is a living active group".

There should be activity, for an inactive church is a dead church. But activity must be of the right kind and not misguided. At best even a very active church is not truly alive if its activity flows out of some selfish motive or other and not out of faith in, and love for, the Savior. All that glitters is not gold. Name and fame great in the eyes of men may shrivel to nothing in the sight of God. (1 Samuel 16:7).

To the church at Sardis the Lord says: "I know thy works, that *thou hast a name* that thou livest, and art dead. Be watchful and strengthen the things that remain; that are ready to die: for I have not found thy works perfect before God" (Revelation 3:1-2). What was wrong with the works of this congregation? The majority of people there were dead spiritually. Their works were not perfect, that is filled with faith and love for the Savior. Such works without faith are just as

dead as faith without works. And the Lord sees no fruit in dead works however great they may appear before men.

So we need to sit at Jesus' feet like Mary* and drink from His Word for the inner life of faith before we go out to be Marthas in the many things of our Christian living and doing. We need pastors and theologians devoted to a faithful adherence to and defense of that Word more than administrators and organizers, so that the deepening of knowledge and the strengthening of faith will be kept in the forefront and the truth will not be compromised. For the Church can never be truly built from the outside in but only from the inside out, not by high pressure driving but by drawing, as it is led to see its life in the blood of Christ who "through the eternal Spirit offered Himself without spot to God, to purge our consciences from dead works to serve the living God (Hebrews 9:14). The coal ignited by fire will glow and give forth light and heat. The heart ignited by the burning love of Jesus will burn and give forth the light of good works to the glory of God (Matthew 5:16).

Jesus, may our hearts be burning
With more fervent love for Thee!
May our eyes be ever turning
To Thy cross of agony
Till in glory, parted never
From the blessed Savior's side,
Graven in our hearts forever,
Dwell the cross, the Crucified

OTTO J. ECKERT

* Read Luke 10, 38-42.

Hi Fidelity Preaching

Martin Luther +

J. S. Bach =

A Pike's Peak in Easter Music

"He's risen!" is the Easter cry. Your radios will bring you the *Hallelujah Chorus* and *I know that my Redeemer liveth* from Handel's *Messiah*. Perhaps the *Messiah* is among your records. It is good spiritual food.

There is other Easter music you will almost surely *not* hear over the air, but which you will just as surely *want* to hear once you are acquainted with it. Why? It preaches and impresses the resurrection truth so clearly and powerfully. Among the mountains of good Easter music, one work stands out like Pike's Peak, beautiful and graceful, yet rugged and majestic, preaching the glory of God in all its grace and power. It is Johann Sebastian Bach's Cantata No. 4, *Christ Jesus lay in bonds of death*.

Bach wrote this cantata for the Easter service in 1724, basing it on Luther's great hymn. Unfortunately, our hymnal (195) omits two of Luther's stanzas. The correct hymnal numbering would be: 1, 4, 5, 6, 7.

Someone might say: "Now just what is so Easter-like and joyous about Christ Jesus lying in bonds of death? That's sad, mournful." Not

so! Note that He no longer *lies*; He *lay*. The words and music speak of Christ's death as past and done, accomplished. That sets the tone for the solemn thoughts of death intermixed with and constantly overcome by the joyous strains of His resurrection. *Death is swallowed up by death!*

Stanza three becomes your favorite at once. Stanza two described in tragic tones man's defeat and helplessness before sin and death. Now enters the mighty Champion, Jesus Christ. Violins carry you into a spirited, soaring victory song while tenor voices sing the hymn tune explaining how death has lost *ALL* his right and might. Then a shocking thing happens.: The violins forget their beautiful song and go into harsh chords. You hear and feel the death of Christ tearing to shreds the power of eternal death. Upon the word *vain* (*nichts*, in German) the music stops for two seconds of absolute silence — the loudest silence you have ever heard! That is what's left of death's power — *nichts!* The line finishes in a pitifully high and weak wail: *Death's a show* — a bold front, an evil-looking outward form

but only a mask. To carve this truth forever on your memory, the violins take up their victory strain again while the tenors close the stanza with the precious words of the Apostle Paul: *Death has lost his sting forever*. In stanza four Jesus and death engage in fierce combat and death is utterly vanquished.

In stanza five Luther preaches Christ, the Lamb of God, as pictured by the Passover Lamb. Bach uses a bass solo to drive home Luther's point with striking force. *His blood marks, MARKS, MARKS our door. Faith points to it. Death (grave like tones) passes o'er*. Look! Right there is your whole faith: because Christ's blood *marks* you as His own, eternal *death passes o'er* you and eternal life is yours.

Stanza six urges you to keep this festival with joy. Wait until you hear how Bach, using that solemn hymn tune, sweeps you right into the highest festive spirit! This, with the last stanza which brings you the straight tune, plain and majestic, is another of the many discoveries awaiting you.

Bach's cantata is indeed a gift of God. Without Luther's words Bach could not have written this powerful music. But without Bach's music Luther's words would not have preached so powerfully either. The individual gifts of these two great Lutheran preachers, as combined in this masterful work, show how our gracious Holy Spirit uses every possible means to impress on us

more deeply the horror of man's sin and the sweetness of God's forgiving grace. Any pastor or Sunday School teacher owning this record will surely use it while preparing Lent and Easter sermons and lessons. Both he and his hearers will profit, and hearers will use it to prepare their hearts for a more profitable hearing of the sermon.

There are four recordings of this cantata, all in German, English text included. Even *Victor's Robert Shaw Chorus* sings it in German. That record we have not heard, but it can hardly equal those produced in Germany although the price is equal. That leaves three:

1) *Deutsche Grammophon's ARCHIVE Series*. Order ARC 3063 @ \$5.98. Other side: Cantata 1, *How lovely shines the morning star* (Hymnal, 546). *Decca Records, Inc., 445 Park Ave, New York 22*. (Address will change on 1-1-63).

2) *Electrola*. Order *Elect* 80573 @ \$5.98, or *stereo Elect* S-80573 @ \$6.98. Other side: Cantatas 54, *Widerstehe doch der Sünde* (Resist sin), and No. 59, *Wer mich liebet* (Whoso loves me). *Electrola, % Record and Tape Sales, 41, W. 8th St., New York 11*.

3) *Vanguard-Bach Guild*. Order BG-598 @ \$4.98 or stereo BGS-5026 @ \$5.98. Other side: His best known Cantata 140, *Wake, awake, for night . . .* (Hymnal, 609). *Vanguard Recording Society, 154 W. 14 St., New York 11*.

C. THUROW

The Things That Come To Pass

Good Start! In the first issue of the new Lutheran theological publication, *Dialog*, Dr. L. Halvorson of the ALC's board of college education, takes an overdue swing at the aimless but ceaseless activity of the "organization church." As *Time* (Feb. 23, 1962) has it: "some Christians feel an occasional twinge of doubt over the busyness of their churches — the activities that seem at best irrelevant to the Christian mission. To Lutheran theologian Loren Halvorson, the busyness of the 'crowded temples' is worse than irrelevant; it is a threat to the vitality of faith. . . . 'A rising crescendo of questions regarding the vast amount of seemingly aimless activity is coming from the center of the church. Innumerable meetings, immersion in *churchiness*, the not-a-minute-to-spare crowding of the temple calendar and the pursuit of statistical success have left many of the most active members exhausted both in body and spirit.' . . . To these believers, the church has become concerned chiefly with a wide range of useful but peripheral activities in a way harmful to the inner spiritual life of the church. From the dissenters, says Halvorson, comes 'a serious urging for the withdrawal of the church into retreats, into a disciplined inner life, and into secluded communities.' . . . Now, Halvorson says, the Christian remnant is visible in the growth of

retreats, study groups, Christian cells, and disciplined lay communities . . . dedicated to the preservation of Christian asceticism. . . . Halvorson is convinced that these dedicated believers will bring new life to the church." So far *Time*.

The busyness of American church life has long been questioned by many of us. We might ask, how did it come about that the Church perverted its God-given assignment to be the preaching-teaching agency of the Gospel to become a glorified social center with a pastor as master of ceremonies? Though we fought a shooting war against one form of socialism and are now fighting a cold war against another, let us not be so naive as to think it has left our country unmarked. Socialism is a world wide trend, and it has its influence upon us. In response to the socialistic question, What are you doing for society, for the community? the Church became sidetracked and entered into all manner of activity which should never become its concern. In permitting the world to make an assignment and dictate what was expected, the Church lost itself and the Gospel, in what is properly called "worse than irrelevant busyness." This is the devil's doing. The pattern has become so entrenched that only too often a pastor who doesn't "have the place jumping" finds himself in disfavor with his people.

The reaction indicated by Dr. Halvorson may be true but its value may be questioned. The answer does not lie in asceticism, much less in retreats and disciplined communities. These latter would be some more of the same — forms of organized church life. Could socialism again be showing itself? Start another organization as a reaction to organizations: a remedy for the ills caused by organizations? It happens again and again in our society. The socialistic, group activity pattern of thought is deeply ingrained in the American mind.

Why not give up entirely the useless organizational sideline of the Church! Retreat indeed, and rebuild the organization which already exists, which God Himself established, the family. This is the basic unit of society. All men recognize that it is in trouble these days, that society in general is suffering because of its breakdown. The church by falsely presenting organizational activity as spiritual life is also guilty of adding to the damage. What is needed today is a break-through from the accepted pattern. It takes boldness. We have to dare not to belong. We have to deny ourselves the status symbol of being members, officials, committee men. Instead we build the home. When it functions as God intended, when our families are strong, much that is amiss would be straightened out. Here believers may well center their activity.

Clarifies? The March 11 issue of the *Northwestern Lutheran* brings a "Clarification," "Regarding an Article in the *Gemeindeblatt*." The article in question was written by Pastor H. Koch of the Wisconsin Synod. He took exception to the official position of the Synod over-against the Lutheran Church - Missouri Synod as adopted at last August's convention. The clarification tells us that the writer "expressed his own personal conviction which did not always agree with the official position of the Synod." Coupled with this explanation in the *Northwestern Lutheran*, the complete text of the Synod's resolutions was printed in a subsequent issue of the *Gemeindeblatt* so that all might know precisely what was resolved.

That Pastor Koch differed with his synod could be learned from his article. The synod resolutions have been commonly known for some time. So, nothing is clarified. But that doesn't mean that some clarifying isn't needed. The Wisconsin Synod says its resolutions are a matter of Scripture, and a matter of conscience. What needs to be known is what is being done not only in this but other instances where pastors and congregations of the synod are not abiding by and upholding the official position. A failure here means unionism by default.

G. S.

Lights and Shadows

“And Adam called his wife’s name Eve; because she was the mother of all living.” Genesis 3:20

This was perhaps the first Easter song ever heard on earth; but since then there have been many, and of all songs they are the sweetest to our ears.

Adam called his wife’s name Eve. He did this, not in paradise, but among the thorns and thistles. Adam did this after he and his wife had become creatures doomed to death. Their children could be nothing but children of death. For God had said: “In the day that thou eatest (of the tree of knowledge of good and evil) thou shalt surely die.” They felt it and knew it after their sin. It was in their bones and flesh, yea, and in their spirit. Death is sin come to ripeness. Sin is death in the root. Adam and Eve were sinners, and death reigned over and in them.

But then Adam found strength to lift up his voice in an Easter hymn. He looked at his wife and said: Eve. And we know that Adam’s song rested on a good text, namely on the divine and glorious promise of the woman’s seed who was to be the death of death itself, the conqueror of Satan and sin. Because of Him, Eve, the woman of death, would bring forth a race of people called the Living Ones.

By and large men who are not of Eve’s spiritual family would not

give a moment’s thought in their mortal need to the strange name Adam gave his wife. Not looking for joy in one who had given up paradise for a desert of sorrow, they neither see nor hear the joy in that single word, Eve. It would be a mystery to them.

But the prophet Isaiah heard the Church singing: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

The world supposes this to be just an idle hope with which we like to comfort ourselves, a hope that, like all the aspirations of the world, has no foundation. But when the Church affirms that God’s dead men shall rise from the dust of the grave, their mouldered bodies restore to life and vigor, her hope, like Adam’s, is straight from the mouth of the Lord who gave us this assurance through Isaiah: “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it” (Isaiah 25:8).

The early glow of the Easter morning sun was yet a long way behind the horizon of time; but those who had eyes to see could see it. The Church has always seen it with believing hearts. God would swallow

up death in victory.

God's children can therefore call upon each other not to become discouraged or to despair, but to hope and rejoice. True, the Easter song is not one of earthly joy or expectancy; for we have not been led to believe that the earth is, or will be turned into, a wonderland of happiness and contentment. It is and remains a land of the dead, a monstrous cemetery where the children of God will also lie. The Easter song speaks of death. God's dead men will live; but first they will be dead according to their bodies. No hope is true which ignores or denies that. There will be a grave for you and for me, as surely as sin has decayed our members. There will be no easement from the darkness which falls and takes us away from the familiar scenes of life. It is a fierce moment when the light of life goes out. And it must, for we are not better than our fathers, and pain must follow distress until the snare of death takes hold of us. In the center of every Easter picture stands a tomb.

But what will take place after the tomb has been sealed over us and the world has written us off? Gone, they will say; their lives are over and past. The Church, however, sings her Easter song over the graves of her departed. She speaks to her corpses and says: "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

You who hear this song now will one day awake to it. For upon your dust there will fall a dew, as the dew of the desert which brings the dead earth to life and causes the seed of herbs and greens to sprout miraculously from the powdery soil. Infinitely grander than the annual wonder of nature coming to life, in acres on land and on sea the seed that was laid away will gather its strength and stir to an endless and glorious life. A fierce power will take hold of the earth which holds God's people prisoners. Strangled and gasping, the ground will give forth, will expel its prey. Suddenly, as in the twinkling of an eye, sin and death will have vanished; and you shall be singing. It will be as the roar of many waters, and it will be beautiful. What joy will possess our hearts, bodies and souls in that day!

Its foretaste we experience in the contemplation of the resurrection of our Forerunner, the Lord Jesus Christ, the Firstfruit of them that sleep. It is His blood that will be as the dew of herbs upon our graves — His blood which brought us into everlasting life. It is His power that will strangle the earth to death, and it will give up its prey. It is His resurrection which we shall follow, exactly, since we by faith are bone of His bone, flesh of His flesh. Because He lives, we shall live also.

Children of the Church of Christ, members of the family of Eve, rejoice! Your burdens are those of

bodies steeped in death, of a world foundering in her sins. But by the Easter message you are enriched, not only in the dawn of the day of your resurrection, which you cannot see, but in the present day of trials, which presses so heavily. When we cry: "Hide me, O my Savior, hide, till the storms of life are past," He responds in the Easter hymn of His Church, as a mother would sing her child to sleep:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to

punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:20-21).

Christ's people bless their escape from all of this indignation. God has provided them with a sabbath in the ground, a bomb-proof chamber and bed. And we may walk into it freely, without fear. The morning will open our eyes, and the horror shall be overpast.

Jesus lives, and now is death
But the gate of life immortal.
This shall calm my trembling breath
When I pass its gloomy portal.
Faith shall cry, as fails each sense:
Jesus is my Confidence.

E. SCHALLER

Church News

A Beginning

PIERRE, SOUTH DAKOTA —

Pastor Kenneth Hallauer is holding regular Sunday services in Pierre at East Capital and North Washington. The basement of another church is used both for Sunday School at 3:15 p.m. and divine services at 4:00 p.m.

Names of unchurched families in the Pierre area are invited and should be sent to Pastor Kenneth Hallauer, Box 156, Mission, South Dakota. Pastor Hallauer's home congregation is Peace Lutheran in Mission.

A New Home

BOWDLE, SOUTH DAKOTA —

Redeemer Lutheran Church is the new name of our sister congregation

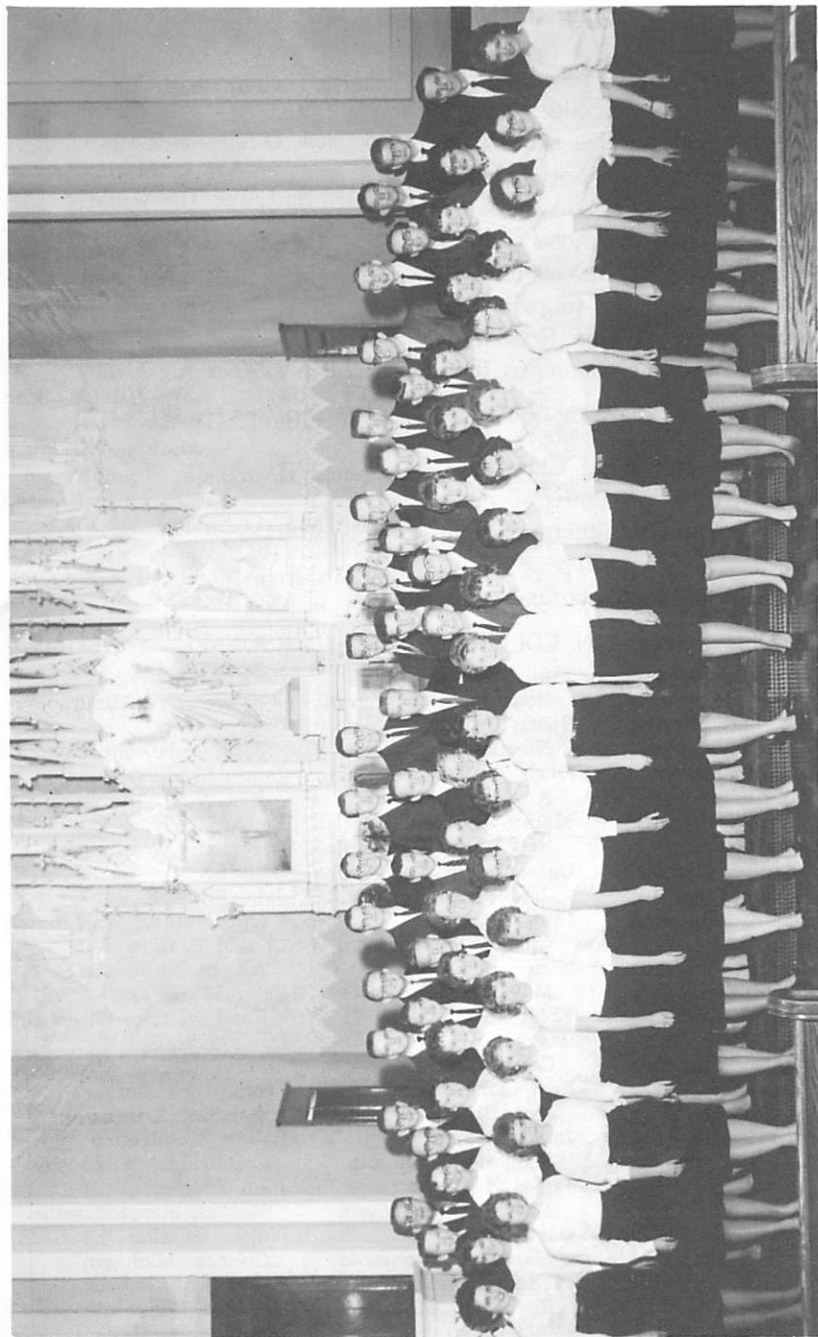
at Bowdle. On March 21, it voted unanimously to erect a new church and parsonage on a new site. Construction will begin immediately... as soon as the weather permits.

This congregation lost its former church property to the Wisconsin Synod faction under a ruling of the South Dakota Supreme Court. The ruling regards the call of a pastor legally terminable.

ILC Choir Grows

MANKATO, MINNESOTA —

The personnel roster tells a story. Even its size tells how mightily God has blessed us. After a few short years (founded in 1959) Immanuel Lutheran College has a choir of 61 members. They represent a wide area, nine states, from Washington



Immanuel Lutheran College Choir Personnel — 1961 - 1962

to Massachusetts. The traveling choir numbers 41.

The spring travel schedule included an evening in Sleepy Eye, Minnesota, and another at Eagle Lake, Minnesota. On April 28, St. Paul's congregation at Austin, Minnesota, is a week-end host. Later, on May 13, the choir travels to Red Wing, Minnesota, to sing in the morning service at Our Redeemer Church and in a sacred concert that evening. Besides its away-from-home engagements, the choir sings frequently at Immanuel Church in Mankato. Robert Dommer, principal of Immanuel Lutheran High School, is choir director.

Ancient and contemporary, and

eight part music make up its program:

- O Christ, Thou Lamb of God
— Hirsch-Buszin
- Hark, Now, O Shepherds
— Arr. by Morten Luvaas
- For God So Loved The World
— H. Schuetz
- From Death Arose Our Lord, The Christ
— Triller-Bach
- We Need Thee, O Lord
— J. C. Bach-Christiansen
- Now All My Woes Are Over
— J. M. Bach
- All Glory Be To God On High
— Mathew Lundquist
- O Sacred Head Now Wounded
— Hassler-Christiansen
- Come Thou, O Savior
— J. S. Bach
- Alleluiah from Motet VI
— J. S. Bach

IMMANUEL LUTHERAN COLLEGE CHOIR PERSONNEL -- 1961 - 1962

SOPRANOS

Lois Barthels
Red Wing, Minnesota

Beth Duehlmeier
Sanborn, Minnesota

Rhoda Duehlmeier
Sanborn, Minnesota

Ann Johnson
Marquette, Michigan

Marie Kluckman
Mankato, Minnesota

Marlene Kuhlman
Hazel, South Dakota

Judith Schaller
Mankato, Minnesota

Miriam Schaller
Mankato, Minnesota

Ruth Schuetze
Fond du Lac, Wisconsin

Jane Romberg
Sleepy Eye, Minnesota

Barbara Timm
Mankato, Minnesota

Margaret Wright
Sleepy Eye, Minnesota

ALTOS

Shirley Appel
Mankato, Minnesota

Eunice Barthels
Red Wing, Minnesota

Susan Bruns
Nicollet, Minnesota

Doris Dreyer
Austin, Minnesota

Marion Fitschen
Red Wing, Minnesota

Carol Lang
Jamestown, No. Dakota

Doreen Ohlman
Valentine, Nebraska

Nancy Schweim
Mankato, Minnesota

TENORS

Ray Bros
Coloma, Michigan

Roy Cameron
Iron River, Michigan

James Doring
Mankato, Minnesota

James Hanel
Mankato, Minnesota

David Lueck
Mankato, Minnesota

Fred Radichel
Red Wing, Minnesota

James Reim
Spokane, Washington

Robert Romberg
Sleepy Eye Minnesota

Eugene Rutz
Jamestown, No. Dakota

James Sandeen
Red Wing, Minnesota

Richard White
Spokane, Washington

BASSES

Jake Botchek
Opportunity, Washington

Donald Brandt
Austin, Minnesota

Peter Fleischer
Fond du Lac, Wisconsin

David Gurath
Fond du Lac, Wisconsin

Leonard Heuberger
Douglas, Arizona

Robert Mehlretter
Cambridge, Wisconsin

John Pfeifer
Boston, Massachusetts

Walter Schaller
Coloma, Michigan

David Schierenbeck
Austin, Minnesota

John Schierenbeck
Austin, Minnesota

TREASURER'S STATEMENT

July 1, 1961 to April 1, 1962

BUDGETARY

Receipts:

Cash Balance July 1, 1961		\$ 8,208.46
Revenues (Tuition, etc.)	\$ 9,854.17	
Budgetary Offerings	40,284.39	
Memorials	9.00	
Total Receipts		\$50,147.56
		\$58,356.02

Disbursements:

General Administration	\$ 1,305.05	
Japan Mission (Includes \$700.00 overdraft of Tiefel account)	7,700.00	
Home Missions	8,882.40	
Immanuel Lutheran College	28,231.18	
The Book House	2,600.00	
Emergency Support	550.00	
Total Budgetary Disbursements		\$49,268.63
Cash Balance April 1, 1962		\$ 9,087.39

NON-BUDGETARY

	Receipts	Disbursements	Balance
Furlough Fund	\$ 366.37	\$ 00.00	\$ 366.37
Printing Press	200.00	00.00	200.00
Immanuel Lutheran College	1046.42	416.93	629.49
Totals	\$1612.79	\$416.93	\$1195.86

SPECIAL FUNDS

Receipts:

Church Extension Fund		\$ 2,514.96
Japan Church Extension Fund		854.00
Bequest for I.L.C. (Bldg site and/or bldg.) ...		6,000.00
Total		\$9,368.96

ORVILLE NOELDNER, Treasurer
South Shore, South Dakota

The Bread of Life

Apr. 22 — Matt. 28:1-15	187
Apr. 23 — Phil. 2:5-11	195, 1
Apr. 24 — Psalm 16	195, 2
Apr. 25 — Mark 16:9-14	195, 3
Apr. 26 — John 20:1-10	195, 4
Apr. 27 — Luke 24:13-27	195, 5
Apr. 28 — Luke 24:28-35	192, 1

Apr. 29 — Luke 24:36-49	192, 2
Apr. 30 — John 20:11-23	192, 3
May 1 — 1 Cor. 15:1-11	192, 4
May 2 — 1 Cor. 15:12-28	192, 5
May 3 — 1 Cor. 15:29-41	192, 6
May 4 — 1 Cor. 15:42-58	192, 7
May 5 — 1 Thess. 4:13-18	192, 8

May 6 — 1 John 5:1-13	206, 1
May 7 — John 20:24-30	206, 2
May 8 — John 21:1-14	206, 3
May 9 — John 21:15-25	206, 4
May 10 — 2 Peter 1:1-11	206, 5
May 11 — 2 Peter 1:12-21	206, 6
May 12 — 2 Peter 2:1-10	206, 7

May 13 — 2 Peter 2:11-16	206, 8
May 14 — 2 Peter 2:17-22	206, 9
May 15 — 2 Peter 3:1-10	206, 10
May 16 — 2 Peter 3:11-18	207, 1
May 17 — Jude 1-7	207, 2
May 18 — Jude 8-16	207, 3
May 19 — Jude 17-25	207, 4

Pastor
 Gethsemane Lutheran Church
 E. 11315 Broadway Avenue
 Shoreline 62, Wash.

ANNOUNCEMENTS

Coordinating Council

The Coordinating Council will meet in Immanuel Lutheran Church, Marato, Minnesota, May 1-2, 1962.

The various boards will meet individually April 30, 1962.

Paul Albrecht, *President*

A Last-Minute Report

JAMESTOWN, NORTH DAKOTA —

Pastor H. E. Rutz, chairman of the Mission Board, reports that Missionary Fred Tiefel will take a furlough this summer and that he will attend the August convention at Manchester, Wisconsin. Therefore the need for donations to the *furlough fund* is real and immediate. Contributions may be made through one's congregation, or sent directly to the CLC treasurer, Mr. Orville Noeldner, South Shore, South Dakota. In any case monies for this special purpose should be marked *furlough fund*.

After prayerful consideration, the Call Committee decided, by unanimous vote, to call Pastor C. M. Gullerud as second professor at the Immanuel Lutheran Seminary.

Pastor Gullerud has accepted the Call. Since the faculty is now complete, members of the C.L.C. are invited to submit nominations for President of Immanuel Lutheran College (high school, college and seminary). Nominations must be submitted by May 5, 1962.

O. P. Kessler, *Secretary*
 Board of Regents
 Nicollet, Minnesota