

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**JUNE
1963**

COME, HOLY GHOST

RELIGIOUS NEWS

Birmingham, Alabama continues to be prominent in the news. All of us are greatly concerned when the peace and tranquility of our nation is in jeopardy. We should indeed pray our Lord to grant wisdom and grace to all in authority that they may successfully cope with the problems of race in every community. But it does not lie within the province of the Church to labor for civic and social equality.

It was indeed ironic that in a related area it was the U.S. Internal Revenue Service which pointed out the scope of "Church work" in a recent ruling. On January 10 the Internal Revenue Service held that contributions to the Fellowship of Reconciliation no longer could be considered tax-exempt because the pursuit of peace, disarmament, and "reconciliation of nations is not religious activity, but political." It said the Fellowship's "objective, world peace, can be secured only by passage of legislation; hence it is in the category of 'action organizations' which are excluded in IRS regulations from the right of tax-deductibility." The ruling has been attacked by 29 very prominent churchmen. This is not surprising. This ruling by the Revenue Service in essence strikes at many major denominations who have become "action organizations" in practice. They place major emphasis on similar goals which can be secured only by the

passage of legislation. But they are probably secure from similar rulings, since they incidentally do preach a "gospel" of sorts. . . . It appears that the government has become the conscience of the Church.

Amsterdam brings us the news that The Netherlands Baptist Union has voted to withdraw from membership of the World Council of Churches. The decision to withdraw was taken because of alleged "negative tendencies" in the World Council. It said these included "the imperialism of national churches, rapprochement with the Roman Catholic Church, the danger of Marxist infiltration, ecumenical impatience, and a theology which makes everything relative." We hope the last two items were the important factors . . .

The SOUTHERN BAPTIST CONVENTION had its grave difficulties in its recent convention at Kansas City. This has been one of the few strong forces in our country against liberalism in theology. Efforts to root out the segment of liberalism within the SBC apparently failed as petitions were withdrawn in the interest of SBC harmony. It is to be feared that "academic freedom" has become firmly established also in this conservative church body. As soon as errorists are tolerated there is not much hope left. In 1935 the Lutheran Church-Missouri Synod had only

a handful of liberals in its midst. Within twenty years their views dominated the synodical picture. In the case of both church bodies the "battle" was avoided in the interest of harmony and the program of the Church. The only "sin" is to make waves that will rock the ship.

(From NLC News Bureau). Chicago—A major step toward closer cooperative endeavors among Lutherans was taken here when representatives of four Lutheran bodies comprising more than eight million baptized members reached an agreement to launch a consultative relationship for the study of the worship of the church.

The eventual creation of a common hymnal and liturgy for all Lutherans in America loomed as a possible result of the agreement, according to some leaders who attended the conference.

Participating in the discussions

which led to the agreement were the Commission on the Liturgy and Hymnal, a joint agency of the 3,200,000 member Lutheran Church in America and the 2, 445,000-member American Lutheran Church, and the Commission on Worship, Liturgics and Hymnology of the 2,500,000-member Lutheran Church—Missouri Synod and the 20,000-member Synod of Evangelical Lutheran Churches, formerly known as the Slovak Church.

The Wisconsin Synod and the former Norwegian Synod (ELS) did not participate in the conference. Added significance was attached to the agreement reached by the worship commissions by reason of the fact that it followed closely on the heels of successful theological discussions held between the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church—Missouri Synod.

W. S.

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.

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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.

Graduation at Immanuel

Before an audience that filled Immanuel Lutheran Church, thirty-three young people received their diplomas certifying that they had fulfilled the requirements for graduation from the departments in which they had enrolled—Seminary, College, and High School. Graphically describing the idolatry which St. Paul found in Athens, Pastor Egbert Albrecht, the commencement speaker set forth the testimony laid down by the apostle Paul in opposition to the heathen worship of idols among the Greeks. He showed that his preaching set forth Jesus Christ as the only hope of sinners, making it clear that all pagan worship was vain and sinful. Applying Paul's example to the graduates, Pastor Albrecht outlined the theme of his discourse: "Your Final Assignment—Witnessing."

The songs of the full choir of Immanuel College added to the edification and festivity of the service. Diplomas were presented by the department heads. Pastor Gordon Radtke served as liturgist. Professor E. Reim, the senior member of the faculty, spoke words of gratitude to those instrumental in founding the school, and especially gave thanks to God for having led the institution through the past four years. After the service the women of St. Paul's Lutheran Church of Austin, Minnesota, served a luncheon in honor of the graduates. The following is a list of the graduates:

Seminary

Daniel Fleischer
Fond du Lac, Wisconsin

Dale Redlin
Mankato, Minnesota

Paul Larsen
Mankato, Minnesota

Gene Schreyer
Mankato, Minnesota

Post-graduate: Herman Preus
Calmar, Iowa

College

Martin Albrecht*
Mankato, Minnesota

Raymond Broz
Coloma, Michigan

Roy Cameron
Iron River, Michigan

Marion Fitschen
Red Wing, Minnesota

Peter Fleischer
Fond du Lac, Wisconsin

Gary Hanel**
Mankato, Minnesota

Glen Hasse*
Nicollet, Minnesota

Ann Johnson
Marquette, Michigan

Carol Lang
Jamestown, North Dakota

Eugene Rutz
Jamestown, North Dakota

James Sandeen
Red Wing, Minnesota

Miriam Schaller
Mankato, Minnesota

*Part-time students

**Two Year Course

High School

Shirley Appel
Mankato, Minnesota

James Doring
Mankato, Minnesota

Elizabeth Duehlmeier
Sanborn, Minnesota

Kathleen Grams
Faulkton, South Dakota

James Hanel
Mankato, Minnesota

Leonard Heuberger
Douglas, Arizona

Ellan Hoffman
Bowdle, South Dakota

Charles Klammer
Mankato, Minnesota

Frederick Radichel
Goodhue, Minnesota

Janice Rambow
Sleepy Eye, Minnesota

James Reim
Opportunity, Washington

Delbert Rutz
Jamestown, North Dakota

Walter Schaller
Coloma, Michigan

Nancy Schweim
Mankato, Minnesota

Nancy Sippert
Mankato, Minnesota

Ralph Storm
Thunderhawk, South Dakota

Margaret Wright
Sleepy Eye, Minnesota

The following assignments have been made: Daniel Fleischer to Immanuel Lutheran College as dormitory supervisor and part-time teacher, Dale Redlin to Pueblo, Colorado, where he will serve a group of CLC families who requested the service of a graduate from the Seminary, Gene Schreyer to Immanuel Lutheran Church, Mankato, where he will serve as vicar. Herman Preus has been asked to engage in a mission survey in Dowagiac, Michigan. This work is under the supervision of Pastor Ralph Schaller of Coloma, Michigan. Ann Johnson was assigned to the Luther Memorial School in Fond du Lac, Wisconsin. Carol Lang was assigned to Immanuel Lutheran School in Mankato.

May the Lord of the Church attend these workers in their appointed fields and may He hasten the day when all our graduates may be called to full time service in our congregations and schools. The CLC has certainly been blessed with many talents and gifts, and the readiness of students who are now in preparation bodes well for the future of our small church body. There is no reason to become disconsolate, nor is there a call to relax our efforts in urging more and more young people to enroll in our school of learning.

C. M. Gullerud

NOTICE

The new school catalog is now off the press and ready to be sent to all prospects and interested parties. All students intending to attend Immanuel College this fall are urged to send in their application blanks at once.

All new registrations should be addressed to:

Admissions Office
Immanuel Lutheran College
Grover Road—Route 22
Eau Claire, Wisconsin.

The Rev. Winfred Schaller, Spokesman editor, has accepted the call to serve as pastor of the congregation forming in the Los Angeles area. All correspondence intended for the editor's desk should be sent to his new address: 8624 Valjean Avenue, Sepulveda, California.

ADVANCE ANNOUNCEMENT
Fourth Annual Convention
of the
Church of the Lutheran Confession
will be held at
Calvary Ev. Lutheran Church
Marquette, Michigan
August 8-13, 1963
Address correspondence to
PASTOR BERTRAM J. NAUMANN
347 Arch Street **Marquette, Michigan**

TREASURER'S STATEMENT BUDGETARY

Cash Balance July 1, 1962	\$ 4,998.14	
Receipts for General Budget	71,088.96	
Total Budgetary Receipts		\$76,087.10
Total Budgetary Disbursements		76,479.06
CASH DEFICIT JUNE 1, 1963		(\$ 391.96)
ILC RELOCATION FUND		
RECEIPTS:		
Offerings	\$20,997.99	
Accounts Payable (Loan)	<u>10,000.00</u>	
Total Receipts		\$30,997.99
DISBURSEMENTS:		
Property Payments	\$ 9,900.00	
Other Disbursements	<u>5,701.83</u>	
Total Disbursements		\$15,601.83
CASH BALANCE JUNE 1, 1963		\$15,396.16

Orville Noeldner, Treasurer
South Shore, South Dakota

A Change Is Made

"I thank my God that, as we of the CLC take our first faltering steps as an independent church body, He supplies all our needs in a manner more wonderful than we ask or understand." With these words President Paul Albrecht directed us to the right reaction to the new situation at Eau Claire. For he was reporting on a major shift of plans in our building program for ILC.

On pages 6 and 7 of the April issue of the SPOKESMAN we were told of the plans for the new classroom building to be constructed on the Ingram Estate. It was expected that the cost would be about \$40,000. When the bids were opened, they were all higher than \$91,000. The committee had no choice. All bids were rejected.

The Lord had something else in mind. The committee returned to one of the original suggestions made already at the January convention. We would convert the Northwest Building into a classroom building. As President Albrecht wrote in his letter to the called workers: "The plans are drawn in such a way that the building may later be converted into a dormitory without having to change radiators, windows, or electrical outlets. By omitting certain partitions at this time we will have five very fine classrooms, one of which will be large enough, 28½ feet by 38½ feet, to serve as chapel and general assembly room."

The Northwest Building will not only make an excellent classroom building but the conversion into five classrooms, faculty room, boiler room, and storage room will be less than \$20,000. This figure is based on a volunteer labor plan. One party is moving all his woodworking power equipment on site and will donate many hours of labor. Others are coming from great distances to spend vacation time working on the building. They will be provided room and board at the college. President Albrecht has been authorized to direct the building operations.

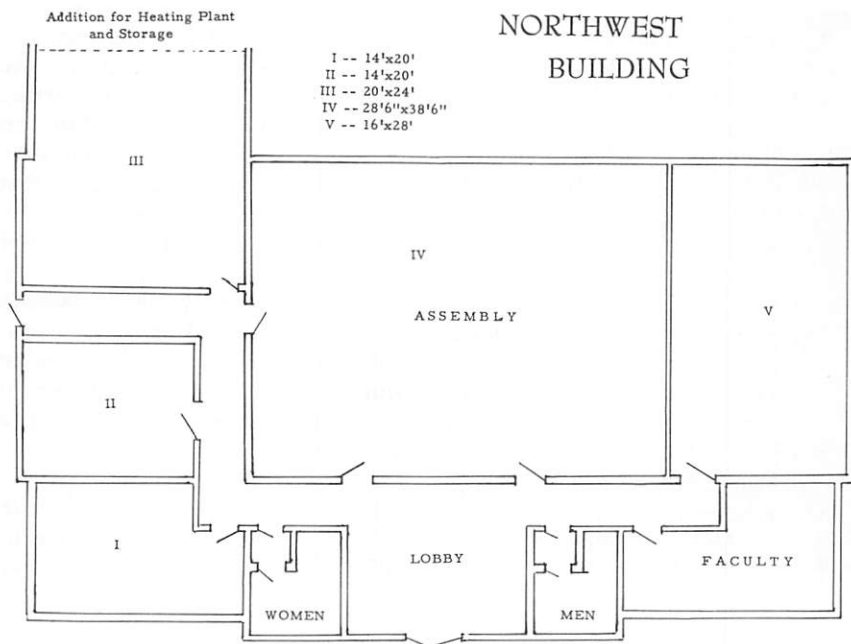
The Lord is asking us to exert ourselves in this summer of 1963. We need skilled laborers at Eau Claire; we need an early completion of the \$100,000 ILC collection. And all this from 5000 communicants spread across the United States! That collection alone asks for more than \$50 per family! And since some families cannot, this means others will have to give \$100, \$200, and \$500. This will take strength indeed. Strong men with hammers and wrecking bars at Eau Claire; strong hearts and wills in each congregation. This takes divine strength, and He will give it. He gave strength to 12 weak men on Pentecost Day and it is the same Lord who builds His Church today.

President Albrecht asked us to be thankful. We shall even be thankful



Above: The exterior of the Northwest Building

Below: The floor plan after the conversion is completed



that He is asking us to exert ourselves, to work, to spend, to sacrifice. Surely, we are glad He is asking us. We know He is going to build His Church and we would not wish to be left out of it. Nor should we think this is the last big effort. As long as God wants to use you and me to build His kingdom He will be asking us to spend, to work, to exert, to sacrifice. The Lord is building; and it is marvelous in our eyes.

Oh there will be many frustra-

tions. The road to Moriah is never very smooth. Professors will have a frustrating summer moving their families; the building committee will have new frustrations; many congregations are frustrated since they are unable to take care of even basic local needs. Which comes first, the home congregations or the college at ILC? That is not too hard to answer. If God gave you four children, two boys and two girls, which do you feed first?

W.S.

The Voice of the Old Testament II

When the world hears mention made of the first book of the Bible, it perks up its ears and says wisely: "Oh yes, Genesis . . . that's the unscientific account of Creation in which a few people still profess to believe!" Since this ancient record has been found to conflict with the popular theories of science falsely so-called, those are rare souls who bother to search out in this book the answer to their deepest need. For how many will read Genesis with the expectation that in it they will find Christ? And because the God of this world has blinded their minds, most men find the remaining books of Moses unattractive and dull.

Yet here Christ IS! His image is reflected in the pools that dot the surface of a newly created earth; in the heavens where, as Moses so casually remarks, "He made the stars also"; in the limpid streams that speak in their liquid tongue, saying: "In the beginning was the Word . . . and the Word was God . . . All things were made by Him." Here He is, with a pillar of fire in the desert, and at the top of a ladder swarming with angelic creatures, and in a narrow pass between two walls in a vineyard.

Those who are enlightened with their own intelligence will regard us with a certain impatience as they

say: "Well, that is very fanciful, and you have a vivid imagination! But sober thought must tell you that there is no Christ here. We too believe in Him; but let's be sensible. There is no one in Genesis, Exodus, Leviticus, Numbers, or Deuteronomy who bears the mark of God except Jehovah, nor could anyone actually see Him in the days from Adam to Joshua."

But who is Jehovah? And if the Savior was unknown, if His presence was not perceptible when the world was young, what shall we then do with that solemn declaration of Jesus which so greatly offended the Jews of His day? "Your father Abraham rejoiced to see my day: and he saw it, and was glad . . . Before Abraham was, I AM" (John 8:56f).

The Son of God did not become incarnate until the fulness of the time, when He was born of a woman. No patriarch of the Old Covenant even beheld the miracle which was God and Man united in one Person. Yet Genesis and all the books of Moses are like a painting of a forest of outstretched arms reaching for this Mediator who was known both to the hearts and the eyes of ancient believers.

From the hour of creation even the earth looked to Him for the blessing of being placed into order and peaceful communion with God. The Son of God is the *speaking* God whose voice is recorded in verse after verse of the first chapter of the Bible, calling creatures into being

singly and in groups, converting the formless void into a world of perfection and beauty.

Who was it that planted the Tree of Life, if not He who in the days of His flesh said: "I am the Way, the Truth and the Life. No man cometh unto the Father but by me"?

Who was it that walked in the Garden in the cool of the day on a mission of rescue and love after our first parents had brought death upon themselves and us by their disobedience?

Who was it that spoke to them of His own coming as the seed of the woman, and described His climactic struggle with the Serpent of sin? (Gen. 3:15).

We are not told what manner of appearance the Son of God chose in that hour when for the first time on earth the hope of deliverance was preached to the fallen human race. But in later centuries He came to be a familiar figure upon whom God's people relied in their needs. To Him they turned as their Messenger of hope and life, their Angel of mercy, their Mediator, and Advocate in whose mighty hand redemption and salvation awaited them. They spoke with Him and He with them; they touched and handled Him.

We stand with Jacob at the ford of Jabbok in that mysterious hour of dawn and watch him wrestling with the Angel of the Lord until he gains from Him a blessing. (Gen.

32:24-30). Was not this spot called Peniel because it means "The face of God," and because, as Jacob said: "I have seen God face to face, and my life is preserved?"

Jacob knew well his friendly antagonist and was rebuked for having asked after His name; for he had seen Him before, in a dream, at the top of the ladder that reached to heaven. At Jabbok it was the same Lord, as the prophet Hosea later also plainly stated, Hosea 12:4-5.

"I am the God of Bethel," the Angel had said to Jacob in another dream during Jacob's sojourn in the land of Laban. And Jacob remembered the days of his grandfather Abraham. How often had he not heard the story of his father Isaac's brush with death on Mt. Moriah, where only the appearance of this Angel had stayed the stroke of the knife in Abraham's hand (Gen. 22). And before that there had been the momentous occasion of the Lord's visit to Abraham's tent, in appearance as a man, bearing a renewal of divine promise. (Gen. 18). Small wonder that Jacob at last, in his dying hour, turned in prayer to this Angel and besought His blessing upon his sons. (Gen. 48:16).

The manner in which this prayer was answered forms the content of the remaining chapters of the Books of Moses. The Savior-Messenger is with Israel; and in Him lies their hope and strength. Thus the prophet Isaiah summed up this sacred history when he wrote:

"For he said, Surely they are my people, children that will not lie: so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (63:8-9).

So He went before the camp of Israel (Ex. 14:19); He returned to them in mercy after their grievous idolatry at Sinai (Ex. 32:34); He forced traitors to bless Israel and enemies to sheath their swords (Num. 22:22 and following chapters); and finally appeared to Joshua as the Captain of God's hosts while Israel marched into the promised land.

The book of Genesis ends with the words: "... a coffin in Egypt." The book of Deuteronomy closes its account with the report that "Moses died there in the land of Moab." Meanwhile Aaron, the High Priest, had also left the earthly scene in failure and lay in a lonely grave on Mt. Hor. Sin, death, and decay flourished among the great in Israel; but God was moving along, drawing His people onward and upward; and the Angel of the Covenant hovered over them and prepared the way toward a day of the perfect sacrifice for sin and the abiding Priesthood among men. Israel came to Him, as we come to Him, "the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12:24).

E. Schaller

HI FIDELITY PREACHING

Lately there is a trend toward more organ recordings. This is in part due to a renewed interest in the music of the last several centuries in which frustrated modern man is able to find some refuge from the eternal busy-ness of this age and the shallow noisiness of even most of its classical music. However, this new interest in the organ also stems from the perfecting of recording techniques and the amazing improvement in play-back equipment which have come about during the last five years. This king of instruments, set in its necessarily massive accoustical surroundings, has defied the process of being confined to record groove to the point where even today there are only a few well-engineered organ records. However, due to the great advances even the less-than-best are good enough to be enjoyed. Similarly, while only the very finest hi-fi equipment consisting of individually selected components can reproduce in a natural manner all the grand but complex organ sounds, today even the average console players can reproduce organ records at least well enough to be enjoyed.

That explains our interest in a new organ release by CAMBRIDGE RECORDS that rates among the top of its kind.

The composer is Jan Sweelinck (1562-1621) of Amsterdam, whose fame in the organ and choral field drew pupils from all surrounding countries. His students included

Samuel Scheidt and Jakob Praetorius, some of whose works we have mentioned and through whose students the chain of Sweelinck's influence affected even Johann Sebastian Bach a century later.

One organ number is worth the price of this record: "Echo Fantasia 15." Since Sweelinck's church was large and acoustically live, he wrote many echo pieces, this being one of the simplest and permitting enjoyment of the echo effect to the fullest. In spite of our being able to clock more than three seconds of echo or reverberation time, the recording is so well engineered that there is no muddiness, only crystal clarity. Another hundred years had passed before anyone equaled Sweelinck's echo music. (That was the Frenchman Daquin and his contemporaries, represented on another CAMBRIDGE release which can safely be termed THE organ record and on which we shall report as Christmas nears).

As a bonus this record also contains "Fantasia 8" and chorale variations on the hymn "Ich ruf zu dir, Herr Jesu Christ." (I call to Thee, Lord Jesus Christ). All three numbers are such a delight that this record will often be found on its owner's turntable.

But the end is not yet. On the other side we hear Sweelinck as composer for strings, here the harpsichord. To anyone not yet a harpsichord fan, this side serves as an in-

roduction to the instrument that preceded the piano from the fifteenth to the eighteenth centuries; it never did go out of style and today is surging to new popularity with the help of high-grade \$250 build-it-yourself kits. This popularity is only natural. Were one to ask Gustav Leonhardt, the performing artist on this record, to play the same music on the piano, the resulting judgment would be: "I'll take the harpsichord anytime." After several playings the instrument combines with Sweelinck's music to tempt one to set the control on "repeat."

Harmonizing and arranging folk tunes, often for the service of the church, was another of Sweelinck's gifts. The fourth harpsichord number will at once strike a warm chord for those who own the KFUE Lent-Easter record, No. EA 61, and who love the spirited number at the end of the Easter side or who have sung it in choir. Here we have Sweelinck's harpsichord arrangement of that tune, which was a rollicking student song. Who first put it to church use we do not know. The words of "Now Let the Heavens Be Joyful" are by John of Damascus, eighth century. A Reverend Neale of England found an old Greek hymnal and translated many of its hymns, this being one of them. Nor can we say who first tied these words to this student song, but the combination literally rings with Easter triumph. The arrangement (not difficult) sung on the KFUE record is one of twenty-five chorales found in Walter Buszin's *Choral Music*

Through the Centuries (4-part arrangements, \$1.25).

If the hearer agrees that the echo selection is already worth the price of the record, all other music and the side-trails along which it leads us add up to a considerable bonus. But there's more: A jacket with three detailed and informative columns of notes on composer, selections, organs, and related matters—valuable facts for any musical library. Order: *J. P. Sweelinck, CRM 508* (mono) for \$5 or *CRS 1508* for \$6. The stereo has a slight advantage on the organ side. This is the best of the very few Sweelinck recordings.

Not wishing to slight the choral side of Sweelinck's abilities, we suggest a companion album, the new VOX release which reviewers consider among the finest in its field: *Psalms of David, DL 760*, (mono) or *STDL 500.760*, \$5 for either, with a slight margin toward stereo. Instrumental-choral music, when properly engineered (often *not* the case), sounds more realistic in stereo. This record has Latin, German, and French versions (with English translation) of Psalms 100, 108, 113, 134, and 139 as set to music by Sweelinck, Schuetz, and Handel.

In portions of the Sweelinck one hears how his style influenced his student Praetorius, whose chorale record was reviewed last June (*Archive 3072*, \$6). The Schuetz selections instantly identify the composer of the Birth, Passion, Death,

and Resurrection Histories of our Lord, which are so dear to our readers who own them. At times he surprises us with more sparkle and power than in the former music, but the words demand it.

These men did not write bare mus-

ic; in their hands music became a tool for preaching God's Word. Psalm 113 reveals the Handel who wrote *The Messiah*, but it also shows a simple and delicate side not so prominent in his many famous oratorios.

C. M. Thurow

LUTHER and ERASMUS

ERASMUS ATTACKS WITH *De Libero Arbitrio*

Erasmus made his attack on Luther with "On the Freedom of the Will." He opposes Luther's scriptural position that the human will is enslaved by sin and has no freedom and power whatsoever to gain God's favor. He rejects the truth that salvation comes to us alone by God's will and grace and not at all by our own will and effort.

Let us take a glance at this writing. Erasmus begins apologetically, saying, "I know very well that some will stop their ears and cry out that this is going against the stream when Erasmus dares begin a war with Luther like a gnat attacking an elephant. But nobody should consider it improper if he contradicts Luther openly in moderate disputing in order to bring out the truth."

ERASMUS VEILS THE TRUTH

But he does anything but bring out the truth. We are shocked by some of his statements. He would not have the common people offended by disputing doctrines. Even when they are in error, such as is the case in their opinion that works of satisfaction are necessary in penance, they are not to be disturbed. One must put up with some errors. If we try to eliminate them we do

much greater harm than by remaining silent about them; just as is the case with some bodily ailments, leprosy for example which could be cured by washing with the warm blood of slain infants. To support his position he brings Paul's words: "All things are lawful for me but all things are not expedient."

This argument he also uses in the interest of refraining from controversy in the Church. You may choose to close an eye to error. One must not try to settle everything. Besides there is a difference in doctrines. Some it is necessary to know, others not. Some are dark and buried in deep mystery; others simple, clear, and manifest. Besides he takes no pleasure in making definite statements and could easily go over to the opinion of the skeptics (that is, doubt everything). But in respect for the Scriptures and the decisions of the Church he will gladly subject his reason to them in all things regardless of whether he understands what the Church prescribes or not.

ERASMUS A PARTY MAN

Here we see one facet of the character of Erasmus. He was a party man. He let committees and conventions, councils and hierarchical au-

thority decide things for him. In the end he went along with the crowd even when it was going the wrong way. There is nothing new under the sun. We have seen it in our day. *Roma locuta res finita* that is, "Rome has spoken, the thing is settled." But could you expect anything else than that from the Humanist, Erasmus. When pressed he would get around the Word of God somehow and finally bow to *human* opinion, *human* judgment, and *human* authority.

That is what he does in his writing against Luther. He states the issue when he defines free will "as the power of the human will according to which man can turn himself to that which leads to eternal salvation or turn away from it." This is the very opposite of the statement: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him." But Erasmus confuses this issue and dodges the question instead of facing it squarely. He goes on and on and around and around in a ring-around-the-rosebush of elegant language with nothing behind it. Talking out of both sides of his mouth he puts up a very weak defense for his free will and never refutes Luther's position. At the same time he never admits that he could be wrong and that Luther was right. When you get through reading the 68 pages of *De Libero Arbitrio* you've had it. Whoever invented the merry-go-round must have read *De Libero Arbitrio*. It reminds one of the story of Rastus suing for a divorce because his wife talked too much. He was asked by the judge, "Well just what does she talk about?" Whereupon Rastus ans-

wered: "Judge, that am just it. She don't say." Erasmus didn't say either.

ERASMUS A UNIONIST

Luther hit the nail on the head when he said to him, "My dear Erasmus, your reason is leading you in circles. You desire to walk on eggs and crush none of them, and walk between glasses and touch none of them, and in consequence you fall over things and into things and trample everything to pieces with the result that you first say yes and then no, then no and then yes again and no one knows what you are concluding and not concluding."*

At another place he calls him "slipperier than any eel." There was reason for this slipperiness. This brings us to another facet of the character of Erasmus. Being a party man and unionist go very well together, and Erasmus was a unionist at heart. He wanted to restore and preserve the external unity of the Church and bring about "harmony by combining the effort and striving of our will with the assistance of Divine Grace." So Erasmus was not stupid in writing as he did. He was using all his wiles and guiles to heal the breach between Wittenberg and Rome in the interest of an outward peace at the expense of the truth. Again there is nothing new under the sun. The spirit of Erasmus is behind much that has taken place in contemporary Lutheran church history and for that matter behind the whole ecumenical movement in the world today.

Otto J. Eckert.

*Translated from Luther's *De Servo Arbitrio* pp. 9 and 29. Leipzig Ed.

The Bread of Life

Date	Reading	Hymn
June 23	Matt. 9:9-13	494,1
June 24	Acts 3:1-10	494,2
June 25	Gen. 15:1-6	494,3
June 26	Luke 15:11-32	494,4
June 27	Heb. 13:1-9	509,1
June 28	Acts 4:1-12	509,2
June 29	Rom. 10:1-11	509,3
June 30	Matt. 5:1-6	319,1
July 1	1 Tim. 1:8-17	319,2
July 2	Gen. 17:1-9	319,3
July 3	Matt. 15:1-14	319,4
July 4	Acts 5:34-42	437,1
July 5	Mark 10:13-16	437,2
July 6	Eph. 2:13-18	437,3
July 7	Matt. 5:7-12	236,1
July 8	Acts 8:26-38	236,2
July 9	Gen. 18:20-33	236,3
July 10	Matt. 8:5-13	236,4
July 11	Is. 12:1-6	395,1-3
July 12	Luke 17:1-10	395,4-6
July 13	Col. 4:1-6	395,7-8
July 14	Matt. 7:24-29	421,1-2
July 15	Acts 9:1-19	421,3-4
July 16	Gen. 19:15-26	430,1-2
July 17	Luke 10:38-42	430,3-4
July 18	Phil. 3:8-14	430,5-6
July 19	Ex. 3:1-15	430,7
July 20	Gal. 2:17-21	430,8

Change of Address

The Rev. David Lau
2459 North 28th Street
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The Rev. Winfred Schaller
8624 Valjean Avenue
Sepulveda, California

Professor C. M. Gullerud
Immanuel Lutheran College
Grover Road—Route 22
Eau Claire, Wisconsin

YOUTH CAMP

Camp Site: Camp Foster near
Spirit Lake, Iowa.

Ages: 9-21 and adults by special
arrangements.

Dates: July 8-13, 1963

Camp Fee: \$20.00

Information and application blank:
write to Pastor R. H. Ude, Box 86,
Okabena, Minnesota.