

The Lutheran
SPOKESMAN



**"THE SCRIPTURE
CANNOT
BE BROKEN."**

John 10, 35

JANUARY 1963

FINISHING UP '62

The backward look at the close of the year always brings remorse for unfinished business and work. The editorial conscience is burdened with correspondence. Some of the questions and criticisms raised are of such a nature that they should be answered publicly as well as privately. Perhaps if we clean up a few items this will serve to give a picture of the things which bothered people in the past year.

1. Should churches study communism?

This question came in many forms during the past year from individuals and groups within and without the CLC. It is a question that will continue to bother sincere Christians. The answer to this question must always be found in the commission of our Lord to His Church: Preach the Gospel! Does a study of communism come under that exalted task assigned to us? And the answer has to be yes and no.

A study of philosophies which attempt to influence and shape the thinking of people is very much the business of the Church. Aristotle and Plato must ever come under the scrutiny of the Gospel, and in so far as they oppose the Truth they must be exposed and condemned. The wisdom of God is in conflict with the wisdom of man. Thus also the materialistic thinking and wisdom of Hegel and Feu-

erbach and Karl Marx and Frederick Engels is exposed as anti-Christian and anti-biblical. This is surely a legitimate function of the pulpit as well as the various discussion groups in the Church. This socialistic materialism is showing itself in every phase and part of our present society, and all our preaching and teaching will be very conscious of this setting.

Unfortunately, this is not what is usually meant in this decade by "studying communism." Church people are urging us to study the extent to which the Soviet Government is infiltrating American society. This is definitely not the work of the Church. In fact this activity has produced much irresponsible and emotional accusing of innocent people. Determining how many "commies" are in the State Department or how many communists we might have on the Supreme Court requires tools which the Church does not have and is not supposed to use. Nor is it even the business of the Church to protect America from communistic infiltration. If the National Council of Churches produces a document which reflects a materialistic philosophy, you and I are equipped with the Gospel to expose such a document as harmful to spiritual life. But it is quite a different thing to say that the National Council of Churches is dominated by Communists and under the control of Moscow.

Our weapons are not carnal. The minute the Church steps over the boundary it does not fight communism but serves communism. It becomes "material" and deals with national interests and earthly affairs and is distracted from its glorious calling: preach the good news to every creature. When the Church becomes an arm of the Un-american Activities Committee it has become a socialistic group, and a rather ridiculous one at that. So brethren, let us fight all human wisdom when it conflicts with the Gospel but let us fight with the weapons of Mathew, Mark, Luke, and John and not call upon former members of the F.B.I.

2. *What about segregation?*

A reader was concerned with a statement in the November issue which read: "Think how shocked we were by the resistance to the federal government in Mississippi." This reader felt strongly that the federal government was in the wrong and thought we were

taking sides in this matter. States rights was not the point of the article. We were thanking God for the great gift of peace and tranquillity, pointing out how unusual and newsworthy it was when such peace was disturbed. *The Lutheran Spokesman* was not taking sides in political and social matters. Our lack of taking sides against the federal government was construed to be favoring them. There is a warning in this for "conservative" splinter groups. We do not serve the Gospel by fighting social and political battles. We only develop zeal for matters which are not our concern as the ambassadors of Christ. From Scripture I cannot make a good case for segregationists or for antisegregationists, but I can point out many moral failures in the activities of the extremists on both sides.

3. *Let's have more thought-provoking articles.*

We have been urged by a writer to have articles on "Is boxing real-

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ly a sin? Is smoking cigarettes now a moral question, May one rise with the congregation when attending a heterodox church service, or rise when prayer is given at a Chamber of Commerce banquet?"

Many ethical problems could be added to this list. And there will be new ones every day. Each Christian has many ethical problems to face. There is dancing, movies, football ad infinitum. But is it the business of the New Testament Church to supply particular ethical decisions for the individual? The New Testament believer's life flows from the Gospel, from faith in His Lord and Savior. The Church should immerse the believer in the assurance and knowledge and appreciation of His forgiveness in Christ, developing a deeper and deeper understanding of the Gospel. This includes all the Gospel principles of attitudes toward the Word, the Sacraments, the Church etc. But if we begin to provide answers to the specific situations in the complex life of the Christian we shall become a body of lawmakers, burdening the consciences of God's free children. Indeed, the Gospel teaches the principles of church fellowship, and these are glorious Gospel truths, but we do not have a code of behavior for when to stand and when not to stand.

4. Should we expose the Jews?

Since we are a small group in op-

position to current trends, we are often approached by other minority groups and asked to support their programs. Some Lutherans from Synodical Conference sources are involved in a program which has as its prime target an alleged Jewish conspiracy to rule the world. Recently I was sent literature which included this statement: "The avowed aim of the Jewish faith is to rule the world so that they can obliterate completely the Church of Jesus Christ and all Christians." Since this literature insisted that documentation could be provided for every statement, I wrote the author asking: "Where specifically is this avowed?" Remember, to avow means to declare openly and boldly as something one is ready to justify and defend. Here is the *documentation*:

"This is a CONCLUSION (all punctuation, emphasis, and spelling as in the original) arrived at in this manner: 1) The avowed aim of Communism, so called, is WORLD DICTATORSHIP.

But "Communism" is just the "front", behind which is working the Talmudic Conspirators. The Scriptures tell us that the Pharisees wanted no part of Jesus because he was not going to drive out the Romans and establish "Israel" as a great earthly Kingdom. Even the disciples looked for the establishment of the EARTHLY MESSIANIC KINGDOM, as is evidenced by the question of the dis-

ciples: 'Will thou at this time restore the Kingdom?' But we have been taught of the Holy Ghost that 'My kingdom is not of this world. . .' Phariseism has always looked for the **EARTHLY MESSIANIC KINGDOM**, and has never understood this kingdom to be what it really is—**THE HOLY CHRISTIAN CHURCH** which will be taken by the Lord to live with Him in 'my Father's house'. When, by study, you see so plainly and clearly that behind 'Communism', the front, is the Talmudic 'Jew', knowing that the avowed aim of Communism is *World Dictatorship*, it is therefore the avowed aim of Talmudic Jewry to establish a World Dictatorship, for 'Communism' is in fact, Talmudic Judaism."

As you noticed there was not the slightest hint of documentation for the "avowed purpose." It is a conclusion drawn by the author. An avowed purpose and a conclusion drawn by an opponent are about as similar as war and peace. It is one thing for a person to say that he is going to assassinate the president. That would be an avowed purpose. It is a little different if he expresses much dissatisfaction with the president and someone draws the *conclusion* that he is determined to assassinate him. The particular conclusion drawn about the Jews is based on

a wide variety of facts and suppositions. The facts are then cut with a mental jigsaw and fitted together. Now even if these facts would fit together, it still is not true to say the Jews have an avowed purpose to rule the world and obliterate Christianity. You dare make that statement, only if you can quote responsible Jews who said just that.

The Church of Jesus Christ is here to bear witness to the Truth. Truth must also be the motto of every word the Church utters. This is certainly true when the Church is polemical and attacks other religious views. We simply cannot afford to gather large quantities of circumstantial evidence and build a case against someone. We know and testify (as have Christians at all times) that the Jewish religion is false, idolatrous, and blasphemous. They deny the divinity of our Savior. Against such a false religion we wield the sword of the Gospel truth. But to analyze the motives and purposes of every Jew in power and to attempt to expose an international conspiracy—this is not the work of the Church. Satan rejoices when Christians are drawn into battles which are fleshly and are not part of the war against him and his hosts.

Church News

BULLETIN

The CLC assembled at Eau Claire, Wisconsin, January 9-10, passed the following resolutions.

1. The ideal policy for our church is the separation of our high school from the college and seminary departments.

2. By a 48-23 vote it was decided to purchase the 75-acre Ingram Estate at Eau Claire, Wisconsin, for \$85,000.00.

3. It was decided that the situation at present did not warrant a separation of the departments at this time.

Minnesota Sunday School Teachers Meet

MANKATO, MINNESOTA

Immanuel Lutheran Church and Pastor Gordon Radtke were hosts to the first annual Minnesota Sunday School Teachers Institute. The attendance was good. Eleven congregations were represented. Registration totaled 84.

The chief business of the conference centered around Pastor Paul F. Nolting's paper, *What Kind Of A God Are You Presenting To Your Children*, and the election of officers.

Principal Robert Rehm, of Immanuel Lutheran Christian Day School, and the Rev. H. C. Reed, of Rochester, Minnesota, served as acting chairman and secretary.

Mr. Alfred W. Affolter, superintendent of Immanuel Lutheran

Sunday school, was elected president for 1962-63, and Mrs. Arlen Gilbertsen, of St. Paul's Lutheran Church, Austin, Minnesota, was elected secretary-treasurer.

A need for a Sunday school teachers conference was originally felt among the Sunday school teachers staff of Immanuel Lutheran Church.

The Sunday school teachers accepted the invitation of Faith Lutheran, of New Ulm, Minnesota, as the site of their second annual conference.

Chapel Dedicated

DENVER, COLORADO

St. Peter's Lutheran Church is possibly the smallest congregation of the 750 churches in metropolitan Denver, and its chapel as small as any in the CLC. The congregation numbers 20 communicants and its chapel measures 31 by 38 feet.

Yet in spite of the smallness of the dimensions, dedication Sunday, October 28, 1962, was a happy day for the congregation. For nearly three and a half years it had worshiped in a large basement room in the home of its pastor. Now it could attend church in a chapel of its own.

Its property is located on a through street in a fine residential area of northeast Denver, about two miles from Stapleton Field, the municipal airport. The chap-

el lies at the extreme edge of one of four lots. It thus allows for the erection of a larger church building on that portion of the corner property now vacant without removal of the present chapel. With the help of contributed labor, the floor plan was adapted for chapel use. Even in its exterior appearance the building, formerly a small two bedroom house, serves well as a chapel until a larger building is needed.

The altar, pulpit, and lectern were provided through the courtesy of a sister congregation, St. Luke Lutheran Church, located on the opposite side of the city.

St. Peter's congregation thought it fitting to celebrate its mission festival on dedication Sunday as an evidence of its desire to share the house of the Lord it was dedicating with others who are not yet among its members and friends.

Pastor W. Schaller, of Denver, preached the morning mission festival sermon, *Be Still and Know That I Am God* (Psalm 46:8-11), and Pastor Carl Thurow, Lamar, Colorado, preached the dedication sermon in the afternoon service, using Psalm 119:111-112 as his text. The act of dedication was read by the congregation's pastor, Daniel DeRose.

Guests from St. Luke congregation, and from Redeemer Lutheran in Cheyenne, Wyoming, joined the congregation in the afternoon service and in the dinner to which they had been invited.

Parsonage Dedicated

BOWDLE, SOUTH DAKOTA

Redeemer Ev. Lutheran Church completed the erection of a parsonage within what is perhaps record time. It took exactly two months. All work was done by the members, including a lumber dealer, two carpenters, an electrician, a plumber, and a dealer in furnaces and heating systems.

It is a three bedroom house attached to the church, with the pastor's study between church and parsonage. The house is beautifully and completely finished, an evidence of fine craftsmanship and of a congregation's regard for the Word and for him who is called to preach it.

The Paul Albrechts moved into their new home the week preceding the dedication.

Pastor Rollin Reim, of New Ulm, Minnesota, was the guest speaker at the dedication service, December 9, 1962.

D.

† NORMAN A. MADSON †

Dr. Norman A. Madson passed away at his home the evening of December 10, 1962. The funeral service was held at Immanuel Lutheran Church, Mankato, Minnesota. The undersigned addressed the bereaved on the basis of 2 Timothy 4:7-8, showing that even this man who labored so faithfully in the Lord's work was saved only, but surely, through

God's grace. Professor Martin Galstad of Immanuel Lutheran College was in charge of the committal service at Pilgrims Rest Cemetery, Mankato.

Dr. Madson was born November 16, 1886 at Manitowoc, Wisconsin, to Andrew and Mary (Hoverson) Madson. He was baptized in infancy and confirmed at Gjerpen Lutheran Church in Manitowoc.

He attended Wittenberg Academy (Wisconsin) 1903-1907; Luther College (Decorah, Iowa) 1907-1911; the University of Chicago, 1912; and Luther Seminary (St. Paul, Minnesota) 1912-1915.

His vicarage was served at St. Mark's (Chicago) 1914. He taught at Luther College 1911-1912 and 1916-1918. He was ordained in the Lutheran ministry in 1915 and served as pastor at Hibbing, Minnesota, 1915-1916. During World War I he enlisted and was made a chaplain. From 1919-1925 he was pastor at Bode, Iowa; and from 1925-1946 at Princeton, Minnesota. He was Dean of Bethany Lutheran Seminary (Mankato) 1946-1959.

At various times he served the Church in the following positions: Secretary of the Bethany College Association, editor of the *Lutheran Sentinel* and *Luthersk Tidende*, president of the Norwegian Synod (ELS), member of the Synodical Conference Hymnal Committee, member of the Norwegian Synod Union Committee, member of the

Board of Regents of Bethany College, and positions on a variety of other boards.

Four of his works have been published: *Ved Bethlehems-krybben* (At Bethlehem's Manger), *Evening Bells at Bethany*, *Evening Bells at Bethany II*, and *Preaching to Preachers*. In 1949 he was granted the Doctor of Divinity degree by Concordia Seminary of Springfield, Illinois.

In 1918 he married Elsie Haakenson of Decorah, Iowa. She survives him along with their children: Vivian (Mrs. Nicholas Dashcund), Closter, New Jersey; Pastor Juul Madson, Mayville, North Dakota; Gudrun (Mrs. John Moldstad), Thornton, Iowa; Pastor Paul Madson, Thompson, Iowa; Naomi (Mrs. Wilhelm Petersen), Madison, Wisconsin; Pastor Norman Madson, Jr., Trail, Minnesota; and Teacher Andrew Madson, Milwaukee, Wisconsin.

Because he would not compromise the precious truths of Scripture, he was forced twice in his lifetime to sever fellowship with synods which he loved and of which he was a member. In 1925 he withdrew from the Evangelical Lutheran Church. Three years ago he left the Evangelical Lutheran Synod at a time in life when most men excuse themselves by saying they are too old for the rigors of controversy; when they are tempted to sit back and enjoy the homage of the people whom they have served.

“Be careful for nothing.” (Philippians 4:6) This precept guided Dr. Madson throughout his life amid adversity and controversy. Even when he learned he was incurably ill with cancer, he

still clung to those words knowing that God’s good and gracious will was being done.

Blessed be his memory among us.

KEITH OLMANSON

ALONG THE WAY

The God For The Way (Exodus)

It was time to leave. The days of bondage for the children of Israel were at an end. But it was not just a matter of picking up and leaving. There were obstacles in the way.

Pharaoh and his people had enjoyed the benefits of the Israelites’ work. It was not a benefit they were ready to give up without a struggle. Pharaoh had a well trained army at his disposal. The Israelites were untrained in the art of war and were without a staff of military leaders.

Between Egypt and Palestine lay a desert. It was not just simply a matter of boarding a ship or train or even walking to get from the one country to the other. Several million people were to be brought from Egypt to Canaan. Not only the people but their flocks, herds, and other possessions must be brought across the desert. The obstacle that this posed is well described by the Reverend Daniel March in his book entitled, *Home Life in the Bible*.

He writes: “No general that

ever set an army on the field would have entered upon such a march as the mighty host of the children of Israel began on that morning when they turned from the scene of their triumph song by the sea, and set their faces toward the wild and horrible wilderness of death in the desert. . . on they marched, into the flaming mouth of the mighty furnace, which grew hotter every moment as the sun of the morning climbed higher in the heavens, and the barren landscape quivered in the scorching fire of noon.”

And at the end of the journey—a land inhabited by “giants.”

No, no general would have tried it. It was beyond probability and possibility for man. For Jehovah it was a simple matter of promise and fulfillment.

The God for the way was more than sufficient. With flies and frogs, with hail and lice, with darkness and death the Egyptians are brought low and the Israelites thrust out of the land. Jehovah was His own general and His own army. The God for the way was the Lord of hosts.

“The mighty furnace” of the wilderness see millions of souls sustained for years at the command of the Lord. The Word of the Psalmist becomes a reality. “He turneth the wilderness into a standing water, and dry ground into watersprings. And there He maketh the hungry to dwell. . .” The God for the way was He “who openeth His hands and satisfieth the desire of every living thing.”

This God, this the only true God, who without hesitation or effort opens for His people the doors of Egypt, and sustains and maintains life in the midst of barren desert, is truly the God for the way. Not only is He the God for the way the children of Israel had

to walk, but also for our way as we journey down the pathway of life.

We have entered a new year. What obstacles we will meet as we walk through the minutes, hours, and days of this year remains to be seen. In the God of Abraham, Isaac, and Jacob we have a God for the way ahead. Under His almighty protection and by His open and bountiful hand we stand secure, for every enemy must yield and even the barren earth must sustain.

Permit the book of Exodus to show you **THE GOD FOR THE WAY.**

R. GURGEL

(To be continued)

Treasurer's Statement

July 1, 1962 to January 1, 1963

RECEIPTS:

Cash Balance July 1, 1962		\$ 4,998.14
Revenues (Tuition)	\$ 7,718.23	
Budgetary Offerings	38,882.06	
Memorials (For General Budget)	13.00	
		41,613.29
TOTAL BUDGETARY RECEIPTS		\$46,611.43

DISBURSEMENTS:

General Administration	\$ 1,129.77	
Home Missions & Administration	13,758.58	
Japan Mission	4,300.00	
Immanuel Lutheran College	21,109.98	
The Book House	1,500.00	
Journal of Theology	155.85	
Emergency Support	536.00	
TOTAL BUDGETARY DISBURSEMENTS		\$42,490.18
CASH BALANCE JANUARY 1, 1963		\$ 4,121.25

Orville Noeldner, Treas.

THE CHRISTIAN BOOKSHELF

THE BIBLE ATLAS

The Holy Bible is a book of history. The Lord revealed His mighty arm by giving us the record of His activity in history during the time He prepared His salvation. People, places and things; kings and their kingdoms; war and conquest; cities and buildings. . . Of such is the fabric in the tapestry we call the Bible.

As the Bible student becomes aware of this he will feel the need of history outlines, maps, pictures, and other helps. We hope that he will discover the value of a quality paper-bound volume of thirty two large pages called simply, *Atlas of the Bible Lands*. It is published by the C. S. Hammond Company for only 60c per copy.

The best feature of this attractive atlas is its *Time Chart of Bible History*. This graphic chart traces the progress of nations and peoples of the Bible from the time of Abraham down through recorded history to the beginning of the Christian era. Your eye can follow the dramatic course of nations in their rise and fall as they played their part in the life of God's people, His Church. This piece is so attractive and so richly illustrated that it will engage almost any person's attention. At the same time, it is substantial enough to satisfy also the advanced student of history.

The usual maps of the Holy

Land, the Ancient World, the journeys of Jesus and Paul are all very easy to read. We were intrigued by a map not usually found in smaller atlases—one showing the probable location of the descendants of Shem, Ham and Japheth, as described in Genesis 10. Interspersed among the many maps are photos of such scenes as the ruins of Jericho's wall.

Such an atlas as this might find good use in your family devotion period. Young people of high school age would find it an exciting companion to such material as *The Church through the Ages* (Roth and Kramer), a text book often used in post-confirmation group study. Sunday School teachers would find it a pleasant way to master the mystery of such matters as the divided kingdom, the Babylonian captivity, the reign of the Maccabees, and the like.

Geography and history are largely background material, to be sure. We should never underestimate the value of such knowledge, however, in helping us to the essential message of sin and grace which is God's Word to men. The time you spend with a Bible Atlas will prove a blessing to your faith. And what you started doing out of a sense of duty may well become an absorbing project!

R. REIM

(Note: If single copies are ordered from the CLC Book House, Box 145, New Ulm, Minnesota, please add 25c for handling and postage).

PROFILES IN CHURCH HISTORY

LUTHER AND ERASMUS

Epistolae Obscurorum Virorum.

"An ass has a foot. You too have a foot. Therefore you are an ass." In the original Latin this reads: "Asinus habet pedem. Tu habes pedem. Ergo tu es asinus." This original is taken from the 882 pages (Leipzig Teubner edition, MDCCCLXIX) of foolishness published under the title *Epistolae Virorum Obscurorum* and including the *defensio* (defense) against the *epistolae*. Foolishness, yes, but there was more truth than poetry in this foolishness. For instance, tricky untruthful arguments like the above were used in theology in Luther's day to uphold wrong positions, just as such arguments have been used in our day.

We forego going into the interesting but intricate details leading to the writings of these *Epistolae Obscurorum Virorum* which appeared beginning about 1514 A.D. This would take us far afield. It is enough to know that these *epistolae* or letters claimed to be written by obscure men (*obscurorum virorum*) were fictitious. So were the names signed to them. We can be quite certain that the real authors were the Humanists.

These letters portray the Dominican monks corresponding with each other and especially with their professor Eratius at Cologne. They write about their own affairs,

current events, theological subjects, dialectics, and teaching methods. They debate many idiotic and useless questions revealing gross ignorance and great pride at the same time. They also unashamedly relate the low adventures and debaucheries of the monks and many scandalous particulars in their lives and that of their leaders especially the inquisitor Hoogstraten who arrayed himself against the great Hebrew scholar Reuchlin and the learning of the Humanists. The effect of the irony and satire of these letters is heightened by the crude Latin in which they are written. At the same time they are not without real humor; though some few of them are not fit to read. These Humanistic caricatures of their age created a great stir because they placed their finger on the sore spots, the ignorance, conceit, indolence, incompetence, intemperance, corruption, and immorality of the clergy of Luther's day and especially of the monks of which Luther said: "The monks lead a sensual not a spiritual life; they despise and belittle the calling of others to feed on their goods and rule the whole world so they may live in highest splendor".*

Erasmus Pleased, Luther Disgusted

Erasmus like most Humanists was at first pleased especially with some of the letters. They amused

him as a "barbaric treatment of barbarism" which he also held in derision, of course, in a more refined manner. Although later when his name repeatedly was drawn into some of the letters he resented the implication that he had a part in these undignified productions which could harm Humanism's cause, and expressed his dissatisfaction concerning them. He was a selfish spirit and sometimes inclined to levity in dealing with sacred things because he himself was lacking deep conviction. In spite of his many assurances in his PHILOSOPHY OF CHRIST that he wished to restore the Christian Church to its pristine purity by returning to the simple Christianity of the first church as laid down in Scripture, he was still a Humanist. His exaltation of the human element often blinded him to the sanctity of the divine so that he did not see the fundamental issue in the Reformation.

Basically Humanism substitutes faith in man for faith in God. Today the term humanism is often used in just that sense. In an article on Unitarianism by a Dr. Pullman appearing in the Saginaw News of January 29, 1954 Unitarianism is defined as "A belief in man and human nature, believing that man must begin with himself and what he has and must find in himself sources of insight and character before he can expand that belief to God. Unitarians believe in

the naturalistic, humanistic, and perhaps radicalistic position of man and are strongly set against underrating human nature". Though Erasmus was not a Unitarian, he still subscribed to the principle expressed in the above quotations. For that reason he could be satisfied with a mere external Reformation and not criticize too severely perhaps even sympathize a bit with a crude attempt at reform in mere externals in scholarship and morals like that made by the *Epistolae Virorum Obscurorum*.

Luther on the other hand was not satisfied with pricking boils while ignoring some deep-seated derangement of the system. He realized that the gospel would never triumph by any ridicule of and any satire on abuses of the church, especially not the kind contained in the *Epistolae Virorum Obscurorum*. He loudly condemned these letters, called them absurdities, productions of an ill-regulated mind and said whoever wrote them was a "Hanswurst"—a clown. He was interested in the fundamental issue, concerning the complete impotence of the human will in divine things. In that Luther was anything but a Humanist. He knew that salvation depends on God's grace alone. On this issue Luther, the man of faith and Erasmus, the Humanist, stood in opposite camps. Sooner or later the clash had to come.

OTTO J. ECKERT

—Translated from Walch II, 1757.

Hi Fidelity Preaching

Praise to the Lord, the Almighty!

While we generally strive to match music and season, a recent release is of such nature that we can no longer keep silent. During this festival half of the church year we shall be comforted by hearing of the mighty deeds of God. Reason enough to sing: *Praise to the Lord, the Almighty, the King of Creation*. And that is the name of Johann Sebastian Bach's *Cantata No. 137*, which the *Cantate Records Co.* now brings us in a fine performance. According to the *Schwann Record Catalog* this is the only recording of *Cantata 137*. It also appears to be the first.

One often hears the remark that Bach cantatas are only for those who are well advanced in music appreciation. That is not true. Although the world's foremost musicians esteem them most highly, their message speaks first of all to the childlike heart of the believer. *Cantata 137* is about the finest to start with, for it is one of the group in which Bach simply follows an entire chorale, stanza for stanza. The beloved and majestic tune of Hymn No. 39 soars and sings from beginning to end.

In the first stanza the sopranos take the melody a line at a time while Bach lets the instruments and other voices preach the

thought of the words. By the time the sopranos have sung "Let us with music adore Him" (from the fine translation on the jacket), one wishes that English could more faithfully reproduce "Lasset die Musikam hoeren!" *Cantate Co.* translations often improve on our hymnal version, while other companies sometimes mutilate the original meaning most horribly.

Organists will at once recognize stanza two as the one Bach later rewrote for organ, now endeared to us as one of the six *Schuebler Chorales*. The music in the next stanza impresses God's loving care, treating the words, "what need or grief. . . did shade thee."

The fourth stanza has a very special appeal, with a festive trumpet carrying the tune as though from the very heavens, while a tenor joins the bass viol in harmonic accompaniment. The third line asks us very effectively to re-think God's many blessings. As the music stumbles to a halt, the tenor sings: "Ponder anew!"

Bach follows his custom of a straight chorale setting for the last stanza, but wait until you hear that whole chorus of trumpets adding their brilliant voices of praise! What Christian does not love Hymn No. 39? Christians

from old age through school age will also cherish this cantata. Our congregation loves nothing better than to hear these last two stanzas played before service.

The opposite side brings *Cantata 79, God the Lord is Sun and Shield*, the words of Psalm 84:11. Near the middle we hear the first stanza of *Now Thank We All Our God*. Many of our choirs use this very arrangement, of which Walter Buzin has re-scored the instrumental parts for organ. At the end we hear tune No. 122 from our hymnal. *Schwann* lists three other recordings of this work, but this one is excellent.

We owe a debt of gratitude to *Cantate Records* for concentrating its major effort on works not previously recorded—an undertaking that is both expensive and financially risky. This does not imply that the chosen selections are of minor value. Like *Praise to the Lord*, all are of such high quality that one wonders how they could have been so long neglected. Having heard about half of *Cantate's* albums, one feels safe in drawing this conclusion: "What *Cantate* chooses to record is worth hearing. Performances are consistently good. Surfaces are among the most flawless in the industry."

Order *Cantate 640 226*, monaural only, \$5.98. And while writing, ask for a *Cantate Catalog*. It makes good browsing.

Lent and Easter music will soon be needed. *Make Known His Glory*, EA 61, \$3.98, is very satisfactory. One side has seven Lenten chorales and hymns, sung by a Lutheran choir in Milwaukee. The other side is all Easter: a festive fanfare, four chorales from our hymnal, two other spirited numbers. These are sung by a Fort Wayne church choir. The performance and pressing are good. With each side limited to one season and playing time stated in seconds for each selection, the record is ideal for use before church services. It is listed by *Station KFVO* of St. Louis.

These and practically any other records are available through our *CLC BOOK HOUSE*, Box 145, New Ulm, Minn. The Book House is interested in helping our people get as much of this music into their homes as possible. On the basis of steadily increasing record orders, the *Book House* here-with makes this happy announcement: Discount on commercial records is now increased to 20%, plus 25c per order for handling and postage.

S. C. THURLOW

The Bread of Life

Date	Reading	Hymn
Jan. 20	—Mark 9:1-8	353,1
Jan. 21	—Mark 9:9-13	353,2
Jan. 22	—Mark 9:14-29	353,3
Jan. 23	—Mark 9:30-37	353,4
Jan. 24	—Mark 9:38-50	353,5
Jan. 25	—Mark 10:1-16	353,6
Jan. 26	—Mark 10:17-31	353,7
Jan. 27	—Mark 10:32-45	512,1
Jan. 28	—Mark 10:46-52	512,2
Jan. 29	—Mark 11:1-11	512,3
Jan. 30	—Mark 11:12-19	512,4
Jan. 31	—Mark 11:20-33	512,5
Feb. 1	—Mark 12:1-17	512,6
Feb. 2	—Mark 12:18-27	511,1-3
Feb. 3	—Mark 12:28-34	343,1
Feb. 4	—Mark 12:35-44	343,2
Feb. 5	—Mark 13:1-13	343,3
Feb. 6	—Mark 13:14-23	343,4
Feb. 7	—Mark 13:24-37	343,5
Feb. 8	—Mark 14:1-11	343,6
Feb. 9	—Mark 14:12-25	343,7
Feb. 10	—Mark 14:26-42	377,1-2
Feb. 11	—Mark 14:43-52	377,3-4
Feb. 12	—Mark 14:53-72	377,5-6
Feb. 13	—Mark 15:1-20	377,7
Feb. 14	—Mark 15:21-32	377,8
Feb. 15	—Mark 15:33-47	377,9
Feb. 16	—Mark 16:1-20	377,10

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

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.