

The Lutheran
SPOKESMAN



He opens us again the door
Of Paradise today;
The angel guards the gate no more,
To God our thanks we pay.

DECEMBER 1962

And We Beheld His Glory

Not everyone who celebrates Christmas can say it. It is the priceless gift of the Spirit; it is *the* gift of God. Rejoice with exceeding great joy this Christmas if you can say it along with the Shepherds, the wise men, Mary and Joseph, and John: and we beheld His glory! Of all wisdom and knowledge in the world, it is the greatest. Of all the gifts of a gracious God, it is the supreme gift to lost sinners. The evangelist John compresses all his joy in the Christmas story in those words. It is the Christmas confession of faith of all who so have been blest. *And we beheld His glory.*

The First Ones

Mary and Joseph were the first ones. With deep awe and wonder they looked upon Him. Mary remembered the amazing words of Gabriel who promised her this Son: "therefore also that holy thing which shall be born of thee shall be called the Son of God." And now the hour had come: she looked upon the infant small wrapped in swaddling clothes lying in a manger. In her heart it sang in faith and gladness: and we, Joseph and I, we beheld His glory. For He is the Son of God. Joseph stood by and recalled the voice of an angel that came to him by night in a dream. He could never forget the words: "Thou shalt call His name Jesus, for He shall save His people from their sins." Now

the great hour had come: His Mary bore a son. He looked upon the infant in her arms, and lo, in his heart it also cried: and we, Mary and I, we beheld His glory. For He shall save His people from their sins.

The Second Ones

The shepherds came softly through the night. Their eyes were still dilated from the brilliance of the scene on the plains of Bethlehem. In their ears it still drummed in tones beyond all earthly concept of beauty: Glory to God, glory to God, Glory to God in the highest! They hasten through the night and finally find the Child they had been seeking. Yes, He is in a manger; yes, He is dressed as any baby of His time. He had no form nor comeliness. But see the wonder: they turned not away to seek something more splendid, more glorious. They look not for crown nor jewels. They leave the manger and proclaim to all they find what they had seen and heard. They had beheld His glory. They had seen Him who is the Savior and who brings joy for all people. The shepherd eyes had seen in the manger greater glory than the shining brilliance of the angel hosts. They had seen in eyes of faith the sins of the entire world piled high upon that manger bed. For He is for all people. Their hearts could not stop singing as they re-

turned to their sheep: He is for all people; He is also for us; and we beheld His glory. A hundred times, nay, a thousand times at least, these shepherds repeated it to children and grandchildren: we beheld His glory.

An Old One

A few weeks later we see an old man wandering around in the temple in Jerusalem. Why does God keep this old one alive? What purpose does He serve? He mills around the couples bringing their little babies and their sacrifices. He approaches a very ordinary looking couple. His eyes see the Infant. He must hold this Baby. Simeon takes Him into His arms and looks into those infant eyes and His heart races within Him and His whole chest would burst with songs of joy and praise and thanks. For He beheld His glory, the glory of His people Israel. He sees in this six weeks old baby the Light of the Gentiles, the Salva-

tion of God. It must become the daily refrain of Simeon and old Anna in the temple: and we beheld His glory.

The Wise Ones

Later the wise men come from the East. They had seen His star. They looked for the Star and Scepter that should come out of Jacob. They travel the long miles, traveling in ever greater haste and anticipation. They seek Him in Jerusalem, the city of kings, the city of David. Were they perhaps looking for splendor, the splendor of a King who commands a star to shine? Were they expecting to join many travelers from Israel and the whole world seeking what they were seeking? Ah, 'twas a lonely trail they followed. The unbelieving ones must help them and point them to Bethlehem; but no one joins them. No excitement, no joy fills Jerusalem. The wise ones in Jerusalem were too wise, too modern for a trip to

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Bethlehem. What thoughts must have filled the hearts of the Babylonian wise men as they left the great city! What icy fear at the unbelief? Perhaps doubts, . . . until they saw their star. Brushing aside all unbelief and unconcern their faith hastens them on to Bethlehem. They came to that house. How quiet it was. How beautifully quiet. They entered the church of all churches: a house filled with nothing but the glory of the everlasting God. They see Him, the holy one of Israel. In faith they pour out their precious gifts; recklessly they throw their treasures at His feet. For miracle of miracles, we heathen ones have beheld His glory. The Holy One had become like all unholy ones that He might be unholy for us. How rich they returned to the east. They had given away their gold and frankincense and myrrh, but their hearts were filled with the wealth of joy that comes only to those who can say: and we beheld His glory.

The Apostles

And we beheld His glory.— John, the last apostle to write about it. He writes for himself and the other apostles and disciples. We walked with Him; we spoke to Him; and He spoke to us. We were so stupid and slow to understand, so wise in our own wisdom; we often would not take Him at His word. We saw His endless love healing all diseases. We saw Him still the storm and walk on

the water. We saw Him feed the hungry, comfort the broken-hearted. We saw Him lifted up on the cross to fight and win the victory. We saw Him risen from the dead with the new light of heaven shining in His glorified face. Now, now we know, we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. This we cannot forget. Yes, we know, the church cast Him out, they kill his followers. His own received Him not. But nothing can make us stop talking about Him and rejoicing in our knowledge: we beheld His glory, the glory He had in the manger, the glory that shall be His, world without end. Now we know, the little one of Bethlehem was the ruler and king of heaven and earth: He is judge of the living and the dead: He is both Lord and Christ. We beheld His glory.

The Martyrs

And the blessed story never stops repeating itself. A band of martyrs is entering the arena at Rome. They have been condemned to die because they proclaimed the new religion and condemned the religion of the Roman idols, both old and new. They had been a stubborn lot in the courts, yet always quiet and humble and peaceful. They always spoke of their beloved Jesus Christ. Their judges in the Roman courts laughed at the thought of a Jew being King of heaven and earth. The brilliant ones knew it was a farce

when they heard of the resurrection from the dead. Then they condemned them to be torn into shreds and eaten by the lions. The coliseum is packed for this new type of amusement: the lions versus the Christians. The blood-thirsty multitude looks forward to seeing the wild and frenzied fear of these people seeking to escape the claws of the beasts, to evade the blood-thirsty fangs. How disappointed they were. For the martyrs are entering the arena now and are as happy as though they were celebrating Christmas. It is their Christmas day. They are clad in white: they are singing: "Lord Jesus Christ, Thy manger is my Paradise at which my soul reclineth." Oh yes; they were killed and torn to bits by the lions. But there was no fear in the arena that day. With eyes like shepherds eyes they see the heavens open and the Son of Man sitting on the right hand of the Father. And it sounded forth in a crescendo of praise from muted lips: and we beheld His glory. The attendants dragging the bodies out still hear it ringing in the air: it drowned out the shrieking cries of the blood-thirsty mobs: and we beheld His glory. In Jesus' name they died.

And We Behold It

And so the refrain echoes again and again through the long dark pages of 2000 years of history. Wherever you open the pages it is there. It is almost hidden at

times in those ugly pages of man's wars and greed and lust for power; in the history of his filth and conceit; in the bragging of his achievements and his glory and his wisdom. But the miracle is that it in never stopped. In the midst of unbelief, in the midst of false churches, in the midst of pagan philosophies that arise again and again, there always is that little band blessed with the gift of heaven: some, some fortunate ones behold His glory. There is the only happiness, there alone is everlasting life, there alone is a merry Christmas and a happy New Year when one looks into the manger at Bethlehem and says: we beheld His glory.

Thank God if your eyes behold this glory in the Christchild. Thank God if you see the helpless Infant as Creator of all. Thank God if you see in the Baby the forgiveness of all your sins, your Savior, the joy of all the world! Make this the mainspring of your lives. We beheld His glory. Ponder it as Mary did. Again and again and again. Spread it again and again and all over as the Shepherds did. Recklessly pour your gifts at His feet as the wise men did. Reach out for death fearlessly as Simeon and the martyrs did, for we have beheld His glory.

Our church life will remain healthy when this joy is at its center. Study of doctrine and steadfast loyalty to the Truth can easily

become intellectual, pharisaical, and legalistic. The heart must come back to Bethlehem and ponder again and again the glory that is ours in Jesus. An attack on the true doctrine is to be met not because someone has dared to trample on "our" beliefs and teachings, but because they have contradicted Him who is the only-begotten on the Father.

Our mission endeavors can easily become a mechanical and self-interested thing, a trying to get people to *join* the church. From the shepherds we learn that mission zeal simply springs from the hearts of those who have beheld His glory. The heart that rejoices in the Bethlehem Babe is compelled from within to talk about Him, simply for the sake of telling His glory.

Our educational institutions in a synod born out of a resistance to the ecumenical movement can easily become warped and view all things from the doctrine of the Church. This would be sectarianism. What unites us, what impels us, what motivates us, what is central at all times is simply this: we have been blessed by God above all measure and deserving: He gave to us the supreme gift: we have beheld His glory in the manger.

Our stewardship and service can be whipped into a frenzy by stressing the organization to which we belong and its need for survival. This will breed organizationalism.

The wise men point the way. They recklessly bestowed their time and energy and wealth upon Him, for they beheld His glory, the glory of Him who came from heaven to a manger to give Himself a ransom for all. Oh blest is your Christmas in beholding His glory drives you to sing with meaning:

Were the whole realm of nature mine
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

To Bethlehem hasten then with joyful accord. Seek the young child, find Him, ponder Him, look at Him closely and may the gift of God be yours that you may truly with Mary, Joseph, shepherds, wise men, Simeon and Anna, John and all the disciples, *behold His glory.*

Ah, dearest Jesus, holy Child,
Make Thee a bed soft undefiled,
Within my heart that it may be
A quiet chamber kept for Thee.

Amen.

W. S.



ALONG THE WAY

*A Study in Exodus
Chps. 2 and 3*

A Leader For The Way

The Lord Prepares, calls, and sustains the men He chooses for a particular task. Perhaps no other individual gives such a clear picture of these truths as Moses.

From birth Moses was chosen by God to be the leader of the exodus. The order of Pharaoh to do away with all male children at birth could not touch this chosen vessel of the Lord. In fact Pharaoh must not only spare Moses but provide a valuable part of his education.

Moses would one day have a nation under his care. All the problems that confront the rulers of nations would confront Moses. For such a responsibility the education afforded a prince in the palace would prove invaluable. The Lord provided such an education for Moses in the palace of Pharaoh.

More than a worldly training was necessary to lead God's people from the land of slavery to the promised land of Palestine. More than a human desire to help one's people was required. Moses learned that truth when, without a call from the Lord, he tried to assume leadership. Without a God-given call only disaster could follow.

The Lord knew the children of Israel. He saw the problems they would pose over the years for their leader. As a result not only did the educators of Egypt contribute to the education of Moses, but the sheep of Midian were also employed by the Lord in the education of this man. For forty years Moses was taught patience as he tended the flocks of Jethro.

All the education in the world does not make one a leader of God's people. A *call* from the Lord is required. That *call* came to Moses. It came directly and in a way that brooked no denial. "Moses, you are to go. You are to lead My people."

That clear, forceful, demanding call from the Lord was Moses' comfort for forty years. Time and time again he could say, "Lord, You have put me here. You must be my guide and stay. You must see me through."

Israel had a mighty leader for the way. A leader chosen, prepared, called, and sustained by the Lord. Nor does the Lord forsake His Israel (His Church) of our day. He still gives LEADERS FOR THE WAY.

R. GURGEL

And So It Was Christmas

Luke 2:1-14

It took perhaps two years for the great machinery of the census ordered by Caesar Augustus to get started and spread its nets through the far-flung reaches of the Roman empire. In a tiny corner of this realm a certain governor named Cyrenius did things in his own way. While in other parts of the Roman world people were enrolled wherever they happened to live at the time, just as we do it today, Cyrenius in Palestine decided to employ a system adapted to the customs of the Jews and to enroll them after grouping them in their ancestral home cities and villages.

Joseph and Mary lived at Nazareth, both of them far removed from the home of their fathers, the tiny village of David's house called Bethlehem. By the time these two joined hands and dwelt together under Joseph's humble roof, strange and wondrous things had taken place, and Mary was carrying beneath her heart the promised Redeemer of the world, the Son of God. The season of His birth was near at hand, and the event seemed certain to occur at Nazareth when suddenly the summons appeared over the sprawling signature of the governor. Mary and Joseph had to go to Bethlehem and be enrolled. What a sorry turn of affairs it

seemed to be. Yet what could be done? So the two of them—no, the three—set out anxiously on the long journey.....

(The gold of a setting sun brings yellow flecks into the ripples of the Jordan where the road fords the river and leads to the Jerusalem highway. But Mary's glance follows the branching path that by-passes the city's teeming streets and courses beneath the eastern walls along the valley of Jehoshaphat. The Virgin seeks no public recognition, and shuns the swarming market places, the crowded gates and the busy traffic of the main road. She is not well, and Bethlehem lies yet seven long miles into the darkness to the south.)

....So humbly did they journey; for they were poor. Yet never did a more royal family take to the road. For they were children of the great David of Israel, and with them went the Son of David whose kingdom would have no end. Caesar and Cyrenius were helping to bring forth a royal Child in a royal city, a Ruler Who claims millions of hearts and Who need never take a census because He knows them that are His.

(The night has long since fallen; and from out the deepening shadows of Bethlehem come the care-free, indifferent voices, from shut-

tered houses and from the inn: We have no room! No, there is no lodging here! Yet at the last there is, after all, a place where they can huddle, friendless, in certain inhospitable quarters; forgotten of men and left with nothing save the confidence of their faith.)

. . . . "And so it was," writes St. Luke, "that while they were there" — the great moment came. While the world's life rattled and creaked faintly by outside, the Life of the world was born. Perhaps it was in a lean-to adjacent to a stone house, common in Bethlehem even today; an attached shed where the owner kept a beast or two. Here there were mangers, as there are to this day. And it was in one of these that true God and true man was laid.

(Is not this where some men keep their Jesus still? In the lean-to of their lives? In an attached, dark chamber with some sort of wall between, lest they be too greatly disturbed by Him? How sad, when it is plainly said that only they who welcome him into the inmost closet of their hearts receive the vast blessing which came into the world that Holy Night. And if our hearts are no better than the crudest mangers, what does it matter to Him? He was glad to lie in a crib of straw when He was born, and it is still home to Him where there is lowliness, if only He is bedded down in the swaddling clothes of faith and love.)

. . . . Meanwhile, in the restless village of Bethlehem there was no sign of the birth of the King. But out beyond the roof-tops, in the frosty meadows where sheep were bedded near the campfires of their herdsmen, the heavens opened in that night and the Gospel sounded forth. It was brought by the mightiest of created beings to the lowliest of men; from angels, because it was news from God, to shepherds because they were humble folk who would receive it and ponder it without critical theological analysis, but with their whole hearts. For God hides this news from those who think themselves wise, even in this our day, and reveals it to the simple.

First the announcement, then the promise; first the Truth, then the glory; first the majesty, then the hope.

"UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOR, WHICH IS CHRIST THE LORD!"

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN!"

(And this is the whole of it, the total proclamation of that marvel that has shaken the world and sifted men like wheat. We have come to assume that the message was first spoken, then sung; but there is no text to verify such a supposition. We tell of "choirs of angels," but Luke speaks of a host, of the army of heaven pro-

claiming peace. Doubtless it is something to sing about now; but not until we have understood that in the midst of total war there had come, suddenly and silently, a total rest from the conflict for all mankind. How fitting that the military divisions of heaven should announce it: God is no longer at war with the sinful world, having in that hour taken its sin and laid it upon His only-begotten Son. The good will is

God's, not ours; and it embraces the shepherds and their brethren far and wide. It is the will to forgive, to reconcile the world unto Himself, to remember their trespasses no more!

....."Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." For Thou hast visited and redeemed Thy people!

E. SCHALLER

Church News

Teachers Meet

CHEYENNE, WYOMING

Variety characterized this year's Teachers' Conference. The program included four essays, a book review, and a discussion study of another paper.

LeRoy Greening, principal at Redeemer school in Cheyenne, presented *Preparation and Involvements In Adding A Ninth Grade*. Richard Ohlman of Holy Cross school in Phoenix authored a paper related to Teacher Greening's. Teacher Ohlman's paper was entitled, *Pros And Cons For Adding A Ninth Grade*. Mr. Garbrecht's paper, *Programed Instruction*, evaluated teaching machines of which we hear so much, and the teaching technique required by their use. This method of teaching allows each pupil to progress at his own rate of learn-

ing. Factual, groundwork subjects as spelling, grammar, mathematics, and sciences lend themselves more successfully to this method of teaching than most other subjects. Professor Martin Galstad of ILC read a paper on *Speed Reading*. This subject, too, is arousing interest in and out of educational circles. The book review was given by Miss Ruth Schaller. She evaluated the *Wisconsin Synod Kindergarten Manual For Lutheran Schools*. Miss Schaller teaches at Immanuel School, Mankato.

The variety which characterized the conference was not limited to the formal conference program. The teachers used some of their time to travel by car into Rocky Mountain National Park and there became acquainted with Colorado mountain scenery on a grand

scale. Later that Tuesday evening they traveled into Denver and visited St. Luke Lutheran Church and the chapel St. Peter's congregation was readying for its dedication. After a dinner they returned to Cheyenne to finish the next day's conference business.

The conference met at Redeemer Lutheran Church, October 22-24. The host pastor was the Rev. Roland Gurgel.

The 1963 conference will meet at Our Redeemer Lutheran Church, Red Wing, Minnesota.

Reformation Song Service

NEW ULM, MINNESOTA

Once again, grateful children of the Reformation came to fill a gymnasium auditorium in New Ulm for the annual service sponsored by CLC congregations in that area.

The service was arranged by Pastor Paul Nolting, who directed the joint church choirs, and Professor E. Schaller, who served as speaker. The emphasis was placed on congregational praise and the spoken word. Each hymn stanza was prefaced with a text and meditation. This arrangement did much to open one's eyes to the beauties of Gospel thought in our familiar Lutheran chorales, with the result that the singing was exuberant. Miss Susan Bruns of Nicollet accompanied the singing of the congregation as well as the ILC choir, directed by Professor Robert Dommer.

A fellowship hour followed the service. Refreshments were served by the sponsoring congregations of Sanborn, Sleepy Eye, Nicollet, and New Ulm.

Hi Fidelity Preaching

It is time we devote space to recordings by college and church choirs. Being non-professional, the fidelity will not be as high and the surfaces may be less quiet. The singers will be neither as expert nor as thoroughly drilled. We gladly put up with such minor drawbacks for the sake of some major advantages: 1) The interpretation is often more scriptural because the Lutheran directors have a better understanding of the Gospel; 2) Many of the fine chorale arrangements are simply not to

be found on professional records. These are good *because* they are non-professional:

1) *Sing, Joyous Christians*. Our own CLC record produced in 1961 by the choirs of Immanuel Lutheran College, Church and Grade School, Mankato, Minn. "Sold out" rumors are false. There are a few left. You will find rich settings by the old masters, including two striking organ-choral numbers. The detailed information on every selection is most welcome and helpful. For collectors this

is the first of a series. We are happy to announce that another is planned for spring. Order for \$2.50 from *Bert Doring, 1310 Carney Ave., Mankato, Minn.*

2) *The Musical Heritage of the Lutheran Church*, two records, *Series No. 1* and *Series No. 2*, by Concordia A Capella Choir of Seward Teachers College. Conductor Paul Rosel reveals a deep understanding of the Gospel, a special love for the old Lutheran masters, and a desire to honor the simple chorale tune. His choices and interpretations are inspiring. This is a selection of the best from concerts of several years. We favor *Series No. 1* by a light margin. One number is worth the whole price: *Blessed are the Dead* (Rev. 14:13), in which George Philip Telemann explains the words of the passage by interweaving a stanza (not printed in our hymnal) of 151 (L.H.) into the first half and stanza five of 594 (L.H.) into the second half. Other numbers are equally good. There is no information on the selections; only a word text. While this is disappointing, it should not keep you from owning these spiritual gems. Cost is \$3 each, or \$5.75 for both, from *Concordia Teachers College, Seward, Nebraska.*

3) *Christmas Hymns*. Information and words are omitted, but unnecessary, because we know

them well. You will like the simple, plain hymn tune arrangements. We know of no other records like these—solid with our Christmas hymns, well suited for family or pre-service use without the need of jumping around to find proper Advent-Christmas songs. *CA 59* is by the Senior Choir of First Lutheran of Omaha and the Children's Choir of Concord Lutheran School, St. Louis County, Missouri. This is our first choice, with the children's side holding a special appeal. *CA 58* is by the St. Louis Concert Chorale and the St. Louis Lutheran Children's Choir. It is also good, in spite of the children's side having some distortion from too high a recording level (trying another cartridge-needle assembly did not help). Each record brings about fifteen hymns. With all these hymns only five are repeated. Order for \$3.98 each from *CLC Book House, Box 145, New Ulm, Minn.*, or *KFUO, 801 DeMun Ave., St. Louis 5, Mo.*

Some readers are wishing for a broader coverage than is possible in the column. The writer is preparing occasional mimeographed notes on old and new recordings. You may request these by sending a self-addressed envelope to *C. Thurow, 208 W. Parmenter, Lamar, Colorado.*

THE THINGS THAT COME TO PASS

What Else? The News Bureau of the National Lutheran Council brings the first information on the decisions of the Synodical Conference concerning fellowship matters at its recent convention in Chicago, November 13-15. In a secret ballot delegates voted 177 to 53, 28 abstaining or absent, to continue the 90-year-old federation of four church bodies in spite of the disagreement in doctrine and practice that is found in its midst. The vote was strictly along synodical lines, the Missouri Synod and the Synod of Evangelical Lutheran Churches (Slovak) voting for continuance; the Wisconsin Synod and the Evangelical Lutheran Synod (Norwegian) voting for dissolution.

Those calling for an end to the conference contended that it "no longer serves its stated purpose, namely, to give outward expression to the unity of spirit existing among the constituent synods." The Rev. Theo. Aaberg, president of the ELS, said that the conference was called into being in 1872 to display doctrinal unity, and "we hold that doctrinal unity is not present in the conference today."

With this we agree. We also agree with this: "Several speakers suggested that members of the conference who felt they could no longer worship, pray and work together with other members should

withdraw from the association." The synods desiring an end of the federation no doubt had sincere motives, an orderly dissolution of the conference as groups, who had suspended fellowship with another church body and yet maintained an organizational tie with it. But as one who learned the hard way by trying this same thing as an individual within a synod, let it be said that it not only is highly embarrassing but simply doesn't work.

The Point At Stake That doctrinal unity in the Synodical Conference is a thing of the past is an old story to most of us. We also know that this didn't come about without strong effort on the part of many to maintain the original doctrinal standard. The two synods previously mentioned and many within the Missouri Synod itself raised their voices against the scriptural deviations which arose. As one beholds what has happened there comes a certain regret, but in all this the saddest thing is that various elements of those who did such protesting are now separated from each other. It seems strange that this should be, since they all began on the same doctrinal basis and had a singleness of purpose in seeking to correct what was amiss within the Synodical Conference. But in looking back and tracing developments it can be seen that

it came about in a quite natural manner.

In years past let us realize and admit that we lived in a confessional situation established, and not without tribulation, by our fathers. The fellowship lines were drawn. We accepted the status quo—these were our brethren, these were not. It became a deep-seated way of Christian life, it made things very easy. We were quite comfortable in what we had.

However, there came the day that we found ourselves in a situation where we were in doctrinal disagreement with those with whom we were in fellowship. It was only natural that we were extremely reluctant to upset the pattern of a very comfortable existence. To our credit we were disturbed. We didn't say that a difference in teaching didn't make any difference. Still holding a proper and strong respect for Scripture we were compelled to justify from Scripture the action that was already going on. We had to vindicate what we were doing. Thus was spawned the teaching that fellowship under conditions of disagreement was justified as long as admonition was being carried on.

But something was missing. To continue the practice of fellowship while disagreeing in doctrine was obviously unionism and con-

trary to what we believed and knew to be scriptural. Things had to be brought to an end. Out of this need came the teaching that the end of such a fellowship is brought about when on the basis of human judgment, after much time and much admonition, we find out how deep-seated, how set, how entrenched the aberration is. This is indeed an addition to Scripture, a rationalization, but a very necessary corollary to the previous proposition. It had to come.

Perhaps further understanding of the teaching involved can be gained if we consider it in connection with the common definition of unionism, "an agreement to disagree agreeably." We know that we are not united, but that's well and good. We will have no correction, no rebuke, no admonition, no protest. But let us add that element. Then our definition would read, "an agreement to disagree *disagreeably*." That is precisely the theology of fellowship that is in existence today among those who lament the fall of doctrine within the Synodical Conference. And it is unionism.

It is a dissenting on this point that has brought about the existence of the CLC. This is the basic proposition that has to be considered if the doctrinal heirs of the Synodical Conference are to be brought together again.

On The Court Decision The latest *Reader's Digest* brings us a debate between an attorney, William J. Butler of New York, and Bishop James Pike of the Protestant Episcopal Church, on the Supreme Court's decision declaring a state sponsored prayer in the public schools of New York unconstitutional. Bishop Pike speaks in opposition to the decision and in response to a remark that this country would have the strongest religious freedom in the world, makes this statement, "The strongest religious freedom and the weakest religion."

If any one is responsible for weak religion in America, and we will agree it is weak, it is men such as Bishop Pike who in their liberalism have set aside the Bible as the very Word of God and the only source of everlasting truth. The court's decision does not further insipid religion and secularization in America. That is being done by modernist preachers who no longer speak in terms of "Thus saith the Lord!", but foster a religion of convenience based on the thinking of men, idolatrous, changeable and powerless.

On this point, something else comes to mind. Those who are

speaking in opposition to the court's decision constantly refer to the "religious tradition" of our country. Let us grant for the moment that our country may indeed have such a tradition, but let us understand that this is not the issue. The thing at stake is separation of church and state, and that which goes closely with it, religious liberty. A country may have a great religious tradition, but not have religious liberty. During the days of the Inquisition (and also today) Spain had religious tradition, but no religious liberty. So also in Germany when Frederick William III, in 1817, forced through the Prussian Union. We should be fully aware that if either Roman Catholicism or Calvinism has its way we may continue in this country with religious tradition, but not with religious freedom. This the founding fathers of our country understood. Through them, even though they were freethinkers, God gave us the religious freedom that we enjoy. Let us not be misled by what we are witnessing in our country today. God again is using men of this world to preserve unto us this blessing. May we cherish it and make use of it while we have it.

G.S.

TREASURER'S STATEMENT
July 1, 1962 to December 1, 1962
BUDGETARY

Cash balance July 1, 1962	\$ 4,998.14
Receipts for General Budget	36,050.76
Total receipts	\$ 41,048.90
Total disbursements	35,877.98
CASH BALANCE DECEMBER 1, 1962	\$ 5,170.92

Orville Noeldner, *Treasurer*

The Bread of Life

Date	Reading	Hymn
Dec. 23	—Mark 1:1-11	77,1-3
Dec. 24	—Mark 1:12-20	77,4-6
Dec. 25	—Mark 1:21-28	77,7-9
Dec. 26	—Mark 1:29-34	77,10-12
Dec. 27	—Mark 1:35-45	77,13-15
Dec. 28	—Mark 2:1-12	80,1-2
Dec. 29	—Mark 2:13-17	80,3-5
Dec. 30	—Mark 2:18-28	137,1-2
Dec. 31	—Mark 3:1-6	137,3-4
Jan. 1	—Mark 3:7-12	104,1-3
Jan. 2	—Mark 3:13-27	104,4-5
Jan. 3	—Mark 3:28-35	104,6-7
Jan. 4	—Mark 4:1-20	103,1-3
Jan. 5	—Mark 4:21-32	103,4-6
Jan. 6	—Mark 4:33-41	343,1-3
Jan. 7	—Mark 5:1-20	343,4-5
Jan. 8	—Mark 5:21-34	343,6-7
Jan. 9	—Mark 5:35-43	96,1-2
Jan. 10	—Mark 6:1-13	96,3-4
Jan. 11	—Mark 6:14-29	105,1-4
Jan. 12	—Mark 6:30-44	105,5-8
Jan. 13	—Mark 6:45-56	98,1-2
Jan. 14	—Mark 7:1-13	98,3-5
Jan. 15	—Mark 7:14-23	107,1-2
Jan. 16	—Mark 7:24-37	107,3-5
Jan. 17	—Mark 8:1-13	108,1-2
Jan. 18	—Mark 8:14-26	108,3-5
Jan. 19	—Mark 8:27-38	108,6-8

SPECIAL CONVENTION

A special convention of the Church of the Lutheran Confession will be held, D. v., January 9-10, 1963, at Messiah Lutheran Church, Eau Claire, Wisconsin, to consider the reports of the Policy Committee and the Planning Committee. Send requests for housing to the Rev. Arvid Gullerud, pastor.

The Coordinating Council will meet on January 8 at 2:00 P.M. at the above place.

Paul G. Albrecht, President

THE LANCE

Extra copies of the 1962 Lance (Immanuel Lutheran College yearbook) are available. \$3.00 per copy at the CLC Book House or Immanuel Lutheran College, Third and Harper, Mankato, Minnesota.

CLC DIRECTORY

The official 1962-1963 Directory of CLC congregations and clergy is now available. Order from the CLC Book House, Box 145, New Ulm, Minnesota. Single copies are 20c. Larger quantities — \$1.50 per dozen.

A REQUEST

The housing committee of Immanuel Lutheran College requests applications from the membership of the CLC for the position of matron in the girls' dormitory.

The matron shall be a mature Christian lady, single, and shall reside in the dormitory. She shall share responsibility for supervision of the operation of the dormitory, and for proper discipline among the girls.

Room and board plus a small salary will be provided.

Applications should include data regarding experience, together with a recommendation from the pastor. Address your application to Professor R. Dommer, Immanuel Lutheran College, Mankato, Minnesota.

Housing Committee, ILC, Mankato