

The Lutheran SPOKESMAN



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

John 10, 35

MARCH 1963

A Gift of God

COUNT THE COST

Scripture advises us to count the cost when we build a tower. This is what the CLC did at the special convention, January 9-10, at Eau Claire, Wisconsin. The tower was the Ingram Estate at Eau Claire, which was offered to us as a permanent site for our Immanuel Lutheran College at a cost of \$85,000. Beside this initial cost there would be the expense of modifying existing buildings, of providing adequate classrooms, and of moving the faculty and school equipment. So the question was: Could our young Church body of approximately 5,500 communicants make this *gift of God her own*? We deliberated; we counted the cost.

Our educational institutions were born out of the conviction that our survival and the good of the Church make it compelling that the future workers in our midst be trained by teachers who agree with the purpose of our existence as a Church body. There was also the conviction that our minimum obligation to our young people is to give them maximum Christian education within the means which God has given us. We did not want to slight this gift of Christian education which God gave us.

History, however, has taught us that great difficulties arise when churches establish and then try to maintain educational institutions

which involve costs beyond the means of the congregations. It is clear that under such circumstances not only the educational institutions themselves suffer, but that a crippling effect is also evident in all other efforts. Beside these matters the effect on the congregations, the faculty, and the student body of transplanting the educational institutions deserved our attention. None of us would want to bring about harm to another institution or gift of God by the transplant, and no one would want to hamper mission opportunities by a top-heavy budget of the educational institutions. We weighed; we deliberated; we counted the cost.

It was concluded that the opportunity to purchase the Ingram Estate as a permanent site for our Immanuel Lutheran College was a gift of God. Together with this opportunity God indeed gave us not only the time and season but also the means to make this gift our own so that possession of it need not hamper or hinder our work in our home congregations or in the mission fields. Truly, He who spared not His own Son but delivered Him up for us all, has with Him freely given us all things. God the Father is such a generous merciful Provider for us because of His Son who died for us. This is the source of our trust and confidence by which God's gift shall be-

come our own.

To make God's gift our own was the unanimous and joyous resolve coming from gratitude. We set our goal at \$100,000 by August.

So now, having considered the cost, the blessings, and the opportunities, we *will all* set out to possess the gift that God has given us.

M. J. WITT

Treasurer's Statement

July 1, 1962 to March 1, 1963

Budgetary

Cash Balance July 1, 1962	\$ 4,998.14
Receipts for General Budget	54,761.16
Total Budgetary Receipts	\$ 59,759.30
Total Budgetary Disbursements	56,472.71
CASH BALANCE MARCH 1, 1963	\$ 3,286.59

March 1, 1963 Balances

Church Extension Fund	\$ 3,885.80
Japan Church Extension Fund	983.76
Student Aid	590.59
Printing Press	200.00
Building Fund	903.91
I.L.C. Bequest	6,346.30

Orville Noeldner, Treasurer

Second Class Postage paid at
New Ulm, Minnesota

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

Editor.....W. Schaller, Jr.
2360 Bellaire Denver 7, Colo.

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

Associate Editor.....G. Sydow

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

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, Box 145, New Ulm, Minnesota.

Material submitted for publication should be sent to the editor three weeks before the date of publication. Church and School News Items should be sent to Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, Box 145, New Ulm, Minnesota.

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

Church News

A New Congregation

DOWAGIAC, MICHIGAN

On the cold blustery afternoon of January 12, 1963, a small group of Christians met in the home of one of their number and organized a new congregation. They did not at that time draw up a complete constitution, but simply elected a temporary secretary and treasurer, and organized on the basis of a constitutional statement of their doctrinal position. They chose as their name, *Redeemer Ev. Lutheran Church of Dowagiac, Michigan*.

Some time previously the members had left St. John's congregation, because of the pastor's stand opposing the separation of the Wisconsin Synod from the Missouri Synod, and his handling of the problems within the congregation.

Services are currently held in the Dowagiac Armory each Sunday morning at nine o'clock by the organizing pastor, R. E. Schaller of Faith Lutheran, Coloma, Michigan.

Dowagiac is a city of about 8,000 people, the center of a prosperous farming and lake region, noted for its manufacture of stoves, sporting goods, and fishing equipment. May the hand of the Lord be with this little congregation recently founded in this city, that many of the citizens be added to the Lord.

New Classrooms Dedicated

WINTER HAVEN, FLORIDA

On Sunday, December 30, 1962, Immanuel Lutheran Church dedicated its new classroom building to the glory of God and the Christian training of its children.

The new building contains two spacious well-lighted classrooms. Between the two rooms are a lavatory and utility room. A covered walkway is along the front.

The total cost of the building came to about \$8,700. A \$5,125 bond issue and a legacy financed its construction. Members of Immanuel donated much of the labor.

Professor Martin Galstad of Immanuel Lutheran College, in Mankato, Minnesota, preached the dedicatory sermon. Basing his address on 1 Peter 2:1-9, Professor Galstad spoke on *The Spiritual Building Indicated By This Earthly House*, showing that this building is an on-going process, that it has a sure foundation, and that its workmen are accredited by God.

"There is no passage in the Scriptures," the guest speaker declared, "which tells you that you must erect a building. The Lord lets that up to the sanctified judgment of His followers. All that He tells them is to get the Word taught, particularly to the children . . . Experience has shown that the Christian day school is the best means of carrying out this direc-

tive.”

R. C. Kuehne, Immanuel congregation's pastor, read the rite of dedication.

Immanuel Lutheran School began in September, 1958, with one kindergarten class. It now has an enrollment of 72 in the kindergarten and grades one to five. The congregation hopes to add the

sixth grade in the fall of 1963. Miss Janet Neubert teaches the kindergarten, and Mr. Henry Haase and the pastor teach the grades.

The congregation asks the prayers of the brethren for the Lord's continued blessing on its growing school.

D.

GENERAL PASTORAL CONFERENCE

Place: Grace Ev. Lutheran Church
Sleepy Eye, Minnesota

Time: April 16-18, 1963

Services: Communion Service, Tuesday at 10:00 a.m.
Speaker—Pastor George Tiefel
Conference Service, Wednesday at 8:00 p.m.
Speaker—Pastor Robert Reim

Assignments: The Use of Modern Bible Translations—W. Schaller
The Abiding Comfort of Our Baptism—M. Eibs
Exegesis of I Timothy—A. Gullerud
The Influence of "Existentialism" on Modern Theology—
M. Galstad

Registration: Kindly send your registration to the host pastor, indicating the time of your arrival.

If you are unable to attend, send your excuse.

Paul F. Nolting, **Secretary and Host Pastor**
303 West Walnut Street
Sleepy Eye, Minnesota

PROFILES IN CHURCH HISTORY

LUTHER AND ERASMUS

Erasmus Misses The Point

The ridicule the Humanists heaped on the corruption and ignorance in the church of Luther's

day, by the LETTERS OF OBSCURE MEN (*The Lutheran Spokesman*, January, 1963) had some effect. So did the more re-

finely read satire of Erasmus, *Praise of Folly*. Both served as a goad to raise the low standard of morals and learning in the church. But neither of these Humanistic productions touched the vital point in the Reformation. That vital point was that salvation is not by human will and effort but alone by God's will and grace. In this there had been a great falling away from the truth as 2 Thessalonians 2:3 had foretold.

Because of its very nature, Humanism was blind to this great error in the church. It was bound to see in human nature sources of insight and character by which the natural human will could earn merits in the sight of God. Thus disposed, Humanism could well wink at the basic error in the Roman Catholic Church. That error rejects the truth that before God human nature is "dead in trespasses and sins" (Eph. 2: 1 and Col. 2:13), and that "every imagination of the thoughts of the human heart is only evil continually." (Gen. 6: 5). The Roman error further holds that by the earnest efforts of the human will, according to man's best inner nature, man can earn sufficient merit to receive Christ's saving grace. Thus salvation is made to depend on the efforts of human will and not alone on the will and efforts and grace of God. This shows kinship with every kind of pagan religion. They all speak of some sort of grace that must be procured by an exertion of the natural

will of man. It is like the Scout Oath with its "trying to do your best on your own honor to do your duty to God" and, of course, please Him.

Ruled by his high regard for human culture and refinement, the great Humanist, Erasmus, tried to deny the *total* corruption of human nature and the inability of the human will to gain God's grace. An example is found in what he says about the above quoted Genesis 6: 5 in the following words: "The inclination which is found in most people, does not entirely cancel out the freedom of the will. Although this inclination cannot be entirely overcome without the help of God's grace". No matter how much Erasmus condemned the ignorance, corruption, and abuses of the Roman Church, he was still a child of this church in its humanistic belief in the freedom and power of the human will to gain God's favor.

Luther Hits A Bull's-Eye

At the University of Erfurt Luther heard the so-called Occamist philosophers make much of the powers of the human will. He left the University in 1505 and entered the monastery to seek peace with God. He was convinced by his university training that man can do all that he wills, including keeping the Ten Commandments perfectly, and that he can create in himself or at least earn from God any feeling, even faith, if he only sets his will to it. But the

more he tried this the less peace he found for his troubled mind and soul. Finally he despaired of himself and felt what he wrote later in his explanation of the Third Article: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord nor come to Him."

Fortunately the monastery Luther entered was Augustinian. So he was brought into contact with the teachings of Augustine. Augustine taught correctly that before the fall man had a freedom of the will. He could sin or not sin as he chose; *but after the fall the human will is enslaved by sin and in a state of spiritual death that leads through physical death to eternal damnation.* Salvation from this lost condition comes not by an effort of the natural dead will of man, but through the will of God who "has predestinated us unto the adoption of children by Jesus Christ to Himself, *according to the good pleasure of his will, to the praise and honor of His grace, wherein he hath made us accepted in the Beloved in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace*" (Eph. 1: 5-7). "*of his own will* begat He us with the word of truth" (James 1: 18).

Having found peace through this truth Luther spoke clearly and sharply against the Roman error on the freedom of the will. Here is an example: "Those hea-

then masters have thus outrageously destroyed and silenced Christ for us with their abominable and hellish dreams that lead men astray.—Accordingly they boastfully *parade man's free will* and his natural works, desiring thereby to prepare themselves for grace and make themselves fit for it so that they might take heaven itself by storm. Should God give His grace to these workers who seek to prepare themselves for it by their own effort, Christ would be nothing but a cleaning rag.—Therefore I have warned and still warn everyone, that he might know that the pope with his schools of higher learning has thrown Christ and the New Testament farther out of the world than the Jews or Turks have ever done. That is why the pope is the true Antichrist and his schools of higher learning are the devil's own taverns and brothels. Where does Christ fit in if I am to obtain God's grace by my own natural preparation? Therefore, let us beware of this hellish poison, lest we lose Christ our consoling Savior!"*

Luther hit the bull's-eye and sunk the arrow deep into the very heart of Roman Catholic error when he denied the freedom of the human will. To defend it the pope sought out the great Humanist, Erasmus.

O. J. ECKERT

*Translated from Erlangen 2. Auflage, VII 311-312.

The Religions of the World

In many ways this is a disturbing book for us simple Christians. Not only is it written by a man who is recognized as an expert in his field of history, but even its title is very appealing to most people, attracted to "one-worldism" in religion as well as politics. The book itself is a publication of lectures delivered by Dr. Toynbee in the autumn of 1955 under the auspices of the Hewett Foundation at Andover Newton Theological School, Episcopal Theological School, Cambridge, and Union Theological Seminary, New York.

The book is disturbing because it appears factual and precise (as its author regards fact and precision). By this we mean to say that he regards Christianity and other religions in the world only according to outward manifestations or practices. Two examples will suffice to demonstrate this point. The first, in Chapter One, "What are the Criteria for Comparisons between Religions?" demonstrates that in regions of the world where the Christian faith has not been touched by modernism "barbarous" practices are still common; whereas in regions where the most apparent disagreement in Christianity exists, there you will find greater love and regard of one's fellowman being practiced. The second example is in Chapter

Two, "What are the Characteristics of the Contemporary World?", where the author logically compares the elements of human sacrifice that are found in various heathen religions with Abraham's willingness to sacrifice Isaac, and finds in both the same historical basis.

We wish to make the point, here and now, that we are not afraid of fact and precision, nor do we wish to hide from it; however, we know and believe that it is a tragic mistake to equate Christianity with the outward church organizations that exist. The Church is made up of believers who are citizens of a Kingdom not of this world. While it cannot be denied that the Christian faith of individuals has had an effect on the world, this effect cannot be measured by a historian even of such stature as Dr. Toynbee, for the eventual outcome of all history will be known to mortals only on the Last Day.

The book itself is an excellent study of the outward impact on the world of various world religions. The author finds that, as far as he is concerned, only the "higher" religions have had lasting value. All religions of this type teach that man should be humble, because he is not the center of the universe. He has an in-born quality of selfishness which causes him to seek first and foremost his own good, and to seek the

good of others only when their happiness will increase his own. To change this, all higher religions teach that there is a god, a divine creative force which is far above man. One may have differing impressions of the nature of this "God," but all who accept His existence are alike in their feeling of humility before Him.

History points out, according to Dr. Toynbee, that this quality of humility that accompanies the realization of God's existence is a most beneficial factor in man's ability to get along with his fellow inhabitants of the earth. While it is true that there have been devastating religious wars between the adherents of this or that religion, these conflicts have been fairly limited in scope; and while there was room on the earth for colonization and expansion, even these conflicts have been beneficial in causing various religious groups, desiring religious freedom, to settle in a new area. However, the greatest and most devastating war is between the humble God-worshipping people and the "man-worshipping" or material people. It is this conflict which is being waged now, as typified by the conflict between the Western World and the communistic, collective way of life behind the iron and bamboo curtains.

Dr. Toynbee's hope for the future (his solution, if you will) becomes apparent only in the last chapter of the book, "What Should

be the Christian Approach to the Contemporary Non-Christian Faiths?" There must be, he declares, an increasing sense of "closeness" between the adherents of the higher religions. To combat the "worship of man," which can only result in worship of nation or state, all those who recognize the humility of man before a Divine Presence must come closer together. Pride in one's own religion must be cast out. The author suggests: "What, then, should be the attitude of contrite Christians toward the other higher religions and their followers? I think that it is possible for us, while holding that our own convictions are true and right, to recognize that, in some measure, all the higher religions are also revelations of what is true and right. They also come from God and each presents some facet of God's truth."

And that is the real point of the book. The author expresses agreement with the statement made in the Roman Senate at the time when the Christian Roman imperial government enforced the destruction of all pagan temples: "It is impossible that so great a mystery should be approached by one road only."—But we remain convicted by our Savior's gentle yet firm invitation: "*I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me.*"

GO!

IS CANVASSING NECESSARY?

In a previous issue, the promise was made to borrow a few pages from the secular salesman's manual, in the hope that these may prove helpful to us in our task as Gospel salesmen. No principle of selling is more basic than the fundamental proposition: *If the prospects do not come to you, you must go to them.*

Selling can be sheer pleasure when there is a clamoring demand for your product, when eager customers stand in line impatiently waiting for your service. If you want to see an ecstatic smile, try reminding a middle aged car salesman of the days when the first automobiles came off the production lines after the war, and his only problem was in getting enough cars. But those salesmen who sit with their feet on the desk dreaming of such bygone days are not making much of a living in today's competitive car market.

In the history of the Church there have also been periods when the main problem has been to supply adequately the demand for the Gospel of our Lord Jesus Christ. Even after the turn of the century, there were still waves of immigrants from northern Europe moving into our Midwest who brought with them some very sturdy Lutheran convictions. These settlers aggressively sought out Lutheran churches where they

and their children could find the Bread of Life. This resulted in a vigorous growth for many congregations. There were years in which the missionaries in Nigeria were permitted to share the vision of the old prophet Isaiah, who had promised that "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." It was indeed an exhilarating experience to be besieged by more than could possibly be served, to wrestle with the problem of determining how many of the "Macedonian calls" for services and schools could be answered by the limited number of workers. But those must be recognized as abnormal conditions. Much of that bountiful reaping was possible only because others had first sowed.

Very obviously the churches are not enjoying such a seller's market in the United States today. Our congregations must now expect to lose as many members as they gain by transfers. Here and there an occasional newcomer will still take the initiative in seeking instruction and membership, but these must be considered unexpected gift bonuses from a gracious Savior who does have many means of drawing sinners to Himself. But dare we rely on these to

fill the house of our Lord? Dare we be satisfied to wait for the few who will come of themselves to hear the Word of Life when we know that the multitudes who do not come have just as great a need of a Savior?

If the people are not pushing in our church doors in numbers greater than we can handle, then we who bear the mandate from the Lord to preach the Gospel to every creature have no alternative but to go to them and knock on their doors. The unchurched public can be confronted in various ways in the press, on the air, by mail-outs, and even by phone. But none of these is as effective for a mission program as house to house canvassing. This is one of the areas where we do not have to be so conservative. There is no need for us to hold on to old habits and methods of doing church work that may have served well enough in the past, but are not longer ade-

quate under present conditions.

We gratefully welcome those who come to church of their own accord, or as the result of a public invitation. But let us not forget our debt of love to those who do not come because, as unregenerate sinners who are *dead* in sin, they simply *cannot* come. They have no spiritual strength to do so. We can neither expect them to come of their own initiative, nor should we permit them to live undisturbed in their sleep of death. The Gospel of the Crucified and Risen Christ which we possess is the only means of awakening them.

The Lord Himself has long ago solved for us the problem of what to do if the general invitations to the Gospel feast meet with little but lame excuses. He still points to the streets and alleys of the city as well as the highways of the countryside and bids us "Go out . . . and compel them to come in."

N. REIM

Hi Fidelity Preaching

"God's deeply indebted creatures we are, and as such we in no way praise him enough. We ought to praise him at all times, not only with our tongues and voices, as the holy angels in heaven and the birds of the air and other of His creatures do, but also with pipe and string, praising, exalting, and thanking him to the best of our knowledge and ability." So wrote Samuel Scheidt (1587-1654), and that spirit shines forth most

beautifully in a recording of five selections of *Chorus and Organ Works*, by Samuel Scheidt, *Cantate* 640 211, \$6 monaural.

There is a motet for two four-voiced choirs on the seven stanzas of the fine hymn, "O Christ, Who Art the Light and Day," (LH 559). The tune is varied, altered, loosened, and repeated for emphasis, but always present. This takes hold at first hearing. The other choral number is a motet for one

high and one low four-voiced choir, using the words of Isaiah 6:3, "And one cried unto another" The two choirs represent the antiphonal singing of the seraphim heard by Isaiah in his vision of majesty. (This latter motet is combined with one each by J. C. Bach, Praetorius, and Schuetz on a sparkling recording, *Motets for Double Chorus, Brass and Organ Westminster* 18898 for \$5, or 14090 for \$6.)

Even a child will listen with pleasure to the three organ numbers on the *Cantate* record. Scheidt makes the tunes sing out so clearly, with variations being limited to the harmony. First we kneel before the Christmas manger to hear five stanzas of "Savior of the Nations, Come," and eight stanzas of "All Praise to Thee, Eternal God." Then we are taken to the foot of the cross with six stanzas of "Our Blessed Savior Seven Times Spoke." (LH 95, 80, 177) The many stanzas serve a purpose. Either they could be played alone as on this record, or the organist could insert them between the stanzas sung by the congregation, as was customary in that day. We are not sure about the others, but the last one is available in sheet music and should rate about medium-easy. Both organists and congregations love the simple majesty of these selections by Samuel Scheidt.

According to the January *Schwann Catalog* there are only

four records containing some Scheidt works: the two mentioned here, No. 9 of the November column, and an *Archive* which we hope to hear soon. The record companies would do well to let us hear more of Samuel Scheidt.

Some have asked about the *Schwann Record Catalog* to which we often refer. It is a monthly publication available only through record shops, and any first-class record shop will have it on hand. While *Schwann* does not review records, its usefulness lies in its listing of all available records. Don't ever make a blind purchase when browsing through a shop. Ask to look at the latest *Schwann*. There might be a competitive album you'll want to hear before deciding. Or you may be about to buy a deleted album which the shop is happy to move off its shelf and ought to give you for a fraction of list price. Some readers have reported making sad purchases which might have been avoided by first checking *Schwann*.

There have been happy comments from our readers on the *History of the Birth of Jesus Christ*, by Heinrich Schuetz (the third Christmas recommendation in the November 1962 column). A revival of interest in the works of this great master (1585-1672) is taking place during the last several years. The more of his music one hears, the more one feels this recognition to be long overdue. There is now an excellent recording of his *Passion of Christ*, Ac-

ording to the Gospel of John, very recently released; *Cantate* 640222 for \$6, and 650222 for \$7 (monaural always listed first). Equally precious is the oratorio of all oratorios, his *History of the Resurrection of Jesus Christ*, by *Deutsche Grammophon* on *ARC* 3137 for \$6, and 73137 for \$7.

A strange thing has been observed. Whether novice or experienced musician, everyone seems to find these works delightful in the first hearing. This is most unusual. Ordinarily music grows on one through repeated hearings. We are at a loss for an explanation. Schuetz simply follows the Gospel text, playing on a word with a few extra notes here or there and pausing at times to embellish the thought with a brief choral section. What could sound more uninteresting! But bear in mind our joy at sitting in church and hearing the pastor read the accounts of our Savior's birth, death and resurrection. It is here that Schuetz's God-given preaching skill is heard. By means of his musical setting he takes the hearer right to the scene and lets him experience at first hand the depraved nature of sinful mankind, feel intimately the Godhood of Christ shine forth from that poor, mistreated body, and understand as never before why the disciples at first simply *could* not grasp the fact that Christ was risen. And all this is done by leading the hearer through calm and deep meditation to ponder these

things in his heart.

One wisely hesitates to spend money on something unknown, but there is no safer unknown into which to jump than one of these fine works by Heinrich Schuetz.

In January we suggested the KFUE Lent-Easter record, *Make Known His Glory*, EA-59. There is another: *Easter Hymns and Other Favorites*, EA-61, for \$4 also. The "other favorites" take up one side and are hymns from our hymnal intended to please the general listening public of station KFUE (LH: 403, 495, 552, 658, 496, 436, 451, 473, 354). A slightly slower pace would be desirable in several numbers. Our Easter singing *should* express all the joy of Christ's victory over death, but too rapid a pace defeats this very purpose by not allowing time for either the majesty to shine through or the glorious message to be pondered. However, we endorse this record as being tastefully and simply sung. Words are exceptionally clear for a non-professional recording and surfaces are quiet. EA-59 remains the first choice, because it devotes one side each to Lent and Easter. But the Easter side of EA-61 is good and has twice as many chorales from our hymnal. (LH: 191, 209, 198, 203, 204, 208, 200, 199)

Any of this music can be ordered through our *CLC BOOK HOUSE*, Box 145, New Ulm, Minnesota.

C. THURLOW

THE THINGS THAT COME TO PASS

THIS IS EMANCIPATION?

In its Pope John, "Man of the Year," issue, *Time* after making something of the common complaint that religion, because it deals too much in the spiritual and supernatural, must be made more "relevant to real life," also observes, and quite correctly, that man's scientific accomplishments have increased his power and self-confidence so as to make him less religious. Then it goes on to say, "Christian theologians insist that there is no basic conflict between religion and science—and a lot of scientists agree' They are convinced that if the Christian faith managed to assimilate Darwin (theory of evolution, GS) there are few other scientific discoveries it cannot handle."

To some of our kind of church people this may sound wholly preposterous, and a quick objection would arise, "it isn't true! We have not assimilated Darwin!" But let us realize that our kind of Christian faith is quite distinct, quite unusual in the world today. To those about us we are indeed becoming a "peculiar people" in the present sense of the term. That which is called "Christianity" in the broad and general sense has for the most part given in to Darwinism.

And we find such capitulation

where but a short time ago we would not expect it. *The Confessional Lutheran* (Jan. '63) brings an item on an essay by a Missouri Synod pastor, who openly admits concerning his synod, "If we are perfectly frank, we must acknowledge that we are involved in a basically dishonest situation" This pastor, who himself is all for Evolutionism, says that the Missouri Synod is thus "caught in the anomaly of insisting that evolutionary thoughts are untenable (if not damnable), while we tacitly tolerate considerable divergence from this standpoint." And he asks: "Can we live with these undeniable differences in our midst and pretend that we are in full accord with the Brief Statement and the position of our fathers?"

In the same issue of the *The Confessional Lutheran* is another highly interesting account bearing on the same point. A seminary professor, R. E. Osborn, in an article "Up From Emancipation" (*The Pulpit*, Nov. '60), speaks "not of my own private spiritual condition," but as one who represents "a typical member of the contemporary seminary community."

Concerning Biblical authority he says, "I am also emancipated from biblicism' . . . The old-timers in our churches could give a chapter-and-verse for everything we did and demanded a proof-text for

every proposed innovation. The Bible was the infallible Word of God, and all man had to do was to obey. It is a far cry from this old 'cover-to-cover' faith to the knowledge of the Bible which I share with others in the seminary community. The impact of natural science, of evolutionary thought, of historical criticism, of demythologizing, have left us with a Bible utterly unlike the Book our mothers read."

He goes on to say, "While I confess that the passing of the old-line generally recognized authority of the Bible has left popular Protestantism with a gaping hole in its foundation, I must say in all honesty that the old biblicism is washed up and I cannot seek to revive it."

And then he makes a very realistic, very honest, very striking, truly, a most amazing admission. "What shall I say? As I reflect on my situation, on my emancipation from every characteristic structure of thought in my spiritual heritage, I am shocked into the recognition that every one of these structures has collapsed, at least potentially, and I stand amid the ruins of every human possibility, even in religion."

"...All the old systems, securities, partial explanations are gone. My spiritual pride has departed. I wait alone, a naked, lonely, insecure man among three billion oth-

ers on a small planet which may be doomed to demolition at any moment or may by great good fortune and the gracious providence of God survive for eons yet to come, spawning billions more like myself, with their own problems, their own insecurities, their own little selves on their hands. For all my destructive wisdom, I am only one of them, standing in icy loneliness and insecurity' Painfully self-conscious, analytical of my every motive, stripped by modern psychology of the possibility of ever acting without devastating reservations and self-doubt, I am left with nothing to trust, no glad cause to espouse, no unsullied banners to march under, no crusade, no historic assurance, no wave of the future."

The modern scientific man says, "old values have become meaningless." What shall be put in their place? This pitiful cry of futility! God forbid! Such nihilism, nothingness, is the end result of putting into question the words of Holy Scripture. There are those who think that evolution and salvation in Christ can be brought together, but really it is an all-or-none proposition. When I put into question "In the beginning God created the heaven and the earth," I also put into question, "Jesus Christ came into the world to save sinners."

G.S.

The Bread of Life

Date	Reading	Hymn
Mar. 17	—Isaiah 51:12-16	258,1-2
Mar. 18	—Isaiah 51:17-23	258,3
Mar. 19	—Isaiah 52:1-6	258,4
Mar. 20	—Isaiah 52:7-12	258,5
Mar. 21	—Isaiah 52:13-15	142,1-2
Mar. 22	—Isaiah 53:1-3	142,3-4
Mar. 23	—Isaiah 53:4-6	142,5-6
Mar. 24	—Isaiah 53:7-9	146
Mar. 25	—Isaiah 53:10-12	347,1-2
Mar. 26	—Isaiah 54:1-10	347,3
Mar. 27	—Isaiah 54:11-17	347,4
Mar. 28	—Isaiah 55:1-5	347,5
Mar. 29	—Isaiah 55:6-13	347,6
Mar. 30	—Isaiah 56:1-8	168,1-2
Mar. 31	—Isaiah 56:9-12	168,3-5
Apr. 1	—Isaiah 57:1-10	168,6-7
Apr. 2	—Isaiah 57:11-21	178,1-2
Apr. 3	—Isaiah 58:1-7	178,3-5
Apr. 4	—Isaiah 58:8-14	140,1-2
Apr. 5	—Isaiah 59:1-8	140,3-4
Apr. 6	—Isaiah 59:9-15a	140,5-6
Apr. 7	—Isaiah 59:15b-21	162,1-5
Apr. 8	—Isaiah 60:1-12	172,1-2
Apr. 9	—Isaiah 60:13-22	172,3-4
Apr. 10	—Isaiah 61:1-11	172,5-6
Apr. 11	—Isaiah 62:1-5	172,7-8
Apr. 12	—Isaiah 62:6-12	172,9-10
Apr. 13	—Isaiah 63:1-6	167,1-7
Apr. 14	—Isaiah 63:7-19	195,1-2
Apr. 15	—Isaiah 64:1-12	195,3-5
Apr. 16	—Isaiah 65:1-7	192,1-2
Apr. 17	—Isaiah 65:8-16	192,3-4
Apr. 18	—Isaiah 65:17-25	192,5-6
Apr. 19	—Isaiah 66:1-14	192,7-8
Apr. 20	—Isaiah 66:15-24	210,1-5

Appointment

Professor C. M. Gullerud has been appointed as a member of the Board of Doctrine.

Paul Albrecht, President

Cook Wanted

An experienced cook is wanted for Immanuel Lutheran College. Applications should be in the hands of the president by April 15.

C. M. Gullerud, President of ILC
1508 North Broad Street
Mankato, Minnesota

Coordinating Council and Committee on Graduates

The Coordinating Council will meet at Mankato, Minnesota, May 14-15, 1963. The first session will begin at 9:00 A.M.

Written reports of the various boards and committees should be in the hands of the president before May 14.

The Committee on Graduates will meet May 15, 1963, at 7:30 P.M.

Calls for candidates for the preaching or teaching ministry must be in the hands of the president before May 15, 1963.

Paul Albrecht, President

Student Registrations

Early registration is requested of all ILC students both old and new. This is especially important since dormitory provisions must be made soon for all students on the new campus at Eau Claire, Wisconsin.

Send inquiries to:

Immanuel Lutheran College
C. M. Gullerud, President
1508 North Broad Street
Mankato, Minnesota

Change Of Address

The Rev. John H. Johannes
1006 Irvin Street
Carlsbad, New Mexico