

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

NOVEMBER

1963

RELIGIOUS NEWS

NEW YORK-LONDON-ROME—The ecumenical dialogue reached new heights on October 15 when two Protestant and two Roman Catholic churchmen were brought face to face in a 55 minute international telecast via Telstar II. Participants were Dr. Franklin Clark Fry, president of the Lutheran Church in America; Bishop Lesslie Newbigin, Bishop of South India; Cardinal Rugambwa of Tanganyika; Dr. Hans Kueng, professor of theology at the University of Tuebingen in West Germany. Dr. Fry spoke from Princeton University, Bishop Newbigin from London, and the two Roman Catholics were at Rome. The Lutheran, Dr. Fry, sees much unity of spirit among Protestants and Catholics. Bishop Newbigin feels the fundamental problem is "that we're not moving fast enough or seriously enough in this matter of unity."

When a Lutheran leader prattles about unity of spirit with the very Antichrist one can only pray for more audio difficulties "that they may not understand one another's speech."

ROME — Pope Paul VI on October 17 entertained 66 Protestant, Orthodox, and Anglican observers attending the current session of Vatican II. They had a nice chat in his private library. Speaking for the observers was a Lutheran, Dr. K. E. Skydsgaard from Copenhagen. He addressed the Antichrist as "Your Holiness." The Pope ended the audience by inviting the observers to repeat with him the Lord's Prayer. The Paris Roman Catholic Daily, *Le Monde*, took note of the abandonment of polemics and the substitution of relations of friendship and mutual esteem for centuries of suspicion and calumny. The Lutheran theo-

- • • A touching story of a Christian funeral from our missionary in Japan — pages 8 to 11
- • • A new column by Pastor Ruben Ude brings scriptural guidelines to parents — page 7
- • • "The Living Acre" is the title of a new series which begins on page 12 of this issue

logian concluded his remarks to the Pope by wishing God's blessings on him in his ministry.

On the Abandonment of Polemics

Polemics is the work of defending the truth against error. It is not the most important work of the Church, but it is essential work. Without it, we cannot keep the Gospel entrusted to us. Not to wage war when the Gospel is attacked by error would be the same as America not declaring war on Japan after the attack on Pearl Harbor. It is suicide.

That is why Satan is quite cheerful these days. Polemics have been abandoned, as the Paris newspaper said. A friendly atmosphere, a spirit of mutual esteem has been established between Lutherans and the enemies of the Gospel. The pope has shoved Christ from His position as the Teacher of the Church and has made himself and his councils the authors of doctrine. But when you are having "dialogue" then it is only decent for Dr. Fry and Professor Skyds-

gaard to wish Antichrist blessings in his work and address the enemy of Christ as "His Holiness."

The goal of the churches is cooperation. To arrive at cooperation it is essential to enter into a dialogue. One must stop speaking in strong language about false churches. This same thing is happening all over the world, and also among Lutherans in America. Since there are Christians in false churches, they think you must treat all churches as brethren. Forgetting that with our five senses we only *know* them as opponents of the true Gospel of Christ. As soon as the dialogue begins and the tea has been poured, everybody discovers how nice everybody is. This is the end of war. Oh, you may discuss the "still existing problems," but you cannot denounce these churches as false and dangerous and heretic. Love for men soon supersedes the love for the treasure of the Gospel. How easy it is to achieve cooperation; all one must do is lay aside the sword of the Spirit.

W. S.

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CIVIC RIGHTEOUSNESS

Not The Goal Of The Church

Many See Pulpit In Captive Role

is the subheading of a United Press International release in the Saginaw News of September 21, 1963. It mentions "Boy Scouts in the basement, fund-raising notices in the bulletin, sermons on highway safety from the pulpit," to show how churches are being used to promote civic and social aims in our civilization and culture. For us this brings in the question of the Church's role in civic righteousness.

The following quotation from the release tries to answer the question when it says, "The goal of the Church is the Will of God on earth as it is in heaven. To allow the Church of the living God to be used for anything less is to be guilty of blasphemy." We would rather say that the goal of the Church is to proclaim the inspired Word to "make men wise unto salvation through faith which is in Christ Jesus". Its goal isn't to make men refined, enlightened, and polite, and lead them into a manner of life befitting a citizen. Such an emphasis can only produce Pharisees who trust in their own righteousness as a way to heaven. But the Scriptures tell us: "There is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption which is in Christ Jesus" (Romans 3:22-24).

Don't Get This Wrong

But don't get this wrong. True, the aim of the Church is the salvation of souls through faith in

Christ Jesus. But faith in Christ produces good works in love and gratitude to Christ. Love for Christ moves us to observe "all things whatsoever He has commanded us". We think here of the fourth commandment. It tells us to be obedient to the powers that be, whose business it is (not the Church's) to maintain order by the rule of the law. To be law-abiding decent, respectable, and honest citizens is part of that obedience and a fruit of our faith. As such it is pleasing to God not only to men. It is civic righteousness of the highest degree and goes far beyond it for it is based on faithfulness to the Word of our Savior for conscience' sake.

Unfaithfulness To The World

A religious element is found in many institutions, agencies, and practices that stand for civic righteousness. It is the humanistic element. There is the non-Trinitarian and Christless religious element of Scouting. There is the violation of the principle of separation of Church and State in the government supported and controlled military chaplaincy. There is the false religion of various societies and lodges with civic aims. Then there is the practice of pastors of various faiths and rabbis disregarding their differences and joining in church services with civic and political overtone. That was done for instance in protest against violence in the sad racial situation in some parts of our country. We are against such violence. We are for law and order. But we are also against af-

filiating ourselves with, taking under our wing, or taking part in anything that involves false religion and unscriptural practice. That would be unfaithfulness to the Word which tells us: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." It would be going along with the humanistic stream which pushes Scripture truth into a corner, exalts human interest, and reduces religion to a pharisaic self-righteousness.

Luther Versus Erasmus

This brings us back to the conflict between true scriptural confessionism and the humanism that confronted Luther in his day. The Humanists as a lot were more interested in the order of the world than in the hope for the next. So they were greatly concerned about the civic and political affairs of their day. Some like Hutten were nationalists. Others were internationalists like Erasmus. In his opinion religious differences in the church should be disregarded. The emphasis should be placed on united action for civic and political order and security. Erasmus said: "The essentials of our religion are peace and unanimity. They can hardly exist unless we make definition about as few things as possible and leave many questions to individual judgment." The Church as a power in political affairs was a part of Erasmus' world picture. Many churches today follow his thinking. So does the Ecumenical Council of Rome. But Christ says in John 18: 36: "My Kingdom is

not of this world."

The contrast between Erasmus and Luther on this point is brought out well by Melanchthon by something he wrote in 1522. It was later added as a preface to Luther's *On The Enslaved Will*. "In theological matters there are two things that we especially ponder. The one is that wherewith we console ourselves against death and the judgment of God and lift up our hearts against all the wiles of the devil and the power of the very gates of hell. This is the true and evangelical Christian preaching, unknown to the world and all human reasoning. This is what Luther professes. It is the righteousness of heart which afterwards brings forth good works. The other thing consists in good manners and civility. This is what Erasmus chiefly teaches; but so have also the pagan philosophers taught. But what has Christ in common with the philosophers or the Spirit of God with the blindness of human reason? They who teach this way teach a certain charity but never faith. But where charity does not flow out of faith it is nothing but Pharisaism and is not really charity at all."*

Luther estranged many and lost friends by his firm stand against Erasmus' *On The Free Will*. The first Christians lived in a tension with the world about them. They were unpopular irritants in society because they refused to conform to it. A scripturally sound confession- al Lutheran Church will face the same thing not only in the world

*Translated from Opera Latina, Erlangen VII, 113-114.

but in churches that go along with the world. But let us not shrink from this. The salvation of souls depends on the Word, and if we are unfaithful to it the world will hate us; for our Savior says: "If the world hate you, ye know that

it hated me before it hated you. If ye were of this world, the world would love his own; but because ye are not of this world, therefore the world hateth you". (John 15: 18-19)

OTTO J. ECKERT.

CHURCH NEWS

Ministry Expanded

CHICAGO, ILLINOIS

Our Chicago area ministry is expanding. Since July of this year, a new preaching station has been opened on the near north side of Chicago. A small nucleus of families desiring services is gathering for worship at 9:30 A.M. on the third Sunday of each month. This is an extension of the services held in Hinsdale, Illinois, by Pastor John Lau. The north side services are held in the YMCA, 3333 N. Marshfield, Chicago, Illinois.

Pastor Lau is still secularly employed, but he will gladly contact those in the Chicago area who may welcome the services of a Lutheran congregation and pastor. He encourages you to send him the names of persons living in either area which he serves.

California Report

LOS ANGELES — On September 22 St. John Church of the Lutheran Confession took its first forward step. The home in which it had been worshiping became too small and services are now being held in the Encino Woman's Club. The ad-

dress is 4924 Paso Robles Avenue in Encino. This location well serves the initial nucleus which is scattered over a 90 mile diameter in the metropolitan area. It is not a mission location. The choice of a specific location must wait until it can be determined which area offers the best opportunity. The initial effort consists in strengthening and solidifying the scattered sheep of the CLC house.

SAN FRANCISCO — The Macedonian cry has also come from this city of culture. Christ also has followers here who are deeply concerned that Lutheran churches no longer preach the Gospel and administer the Sacraments in perfect truth. Services are now being conducted by the CLC every other Sunday at 7:00 P.M. at the home of Doctor R. Neubert, 440 Hawthorne Street in San Bruno. Sunday School is conducted before the service, and an adult discussion class after the service. At this time the CLC missionary in Los Angeles is ministering to the needs of the people in the San Francisco area.

D.

NURTURING TENDER PLANTS

Requires more than being able to point out their sins

We do not know how to remodel a building if we only know how to point out its faults. It is, indeed, necessary to be able to find the faults, but we must also know how to use good plans for remodeling or it will not have done much good to be able to point out the faults.

This can be used as a parable in the work of nurturing our children in the Lord. They do have an old adam whose sins must be pointed out. He is part of their inheritance from us, for "that which is born of the flesh is flesh," John 3:6. But being able to point out the children's sins without being able to help them rebuild the right kind of a new nature will result in a remodeling job that is worse than the original. This is one of the lessons we ought to learn from Jesus' parable of the man whose last state is worse than his first (Luke 11: 24-26).

This work of remodeling ourselves, through finding the faults we have because of our old adam and replacing those faults with the virtues of the new man, will never be completed in this life. But we are, nevertheless, to be always working at it; for it is written: "This is the will of God, even your sanctification" (1 Thessalonians 4:3).

Adults are responsible for remodeling themselves. Children, however, are not yet able to do this work by themselves, and therefore the Lord directs their parents to

nurture them. The parents are to use the Law to expose the sinful old adam in their children (Proverbs 19:18). This will often bring tears to the eyes of the children and pain to the hearts of the parents. Such tears and pain are necessary for the nurturing of our children in the Lord as it is necessary to find the faults in a building before we can begin to remodel. But parents can do no good with the Law if they do not also use the Gospel of Christ and assure their children of the gracious gifts which God gives them in Christ, namely, the free forgiveness of all their sins and the perfect righteousness which the Law demands of them. Only the Gospel can give them the will and the ability to remodel themselves.

Thus parents, who have convicted their children of sin, must also surround them with the assurance of God's peace in Christ and with personal examples of godliness (Deuteronomy 11:18-21). Such teaching, which strives to use rightly the Law and the Gospel, will by God's grace put down the old adam and nurture the new nature in our children. In this way parents will remodel their children toward the godliness which "is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

RUBEN UDE

THE CHURCH IN JAPAN

At the August convention in Marquette, Michigan, a display showed our work in Japan is not in vain. The accompanying pictures and sketches are from that display. Missionary Fred Tiefel's letter tells the story behind the sketches. It is a story of the faith of a Buddhist girl turned Christian, who soon afterward joined the Church in heaven.

A Letter From Japan

When after ten years of labor among the Japanese we look at the statistics, it would often seem that the preaching of the Gospel is falling on deaf ears. But about the same time our gracious Savior grants His Christians in Japan a vision of the life-giving and eternal saving effects of His Gospel in Christ.

... even as a housewife stoops down to take up a bit of thread



This bulletin board was placed to the left of the altar.

CHRISTIAN

MEMORIAL SERVICES

conducted in memory

of

Miss KUNIKO TAMURA

on July 7, 1963

10:30 A.M.

at

HACHIMAN-DORI EV.

LUTHERAN CHURCH

No coffin is brought into the church, since the body has been cremated shortly after death. The ashes are kept at home by the family until arrangements can be made for purchase of a burial place. This may take years in crowded Tokyo or may be financially impossible. I told the mother she could bring the urn of ashes to the church for the committal service.

The mother and brother of the deceased are not Christian. Ordinarily they would have called in the Buddhist priest to say prayers. These prayers are required soon after death at the home, at the crematorium, at the memorial service, and thereafter regularly, in the case of devout Buddhists, until the hundredth anniversary has passed.

The form of Buddhism adapted to the common people and actually in practice resembles Roman Catholic ritual very closely. There are the intercessory prayers to the Buddhist saints, the belief that the souls of the deceased are wandering about seeking rest (in contrast to the purgatory of the Roman Catholic Church) and in need of the masses offered by the Buddhist priest. In the end, the soul will find rest, *Nirvana*, (but not even the priest knows when) by melting into "the All" of the Buddha, that is, by losing consciousness of separate existence and soul identity.

Although I had only visited Miss Tamura over a short period of six months, she confessed faith in the resurrection unto eternal life with our living Savior-God. She studied our essays on the Bible. She wrote

in her diary in such a way that it caused her mother to say to me simply: "Miss Kuniko was a Christian, I think. She would not want me to call a Buddhist priest. You may do what you want as a Christian pastor for her burial. We will not interfere. Yes, I am sure she was a Christian. I read her diary."

Perhaps you cannot realize in America what those words, from a mother brought up in Buddhist tradition mean. It would be about like a Roman Catholic mother saying that she was certain her daughter had died as a Lutheran, and would permit a Lutheran burial service. Only the gap of difference between Buddhist and Christian is still greater.

Obituary

Miss Kuniko Tamura was born December 10, 1941, at #863, 3-Chome, Nishi-Nakanobe, Shinagawaku, Tokyo, the second child of Mr. Mitsuo and Mrs. Hideko Tamura.

She attended Shinagawa No. 5 Middle High School and Tamagawa Seigaku-in High school. She was confined to her bed with a serious spinal ailment since June, 1961. Recently she seemed to be improving, frequently accompanying Pastor Tiefel to the station to bid him farewell. She died suddenly on the afternoon of June 28, 1963.

She was preceded in death by her father, who died in 1945.

She is survived by her mother, one brother, Yutaka, one uncle and one aunt.



Sketch G

若し者は自らの心と神の御心とを
 神の御心とを心とすべし



Sketch A



まにまに「字」に正もえて行く
 の心で怒りにまよてまは迷てい

Sketch B



Two weeks before her death, Miss Kuniko had offered me several sketches which she had made. Sketches (a) and (b) illustrate the holiness of God in His wrath to punish the wicked. Sketch (c) illustrates God's glory in the Gospel, which invites the sinner to seek and call upon Him while He may be found, sketches (d) and (e).

Miss Kuniko was improving in

health. When I told her about a recent wedding at our church, she dreamed that perhaps she too might marry one day. She drew sketch (f) as a cover for a wedding announcement folder. The symbolism (two lights, the open Bible, and the Cross of Jesus) for a newly married couple needs no explanation.

Sketch (g) illustrates a sentence

國の事は神の手にありて
 我々の手にありて
 有りてあり

一善の心を以てして 神の御心に
 通ひ奉りて 神の御心に
 通ひ奉りて 神の御心に



Sketch C



Sketch D



Sketch E



Sketch F

taken from an essay, in which I spoke of the omnipotent rule of our Savior-God. God has all power in His hands. It is a little thing for Him to pick up the continent of America in one hand and the isles of Japan in the other, "even as a housewife stoops down to take up a bit of thread." (Japan is a nation of dressmakers.) Miss Kuniko comforted herself that in the hands of her omnipotent and lov-

ing Savior-God all would be well. If He chose, He could make her well and she would marry. If not, then it was because He knew it was better for her faith. Power He does not lack. And so He sent His holy angel to take her, and now no more prayers are necessary for she lives with Him eternally.

Indeed, mission work in Japan is not in vain.

Yours in Christ,
 Fred G. Tiefel.

THE LIVING ACRE — "GO TO THE ANT!"

On the fifth and sixth day of creation God made "every living creature that moveth, which the waters brought forth abundantly . . . and every winged fowl . . . and the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth." . . . And God saw that it was good.

How strange and wonderful that God chose to fill the earth with so many and varied forms of life! We would not be able to estimate the total number of living creatures that make their home in just one acre. But why did the Lord create life in such profusion? Why did He initiate this cycle of birth and death, this swarm of existence? As He is the divine Creator of all, and is filled with all wisdom and knowledge, we know that nothing that He does is without divine purpose. Much becomes evident, as we read His Word. We know, for example, that many of the animals may be used for food, and that thus life is sustained for man, the crown of God's creation. But what of the countless insects, reptiles, rodents, and others which are not palatable? What purpose can they have?

Wise Solomon, writing by divine inspiration in the Book of Proverbs, advises us to examine the creature in a living acre of the world God made. Why? Because wisdom is to be gained from such a pursuit — wisdom to guide and strengthen us in a world doomed for destruction because of man's iniquity. Christ's sacrificial atonement for our sins has pulled us out of this impending destruction, like so many brands from the fire; yet we

live here still, to carry out the calling He has given us: to salt the earth and to let our light shine. . . . And for this we need wisdom.

Diligence

In one corner of the living acre the queen ant fell heavily to the ground. It was a hot, sultry day, and she had just returned from her marriage flight in the air. No longer could she return to the ant hill which had been her home, for now she was on her own. Though tired and heavy-limbed, she almost immediately began to burrow her way into the earth, for she had to find a safe place to lay her eggs. She had a great responsibility: she was to be the founder of a new ant colony. After laying her first brood, she lay quiet. A new cycle had begun.

When the first young larvae struggled forth, the queen again took up her duties. She fed them from food regurgitated from her own stomach. This was poor food, and the new ants did not grow very large. But they were energetic, and they went foraging for plant food, which they brought back to the nest to their half-starved parent. Thus strengthened, she laid another batch of eggs. These were fed by their elder brothers and sisters, who now performed all the work of the colony; and being well-fed, the second brood grew almost to full size.

Thus life went on. More and more worker ants were added to the colony. More room was needed, and an ever-increasing network of tunnels was dug, going deeper and deeper into the ground. Each enlargement in the tunnel became a

room, set aside for its own purpose. In one were kept the queen's latest brood of eggs, which were cared for with great concern. Another became an underground garden, where a mushroom-like plant was tended. And hundreds of ants swarmed on the surface near the ant hill, gathering food. Every ant had his task to perform, and there was much to do.

One day an intruder entered the colony: A beetle, injured in battle, crawled into one of the tunnels. There was great agitation as he poked his snout into a chamber of the underground garden and began to eat. Soon, however, worker ants swarmed about him, and, rather than trying to drive him out, they actually began to bring him food. He was surprised to find that he was a welcome guest. But he, too, had to be useful, and so he soon found himself giving his warmth to serve as a sort of incubator for the latest brood of eggs which were placed under and around him.

Finally, the days became hot again. Some of the adults, male and female, became restless and started to swarm. And on one warm evening, just as the sun was setting, they flew high into the air to mate. And life went on in that one corner of the living acre.

The Ant is Talking To Us

Solomon said, "Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of sleep?" (Prov. 6:6-9)

The ant is but carrying out its God-given duty to reproduce after its kind. And so it has done, year after year, century after century —

content to remain an ant. It has not evolved into anything else; it has not sought to become a higher form of life! And in just remaining what it is, it has been God's messenger to the world, giving the lie to the evolutionist.

It has told us more! Can we not see in the queen's life an example of self-sacrifice? She feeds her brood from her own body. Christ is the perfect example of self-sacrifice, for He laid down His life for the world. And He still continues to feed all those who are His with His body and blood in the Lord's Supper. The larvae could not live without that food from their mother; nor can we live and grow in faith without the blessed Food of Life Christ gives us in His Word.

And behold how the entire ant colony serves and waits upon the queen! How precious it would be in God's sight if Christian believers would serve Him with such single-minded devotion. How precious also if we would show such care for the young in our colony, our congregation! If we would take such great pains to feed them the best spiritual food; if we would watch over them with such patience and hope! . . . And if we would only work together for the same great cause with such harmony! For as the ant colony has its one chief purpose, so have our congregations only one purpose: to preach the Gospel. . . . See also the way in which the ant colony takes the stranger to its bosom, feeds him, and gives him work to do. Do we accept others who may have come to us from outside our faith, seeking to join us, to become one in faith with us? And, when they have, by the grace of God, been led by the Holy Spirit to make a common confession of faith with us

on the basis of God's unadulterated Word, do we give them opportunity to serve? . . . And as the ultimate goal of the ant colony is reached when new queens fly forth

to found new colonies, are we as concerned about reaching forth to plant God's Word on new soil in our mission endeavors?

J. LAU

HI FIDELITY PREACHING

Since the record racks in the stores will soon be filled with run-of-the-mill Christmas albums, attention need not be called to them, not even to the occasional good albums that may be found among them. Instead we shall point out Christmas treasures that are off the beaten path and able to bring lasting pleasure. To avoid repetition, several comments are in order. All listed records have quiet surfaces, most of them flawless. Mono numbers are listed first; stereo, if any, second. Well engineered stereo—and the are—sounds fuller and more realistic. Unsatisfactory albums are omitted. An effort has been made to cover a broad range so that every taste should find something special to enjoy in this list. Except where mentioned, all albums include notes and translations. To allow less chance for error, write mono or stereo with your order number. All listed records and sheet music may be obtained from our CLC BOOK HOUSE, Box 145, New Ulm, Minnesota.

EUROPEAN CHRISTMAS SONGS, sung by Maria Stader, accompanied variously by the Munich Boys' Choir, organ and orchestra. *Deutsche Grammophon* LP EM 19 266, \$6; SLPEM 136 266, \$7. A 1962 release. Varied program: best of the familiar chorales, many less familiar, some entirely new, all of them worthy. Such is the beauty of Miss Stader's voice, so understanding her approach, so reverent the musical settings of choir and orchestra, so flawless the acoustics and the sound, that this disc will bring joy years from now after new ones will have been discarded as tiresome. If we would have to give up all but one of our Christmas records we would unhesitatingly choose to keep this one. That opinion is shared by all who hear the disc. We hope many can acquire this thrilling performance.

CHRISTMAS CAROLS, by the Lutheran Hour Choir. Order from *Concordia Publishing House*, 3558 S. Jefferson Ave., St. Louis, Mo.; 71R1066, \$4; 71R1065, \$5. (Mono not heard, but quality is assured.) Program ranges from German chorale to English and even some modern carols, often embellished with striking brass arrangements. Professional quality, very satisfactory.

A FESTIVAL OF LESSONS AND CAROLS, at King's College Chapel in Cambridge, England, by the Chorus of King's College, with organ accompani-

ment. *London* 5523, \$5; *OS* 25119, \$6. We would call this a vesper service. The twelve carols include hymns 92, 94, and 109 (LH). Carols are combined with Scripture lessons which begin with God's promise of the woman's Seed in Genesis and climax with the sublime words of John: "In the beginning was the Word . . ." Sin and grace in word and song! No word text, but sung in English. Anyone never having heard an Englishman read Scripture is due for a dignified and arresting surprise.

ON CHRISTMAS NIGHT, produced at King's College Chapel by the above group for 1962 release. *London* 5735, \$5; *OS* 25735, \$6. No readings; songs both known and little known, even a haunting new tune to "O Little Town of Bethlehem." These two Kings College albums have the most worshipful atmosphere of any we know, and the chorus expresses word and thought in a well controlled ranged from whisper to dynamic.

GERMAN CHRISTMAS SING-ALONG, choir and instrumentalists unidentified. *London* TW 91251, \$5; *SW* 99018, \$6. Don't be fooled by the title into passing this off as just another Mitch Miller type of thing. Conductor, singers, brass and strings combine in a tasteful concert of our favorite songs. Word texts included; have no fears — they will be used!

CHRISTMAS CAROLS IN CAMBRIDGE, by Harvard Glee Club and Radcliffe Choral Society, with organ accompaniment. *Volume I, Cambridge CRS-401, \$5 and Volume II, CRS-411, \$5; CRS-1411X, \$6.* Both tastefully done, with fine interpretation. Records to cherish. If it can be only one, choose Volume I, because it has a variation on the "Quempas Carol," mentioned elsewhere in this list, and it contains a few more chorales. Suited for church use, except for perhaps one number on each record. Stereo is very rewarding on Volume II.

EARLY FRENCH ORGAN MUSIC, VOL. III, NOELS, *Variations on Christmas Songs*, by composers Dandrieu, Lebegue and Daquin. Melville Smith, organist. *Cambridge CRM 505, \$5.* Schwann lists hundreds of organ discs. This is the best one. In sound it has no superiors (not even in stereo) and only several equals. However, the program content and the playing of Melville Smith lift it above competition. The large stone church has a long echo resonance, a factor which destroys clarity in organ recordings. Peter Bartok, famed recording engineer, has preserved both clarity and resonance and thereby complements Smith's masterful playing of these colorful French echo noels. The program offers hymn 63 and 393 (LH) along with recognizable fragments of other hymns. This disc is extraordinary in every way and can be enjoyed at any season.

CHRISTMAS CONCERTOS, by Corelli, Manfredini, Locatelli, Torelli. *Vox PL-10.500, STPL-510.500, \$5* for either. There is an old Italian custom, still observed, that shepherds gather in town at Christmastime to blow their own tunes on bagpipes in front of little mangers. Archangelo Corelli was the first to honor this shepherd music (called pastorale) by writing special Christmas music based on those tunes. Others did likewise. This record brings four outstanding numbers. (The first and last, along with three Bach Christmas chorales, are beautifully done on a Vanguard disc suggested last Christmas, BG-569, \$5; BGS- 5006, \$6.)

These concertos sound like Christ-

mas. We find the same thing in the "Shepherd's Symphony" of Bach's *Christmas Oratorio* and the "Pastoral (meaning shepherd) Symphony" of Handel's *Messiah*. One can imagine the shepherds sitting around their peaceful fire, utterly unaware of the blinding light and the angels soon to appear with the announcement of the Christchild's birth. Lovely, tender music.

NOTE: All above discs offer entire sides suitable for pre-service playing during Advent and the Holy Season.

THE HOLLY AND THE IVY, Alfred Deller Consort with lute and recorder (ancient flute) accompaniment. *Vanguard VRS-499, \$5.* Carols of English, German and French origin from the 14th to 16th centuries. Each carol sings the Gospel message in its own quaint way. ("Adam lay ybounden; four thousand years thought he not too long to trust that the Seed would be born.") Words and tunes are unforgettable, and the performance is very dignified. Suitable for church use.

CHRISTMAS CAROLS, by the well known Randolph Singers. *Westminster WST 15052, \$6, stereo only.* A well-chosen selection of standard and folk carols, some heard nowhere else. Sung with sensitive interpretation by five singers in madrigal style. No text, but words can mostly be understood. We are so accustomed to the fine German Christmas chorales and carols that it is good for us to be reminded of the noble Christmas songs that developed in or were adapted by England.

QUEMPAS CAROL. A traditional Christmas carol dating back 500 years. The only exact recording is foreign and difficult to obtain. The Christmas message seems to fill the air as the children in four corners of the church sing it responsively with the choir. Groups and combinations can be varied to suit any situation. We have used it several years, with as few as eight children and three choir girls. Master copy for organ and choir is only 22c, No. 98-1518 (CPH). Copies for children are less.

C. THUROW

GO!

Suggestions for Canvassing

A number of congregations both within and without the CLC have requested the sample canvassing and survey materials recently offered in this column. Some, desiring to start a canvass of their area with the help of lay members, have also asked about the methods used in surveying Alderwood Manor, a suburb of Seattle. Since others may be struggling with similar problems, we shall present the replies to some of these questions on these pages, by no means intending to imply, however, that these methods are superior to those used by others elsewhere. They are offered only as suggestions.

"Do you enlist men, women, and young people as canvassers, or do you use only men?"

We have found the services of young people of college age very useful. And as far as the ladies are concerned, they frequently have exceptional gifts for this type of activity. Many have already done door to door work for charities or organizations. Indeed, the women have certain distinct advantages over the men. Doors open up more easily to them. The hours best suited for canvass work often fit better into the housewife's schedule than that of her husband. Ladies serving as Sunday School or VBS teachers have a very natural and easy subject for discussion in homes where the children have not attended such schools.

This is work for all who are sufficiently mature and well instructed, who love their Savior and have *some* aptitude for meeting the public. This should not be presented as a project that every member *must* take part in. Some who find it extremely difficult to talk to anyone but intimate friends may serve very cheerfully in God's kingdom in other important ways. Yet it is also true that some who once would have broken out in a cold fright at the mere thought of ringing a strange doorbell, have found, after praying for the Lord's help and *believing* that the strength would be given, that they not only can do it, but enjoy doing it. They have found great satisfaction in putting to use precious God-given talents which have long been lying dormant. We fear the unknown. Once we get out and try canvassing, we find it is nowhere near as forbidding as we had imagined. Some have found real faith-strengthening exhilaration in finally getting at the testifying they have long felt they should do.

"Do your canvassers go one by one, or two by two?"

When Jesus sent out the first 70 canvassers, He "sent them two and two before his face into every city and place, whither He Himself would come," (Luke 10:1). The apostles also frequently went in teams. This is particularly valuable during the training period. No one should be expected to approach

strangers in this way before he has had a demonstration by some one more experienced showing that it is not so very difficult after all. Did you wonder why the encyclopedia salesman had a partner along who said almost nothing all evening? This was the apprentice salesman. He will learn by watching before taking on the lead role. So let the fledgling canvasser pair off with the more experienced hand for a while to see how it is done. But never should more than two approach the house, and these two should avoid crowding the door. One should stand well back. Have consideration for the timid young

house wife who has no way of knowing how innocent you are. "Training meetings" serve a very useful purpose, but the best training comes by observation on the job. This may indicate that a gradual increase of the number of canvassers, with the newcomers first pairing off with the more experienced, may be better than having the entire congregation fan out after a pep talk, in which case apprentice would be going with apprentice.

More of these questions will be taken up, God willing, in a later issue.

NHR



the things that come to pass

Free Conference

The Lutheran News, October 7, 1963, carries the announcement of a Lutheran Free Conference to be held during July, 1964. Professor Armin W. Schuetze of the Wisconsin Lutheran Seminary at Mequon is chairman of the arrangements committee, which includes clergymen from the American Lutheran Church, the Lutheran Church-Missouri Synod, the Evangelical Lutheran Synod, and the Wisconsin

Synod. Preliminary plans call for the meeting to devote its time to the study of the doctrine of the Holy Scriptures with emphasis on inerrancy and verbal inspiration. The committee defined a free conference as a "meeting of individuals who meet as free agents, not representing their church bodies as such, but who are committed to the basis of the conference and invitation." It also stated that it did not "conceive the purpose of

this conference to be a re-alignment of churches as such, but rather the bringing about of confessional oneness of those who are interested in true scriptural unity." It was agreed that the conference open and close its sessions with silent prayer.

A Wholesome Stirring

An article, "Can St. Paul's Congregation Conscientiously Remain in the American Lutheran Church," written by Pastor John O. Lang to his congregation was printed in the Lutheran News. After presenting factual material regarding unscriptural teaching in the ALC, this is said: "As a result of this liberal approach to the Bible, several groups have been organized within TALC to combat it. There is The Word Alone, Inc., with headquarters in Wheaton, Ill., organized to combat the World Council and liberalism in TALC. A certain M.D. in Viroqua, Wisconsin, has organized 51 groups of laymen in 10 different states to discuss this liberal movement and seek means to combat it. A group of TALC pastors in California is holding meetings to combat this liberalism. Their headquarters is at Montebello." We like to think of this as evidence that the Lord rules in the midst of His enemies. Not all heads bow to Baal.

Worth Watching

The Post, October 12, brings an article on one Father Teilhard, a French Jesuit priest, dead eight years now, whose writings are causing considerable stir in the Roman Catholic world. The Holy Office banned Teilhard's works

from Catholic bookstores in 1957, and even last year issued a formal warning against exposing believers to the perils of Teilhardism. Nevertheless, his books are widely read within the Roman church (as well as outside it), and have a strong influence on laymen and clergy alike. "An Italian expert on the council (The Ecumenical Council reconvened by Pope Paul, G.S.) goes so far as to predict that the outcome will either reflect the Teilhardian spirit or will accomplish nothing of importance."

Teilhard was not only a priest but a scholar, who attained considerable recognition in the world of science. *The Post* comments, "It was from his rare combination of scientific and spiritual insight that Teilhard distilled his controversial theory." According to his central theme "Evolution is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow." His theory is presented somewhat in detail, all highly interesting, but also entirely unscriptural. For many, however, it bridged the gap between science and religion.

The article says, "Catholic dogma does not require believers to accept Genesis literally. It permits a variety of theories, including evolution, providing they recognize Scripture as divine revelation . . . Nevertheless, in practice evolution has long been a risky area for Catholics, because its early pro-

ponents were predominantly materialists who dismissed God from the universe." In Teilhard's system evolution is not a theory that operates through blind chance as the scientific materialist argued," but "an irreversible process planned by God." A professor at Fordham University predicts that "Teilhardism will become the church's new philosophical system."

In spite of present appearances, one cannot be too sure that it won't. Rome gives the general impression that it is very rigid and unbending in its doctrine and teaching. In a way it is, but since it isn't bound by the norm of Scripture, it changes, perhaps slowly, but changes. Rome also permits considerable latitude of opinion within her ranks. Its history shows that it can and will adapt itself to the developments found among men. The only thing that cannot and will not be changed is the primacy of the pope. Obviously that must remain or the entire papal system would collapse. But under it, variety and change can be expected.

G. S.

The Bread of Life

Date	Reading	Hymn
Nov. 24	—Matt. 25:13-30	609,1
Nov. 25	—Luke 22:24-30	609,2
Nov. 26	—Rev. 7:9-17	609,3
Nov. 27	—Psalm 126	619,7-8
Nov. 28	—Deut. 8:10-20	36,1-3
Nov. 29	—Psalm 103	34,1-2
Nov. 30	—Rev. 22:12-21	611,7
Dec. 1	—Romans 1:1-15	73,1-2
Dec. 2	—Romans 1:16-23	73,3-4
Dec. 3	—Romans 1:24-32	73,5
Dec. 4	—Romans 2:1-16	95,1-3
Dec. 5	—Romans 2:17-29	95,4-6
Dec. 6	—Romans 3:1-18	68,1-3
Dec. 7	—Romans 3:19-31	68,4-6
Dec. 8	—Romans 4:1-12	67,1
Dec. 9	—Romans 4:13-25	67,2
Dec. 10	—Romans 5:1-11	67,3
Dec. 11	—Romans 5:12-21	67,4
Dec. 12	—Romans 6:1-11	67,5
Dec. 13	—Romans 6:12-23	67,6
Dec. 14	—Romans 7:1-12	67,7
Dec. 15	—Romans 7:13-25	75,1
Dec. 16	—Romans 8:1-11	75,2
Dec. 17	—Romans 8:12-27	75,3
Dec. 18	—Romans 8:28-39	75,4
Dec. 19	—Romans 9:1-13	62,1-2
Dec. 20	—Romans 9:14-26	62,3-4
Dec. 21	—Romans 9:27-33	91,1-3
Dec. 22	—Luke 1:26-38	91,4-6
Dec. 23	—Luke 1:39-56	91,7-9
Dec. 24	—Luke 2:1-20	103,1-6
Dec. 25	—Matt. 1:18-25	105,1-4
Dec. 26	—John 1:1-14	105,5-8
Dec. 27	—Heb. 1:1-12	104,1-4
Dec. 28	—1 John 1:1-10	104,5-7

TREASURER'S STATEMENT

BUDGETARY

July 1, 1963 to November 1, 1963

Budgetary Receipts	\$43,146.96
Budgetary Disbursements.....	38,995.33
Cash Balance.....	\$ 4,151.63
Less Cash Deficit July 1, 1963.....	(\$ 2,271.99)
CASH BALANCE NOVEMBER 1, 1963.....	\$ 1,879.64

ILC RELOCATION FUND RECEIPTS TO NOVEMBER 1, 1963

\$57,880.32

Orville Noeldner, Treasurer
South Shore, South Dakota

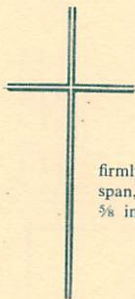
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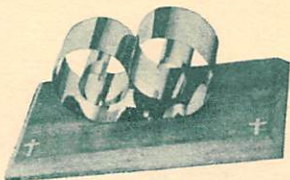


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