

The Lutheran SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

OCTOBER 1962

An American Tragedy . . .

Who Banished God?

ACT I

Thousands and thousands of children are back in school. At home are thousands of worried parents. With deep anguish they cry: "The Supreme Court has driven God out of the public schools. Without God in the schools the next generation will be much closer to atheism. Communism will engulf them. The children will not learn that our inalienable rights come from God. A daily prayer in the schools will teach them that a divine providence is directing their lives." Many American ministers join in the lament, declaring that this decision of the court will lead to ever greater secularization of education. The *tragedy* is that the American parent depends upon a miserable example of a prayer in the public school to keep God alive in the hearts of their children. How they are to be pitied! These parents *need* government-controlled education to guide their children in answering the deep questions of life, to point them to their hopes and expectations, to lift them from an earthly attitude to a more spiritual view of life. This people *needs* government to preserve spiritual values and religious beliefs for their offspring.

ACT II

What is more tragic is that the Christian parents are deploring a

loss which was not a loss. For the Supreme Court did not banish God. It forbade the use of official prayers in public schools. The actual prayer involved was: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country." The children were not learning the name of God by this prayer, not the name of the Father of our Lord Jesus Christ. They were learning by the use of this prayer in the classroom that all prayer addressed to "god" is of the same value. The girl across the aisle was addressing the prayer to Mary Baker Eddy's principle of harmonious action; the Jewish boy was speaking to a "god" who did not include Jesus and the Holy Ghost; some thought of God as Jane Russell's "Living Doll;" the Mohammedan child was addressing Allah; and here and there a child thought of "god" as a four-armed hermaphrodite with an opal in his navel. By grieving over this Court decision the American parent is deploring that his child was not going to get wild notions about "god" as an X quantity with many different meanings. He is counting it a loss that the children are not being brought back to the state of the Greeks of Paul's day with their many altars to their many gods. So bankrupt is this

American parent that this superficial religiosity is better than the nothing he has without it.

ACT III

This act must be a flashback to discover who did banish God from the classroom. A nation that clings to such an assorted array of Olympian gods and goddesses has long ago banished God. We submit that the Christian churches, in general, banished the True God from the classroom. The promise of Jesus to His Church was: "Where two or three are gathered together in my name, there am I in the midst of them." Where He records His name, there God comes unto His children and blesses them. In schools where the Word of God is taught, there God is in the classroom and the promise of Isaiah is fulfilled: "And all thy children shall be taught of the Lord; and great shall be the peace of Thy children." (Isaiah 54:13) In the early days of our country the churches conducted schools.

Was not the True God officially banished from the classroom by all churches which surrendered education to the government?

ACT IV

But is not God also the Teacher of His children through Christian parents? Indeed yes, and He teaches primarily through them. And this is the most tragic banishing of God as Teacher of all: when parents banish Him as Teacher in the home. The children are having God as Teacher when they eat of Jesus, the Bread of Life—when His Word, the Bible Stories, are their daily diet. At the very best American parents have hired God as a part-time Teacher, limiting Him to a half hour Sunday school lesson about thirty times a year. Many avoid teaching religion to their children since they must not be brainwashed, but must find God for themselves. If the churches banished God from the classroom, the parents themselves banished God as Teacher.

Second Class Postage paid at
New Ulm, Minnesota

Published monthly at New Ulm, Minnesota 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.
2360 Bellaire Denver 7, Colo.

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, Box 145, New Ulm, Minnesota.

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, Box 145, New Ulm, Minnesota.

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

ACT V

Finally we must return to the present and place ourselves upon the American stage. The promise still stands: "They shall be taught of the Lord." It stands in all its glory and brilliance. That is what many have lost, and the Supreme Court had nothing to do with it. But Jesus wants to make this promise our glory. All our children taught of the Lord: to be taught not only to pray and be religious, but to know the name of the Lord their Redeemer and Savior; to be taught not only to add and subtract and count earthly treasures, but to place the true value on the treasures of heaven; to be taught not only the achievements of men but to see in history the footsteps of their God who builds His kingdom; to be taught not only the scientific wonders of the space age, but also that Satan fell from heaven; to be taught not

only to write, but to know that their Teacher has written their names in heaven.

Surely our hearts are filled with pity for the American parents in this their tragedy. But I trust our hearts are also filled with repentance when we admit how we too banish God as Teacher and banish Him from our classrooms. Do we as parents make sure our children have at least one class a day with their Teacher from heaven by teaching a Bible Story to them? Do we labor with all our energy to make better those meager hours in Saturday school and Sunday school? And do we work and pray with all zeal that soon all 2300 CLC children will be in classrooms with Christ, their Teacher, instead of the 300 who now have this blessing?

And great shall be the peace of thy children.

W. S.

Church News

Fourth Year

MANKATO, MINNESOTA

The fourth year at Immanuel Lutheran College began September 4. President Paul Albrecht preached the sermon in the opening service, on Ephesians 1:15-18. He directed these words of Scripture not only to the opening of the school year, but particularly to the induction of Professor C. M. Gul-

lerud into the office of President of Immanuel Lutheran College.

Although some had expected a leveling off in the number of students, the enrollment shows further substantial growth. With seven students in the seminary (one a post-graduate), 28 in the college department, and 66 in the high school, total enrollment for the first time has gone beyond 100.

Fifty Years

FOND DU LAC, WISCONSIN

On Sunday, August 19, Luther Memorial Congregation gathered in a special service for a surprise celebration of Pastor Gerhard Pieper's fiftieth anniversary in the ministry. Luther Memorial congregation had invited the members of Pastor Pieper's family and the brethren in the Wisconsin-Upper

Michigan Pastoral Conference to join them. Pastor George Tiefel, Sr., of Stambaugh, Michigan, the senior pastor of the conference preached the sermon. He used as his text Luke 10:1-11 and 17-20, directing particular attention to "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, be-



Photo by Gary R. Kiefner

PASTOR GERHARD PIEPER with memorial plaque at the 50th anniversary celebration of his ordination.

cause your names are written in heaven." The general tone of thanksgiving and dependence upon God, which characterized the service, was enhanced by the choir selections: "Now Let Us Come Before Him, With Songs And Prayers Adore Him," "Now Thank We All Our God," and "The Benediction".

After the service a social hour was spent in the basement assembly room in honor of the jubilarian. Psalm 34:4 was attached to the wall in large letters. The president of the congregation presented Pastor Pieper with a memorial plaque with the inscription: *Fifty Years in The Ministry of The Word*, and the words of Scripture: *For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.* A member of the church council served as master of ceremonies.

Pastor Pieper was ordained on August 11, 1912. During the fifty years of his ministry he served St. John's Lutheran Church, Allegan, Michigan (1912-1915); the Cambria-Pardeeville, Wisconsin, parish (1915-1922); St. John's Lutheran Church, Baraboo, Wisconsin (1922-1928). St. Peter's Lutheran Church, Fond du Lac, Wisconsin (1928-1960); since February, 1960, he and Pastor W. Schuetze have served Luther Memorial Church of Fond du Lac. This latter congregation was established because of the confessional stand the members and their pastors took in the

controversy with the Wisconsin Synod concerning church fellowship.

A Young Church in Action

LOS ANGELES

A copy of a letter sent to President Paul Albrecht brings the news of a young church in action: Los Angeles is organizing. The writers of the letter come from St. Luke and St. Peter's congregations in Denver, Colorado, and from Trinity, Spokane, Washington.

They write: ". . . We have three things in common. First, we all live in the Los Angeles area. Second, we are all members of congregations belonging to the CLC, and third, we are dedicated to forming a congregation in the Los Angeles area. We represent six communicant members and seven souls.

Other families have been contacted in the Los Angeles area and indications are that the formation of a congregation will add them to our number.

Our first objective is to obtain a pastor. We turn to the Church of the Lutheran Confession because of confessional agreement. It is for this reason that we ask if the mission program of the CLC is able to assist us.

It is our intention to request pastor Wiedenmeyer of Phoenix, Arizona, to come to Los Angeles . . . to conduct a worship service and to advise us in our organization."

This letter was written in July, 1962. On August 19, the first note of the first hymn sounded on the organ. The congregation, numbering three households, now sang a capella. The first service had begun. It was a Communion service with Pastor Wm. H. Wiedenmeyer in charge.

After the service, while the ladies were preparing the dinner, a meeting was held in the yard under the shade of a mulberry tree. Its purpose: to form a congregation in the greater Los Angeles area. It was agreed to continue to meet regularly, to draw up a constitution, to endeavor not only to have a pastor conduct a service for them at least once a month, but also to obtain their own pastor to shepherd them in their future growth. Temporary officers were elected.

The congregation worships alternately at the homes of the members. On those Sundays when they are without a pastor, the service is via tape recording.

Since the first service, temporary living quarters for a pastor's family have become available. It is a three bedroom home which one member is offering to share until a permanent residence is found. Also since the first service, another family has joined them, bringing the total to eight communicants and ten souls.

The congregation extends an invitation to all members of CLC congregations who are visiting or living in the Los Angeles area to contact one of the men in the area nearest them to obtain information about time and place of the next service:

Santa Monica—

Charles Botchek
1115 25th Apt. E
Santa Monica, California

San Fernando—

E. C. Johannes
624 Toluca Park Drive
Burbank, California

East Los Angeles—

David A. Negrey
519 Camino Real
Arcadia, California

Revised Calendar for Immanuel Lutheran College, 1962-63

1962

November	21	Wednesday	Thanksgiving recess begins at 12:00 M.
November	26	Monday	High school and college classes resumed, 8:30 A.M. seminary classes, 8:00 A.M.
December	21	Friday	Christmas recess begins, at 12:00 M.

1963

January	3	Thursday	High school and college classes resumed, 8:30 A.M. seminary classes, 7:30 A.M.
April	10	Wednesday	Easter recess begins at 12:00 M.
April	22	Monday	High school and college classes resumed, 8:30 A.M. seminary classes, 8:00 A.M.
May	29	Wednesday	Final day of school. Graduation exercises at Immanuel Lutheran Church, 7:45 P.M.

C. M. Gullerud, *President*

Where Do Things Stand Now?

No doubt the above-stated question has crossed the minds of many concerning our present relations with the Wisconsin Synod and the Evangelical Lutheran Synod (Norwegian). It is but natural that our CLC people should be concerned with this question; for this matter is not a thing that we may pass over lightly. The severance of fellowship because of divisions and offenses contrary to the doctrine which we have learned, was not an easy nor a pleasant thing to experience. The desire and the hope that the broken fellowship might be healed and former associations restored must lie close to the hearts of all of us. This may take place in a God-pleasing way only when a reunion is effected on the basis of Scripture and in obedience to God's holy Word. No other way will be of any value nor of enduring quality for it would not be wrought of the Spirit who alone can bring hearts together. It is therefore of great moment that we seriously and with our eyes glued to the Book of Books consider the question: "Where Do Things Stand Now?"

The Beginning of Trouble

It is not news to our people when we say that the trouble started in the break-down of relations in the Synodical Conference. That there were no doubt seeds of dis-

integration and liberalism and unionism in all the bodies of the Synodical Conference no-one would deny. But disruption came to the surface when the larger body, the Missouri Synod, began to walk more and more openly in ways contrary to the doctrine which we had learned and began to defend those ways by espousing a theology of fellowship foreign to the principles laid down and followed by the founding fathers of the Synodical Conference. When the sister synods continued in this fellowship after these divisions and offenses were discerned, a new theology of fellowship came to the surface also among them and a defense of continued fellowship under those conditions was developed. This was the cause of separations also within these synods and the result was a gathering together of those who could not in good conscience walk in those ways. Thus the CLC came into existence.

Subsequent History

Since the CLC came into existence a number of things have happened. The Wisconsin Synod at its last convention resolved on the basis of Rom. 16:17,18, to suspend fellowship with the Missouri Synod (an action held in abeyance since 1955) and has since moved in the direction of bringing its connections with that Synod to a conclu-

sion. The ELS which had suspended fellowship relations with the Missouri Synod in 1955 on the basis of Rom. 16.17 (although after that time practising fellowship with her within the framework of the Synodical Conference) has now resolved to memorialize the Synodical Conference to dissolve since it no longer fulfills the objectives stated in its constitution. In the meantime the Missouri Synod has memorialized the Synodical Conference to expand its membership to include certain Lutheran bodies of other countries. Which of these memorials will carry the day at the November meeting will be decided by majority vote. If indeed the Conference would not vote to dissolve but should vote to expand, the synods opposing that move would find themselves faced with another delay until the whole matter could be brought before the respective bodies.

Where The Trouble Lies Today

While the Wisconsin Synod and the ELS have taken actions which had not been taken when the CLC was formed, this does not resolve the differences that lie between us. It is not as simple as that. The basic difference remains. So long as past actions are defended and supported instead of being repudiated, the differences will remain. Any reunion without a resolving of such differences would not be God-pleasing nor enduring. So long as the theology of fellowship of our former brethren remains as

it is, the wall of separation stands, regardless of the actions that are taken or the resolutions that are passed. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

Furthermore, we cannot pass over the actions that have been taken with official guidance whereby pastors and other called servants faithful to the Word have been separated from their God-appointed flocks and have suffered a violation of their divine calls. When congregations and/or groups which have rejected the faithful ministry of their called servants of the Word are, without proper discipline, supplied with successors this cannot be interpreted in any other way than approval of the actions that have been taken. The body involved becomes co-guilty with the offenders. The Lord says of such and other injuries to the members of His body: "he that toucheth you toucheth the apple of His eye." (Zech. 2:8.)

These are the things which stand between. It is our prayer that these and other obstacles may be removed in a God-pleasing way in order that fellowship once enjoyed may be restored to the glory of God's name and the eternal welfare of souls. C. M. GULLERUD

PROFILES IN CHURCH HISTORY

Luther and Erasmus

No study brings us closer to the heart of things in the Reformation than that of the dealings between Luther (1483-1546) and Erasmus. Erasmus (1464-1536) was the greatest of the Humanists.

The Humanist

The Humanists were learned scholars. They studied the great human achievements of ancient Greece and Rome and other civilizations. These products of the human mind were found in the classical literature rhetoric, poetry and philosophy of the ancient world. They are often called the humanities. To study the humanities the Humanists acquainted themselves with the languages in which they were written, Latin, Greek and Hebrew.

The Humanists appeared at the end of the Dark Ages, sometimes called the Middle Ages, because they lie between ancient and modern times. In the Dark Ages there was in general little education and learning and much ignorance and superstition among the people. This was true also in the church, where not only great corruption but also much ignorance was found. The priests knew no ancient language except the Latin of the church. The Bible was unknown to many, among them prominent men. It was used lit-

tle, if at all, and then very crudely with forced arguments to uphold biased prejudices. The Humanists became a mighty force in a re-birth of learning and culture just before the Reformation. They attacked and exposed ignorance and corruption in the church and otherwise.

Erasmus (Gerhard Gerhardson) and other Humanists proclaimed their higher culture by exchanging their native names for Greek or Latin names. Luther did so too for a short time in 1518. He changed his real name Luder to the Greek Eleutherios meaning free, liberal and delivering. He returned to his real name in all but the *th*. So Luder became Luther and we are Lutherans and not Luderans. All this is because Luther was at one time greatly attracted by Humanism notably in these three points: 1) Its study of the languages especially the Hebrew and Greek from which Luther translated the Bible. 2) Its attacks on the ignorance and corruption found in the church. 3) Its exposure of the crude way religious questions were often argued, sometimes with little purpose and sometimes merely to support the cut and dried position of the Church based on tradition, the writings of the fathers, decrees of councils, and papal edicts.

Praise Of Folly

In this let us hear the greatest of Humanists Erasmus, speak in his widely read satire *Praise of Folly* which appeared in 27 editions beginning in 1509. It ridicules theologians "who spend all their time discussing such absurdities as whether God could have redeemed men in the form of a woman, a devil, an ass, a squash, or a stone." It calls the monks and priests "these folks, whose greatest pleasure is in relating miracles and listening to marvellous lies, making use of them in an especial manner to beguile the dullness of others and fill their own purses." It speaks of the bishops "who run more after gold than after souls and think they have done enough for Jesus Christ, when they take their seats complacently, with theatrical pomp like Holy Fathers, to whom adoration belongs, with blessings or anathemas" But its most scathing denunciation touches popedom itself and the popes. Of them it says: "Can there be any greater enemies of the Church than these unholy pontiffs, who by their silence allow Jesus Christ to be forgotten; who bind Him by their mercenary regulations; who falsify His doctrine by forced interpretations, and crucify Him a second time by their scandalous lives." Naturally Erasmus looked on Luther with favor. Well known in his statement: "Luther has touched the crown of the Pope and the bellies of the priests,"

Luther Admires Erasmus

Luther in turn at first all but worshipped Erasmus. In a letter to him in 1514 he calls Erasmus his crown and his hope and humbly asks to be acknowledged by him as his little brother in Christ. At another time he says: "I greatly esteem Erasmus, accord him high praise, and know very well that he is indeed a great man, yes, realize that much better than those uncouth asses (groben Esel) the priests, monks, and papists who have it only from hearsay. I understand full well that God has endowed Erasmus above all others with an especial measure of talents in teaching, arts, languages, writing, and speaking."*

This expressed an admiration which could not long endure; for there was a great difference between what Humanism stood for and what a sound scriptural position required. Of this Luther was not fully aware at first. Humanism only skimmed the surface with its criticism and satire of deplorable conditions in the Church. But much more was required than mere outward removal of ignorance, corruption, and scandalous abuses. The question was whether salvation depended in whole or in part at any point on human merit and human will and effort. The Humanist would extol human merit, will, and effort, and support his position with human reasoning. The Bible gives all glory to

* Translated from Walch, XVIII 2051

God and bids us accept this by faith subjecting our human reason to it. So a mighty clash between Luther and humanism was imminent, in the difference that still is found between the truth and every

humanistic error be it Roman, Calvinistic, Reformed or neo-Lutheran. In all this we should know where we stand and why.

OTTO J. ECKERT

Hi Fidelity Preaching

One cannot think of the Reformation apart from *A Mighty Fortress*.

Martin Luther was an ordinary Christian who looked to almighty God for strength and courage. He needed much of both because of the stormy paths over which the Lord led him. His favorite source of help was the Psalms. When things looked darkest Luther would turn to Psalm 46. Singing comforted him, for he found that music helped carry the message of God's Word deeply into heart and soul. It was only natural that he soon put the thoughts of Psalm 46 into fitting tune and words. Thus was born our beloved *A Mighty Fortress*, in which Luther preaches the 46th Psalm: *The Church's Confidence in God*. Many a time did Luther bid his friend and co-worker: "Come, Melancthon, let us sing the 46th Psalm."

Two hundred years later Johann Sebastian Bach wrote his *Cantata No. 80, Ein' feste Burg*, around this hymn. It is a masterpiece. With one opening shout the chorus and trumpets cry: "A mighty Fortress is our God." Mighty indeed.

Throughout the four stanzas Bach succeeds admirably in fitting his music to Luther's word, thought and tune.

We mention only one of the many examples of Bach's skill. While a soprano choir sings the second stanza: "With might of ours can naught be done. . . But for us fights the Valiant One. . . Jesus Christ it is," a bass solo interweaves and explains that "Every soul by God created, has by Christ been liberated. . ." This is Gospel preaching of first order.

While this cantata ranks among the greatest music and shows the highest skill, our first grade child enjoys the entire record, because the hymn tune is so clearly woven throughout.

The *Schwann Catalog* lists only one recording of *Cantata No. 80*, by *Vanguard*, monaural, but good. If you want it, don't delay. Albums are often withdrawn, and we know of no company planning to produce this in the near future. Order: BG-508, \$4.98, from *CLC Book House, Box 145, New Ulm, Minn.*, or *Vanguard Recording Society, Inc., 154 W. 14 St., New York 11.*

C. THUROW

THE CHRISTIAN BOOKSHELF

Luther in Your Home

You don't find much of the spirit and power of Martin Luther in what is called "Lutheran" today. Among prominent American publishing houses, however, there is a keen interest in the man, his times, and his treasured writings. Never before has there been so much high quality material to be had by English speaking people who hunger for that which our gracious God gave to His Church in the person and work of the Reformer.

The American Edition

Many have discovered with joy that you don't have to be a pastor or teacher to enjoy reading the works of Luther—especially in the fluent English of what is called simply, *The American Edition*. This is now being published at the rate of four volumes each year and will comprise fifty-five volumes when complete.

Some church libraries have entered standing orders in order to make the entire set available for use by congregation and pastor. Individual volumes such as the famous lectures on Galatians (to be issued this month) can be purchased at any time. Get a copy, get the flavor of it, and you are almost certain to want more! We know of regular readers—housewives and workmen—who got started when their pastor loaned them a

volume during a stay at the hospital. They didn't stop reading when they got home.

As a starter you might try one of the volumes of Luther's lectures on the book of Genesis, by which many have been helped in walking after faithful Abraham. You will find new delight in the Psalms as Luther expounds them (some say that this is the part of the Bible that Luther lived in, loved most, and knew best). And listen to Luther preach! You have his sermons on the Gospel of St. John complete in three volumes.

You can get a descriptive brochure on the American Edition from the CLC Book House.

There are books *about* Luther which also deserve to be recommended. But nothing can take the place of reading Luther himself. The man needs no interpreter or promoter. Read him and you will know him first hand as a worthy friend in the faith. When you do, you will probably wonder why so little of his spirit and power is manifest in present day "Lutheranism." It certainly is not for lack of opportunity to know him. His works in English provide that.

R. A. REIM

THE THINGS THAT COME TO PASS

Who's To Blame?

A U.S. Lutheran theologian, Dr. Martin Heineken, professor of systematic theology in the Lutheran Theological Seminary at Philadelphia, takes a dim view of Christianity in America. In an article, "Man Today and the Message of Justification," appearing in the latest issue of the *Lutheran World*, he says that Americans "are an excessively religious people," but adds that their "religiosity" has little to do with basic evangelical Christian beliefs. "Even where the old formulas of justification by faith are constantly repeated and there is much talk about the Savior from sin" the indications are that "men are still trusting in themselves, with faith in their own faith, and their own meeting of certain standards of respectability." This is described as "regular attendance at church or mass or synagogue, obeying the laws of the land, being a good father or a good mother, taking an active part in community-bettering programs, hating everyone who is against the American-Way-of-Life. These make a 'religious' man, and if he is 'religious' he is saved."

Quite correctly he goes on, "only the proper preaching of the Law which will sharpen

men's conscience beyond this kind of code-morality, and the preaching of forgiveness for Christ's sake can turn religiosity into true Christianity. If churches are clubs for the respectable, it is because the Gospel of forgiveness is not at the heart of the Christian message." (NLC News Bureau)

Such an evaluation of the religious scene in America is getting to be quite common. One is inclined to ask, "How Come!" Who is responsible for this situation in the churches? Present day liberal Protestant churchmen had best look to themselves, and examine closely what their false ecumenicity, unionism, with its gross disregard of biblical doctrine, has done to bring this about. Only when they can honestly say that they have not promoted nor partaken of these things are they free of guilt for the conditions they deplore.

More Study Needed

A recent issue of *Christianity Today* presents a lead article under this heading, "Growing Doubts: Is Evolutionary Theory Valid?" It gives us something that is quite helpful. Approaching the theory of evolution from the same angle as do its proponents, the approach of scientific research. it brings to our attention with definite examples the many

contradictions and unreasonable assumptions in the theory. A concluding quotation from a qualified authority goes so far as to say, "Has there ever been an evolution? Are proofs of its occurrence tenable? After a detailed comprehensive review of the facts, we have been forced to give the answer, No!"

The theory of evolution, in part at least, is responsible for the present pitiful condition of the Protestant world. It is a theory that is wholly unscriptural and contradicts the Bible at every turn. In order to hold what is deemed an acceptable and endurable position among men the Protestant church as a whole has made its peace with evolution. In so changing and adapting their theology, the teaching of Scripture of necessity had to be set aside. Without that as a norm from which to set forth a positive doctrine, we see the Protestant world as it is today, floundering on the unstable footing of man's opinion with nothing sure and certain to say.

As Bible-bound believers we accept the Biblical account of creation at the hands of God. At times acceptance of what Scripture says, even though it appears contrary to all that men have discovered and learned about this world, is called for. In patience the child of God waits for the Lord to vindicate this trust. But a blind acceptance of the Word of God isn't always as blind as men

think, necessary or even advisable. In the case of evolution we have to seriously ask ourselves whether we are meeting the needs of our people, especially our young people. They are being exposed on all sides to a one-sided view of the theory of evolution. They are not being told that even in the scientific world it has not found wholehearted acceptance. It raises more questions than it answers and is so full of holes that even many who are guided solely by their intellect and reason, find it unacceptable. Here something can be done by church people to counteract this fearful influence which can undermine confidence in Scripture. When that happens, it isn't only the creation story that is affected. When trust in Scripture as a wholly reliable Word of God is questioned, faith in the redemption of Jesus Christ can also be destroyed.

It is quite within the things of Scripture that believers consider and study the times in which they live. Indeed, to use Scripture unrelated to temptation as we meet it in this day endangers our faith. In order to contend with Roman Catholicism we study it quite thoroughly—historically, doctrinally, and in every way possible. Evolution threatens us also. We ought to be ready to give an answer wherever and whenever we can.

G. S.

The Bread of Life

Date	Reading	Hymn
Oct. 21	Dan. 1:1-7	321,1
Oct. 22	Dan. 1:8-21	321,2
Oct. 23	Dan. 2:1-11	321,3
Oct. 24	Dan. 2:12-24	321,4
Oct. 25	Dan. 2:25-35	319,1
Oct. 26	Dan. 2:36-49	319,2
Oct. 27	Psalm 86	319,3
Oct. 28	Isaiah 41:21-29	224,1
Oct. 29	Dan. 3:1-12	224,2
Oct. 30	Dan. 3:13-23	224,3
Oct. 31	Dan. 3:24-30	262,1
Nov. 1	Psalm 66:1-12	262,2
Nov. 2	Psalm 66:13-20	262,3
Nov. 3	Isaiah 43:1-13	262,4
Nov. 4	Dan. 4:1-18	598,1
Nov. 5	Dan. 4:19-27	598,2-3
Nov. 6	Dan. 4:28-37	598,4-5
Nov. 7	Dan. 5:1-16	598,6
Nov. 8	Dan. 5:17-30	598,7
Nov. 9	Psalm 37:1-11	598,8-9
Nov. 10	Psalm 52	598,10-11
Nov. 11	Psalm 82	601,1
Nov. 12	Dan. 6:1-9	601,2
Nov. 13	Dan. 6:10-18	601,3
Nov. 14	Dan. 6:19-28	601,4
Nov. 15	Psalm 59	601,5
Nov. 16	Dan. 7:1-18	601,6
Nov. 10	Dan. 7:19-28	601,7

ANNOUNCEMENTS

Teachers' Conference

The CLC Teachers' Conference meets October 22-24, 1962, at Redeemer Lutheran Church, Cheyenne, Wyoming.
Rhoda Krause, *Secretary*

Pastoral Conference

The Dakota-Nebraska-Rocky Mountain-Southwest Pastoral Conference meets November 6-7, 1962, at Zion Lutheran Church, Hidewood Township, Clear Lake, South Dakota. Opening time: 10:00 A.M. Please send announcement to the host pastor:

The Rev. Christian Albrecht
1026 East Kemp Avenue
Watertown, South Dakota.

Kenneth Hallauer, *Secretary*

A Request For Books

Triglot Concordia, with historical introduction

Book of Books, J. Schaller

Pastoral Theology, J. H. C. Fritz

These out-of-print titles are needed at Immanuel Lutheran College. If you have copies no longer used, write to:

Professor Paul R. Koch
212 Elm Street
Mankato, Minnesota

Minnesota Delegate Conference

Date: Sunday, November 18, 1962

Time: 3 P.M.

Place: Faith Lutheran Church
Sanborn, Minnesota

Pastor: H. C. Duehlmeier

Alvin Sieg, *Secretary*