

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

NOVEMBER 1962

Thanksgiving For Opportunity

At Thanksgiving we thank God for the blessings of our nation. Our thanks this year will certainly be shaped to a great extent by the events of the past month. It is 150 years since General Ross pushed our government into the woods and set fire to the buildings in Washington. For five generations we haven't even entertained the thought of enemy forces attacking our Fatherland. We are conditioned to security from enemy attack. Suddenly we learn of missile installations in Cuba pointed at the heart of the nation. We face a new reality. Our countless blessings from a bountiful Creator can be destroyed by violent hands. Yes, we face the grim reality that our American way of life and government is not indestructible, is not eternal. And surely this realization must serve to sharpen our thanks this year, cause us to see the real largeness of the blessings of living in the United States of America.

And large it is indeed. Of the hundreds of efforts at democratic government since the French Revolution, the United States is unique. We have had the maximum freedom of the individual without anarchy; without changing governments and constitutions; without bloody or bloodless revolu-

tions. Violence at the polls is almost unheard of. We accept the outcome of an election whether it is by a landslide or by a fraction of a per cent of the votes. Freedom with stability. Miraculously we survived the one violent test of our form of government in 1860. We have had more freedom than any nation, and we have had this freedom without sacrificing good order and control of those who would abuse freedom at the expense of their neighbors. Think how shocked we were by the resistance to the federal government in Mississippi. But the very fact that this disorder was so unusual, and so efficiently and quickly handled, illustrates the peace and tranquility to which we have become accustomed.

Two blessings in our history have brought this about. The credit is usually given to the Constitution hammered out at Philadelphia in the hot summer of 1787. Deservedly so. That was and remains a miracle. But the second is sometimes forgotten and that too came from the hand of a gracious God—the traditions established by the early presidents. The political parties of Washington and Jefferson were violently opposed to each other. The philosophies and policies were much more ex-

treme than we have it today. But these men were given wisdom. None of them, when in power, carried out his respective ideas and policies to an extreme. Washington took Jefferson into his cabinet. When Jefferson was elected, the Federalists predicted the early death of our country. Jefferson proved as moderate as Washington and more so than Adams. It is unique that this country did not shift from one extreme to the other with changes in political parties in power. This moderation has meant as much to our stability as the Constitution itself.

Under the constitution and under the men God gave us in Congress, in the Courts, and in the White House we have had the greatest blessings of government ever enjoyed. And all this in a land of wealth and beauty and plenty. In one word—*opportunity unlimited.*

Opportunity to raise our families as we wished. Opportunity to

build churches wherever we wished. Opportunity to preach what we wished as often as we wished. Opportunity to train as many pastors and teachers as we wished. Opportunity to build as many parochial schools as we wished. Opportunity to establish as many new missions as we wished, to travel into every town and every street to knock on every door. Opportunity to write as many books as we wished. Opportunity to have as many Bible classes and study hours as we wished. Opportunity to exalt the God of Jacob as high as we wished.

Oh, how we ought thank our Father as we have never thanked Him before. But what shall our thanksgiving song be in 1962? What shall we sing as we enter the temple of our God to thank Him? The only fitting hymn of thanks for this day must be learned from another who went up to pray. *Luke 8:13.*

w.s.

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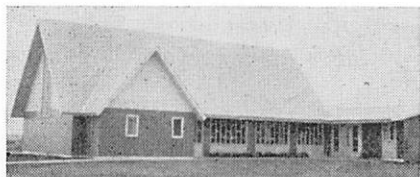
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Church News

Dedication

BOWDLE, SOUTH DAKOTA



Redeemer Church

September 23 was Dedication Sunday for Redeemer Lutheran. Guests from Ipswich, Faulkton, Lemmon, Firesteel, Watertown, Clear Lake, and Jamestown came to see for themselves what the members of Redeemer congregation had erected as their House of the Lord. They came and saw a truly beautiful church building, a striking testimony to the Lord's guidance and leading.

The entire structure is 100 feet in length. Although the church itself is only 29 feet wide, the building measures 60 feet at its widest point to provide a spacious educational center. This serves also as a general meeting room fellowship-area. The building also houses the pastor's study.

The new church's normal seating capacity is 164. This is easily increased to 200 by opening the glass panels between the nave and narthex. It may be increased fur-

ther by opening the large multipurpose room.

Two special services were held. Professor C. M. Gullerud of Immanuel Lutheran College chose Ezra 6:15-22 as his text. He spoke of joy as the keynote of a proper dedication. Pastor Clifford Kuehne, Hecla, South Dakota, directed the thoughts of the celebrating congregation and of the guests to a portion of Solomon's prayer (1 Kings 8:27-30) at the dedication of the temple in Jerusalem. He spoke of the right kind of worship.

To show their gratitude and joy for what the Lord had given them, the congregation brought an offering just under \$4,000.00. The following evening they resolved by unanimous vote to proceed at once with the building of a parsonage. The parsonage is now under construction.

The pastor at Redeemer Lutheran Church is the Rev. Paul Albrecht.



The Sanctuary

Treasurer's Statement

July 1, 1962 to October 1, 1962

RECEIPTS:

Cash Balance July 1, 1962		\$ 4,998.14
Revenues (Tuition)	\$ 2,821.23	
Budgetary Offerings	12,753.97	
Memorials (For General Budget)	13.00	
	_____	\$ 15,588.20
TOTAL RECEIPTS		\$ 20,586.34

DISBURSEMENTS:

General Administration	\$ 188.38	
Home Missions & Administration	5,859.82	
Japan Mission	2,100.00	
Immanuel Lutheran College	10,617.69	
The Book House	750.00	
Journal of Theology	68.60	
Emergency Support	50.00	

TOTAL BUDGETARY DISBURSEMENTS		\$ 19,634.49
CASH BALANCE OCTOBER 1, 1961		\$ 951.85

Orville Noeldner, *Treasurer*
South Shore, South Dakota

The First Mission in New Mexico

CARLSBAD, NEW MEXICO

To locate Carlsbad one should look at the southeast corner of New Mexico. It lies in the fertile Pecos River valley, 20 miles north of the famous Carlsbad caverns. The potash mining industry employs about 2800 workers. Until recently these mines were among the very few in the world.

Here, a few families, members of the Missouri Synod, recognized

the increasing laxity in doctrine and practice within their church. During 1959 and 1960 these families individually separated themselves from their congregation and synod. Later they banded together and referred to themselves as Grace Lutheran of Carlsbad. They began worshipping in the home of one family and opened a Sunday school. They numbered about 15 souls.

Although they became separated from one another, correspondence with the CLC continued. In May, 1962, they called John Johannes as their pastor and were joined by additional Lutheran families in establishing the first CLC mission congregation in New Mexico.

Pastor Carl Thurow conducted the installation service on May 20. Since then the attendance averages around 24. There are 30 souls, of which 16 are communicants. The congregation holds its services in a church building not their own and is looking for a parsonage.

SHIELDS and WEAPONS

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Corinthians 5

Where Do We Go From Here?

During our life here on earth we, that is our immortal souls, are living in our house of clay. Paul describes this state two verses before our text with the words: "We are at home in the body". When we die we (our souls) move out of this house. It ceases to be our home. Paul describes this with the words "absent from the body". Where do we go then?

Strange Superstitions

There are many strange superstitions regarding the soul after death. Some say it hovers around the body for three days before departing for somewhere else. That somewhere else may be the air or some so-called limbo where it floats around until it is reborn in some other human being, perhaps many

years later. That was the thought contained in *The Search for Bridey Murphy*, a book widely read a few years ago. This doctrine of transmigration of souls and their reincarnation in another human or even animal body is age-old heathenism. It is found in various pagan systems of religion, for instance in Buddhism, and in theosophical cults and isms in our own country. Just as pagan is the thought that the disembodied soul goes from a lower plane to higher planes through discipline and purification until it reaches a state of ideal bliss somewhere. That somewhere, of course, is not the heaven the Bible proclaims.

But perhaps the best known superstition of this kind is found in the doctrine of purgatory. It supposedly is a place in which the soul is deprived of seeing God and must suffer until it has satisfied His justice before it can enter the heaven

the Bible speaks of. According to this doctrine Christ has removed only the eternal punishment of sin. Temporal punishment of sins remains to be removed by those who commit them. This they can do by confession and various works of satisfaction. But in general no one can remove all of them in this life. So they must finish up in purgatory. Their friends can help them along by deeds done for them and prayers and masses offered for them. All of which is contrary to the clear words of Scripture: "For by one offering He (Christ) hath perfected forever them that are sanctified. . . Now where remission of sin is there is no more offering for sin" (Hebrews 10:14 and 18).

Only Two Places

The Bible clearly speaks of only two places. The rich man died and in hell he lifted up his eyes and poor Lazarus was carried by the angels into Abraham's bosom (Luke 16:22-23). Those who die without Christ cannot be helped by alms, prayers, or anything else; and those who depart with Him don't need them, for they have everything in Him. "Blessed are the dead which die in the Lord from henceforth" (Revelation 14:13). His blood and righteousness are their beauty and glorious dress. For "we know that if our earthly house of this tabernacle were dissolved, we have a building

of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:8). So we can courageously face death with Paul and say: "We are confident, and willing rather to be absent from the body and to be present with the Lord," for there is no in-between. As soon as we are absent from the body we are present with the Lord to whom we say: "In Thy presence there is fulness of joy; at Thy right hand there are pleasures forevermore" (Psalm 16:11).

Luther says: "Especially is that which is said about purgatory nothing but lying because it is based on ungodly thinking and unbelief. For they deny the doctrine that we are saved by faith alone and make your own satisfaction for sin the cause of salvation. Whoever is in purgatory is in hell itself for he thinks thus: "I am a poor sinner and have to make good for my sin; so I must make a will and give a certain sum of money toward the building of a church and so procure the prayers and sacrifices offered for the dead by the monks and priests'. People who think that way die trusting in their own works, know nothing of Christ, and are even His enemies. But we depart trusting in Christ who died for our sins and rendered full satisfaction for us. In His lap I rest. He is my paradise, my comfort, and my hope".

OTTO J. ECKERT

ALONG THE WAY

Time To Leave

(Exodus 1)

The Lord has set His moments. For these He has prepared years in advance. To accomplish them, He brings many events to a single point at a given time.

It was time, God's time, for the descendants of Abraham to leave Egypt and return 'home'. Exodus 1 reveals how the Lord had prepared for that moment.

The few had become a multitude. Exodus 1:7 stresses that in many ways. God's promise to Abraham regarding the number of his seed was being fulfilled. Now it was time to fulfill another part of that promise. The land of Canaan should be theirs. It was time to leave, for Abraham's seed was ready in numbers.

King's sons have a way of losing the thrones left them by their fathers. Egypt was no exception. The family of the Pharaoh who had ruled in Joseph's day was no longer in power. The rulers who had smiled with favor upon the house of Jacob no longer occupied the palace. With suspicion and hostility the new Pharaoh regarded the Hebrews. God had established this ruler for His purpose. Even the heathen are brought into

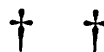
God's plans. They must also serve His timetable.

The new Pharaoh made the lives of the Israelites "bitter with hard bondage." The years of joyful work with their flocks and their fields was a thing of the past. Slaves they became for the glory of Pharaoh's name. Their family life was disturbed, for the command was issued that all male children should be killed at birth. Life in Egypt indeed became bitter. Freedom from the heavy hand of Pharaoh was desired. The request for deliverance became a part of every prayer. The hearts of God's people were ready for the moment of departure.

It was time to leave. God had prepared the number, the ruler, and the hearts. All met at God's designated place and at His designated time.

The Lord never changes. He ever remains "I AM". He still bends the events of time to serve His purposes. May we be well aware that the hostile face of man and the bitter struggle at times are but tools the Lord uses to prepare us also for *The Time to Leave*.

R. GURGEL



For a Christ-pleasing Christmas

Christmas is a festival for the home. There is so much that can be done to make the Advent-Christmas season a rich spiritual experience for the family. The following four pages have been prepared to help us all make this Christmas season one which gives glory to Jesus and blessings to His children.

With Music

The ideal Christmas gift is one which teaches about the Christ-child. What shall it be? Religious trinkets? The more one sees of them the more they seem to cheapen the Father's precious gift of His dear Son. There is a wide selection of Christian reading material from which gifts can be selected with great benefit to the receiver. While false doctrine will eliminate most books, there still remains a good choice.

In music and records, even with the important limitation of doctrine there remains a vast field. Gift suggestions have been requested. Here is a list for every taste, be it family, friend, or one of the servants of the congregation. Order-numbers for monaural are first; stereo, if any, second. Need for brevity forces omission of some available albums and order-numbers.*

1) **Christmas Concert of the Thomas-choir**, chorus of the boys' school of Thomas-church in Leipzig, where Bach served many years. Trained voices, aged ten to nineteen. *Behold a Branch; In Dulci Jubilo; O Jesus, So Meek*; and others in settings by Praetorius, Schroeter, Freundt, Eccard, J. S. Bach, Riedel. Hymn tune arrangements. Ten-inch, sparkling recording: *Cantate* 642 222, \$5.

2) **Christmas Vesper**, chorus of the School of Church-music, Hannover. *Psalm 100*, by Schuetz; *From Heaven Above*, by Praetorius and Eccard; *Magnificat* (Mary's hymn of praise from Luke 1), by Scheidt; *Benediction*, by Praetorius. Ten-inch. *Cantate* 642 221, \$5.

3) **History of the Birth of Jesus Christ**, by Schuetz. This work towers in the entire field of music. Its simple beauty is difficult to describe: The plain words of the Christmas story accompanied in gentle manner with music. Special voices or groups for angels, shepherds, wise men, Pharaoh. Written to assist the child of God in meditating on these precious truths. Sidelight: The angel's urgent *Wache auf, Joseph* (wake up), to take the child to the safety of Egypt. a) *VO X* 780; or *VO X* 500780, either is \$5. b) *Cantate* 640 201, \$6; or 650 201, \$7. Both albums have high clarity (important in this work), scriptural interpretation, fine stereo quality. Both are first quality; *Cantate* excels.

4) **Christmas Oratorio**, by J. S. Bach. Reviewed in December 1961. a) *VOX VBX* 201, \$10. Satisfactory. b) *ARCHIVE* 3079/81, \$18. Good. c) Good record of excerpts: *Electrola* 80662, \$6; or *S-80662*, \$7.

*For additional information on these and similar recordings, the writer may be contacted: 208 W. Parmenter, Lamar, Colo.

5) **Cantate No. 110: Let our mouth be full of laughter** (Christmas) and **No. 17: Who Thanks offers, he praiseth me** (the Gospel of the ten lepers), by J. S. Bach. Rich cantatas, spirited performances, festive trumpet in No. 110, smooth stereo. *Cantate* 641 210, \$6; or 651 210, \$7.

6) **An 18th Century Christmas**, orchestral. *Christmas Concertos* by Corelli and Torelli; *From Heaven Above, Praise God the Lord, Jesu Joy of Man's Desiring*, by J. S. Bach; "*Haydn's Toy Symphony*". Excellent. Stereo adds to this recording. *Vanguard* BG 569, \$5; or *BGS* 5006, \$6.

7) **The Messiah**, by Handel. A grand oratorio. The life of Christ from birth through resurrection. a) We like *Westminster* XWL 3306, \$15; or *WST* 306, \$18. Also good: *Columbia* by Leonard Bernstein. *M2L* 242, \$9.96; or *M2S* 603, \$11.96.

8) **Orgelbuechlein (Little Organ Book)**, by J. S. Bach. Although composed for student instruction, this has become a renowned masterpiece which every Lutheran organist, from fair to expert, uses often in services. It consists of forty-five organ chorales with hymn tunes always clearly recognizable. This two-record album is complete. Anyone will love this, but what a fitting gift for organist, teacher or pastor: *Westminster* XWN 2203, \$10.

9) **Christmas Organ Chorales**. Koebler plays seven of the fourteen Christmas chorales from the *Orgelbuechlein* above. Hoegner plays seven from Scheidt's *Goerlitzer Tabulaturbuch* (another standard work for Lutheran organists). A delight! Ten-inch. *Cantate* 642-212, \$5.

10) **Magnificat in D**, by J. S. Bach. Best known musical setting for Mary's hymn of praise. We have the good *Vanguard* BG 555, \$5, or *BGS* 5005, \$6. It includes the only recording of Bach's *Cantata No. 50: Now has the hope and the strength*, perhaps part of a lost Christmas cantata.

11) **Christmas Carols by the Temple Church Choir**. Unsampler, but reportedly good. Standard carols, but few of our rich chorales. English, with organ accompaniment. *Angel* 35834, \$5; or *S-*35834, \$6.

12) **St. Matthew Passion**, by J. S. Bach, reviewed in March 1962. Lent will soon be here. a) *VOX VBX* 200, \$10. Best bargain costwise. b) *Vanguard*, still an anniversary special and the best combination of cost and quality: *BG* 594/7, \$12; or *BGS* 5022/5, \$18. c) *Archive* has been considered the best: *ARC* 3125/8, \$24; or 73125/8, \$28. *Deutsche Grammophon* has excerpts of this, the best possible introduction to this masterpiece, and a prized record even when one has the complete set: *GG* 19233, \$6; or 136233, \$7. d) A new release, not yet sampled by us, but receiving top notices from critics: *Angel* 3599E/L, \$25; or *S-*3599E/L, \$30. Klemperer conducting. *Angel* is now running a special of one free record out of every three Klemperer records ordered. To make six we suggest *Horn Concertos*, by Mozart: *Angel* 35689, \$5, or *S-*35689, \$6.

13) **Orchestral Works of J. S. Bach**. Includes *Air on G String*. A "demonstration special," bargain of bargains. *Vanguard* SRV-105, \$2.

14) **High Fidelity Brass, Ancient** (by Buxtehude, Schein, Fux, Altenburg) and **Modern** (by Shahan). Orchestral. Brilliant, especially in stereo. *Westminster* XWN 18931, \$5; or *WST* 14113, \$6.

15) Don't overlook the fine non-professional Christmas records in the previous issue, as well as all others thus far reviewed.

Write for the *Pre-holiday Catalog '126* from *Radio Shack*, 730 Commonwealth Ave., Boston 17, Mass. Bargains on above: 4,2; 7,b; 12,a; others.

A word is in place regarding prices. Almost no one pays list price for albums today. List prices do help to show the comparative values.

Cantate recordings have been available through our *CLC Book House*, Box 145, New Ulm, Minn. The following record companies are now added: *Angel*, *Archive*, *Deutsche Grammophon*, *Vanguard*, *Vox*, and *Westminster*. Discounts are granted on record orders through the *Book House*.

C. THURLOW

With Books and Other Materials

INEXPENSIVE— BUT VALUABLE

From a publishing house in London comes a booklet called *From Fear to Faith*, by D. Martyn Lloyd Jones. This is a delightful study of the little known book of the prophet Habakkuk. The author manages to employ this portion of God's word in a manner that truly edifies. With the skill of a true Bible scholar, Mr. Jones leads you to a richer understanding of God's strange and marvelous way of dealing with man as He orders the course of world history. Here is help in appreciating what it means that the just "live by faith." There is a chapter on "How to Pray," and one on "How to Rejoice in Tribulations."

This 70 page "paperback" will fit into coat pocket or purse. Read it on the bus. Keep it at your bedside. Give it to someone in need of comfort. Use it as a study guide for Bible class during the season of Advent, when the thoughts of Christians are directed to the cherished promises of God in the "aforetime."

The CLC Book House has just received another shipment. *From Fear to Faith* costs only 50c per copy, 40c each in quantities of six or more.

Martin Luther Christmas Book

For another inexpensive yet

most valuable Christmas gift item, we would suggest *The Martin Luther Christmas Book*. This volume is 80 pages long, printed in two colors, and handsomely bound in Kromekote. The editors offer you a series of charming excerpts from Luther's writings on the events which took place at the time of Jesus' birth. The material is in highly readable form with an introduction by Roland Bainton and woodcuts by contemporaries of Luther. You will take exception to an opinion expressed by Mr. Bainton in his introduction, but that need not spoil your enjoyment of the book itself. \$1.00 per copy.

CHRISTIAN ART

Books—music—let us not forget the use of "art" objects as a way of keeping a spiritual atmosphere in the home during the Advent-Christmas season. Parents soon discover that children learn much by "eye." Have something at hand which they can see and you have a good talk-starter. Here are some suggestions you might find welcome.

The Advent Calendar

The Advent calendar is not a new idea, but it never fails to generate excitement among children. A richly illustrated panel is furnished with a series of numbered

windows—one for each day in Advent. At the time of family devotions a youngster is permitted to open a window. There he finds a portion of Scripture which presents a part of the Christmas story. It is something to wait for, something to talk to, something to draw the child heart to Christ in His Word.

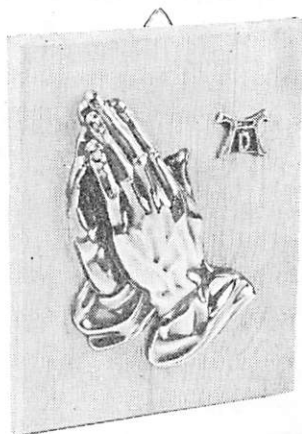
This type of Advent calendar has become so popular that it is in somewhat short supply, although your local stationer might still have some in stock. The CLC Book House has a piece called *An Advent Creche* (No. 14-501, \$1.35, post-paid). This important item lies flat on the table. As each of the twenty five numbered portions are raised, a figure stands up. When completed, you have an attractive manger scene which can be placed beneath the Christmas tree.

Nativity Sets

For a more durable manger scene, with fully fashioned figures and a hand-made wooden stable (8"x12"), we would suggest a set that has been imported from Italy.



There are nine figures in antique finish. (CLC Book House No. 1689. \$6.25 post paid)



No. 511, Praying Hands Plaque...\$5.00 p.pd

Praying Hands

Albrecht Duerer once sketched a design of "praying hands" which is still reminding Christians of their great privilege of prayer in the name of God's own Son. A modern German artist has cast these hands in solid brass and mounted them on a background of light oak for a beautiful wall plaque 6½"x8" in size.

The items described on these pages may be secured from the CLC Book House, Box 145, New Ulm, Minnesota. Allow up to three weeks for delivery. Ask for their Christmas catalog. It will give you additional ideas for Christmas giving.

ROLLIN A. REIM

The Joy of Judgment Day

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matthew 25:34.

Make me an offer—millions upon millions of dollars. See whether you can buy out my Father's blessing for me. Don't be a fool! You can keep your money. I will never give up the possession of the kingdom prepared long ago for me. Here I have all I want and even more than I can desire. Believers in Christ have no greater joy.

These words of Jesus make us dizzy in amazement. How can they be true for us? We too easily think of the last judgment as a day of terror and not gladness. Could it be that we are waiting for judgment day to find out what the verdict will be for us? Indeed, if it were true that our salvation depended upon our best efforts to keep the commandments of God, we would have to wait for the final verdict with a dreadful uncertainty. But believe this. The final verdict has already been made. That is why Jesus is the King who sits on the throne of judgment. His death on Calvary has already judged the world. He who believes in Him will not die but have eternal life; he who does not believe, is already condemned.

To be strong in this hope we will have to war against the devil and our flesh. We are tempted on

every side to depend our salvation on our doing. But they who believe this are not invited by the King to enter and possess the kingdom. They rather hear: "The curse is upon you; go from my sight to the eternal fire that is ready for the devil and his angels." They who enter the kingdom possess their blessing because of the Lord's mercy toward us sinners. It was prepared long before we were born, long before we did any good or evil. For who of us lived when the world was made? Not our doing, but the Father's mercy in the Christ, the world's Redeemer, is the only foundation for our hope. That is why the blessing is so sure for us.

To overcome our fear of the last day we must not ever forget that the King who will appear in great glory is the same person who in love lived and died among us on earth. He is our Savior who calls us His brothers and sisters. Judgment day will be a home-coming, a real family reunion. We know this for sure because our Brother has already spoken the joyful judgment all will hear who have lived their life in the obedience of faith: "Come, enter and possess the kingdom." We now only wait with longing to fully enjoy our possession which we have in hope while here on earth. Lord Jesus, come soon. L. G. BERNTHAL

PROTESTANT, CATHOLIC AND JEW*

This book is not intended to be a comprehensive study. but, as the author sets forth in his preface, its purpose is to examine religious life in America from the viewpoint of a sociologist. He hopes to contribute to a better understanding of both religion and society in our present day. The author intends to show how our environment has led the average American to conform to society in his religious beliefs and practices.

In discussing the "problem" the book points out the contradiction that even while American religions are growing more numerous and the number of people affiliating with churches is increasing, yet the trend toward secularism (worldliness) is also increasing. As an illustration, it is reported that a survey of nearly thirty outstanding Americans, who were requested to list the hundred most significant events in history in order of importance, resulted in the first place being given to Columbus' discovery of America. The life and death of Jesus Christ tied for fourteenth place with the discovery of X-rays and the Wright brothers' first airplane flight. At the same time Mr. Herberg feels that people who join America's churches, and through various activities identify themselves as "religious" people, are neither fools nor hypocrites.

They are sincere in their own way. That is, of course, the great tragedy. Nevertheless, Americans are most secular in their thinking and behaving when they are being most religious. That is the real paradox.

It is the author's feeling that both the religiousness and the secularism of the American people derive from the "melting pot" situation in which we live. By and large, we have merged from different backgrounds into a common denominator, not only in national and social, but also in religious characteristics. In other words, there is not as much difference today between the religious beliefs and practices of Jews and Christians, Catholics and Protestants, as in former times. It has become more and more clear that most Americans think of our country as one large community divided into three big religious sub-communities, all being equal, and all fitting in with the "American way of life" equally well. One might describe Protestantism, Catholicism, and Judaism in our country as the three branches or divisions of "American religion." The "super-religion" in our country is "democracy" or the "American way of life." This is never openly confessed; the American people do not disavow their particular "branch." However, a common feeling of "one-ness" fills the American

*Will Herberg, Doubleday and Co., Inc., Garden City, N.Y., 1956.

scene, primarily because it has been found sufficient by many to have faith in faith. *What* you believe is not as important as the fact that you *believe* in something.

No matter which branch of American religion is examined, evidence can be found to demonstrate the truth of the author's conclusion. American Catholics tend to think of their church as one division of the Christian religion even while still accepting their church's claim to be the one true and universal church. Although they might be suspicious of Protestants and still retain a certain amount of feeling against Jewish beliefs, yet they can hardly imagine an America without Protestants and Jews. The social environment in this country has brought sufficient pressure upon Catholics so that they have come to operate with a double standard: within their own church they think, in terms of a separate community; yet in their general religious life they are willing to grant to other religions the right to exist side by side with them. The present generation, indeed, is at times perfectly willing to grant that, aside from form of worship and certain "church rules," their religion is not really different from the others.

American Protestants have become almost completely merged into a common religion. By and large, loyalty to a particular denomination has passed from the American scene. Protestants ex-

perience little conflict in changing their membership from one denomination to another, and seldom are there any real difficulties in intermarriage. In our nation's earlier days, America was thought of as being Protestant, as though Protestantism was a national church truly representing the religious life of the people. Today this is no longer true. Protestants are perfectly willing to consider their religion as being only one of the three divisions of American religion, and, in recent times, seem to be more than willing that there should be no divisions at all.

What has been said of Catholicism and Protestantism can also be said of Judaism, to a great degree. What exclusivism remains is the vestige of what had been forced upon the American Jew in earlier times. They are now in a position where they can practice their religion not in spite of, but because they are Americans. It is commonly recognized that Judaism has achieved its status as one of the three American religions.

We cannot share the author's hope that God may still be served by the present religious situation in our country. We are still achingly aware of our beloved country's need of the pure Gospel of salvation through Christ Jesus, for we agree with a telling observation of the author that America's religiousness today is without religion, a way of "belonging," a conformity to a vast nothing, shared equally by many. JOHN LAU

GO

Gospel Salesman

For some good reason our all-wise Lord has nudged quite a number of His CLC preachers out of their accustomed environment into part or full-time secular work. And by frequently keeping the doors to the more comfortable salaried positions firmly closed, He has compelled some to accept the type of position that is always open, that of salesmen who live by commission rather than on salary. This experience too, must in some way "work together for good to them that love God." But how? Before this era comes to an end, it may be useful to record some of the lessons the Lord has taught through these selling efforts that should also be helpful in the work of proclaiming the Gospel.

Preachers and laymen alike should be able to learn from the salesman. Each time your pastor ascends the pulpit, he is striving to sell you the Pearl of great price. He is trying to convince you of the wisdom of selling all that you have so that you can buy the field in which the greatest Treasure is hid. Whenever you invite your unchurched neighbor to attend services with you, you are trying to sell him on your faith. By your exemplary Christian conduct you daily testify to the world that the Spirit of our God does have power

to change lives. Is this not selling others on a way of life that you yourself have sampled and found eternally satisfying?

What a unique product we have to offer. You can honestly tell your prospective customers that the moment they possess Jesus, the Priceless Treasure, they will immediately own the whole range of blessings He brings with Him. Comfort in every trial! Think of it—Help in every trouble! Pardon for every sin! True peace with God! Victory over death! A perfect and never ending life in heaven!! All in one grand package offer.

And think of the list of prospects you have to work with. There are no territorial boundaries to hem you in. Your field is the world! Every man, woman, and child on earth needs this product, for "all have sinned and come short of the glory of God."

Best of all are the easy terms. "He that hath no money, come buy and eat; yea, come, buy wine and milk without money and without price!"

Selling such a product under such favorable terms to such an inexhaustible list of prospects should be a salesman's paradise. In a way it is. But do not think it's easy. As a matter of fact, it is as

difficult as raising people from the dead. So much sales resistance is encountered, that only God's power can actually close a sale. But we can become more efficient selling aids in His service by getting a better understanding of some basic principles of selling.

If God approves our program,

we hope in future issues to borrow a few pages from the secular salesman's manual. Some of the methods he uses in hawking his perishable baubles can well help us promote life's only eternal bargain. Are we not urged to become wise as serpents?

N. REIM

THE THINGS THAT COME TO PASS

More Of The Same With all the publicity and front cover pictures of the pope one could hardly escape knowing something about the opening of the 2d Vatican Council on October 11. One perhaps could look at this with only passing interest, but there are a number of unusual things about this council which deserve our attention. Although not originally intended, the gathering has been "projected into the consciousness of the world as a council for Christian unity." (*Post*, October 13) To promote such a purpose the image is being created that the papacy is going through a change. *Time* (October 5) says, "the most promising sign of change within Catholicism is the church's positive reaction to the ecumenical revolution that is starting to knit together the scattered divisions of Protestantism and Orthodoxy." Along with this goes the changed name for non-Catholics: no longer "heretics" but "separated brethren."

Unusual too, is the pope's invitation to Protestants to send observers to the sessions. The Vatican reports that 11 different denominations have accepted the invitation. Among others some who call themselves Lutherans will be present. All these things give rise to the expectation that Rome has changed and softened its claims and attitude, and is now more willing to enter into the stream of modern ecumenicity.

Regardless of anything else, as a Scripture-bound people we do well to remember above all that the papacy is a judgment of God upon men (*2 Thess.* 2: 1-12), and its basic nature will remain unchanged until the end of time. But that this present council even with its unique features does not imply a change in the papacy is also evident to men of this world. That Rome is still Rome is seen in these words from the *Post* article: "Radio Vatican spoke out on the subject: For the Roman there is only 'one road to unity,' and that is the

road to Rome. All theological discussion aside, the world's 'only coherent, total and accepted expression of faith. . . is to be found in the Catholic Church.'"

The pope himself expressed it this way. "Will our brothers, whose foreheads are signed with the seal of Christ, come back to us? We should do everything in our power to make them see the error of their ways, and to reform our own bad habits, so that at last all Christians may be at home in the house of the Lord. We know that that house is the Holy Roman Catholic and Apostolic Church. We shall throw open wide the doors of that house, saying to others, 'Let us join together in peace, in the sincere quest for the Lord. If you will, come and join us in peace and brotherhood.'"

We might let Don Francisco La-cueva, a former Canon in the Roman Catholic Church in Spain, answer for us the question, "Should we return to Rome?" In an article in *Christianity Today*, (October 12) with this question as a title, after setting forth certain basic teachings of Roman Catholicism, he writes, "How far removed all this is from the glorious simplicity of the truth in the Gospel! Scripture explains salvation as a loving call from a forgiving God who demands only a personal response of faith from man, (this last phrase may be misleading G.S.) in humble and joyful surren-

der, without any need of the mediation of a priest or an ecclesiastical organization. Romanist dogmas stand revealed as accretions to the Word of God over the centuries, piling up into unwieldy, grotesque superstructures, one on top of another, the fruit of pagan logistics and superstitious mystification intermixed infamously with the Word of God by a process known as 'dogmatic homogeneous progress.' Thus it is that Rome has been able to define as 'dogmas of faith' such doctrines as the sacrifice of the mass, purgatory, indulgences, the worship of Mary, the infallibility of the pope, auricular confession to the priest, and so on. Such doctrines are not only at variance with clear Bible teachings and the preaching of Paul, but are often diametrically opposed to fundamental scriptural principles."

A closing paragraph from the same article: "The only possible basis for a mutual approach between the evangelical church and Rome would be that both parties recognize the supreme and indisputable authority of Holy Scripture, accepting the interpretations which Scripture itself places on its teaching. But if the Church of Rome agreed to this, setting on one side all her notes and traditions, her dogmas and explanations of the Word of God, she would be placing herself on the same ground as Bible-believing

Protestants, and obviously this is a position she will never agree to adopt. It must be remembered that Rome's basic dogma is that of the infallibility of the pope, and none of the dogmatic definitions of the popes down the ages can be

set aside whilst this position is maintained. It is therefore idle to suppose that Rome will ever adopt this attitude; if she did, her whole system would collapse and she would virtually commit suicide.

A REPORT

Wisconsin and C.L.C.

Following Wisconsin's special convention at New Ulm, representatives of that synod met with our Board of Doctrine on Saturday, November 10, at Mankato to discuss the differences that still lie between us. Wisconsin was represented by President Oscar Naumann, Vice-Pres. O. Siegler and Prof. C. J. Lawrenz. The agenda for the meeting included discussion of the resolution by which Wisconsin suspended its fellowship with Missouri in August 1961, as well as the specific points listed in our Spokane resolution of the same year and elaborated by President Albrecht in his article in the SPOKESMAN of last January.

Concerning the Wisconsin resolution we were given the assurance that the eleven "Whereas" paragraphs were meant to supply the necessary historical background for the suspension, but that the reason for the action is to be found solely in the reference to the Scripture

passage from Romans 16. Inquiry concerning the sense in which this passage was understood led to a lengthy and inconclusive discussion of the Wisconsin Theses on Church Fellowship as they had been presented in the forum of the Inter-synodical Committee of the Synodical Conference and were before the Convention at the time of the adoption of the resolution. Since time was limited and discussion of the theses was not completed, the specific points raised by our Spokane resolution remain as unfinished business. Continuance of the meetings will depend on the action of the Wisconsin Commission on Doctrine, to which their sub-committee will be reporting before the end of this month.

In behalf of the Board of Doctrine,

Paul G. Albrecht,
President, C.L.C.

E. Reim, Secretary,
Board of Doctrine

The Bread of Life

Date	Reading	Hymn
Nov. 18	—Ezra 1:1-11	611,1
Nov. 19	—Ezra 2:64-70	611,2
Nov. 20	—Ezra 3:1-7	611,3
Nov. 21	—Ezra 3:8-13	611,4
Nov. 22	—Ezra 4:1-16	611,5
Nov. 23	—Ezra 4:17-5:2	611,6
Nov. 24	—Ezra 5:3-17	611,7
Nov. 25	—Ezra 6:1-12	72,1
Nov. 26	—Ezra 6:13-22	609,1
Nov. 27	—Psalm 137	72,2
Nov. 28	—Haggai 2:1-9	72,3
Nov. 29	—Zech. 9:9-17	609,2
Nov. 30	—Zech. 12:1-14	72,4
Dec. 1	—Ezra 7:1-10	609,3
Dec. 2	—Ezra 7:11-20	95,1
Dec. 3	—Ezra 7:21-28	95,2
Dec. 4	—Ezra 9:1-9	95,3
Dec. 5	—Ezra 9:10-15	95,4
Dec. 6	—Ezra 10:1-8	95,5
Dec. 7	—Ezra 10:9-17	95,6
Dec. 8	—Psalm 10	95,7
Dec. 9	—Psalm 37:1-20	67,1
Dec. 10	—Nehemiah 1:1-11	67,2
Dec. 11	—Nehemiah 2:1-10	67,3
Dec. 12	—Nehemiah 2:11-20	67,4
Dec. 13	—Nehemiah 4:1-14	67,5
Dec. 14	—Nehemiah 4:15-23	67,6
Dec. 15	—Nehemiah 5:1-13	75,1
Dec. 16	—Nehemiah 6:1-9	75,2
Dec. 17	—Nehemiah 6:10-19	75,3
Dec. 18	—Nehemiah 8:1-12	75,4
Dec. 19	—Nehemiah 8:13-18	61,1
Dec. 20	—Nehemiah 9:6-15	61,2
Dec. 21	—Nehemiah 9:16-25	61,3
Dec. 22	—Nehemiah 9:26-38	61,4

C.L.C. DIRECTORY

The official 1962-1963 Directory of C.L.C. Congregations and Clergy is now being printed. For single copies send 20c in stamps to the CLC Book House. Larger quantities—\$1.50 per dozen.

PASTORAL CONFERENCE

The Lower Michigan-Indiana Pastoral Conference meets, D.v., Friday, November 23, at Our Savior's Lutheran Church, La Crosse, Indiana, at 9:00 A.M., E.S.T.

Please send announcement to the host pastor, the Rev. Paul G. Koch, La Crosse, Indiana.

E. Boniek, Secretary

ADVANCE NOTICE

The second annual meeting of the CLC Pastoral Conference will be held at Grace Ev. Lutheran Church, Sleepy Eye, Minnesota, April 16-18, 1963. Details of the program and arrangements will be announced later.

Paul F. Nolting, Secretary

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