

# *The Lutheran* SPOKESMAN

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**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**John 10, 35**

**OCTOBER**

**1963**

## EAU CLAIRE CAMPUS DEDICATED

September 1, 1963, dawned bright and clear on the campus of Immanuel Lutheran College. The Lord had provided a good and pleasant day for the opening service and dedication. Many people came from far and near to rejoice with the faculty and student body over the privilege of opening the new school term on the beautiful campus with its green lawns, wooded expanse, and comfortable buildings. The people had come to bring their sons and daughters and to join in the prayer and worship, which served to set aside the campus and its buildings as the home of our Christian institution of learning.

The service was held in the circle in front of the main building. Here the people were seated in the shade of the pines and the elm as the sun dipped to the west at four o'clock. Pastor W. Schuetze, of Fond du Lac, Wisconsin, delivered the sermon on the basis of Psalm 118:23-

25. His theme was, "The Joyous Dedication Event — a Testimony of the Boundless Grace of God." Pastor Rollin Reim served as the liturgist, Professor Robert Dommer presided at the organ, and Professor C. M. Gullerud was the officiant at the rite of dedication. The congregation of 550 people sang the hymns from hearts full of thanksgiving to a gracious God for His gifts and brought an offering to the fund set aside for relocation expenses. After the service the friends of Immanuel Lutheran College streamed through the halls of the college and particularly inspected the classroom-dormitory building and the seminary house which stood as the fruit of many hours of loving labor on the part of men and women who had given of their time and effort.

The academic opening of the school took place on Monday, September 2, with registration and or-

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I certify that the statements made by me above are correct and complete.

Rollin A. Reim, Mgr., CLC Book House

ientation talks. Students have arrived from the following states: Minnesota, Wisconsin, South Dakota, Michigan, Colorado, Washington, California, Nebraska, North Dakota, Wyoming, Massachusetts. Although some of the schoolroom

and dormitory equipment had not arrived for the opening, our school year was off to a good start, for the countenance of the Lord was lifted upon us, and peace and grace were His gift to us.

C. M. GULLERUD

## THE FIRST CHAPEL ADDRESS AT THE NEW ILC

2 Samuel 18:33

This text for the opening devotion of the school year was suggested by the title to a magazine article: "Give me Back my child." We can think of no more anguished cry by a parent than just this cry "Give me back my child." This could be the cry of a parent who has lost his child by a sudden and unexpected death. It could also be the cry of a parent who has lost his child to the world and its sinful pleasures. It could be the cry of a parent who has sent his child to a school where it has been educated away from God and His eternal truth. And what an accusation that would be for those to whom that child had been entrusted.

In David's case, his cry came as a result of the announcement that his son was dead. Twice he had

asked with a quivering heart: "Is the young man safe?" In instructing his captains for the charge against the enemy he had left express orders "Deal gently for my sake with Absalom." There was much behind that request, for David knew full well that Absalom was a wayward son and not prepared to meet his Maker. He had the natural feelings of a father, but above all he thought of his spiritual welfare. When his orders were not carried out and Joab killed Absalom with three darts through the heart, David, upon hearing the news, said what he did: "O Absalom, my son, my son Absalom! would God, I had died for thee, O Absalom, my son, my son." Absalom was lost to his father in more ways than one, and the most

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serious of all was this that he was eternally lost. He would rather have forfeited his own life than to see this happen. We can well understand the grief of this father.

This whole story has a lesson for all of us here at Immanuel Lutheran College. It reminds us who are the teachers that we are to fulfill our calling here in such a way that no parent will find cause to come and say to us "Give me back my child. You have failed in the trust we reposed in you. You did not break for him the Bread of Life. You did not remind him of his sins that he might repent. You did not hold before his heart and soul the Lord Jesus Christ and Him crucified for the world's sins." Surely as faithful teachers it is our earnest resolve that this may not happen. We pray that the Lord will give us the grace that we may preach and teach grace and grace alone through the shed blood of Jesus Christ. As surely as the good-

ness and grace of God shines through and permeates our instruction, no parent will find reason to say "Give me back my child."

On the other side, you students are to be mindful that you take to heart the Christian instruction that is brought to you and laid upon your heart and soul in order that you may be a joy to your parents and to your teachers. Penitently you will grieve over your sins daily and joyfully embrace the forgiveness of sins so dearly bought by Jesus Christ your Savior. May the day never come that we must say to the parents, "We must send your child back to you." We want you here. With all our heart we desire to keep you here that we may do you good so that when the day comes when you graduate we may joyfully send you forth as messengers of the Lord and bearers of His grace to a sinful world. God grant this for Jesus' sake. Amen.

C. M. GULLERUD

## RELIGIOUS NEWS

The religious news of August and September add up to total bankruptcy for the 20th century churches. First we submit the items before giving an evaluation.

### MONTREAL, CANADA

The Fourth World Conference on Faith and Order met here this last summer. This is the part of the World Council of Churches which is to manifest the unity of the churches by finding common doctrinal positions. The Faith and Order people have been working at this for forty years. In the final message of this Fourth World Conference, "*A Word to the Churches*," we learn how much success they have had in expressing their "unity." Several sentences will suffice: "It is increasingly clear that many of our long-defended positions are irrelevant to God's purposes. We still find it hard to know what God calls us to keep or abandon . . . In our conference we had too much debate with each other to be able to express a common mind in a single report. So we have forwarded the reports of our five sections to the churches for them to study, knowing that they reflect an experience too varied to be adequately conveyed in print." In short, the churches of the WCC cannot agree on doctrine.

### ROCHESTER, N. Y.

The 100 member Central Committee of the World Council of Churches met here and passed some

resolutions. They issued a hard-hitting statement on racial struggles in the United States and declared that "any form of segregation based on race, color, or ethnic origin is contrary to the Gospel," and when Christians deny this "by action or inaction" they "betray Christ and the fellowship which bears His name." Churches which have not participated in efforts to end segregation were severely censured and called to repentance.

### ROCHESTER, N. Y.

The Central Committee of the WCC also took clear cut action on the test ban treaty. They not only supported it, but outlined the next steps which must be taken for the reduction of international tension: "Ratification by government and in the wills of the whole nations; formal adherence by all nations of the world, including France and the People's Republic of China; new discipline relating to international decision on nuclear power and on serving nuclear justice for all nations; application both of the letter and of the spirit of the treaty provisions; international inspection and control of underground tests; cooperation in the penetration of outer space; intermediate steps such as mutual military inspection and nuclear free zones; a non-aggression pact or a reasonable alternative; a solution of outstanding political problems including the German problem as a whole; admission of China to the family of

nations, subject to the responsibilities and disciplines of its institutions." The entire statement was sent to all national governments and to the United Nations.

#### HELSINKI, FINLAND

The Lutheran theologians from all over the world met here in the Fourth Assembly of the Lutheran World Federation (LWF). As you have heard, the big topic was *Justification By Faith*. After the 272 delegates and the 413 official visitors met three times in 26 discussion groups, the report of the committee was brought to the assembly. But since they could not agree on a statement on the doctrine of justification the assembly referred the document to its new Commission on Theology for refinement.

#### HELSINKI, FINLAND

The LWF did pass some resolutions. It called on its member churches not in pulpit and altar fellowship with other member churches of the LWF to justify their position. The LWF Executive Committee must "ascertain which member churches find themselves unable to declare pulpit and altar fellowship with other member churches of the LWF, ask them to indicate their reasons for this position and urge them to enter into fraternal theological discussion concerning these reasons."

#### HELSINKI, FINLAND

The LWF praised the test ban treaty and in another resolution spoke out sharply against discrimination in all forms saying it "condemns them all as the evil things

they are because they are contrary to the will of the loving God who creates all men to be truly brothers . . . We must match our words with forthright action." The Assembly therefore called upon its member churches to urge individual members of their congregations to "involve themselves personally in constructive local and national efforts to end all forms and consequences of discrimination."

\* \* \* \* \*

#### SOME COMMENTS

This news all adds up to a very unglorious truth. The theologians of the world cannot agree on any statement of doctrine or faith, but they can speak out with absolute sureness and deep conviction on the issues of world peace and racial discrimination. The Lutherans cannot agree on how sins are forgiven, but they are sure that all Lutherans must practice inter-communion.

#### The Paradox

This ridiculous situation would make a person laugh if it were not so tragic. On the one hand, theologians from every corner of the world with an accumulation of hundreds of years of study in Scripture cannot tell the world one thing about God, His deeds, His salvation; they cannot agree on the basis of God's Word what the Church is, what man is, or even who Christ is. And the greatest shame of all: Lutheran experts, who turn out dozens of books a year full of such wisdom that even the angels must have trouble keeping up, cannot make a statement on God's great

act of declaring the sinner righteous in Jesus Christ.

But when it comes to worldly wisdom, these giants really come into their own. Though God in His Word gives His Church no instruction to change or improve the social order, much less on how it should be changed (Scripture does not even condemn slavery as such), here these theologians are bold to speak for Christ with absolute sureness. And the churches which do not agree with them and act with them are condemned. There simply cannot be, according to them, any legitimate reason for not joining the March on Washington. And when it comes to statesmanship and international politics, there is no problem too complex for these theologians. Poor old benighted Paul of Tarsus left them in the lurch again by failing to give directives to Nero for running the empire, but this does not even slow down the church leader of today. They have every move mapped out for world peace and on these things they are unanimous. It is getting to be an easy job to be a senator or a Secretary of State. You just have to dial your pastor's number for instant solutions for all social problems and world tensions. But Mr. Rusk, please do not embarrass your pastor by asking him what God teaches us about creation, redemption, the Church, much less such knotty problems as God's Sacraments. These items are still in committee.

### **Uniformity**

These WCC and LWF people have been notorious for condemn-

ing any confessional people who insist on agreement in the teachings of Scripture. The LWF showed this again in demanding altar fellowship of all its member churches. They have no use at all for St. Paul's "if any preach another Gospel let him be accursed." The old Synodical Conference position of complete agreement has been described as a uniformity which chokes the Spirit. It is terribly wrong to insist you are right in doctrine. How can anyone claim to be "sure" about the things God revealed? Now these same people who damn uniformity in the means of grace are shouting their anathemas on all who dare to disagree with their statements and edicts on segregation, integration, war and peace, and moon shots. What they say is this: It doesn't affect your standing as Christian churches and preachers if you demythologize, if you don't believe in an empty tomb on Easter morn, if you preach a little work righteousness, but if your congregation isn't actively participating in anti-segregation demonstrations then you are betraying Christ and living contrary to the Gospel. They know discrimination is contrary to the Gospel, but they have a little trouble defining the Gospel. They are willing to exercise church discipline on all who do not work for full honor for the Negro, but they damn us if we separate from church bodies which violate the honor of the Holy Trinity. Their cry is pathetic; give us academic freedom in divine matters, but we must have uniformity in social and civic affairs.

### Playing with Fire

This is a dangerous thing. Their inability to make statements on the Christian faith creates and spreads doubt throughout the world. To all who come for strength and convictions to the churches, to all who ask for the truth at Montreal and Helsinki, there is only the hollow answer of Pontius Pilate: "What is truth?" The churches know the truth about nuclear weapons but they cannot proclaim the good news which is the atomic power to save souls. They know the truth about social freedom but they cannot abide in His Word and know the truth that makes men free from sin and hell.

This is dangerous for this earth they try so hard to make better. It is highly dangerous when theologians turn sociologists or politicians and give a "thus saith the Lord" to a particular social or political viewpoint. It is reckless. The racial situation is hot enough, as social tensions reach a breaking point. But these churchmen are creating a real forest fire danger when they proclaim that the cause is a spiritual one, one on which Christ has taken sides. This impels people to rebel against all law and order because they are fighting for God. If this racial crisis reaches the point of wholesale bloodshed (pray God, it won't) the churches who have instilled religious fervor into the movement will be guilty of arson.

A senator or representative cannot simply vote on international and military legislation on the basis of what is best for the coun-

try, for these churches have placed these items into a "for God" or against God" category. If a statesman doesn't want China in the UN he not only must justify his action on the basis of wisdom, but he has to prove that he didn't commit a cardinal sin.

These words are not meant to imply disagreement or agreement with any of the social or civic viewpoints expressed by the WCC and the LWF. The religious groups which oppose the WCC by fighting for the opposite viewpoints on China and segregation are not one whit less bankrupt. They are just as guilty of dragging Christ down to the level of a partisan politician.

### Please, Missouri

When one observes this bankruptcy it makes one weep to see Missouri so anxious to be a part of it. The Missouri observers were jamming Helsinki. ALC and LCA are part and parcel of WCC and LWF, and Missouri can't wait for the new Lutheran wedding to take place in the formation of an all Lutheran association with LCA and ALC. They turned from that marriage with the Synodical Conference for all it offered was unity in doctrine and the opportunity to proclaim Christ as Savior together. Please, Missouri, do not think that you are going to change the attitudes of all these churches with the impact of your theological scholarship. These churches are long and firmly committed to a policy of "you can't agree on doctrine" but "you must agree in earthly matters."



Isn't the influence working the other way? Take the March on Washington as an example. The ALC was "officially identified" in the demonstrations. Dr. Harms of Missouri was careful to say that his synod would not participate, but the president of the Southeastern District of Missouri, the Rev. William Kohn, wrote a letter to Washington pastors informing them that he was participating and invited them to do so. A large group marched under the sponsorship of

the Lutheran Human Relations Association of America, which draws the majority of its membership from Missouri. Sixteen Missouri ministers marched with this group.

The 20th century churches are bankrupt. They have turned from the work of the kingdom of Christ to the earthly kingdoms. Missouri is rapidly being drawn into the same spirit of tolerance in doctrine and absorption in the earthly kingdom; else would her servants not be fighting.

W. S.

## CHURCH NEWS

### FORTY YEARS



Pastor Otto J. Eckert

#### SAGINAW, MICHIGAN

Many people were involved, but the secret was perfectly kept until Pastor Eckert arrived at the church at 9:30, a half hour before the service was to begin. It was August 18, the day Gethsemane Lutheran Church had chosen for the fortieth

anniversary celebration of its pastor's ordination.

An interesting sidelight is that Pastor Eckert had invited the guest speaker, Pastor Karl Brandle, of Winner, South Dakota, without knowing of any plans for an anniversary celebration. In the anniversary sermon, Pastor Brandle spoke of *Faithfulness to God and Your Calling*, a not untimely theme, since, by God's grace, both Gethsemane Lutheran Church and Pastor Eckert have in a measure paid the price for faithfulness. The sermon text was 1 Timothy 6:11-12.

An estimated 185 people attended the service. A dinner followed. After dinner the congregation presented a program, in which also the Sunday school children participated. Pastor Paul Eckert, of Milwaukee, Wisconsin, a son, spoke for the family, and Mr. Walter Pussehl in behalf of the congregation. In response Pastor Eckert

expressed his appreciation and thanks. Pastor Brandle served as toastmaster. Purses were presented from the congregation, the choir, the Sunday school, and from the pastors of the CLC, who were told of the congregation's plans at the August convention.

Since its first service on November 5, 1959, at which the attendance numbered about 30, Gethsemane Lutheran Church has grown to nearly 150 communicants. We wish Pastor Eckert and Gethsemane Lutheran the Lord's continued grace and blessing.

The Rev. Otto J. Eckert, a graduate of Michigan Lutheran Seminary, Saginaw, Michigan, and of Northwestern College, Watertown, Wisconsin, completed his ministerial training at the Lutheran Theological Seminary, Wauwatosa, Wisconsin, now located at Mequon, Wisconsin. He was graduated in 1923 and ordained a minister of the Gospel on August 12 of the same year.

He served as tutor at Michigan Lutheran Seminary for two years and in 1925 accepted a call to St. John's congregation in Hemlock, Michigan. During this pastorate he

also served Christ Church, Swan Creek, as vacancy pastor for two years. In 1928 he accepted a call to Emmanuel Church, Tawas City, Michigan. In 1930 he came to St. Paul's Church, Saginaw, where he served until October 1959. During his stay at St. Paul's he served with his father, the late Rev. O. M. Eckert, for 23 years.

On November 5, 1959, a group of Christians felt constrained to leave their former association and organize a new congregation under the name, *Gethsemane Ev. Lutheran Church of Saginaw, Michigan*. They did so because of the differences that had arisen in the Synodical Conference concerning the doctrine of Church Fellowship, and also because of the offense of unscriptural and unconstitutional dealing in violating the sanctity of the pastoral call. This group extended the divine call to the Rev. O. J. Eckert calling him to be their pastor.

The newly formed congregation first held services in the Marr Theater and in the Saginaw Savings and Loan building. On May 20, 1962, Gethsemane dedicated its new church at 3460 Crestmont Drive.

## A NEW SCHOOL AND AN INSTALLATION

EAU CLAIRE, WISCONSIN

On September 8, 1963, Messiah Lutheran Church installed Miss Shirley Wendland as the first teacher of its newly opened school. In the sermon, Pastor Arvid Gullerud, spoke of the *High Calling of a Christian Teacher*, using as his

text, Ephesians 4:8, 1, 12 and Acts 27:23.

Miss Wendland received her high school education and four years of teacher training at Dr. Martin Luther College, New Ulm, Minnesota. After her graduation she accepted

a call to teach the eight grades at Zion Lutheran, Clatonia, Nebraska. In the fall of 1960, she separated from the Wisconsin Synod because of the synod's position concerning church fellowship. Thereafter, she accepted a call to Redeemer Lutheran school, Cheyenne, Wyoming. Here she taught kindergarten and grades 1-6, until her call to Messiah Lutheran.

Messiah Lutheran's new school opened September 9, with 24 pupils. All eight grades were represented. The classes are held in the rear of the church. Every Friday the furniture is rearranged and the school becomes a church again in readiness for the Sunday services. Saturday classes are held for pre-school, kindergarten, and those children not attending the Christian day school.

The vote to have a school was rather unusual, in that the vote was unanimous. Previously, a representation of the members had visited Redeemer's Lutheran school at Red Wing, Minnesota. There they found practical pointers and encouragement to go ahead.

Eventually the congregation hopes to build a schoolroom. When the church was designed the needs of a school were not forgotten, so that there are already the necessary furnaces and lavatory space for such an addition.

Particular talents of the members became a real blessing in preparing for this venture of faith. Bulletin boards, storage cabinets, coat racks, were among other things made by the members. Chalkboards on wheels serve as room dividers, sep-

arating the school from the sanctuary area.

Messiah Lutheran is the college church. Here is where the faculty and student body of ILC attend. The pastor of Messiah Lutheran is the Rev. Arvid G. W. Gullerud.

\* \* \* \* \*

### AN ORDINATION Pueblo, Colorado

In a service Sunday evening, August 25, 1963, L. Dale Redlin, a 1963 graduate of ILC, was ordained into the holy ministry, and installed as pastor to a fledgling, but happy group of people, who had been served by Pastor Carl Thurow from Lamar, Colorado, a 120 miles distant.

Pastor Thurow was in charge of the rite of ordination, assisted by Pastor V. Tiefel, of Denver, who preached the ordination sermon on the basis of John 20:21.

The VFW Hall, at Berkeley and Adams, is the temporary place of worship.

Although Pastor Redlin will be without mission subsidy, and will need to support himself and his family, hope is running high among the little congregation. Present plans call for locating on the south edge of Pueblo in an area toward which the city is growing. The congregation already has an acre of ground, received as a donation from one of the members. The congregation's name, *Our Redeemer Lutheran Church*.

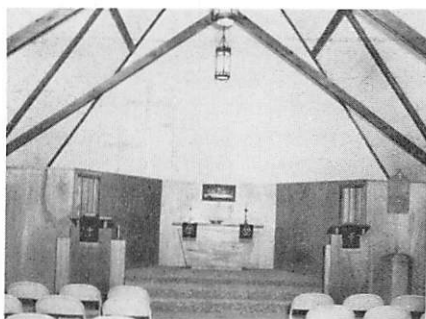
May the hand of the Lord be with both pastor and congregation.

D.

## A DOUBLE DEDICATION ON MISSION SUNDAY

### WINNER, SOUTH DAKOTA

Gratitude and humility — these are the feelings that fill our hearts as we view the joyous occasion of our dedication and mission festival. We were privileged to dedicate the parsonage and the furnishings of the interior of our church building, September 8, 1963. This was just over two months and five years from the date of our beginning. When we look back to 1958, and see how far we have come, we must humbly acknowledge that the Lord has been indeed merciful to us.



### Our History

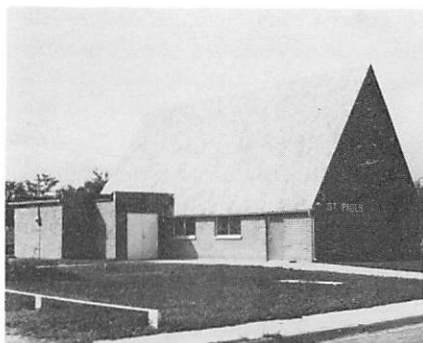
On July 6, 1958, the group that formed St. Paul's Ev. Lutheran Church conducted its first service in the Izaak Walton clubhouse east of Winner. Together with their pastor, the Rev. O. W. Eckert, they felt constrained to leave their former fellowship, because of deep differences over the doctrine of church fellowship. Subsequent developments have shown adequately the spiritual importance of this action.

In that same month, the site for a church was chosen from several which were offered to the congregation by one of its members. The church is situated in the newest area of the city. Building plans were initiated in August, 1958, and construction was undertaken the following October. On Christmas, 1958, the congregation was worshipping in its unfinished church building.

When Pastor Eckert withdrew as pastor in January, 1962, the congregation applied to President Paul Albrecht of the Church of the Lutheran Confession for a list of pastors. Application was made at the same time for mission status in the CLC. The Rev. Karl Brandle was called as pastor, and soon thereafter the congregation affiliated with the CLC and was received into voting membership in August, 1962.

### The Church

The contemporary style building,



26 x 48 feet, has a red brick exterior on a floating slab. The interior walls are plastered, and the altar partitions, the furniture, and rear walls are of bleached mahogany veneer. The rear wall is so constructed that it can easily be removed when expansion becomes necessary. The entry hall contains coat racks, a bulletin board, and washrooms.



### The Parsonage

Plans for construction of the parsonage were initiated in July, 1962, construction begun in November, and the home was ready for occupancy on March 1, 1963. It is a ranch style home, measuring 28 x 46 feet, with a 6 x 24 foot L. Capp Homes of Minneapolis supplied the materials and rough construction. Most of the labor was donated by the members. Only the heating and plumbing were contracted locally. There are three bedrooms, a study, living room, kitchen and dining area, and full basement. The basement is divided in such a way that an assembly room, 14 x 46 feet, is available for classes and meetings.

### Dedication

The Rev. Kenneth Hallauer, Mission, South Dakota, delivered the

dedicatory address, "Let Us Not Forsake the Assembling of Ourselves Together," on the basis of Hebrews 10:23-25. The Rev. Gordon Radtke, Mankato, Minnesota, chose as his mission festival text 1 Samuel 12:20-22, and addressed the congregation on the theme: "Fear Not." The Rev. Herbert Witt, Valentine, Nebraska, served as liturgist. Over eighty members and guests overflowed the church for the afternoon service. St. Paul's is a congregation of 45 communicants.

We have much for which to be devoutly grateful to the Lord. But especially we should mention our thanks to Him for opening the hearts of the members of the Church of the Lutheran Confession for generous and wholehearted support of mission congregations such as ours. For without their assistance, our building program would have been impossible. "O give thanks unto the Lord; for He is good, for His mercy endureth forever."

KARL BRANDLE

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### Ministry By Mail

Please add *Sioux City, Iowa*, and *Cherokee, Iowa*, to the list of locations (August, 1963, *Spokesman*), where CLC members regularly worship via tape recorded services.

The members of St. Paul's Winner, South Dakota, living in either city, may be reached through Pastor Karl Brandle.\*

\*See address, p. 19.

## HI FIDELITY PREACHING

### REFORMATION

Whether people are religious or not they connect Martin Luther with the Reformation. Anyone knows that he had much to do with religious teachings. Many have heard that he also improved education for the common man. Luther is less known for another blessing: our great heritage of religious music. He had to fight to bring to light and preserve true doctrine, but he also fought hard to preserve and create music in the church. Radical reformers tried to throw out liturgy and hymns, but Luther's policy was: "Music helps carry God's Word into our hearts. As such it is a gift of God, and we will throw out only that which teaches false doctrine." Today we still enjoy our liturgy and the fine chorales we use every Sunday. Because Luther wanted the people to take a more active part in the service, he wrote words and music for many hymns and urged his co-workers to do likewise. And because he did not want the liturgy to become a dead thing which people might sing blasphemously without thought, he wrote hymns on various parts, number 251 in *The Lutheran Hymnal* being an example.

The CANTATE RECORD CO. has produced a masterpiece which preserves some of this "liturgy in song." It is *Song Service in Musical Settings of the Reformation Period*. Contents: *Kyrie*, TLH 6; *Gloria*, TLH 237 (some congregations vary their service by often singing this

instead of the "Gloria in Excelsis" on p. 17); *Creed*, TLH 251; *Sanc-tus*, TLH 249; *Agnus Dei*, TLH p. 28 (sung in eloquent simplicity); *Te Deum laudamus*, TLH pp. 35-37; *De Pacem* (prayer for peace). The jacket bears German and English text, and a folder offers detailed information, even as to which instruments and/or voices are carrying soprano, alto, etc., verse by verse. These notes add to listening enjoyment.

True to the custom of the time, the hymns are arranged in the form of a round, much as we used to sing "Three Blind Mice," and the tenors almost always carry the tune.

This record is important. The SCHWANN CATALOG lists no other like it. The arrangements by Walter, Luther, and Kugelmann are thrilling, as are the live acoustics of the church in which it was recorded. It is also an exasperating disc, because one can't ever leave it alone for long. Order: *CANTATE 640 203*, \$6, mono only.

C. THUROV

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**CORRECTION:** The last record in the August column is *BG-626*, not *BG-618*. However, anyone ordering *BG-618* will have the loveliest of the several classical guitar records listed in SCHWANN, with music written for guitar by Vivaldi, Dowland, and Torelli. Beautiful.

C. T.

## THE VOICE OF THE OLD TESTAMENT. III.

As pointed out in our previous study, the closing words of the book of Genesis report that Joseph was embalmed and placed in a coffin in Egypt. This seemed to symbolize the fate of his people. For the family of his father's house which Joseph had called out of famine-ridden Canaan, Abraham's land and the inheritance of his sons, and had settled in Egypt, now slipped beneath the surface of the scene of history. The land which God had promised Abraham and his seed was overrun with strange tribes while his descendants were swallowed up by Egypt. There they grew and multiplied, but came forth from their ghettos each bitter morning only to sweat and strain their lives away in the toil of slavery. After four hundred years of this the world was almost unaware that a nation such as Israel had existed. Its people were part of the landscape; they were like dust and ashes under Pharaoh's feet.

But then, suddenly after all those centuries of being buried in the tomb of servitude, there came a stirring. As the book of Exodus opens, we find a people gradually coming to life. Under the leadership of Moses, after one false start forty years earlier, they marched out of the land of bondage into freedom, six hundred thousand strong not counting the children. God with His mighty hand had delivered them through the wilderness and desert to the promised Land, to their home.

It was a marvellous procession that crossed the Red Sea dryshod and wound its way among the parched rocks of the Arabian plateau: men, women, children, herds, without arms of war, without a supply of food staples, but with hope in their hearts — and one coffin in their midst. For "Moses took the bones of Joseph with him." (Ex. 13:19). It now becomes clear that Joseph had never been given permanent burial, either in the Egyptian fashion or in ours. His embalmed remains have been kept in constant readiness throughout the years. From generation to generation faithful hearts had watched over this body. For them it was a symbol of life and liberty, and their care of it a testimony of faith in the promises of God. They were to be a nation set apart for God; not to die in Egypt and become mingled forever with foreign soil, but to be separate and different unto their God, a spiritual and holy people. Now God was making them separate, and teaching them to be separate.

Exodus takes us into the desert to view the maturing of Israel as the most significant nation of antiquity; a people ruled by God alone through His Word; a people of whom it was to be said by no lesser lips than those of God's Son to all other nations and races: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (John 4:22). Beginning on the day when thun-

der and lightning crowned the tip of massive Sinai and God spoke to Israel the words of His Law, the unique greatness of Abraham's children became evident, as later described in fervent words by the Apostle Paul:

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." (Rom. 3:1-2).

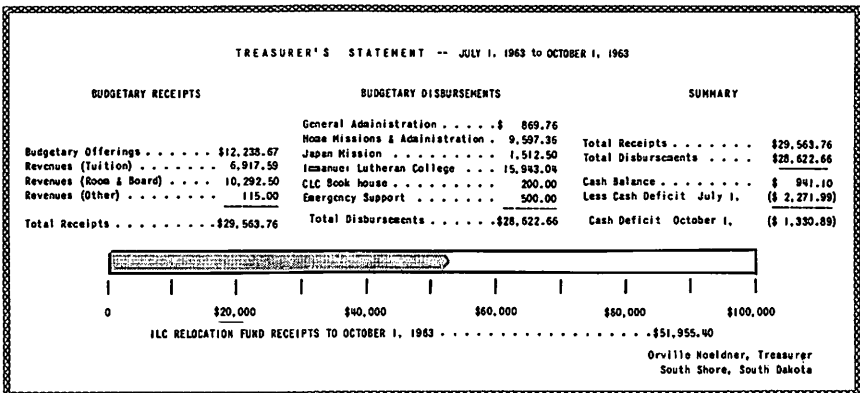
Here then are the signs of the presence on earth of the Church, bearer and dispenser of the Law and the Gospel. Exodus allows us to watch as the God of Abraham establishes a true form of worship on earth. The Tabernacle is constructed, the priesthood is ordained, and far from the borders of heathenism the saints learn to worship in the beauty of holiness. Before them in their travels a pillar of cloud hovers over the unmarked path they must travel, and at night it turns into a pillar of fire. They found water flowing from a rock, and bread that fell from heaven. But above all, as Paul says, "they

drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10:4). Yes, of course Christ was there; without Him, all this was nothing. The Levites became the acting representatives of this great High Priest; and Moses himself was but the shadow of the coming Prophet.

All the wanderings of Israel in the wilderness were a demonstration of the Grace in which the Savior-God always leads His chosen people through the weary deserts of life, chastises their rebellious hearts, trains their inner man in faith and teaches them to look to Him for help in need and comfort in death.

When Joseph's body at last was laid away to rest in Shechem of Canaan (Jos. 24:32), it was not a day of defeat, but of victory, the celebration of the triumph of his faith and that of his people. And so must it be for all spiritual children of Abraham in all generations when, having kept in good and honest hearts the oracles of God, they at last reach journey's end.

E. SCHALLER





## the things that come to pass

### WHO WILL HEAR?

So often in the times of men when a man of God, a prophet, a preacher, speaks to the world of its evil and wickedness, the message is received with scorn as the pious talk of a "do-gooder," "a calamity howler." Something different has appeared of late. There is repeated indication in recent writings that the world finds its own stench a bit hard to take, and is becoming increasingly alarmed about its low state of morality. Such a writing, "Morality USA," appears in *Look*, September 24th. Here again we find that the world can do a fair job in evaluating its condition, and analyzing its causes. But when it comes to correction and remedy, a weakness becomes apparent. Instead of drawing the conclusions suggested by the premises that were established, they continue to think along the lines that have failed in the past and are really responsible for the conditions that exist.

Quite naturally, our attention is drawn to the question posed in the *Look* article, "Have our churches failed?" That it is asked is nothing new. The same thing is implied in such statements as, "Christianity is in the process of dying a pitiful and ungracious death," or that we are living in a "post-Christian era."

It would be well to understand that men speak this way because they are thinking in terms of evolution. They have long believed and declared that "day by day in every

way, we are getting better and better," and sincerely hold to a utopian dream of heaven on earth. When the process isn't evolving upward, when morality declines, when day by day things get "worse and worse," the agency in the social structure of men that deals with things pertaining to morality comes in for its share of blame. And so the finger points to religion and the churches, "You have failed." If you had fulfilled your role, if you had been properly functioning, we would not have this unwelcome element, this hindrance and pause in the ever upward struggle of mankind.

To be sure, when the world speaks of religion and morality in connection with Christianity and churches, it understands nothing of the truth of Christianity nor the nature of the Church. It sees and knows only a religious organization which has an historical connection with Christianity. Believers know better. Their approach is the opposite of evolution. Man started in perfection with heaven and earth, but lost it through sin. The working out of sin is a degenerate process. Iniquity shall abound and increase until the end of time and this earth must pass away. But for it the Lord in the sending of His Son, arranged a hope of something better, not in this world but in the world to come, and to it the blessed announcement is made, "Believe in Jesus and be saved from this untoward generation." Concerning

the offer of salvation in the Gospel God has said, "it shall not return unto me void, it shall accomplish what which I please, it shall prosper in the thing whereto I sent it!" And He sent it that in "the fulness of times he might gather together in one all things in Christ." This is being done, even now. The world doesn't see it. Often to the believer the picture becomes dim. In spite of all, the gathering shall be completed. In the true scriptural sense it never can be said that the Church has failed, that Christianity is dead.

But let us consider this as the world speaks. In recent years man indeed has made great progress, evolved upward if you will, in his knowledge and understanding of the material world in which he lives. To him his findings disprove the Bible. Churchmen have accepted this dictum and hastened to accomodate and adapt their teaching to what man has said. Because of this we fail to find fairness and justice in the world's charge that the church has failed. The world asked for something different in religious doctrine and morality. The church gave them what they wanted. It isn't worth a dime, and it doesn't work as present facts give evidence, but it fulfilled a demand. The world has no right to point an accusing finger.

But more can be said. In spite of the fact that churches today no longer preach the Gospel of salva-

tion in Christ and uphold the whole counsel of God, yet for the most part they teach a basically acceptable morality in the civil righteousness sense of the word. Even though they have lost their heavenly mindness, they certainly have seriously concerned themselves with the morality of the nation. In fact, they have made that their main business. They are against the crimes and vice and social sins that are plaguing and bothering the nation and are trying to do something about it. Great efforts have been made to spread a wholesome moral influence. With the idea that the church is to be the conscience of the state they have sought to improve the morality of the people with all manner of gimmicks and devices from free candy for the kids to stunting in the chancel. Does the nation listen? Will it give heed? Even an honest effort to improve the civil righteousness for the most part has been ignored. And still the finger is pointed. Is that fair? When I am ill and my doctor provides a remedy which I fail to use, can I fault the doctor? Even in this most outward sense, the world cannot make a charge against the churches. As Scripture says, the world lieth in wickedness, and really likes it. In its wickedness it perversely speaks as Adam and blames its failures and sins on someone else.

G. S.

**Order the Lutheran Spokesman for your friends this Christmas.**

## The Bread of Life

Date	Reading	Hymn
Oct. 20—	Matt. 10:40-42	26,1
Oct. 21—	Matt. 6:19-23	26,2
Oct. 22—	Col. 3:1-10	26,3
Oct. 23—	Ps. 37:25-40	26,4
Oct. 24—	James 5:13-20	26,5
Oct. 25—	I Kgs. 19:1-8	26,6
Oct. 26—	Mark 12:38-44	260,1
Oct. 27—	Luke 6:43-49	260,2
Oct. 28—	Matt. 7:24-29	260,3
Oct. 29—	I John 1:5-2:2	260,4
Oct. 30—	2 Kgs. 2:6-18	260,5
Oct. 31—	John 15:1-8	260,6
Nov. 1—	Romans 14:1-12	262,1
Nov. 2—	Luke 19:1-10	262,2
Nov. 3—	Mark 10:46-52	262,3
Nov. 4—	Daniel 3:19-30	262,4
Nov. 5—	Mark 10:13-16	261,1
Nov. 6—	Eph. 6:1-9	261,2
Nov. 7—	Luke 12:15-21	261,3
Nov. 8—	2 Cor. 8:1-12	470,1-2
Nov. 9—	Isaiah 30:15-19	470,3-4
Nov. 10—	Luke 14:25-35	321,1
Nov. 11—	Luke 8:27-39	321,2
Nov. 12—	Rom. 4:1-8	321,3
Nov. 13—	Gen. 50:15-23	321,4
Nov. 14—	Luke 9:57-62	477,1
Nov. 15—	Hebrews 13:1-9	477,2
Nov. 16—	Luke 10:17-22	477,3-4
Nov. 17—	Matt. 17:24-27	524,1
Nov. 18—	John 7:1-13	524,2
Nov. 19—	1 Sam. 20:17-42	524,3
Nov. 20—	1 Tim. 4:4-11	524,4
Nov. 21—	Luke 13:23-30	524,5
Nov. 22—	Hag. 2:1-10	524,6
Nov. 23—	Rev. 21:1-8	524,7

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### ANNOUNCEMENTS

#### Minnesota Delegate Conference

Time: October 20, 1963, at 3:00 P.M.

Place: Grace Lutheran Church

One block east of University

Avenue on 75th NE

Minneapolis (Fridley), Minnesota

Please announce to the interim pastor, the Rev. Norman Harms, 4633 N.E. Tyler, Apt. 4, Minneapolis 21, Minnesota.

Alvin Sieg, *Secretary*

#### West Central Pastoral Conference

Time: November 5-6, 1963

Place: St. Luke Lutheran Church

West 39th Avenue at Winona Court  
Denver, Colorado

Please announce to the host pastor,  
the Rev. Victor Tiefel.

Karl Brandle, *Secretary*

\* \* \* \* \*

#### CLC Teachers' Conference

Time: October 23-25, 1963

Place: Our Redeemer's Lutheran  
Church

1534 West Avenue

Red Wing, Minnesota

Please announce to the host

pastor, the Rev. George Barthels.

Shirley Wendland, *Secretary*

\* \* \* \* \*

#### Change of Address

The Rev. Karl Brandle

665 West Sixth Street

Winner, South Dakota 57580

Professor Robert Dommer

Claymore Lane, Route 22

Eau Claire, Wisconsin 54701

Professor Martin Galstad

511 Selma

Eau Claire, Wisconsin 54701

Professor C. M. Gullerud

c/o Immanuel Lutheran College

Route 22, Grover Road

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Professor Paul R. Koch

116 Ninth Avenue

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Professor Edmund Reim

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Route 22

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Professor Ronald Roehl

2729 Pomona Drive

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Mrs. A. Schaller

Rudolph Road, Route 22

Eau Claire, Wisconsin 54701

Professor Egbert Schaller

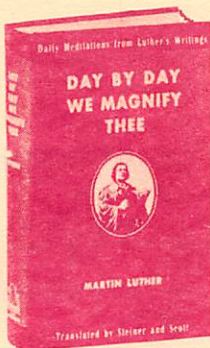
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