

*J. J.
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S. D. G.*

The Lutheran

SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

JANUARY

1964

RELIGIOUS NEWS

The Supreme Court Decision and the National Religion

Dr. Wilbur Katz is a professor of law at the University of Wisconsin and an expert on the First Amendment. He said some excellent things about the Supreme Court decision and showed how this decision forbidding devotional exercises in the public schools will do far more good than harm.

The court called for a "wholesome neutrality" on the part of government, he said. "This neutrality protects religion both from government restraint and from the dangers inseparable from government sponsorship." The professor said American society has been drifting steadily for some years toward unofficial "establishment" of a nonsectarian religion. This religion has no particular creed beyond a vague belief in God and a strong conviction that God is pro-American. The heart of it was well expressed by a patriotic orator who declared that he was opposed to atheism "because it's un-American."

Dr. Katz believes this tendency to enshrine a sort of nonsectarian "national faith" is even more dangerous to religious freedom than would be the outright establishment of a particular church. When a country has an official state church, it can take legal steps to protect fully the rights of all dissenting groups. But when nonsectarian religion is informally established as the American religion, to be in-

culcated in public schools, the charge of unpatriotism is likely to fall on those who believe strongly in a particular faith, as well as on the small minority who disbelieves in all faiths.

Dr. Katz says, "the churches are liberated from the danger that religion may be secularized and emasculated when it is promoted by government agencies." He mentioned that one of the school board lawyers in the recent cases argued that "public school recitation of the Lord's Prayer is not a religious act but a mere exercise in civic morality."

"The danger," said Dr. Katz, "is that the lawyer was right, and that children might come to regard all prayer in this light."

A New Approach

STAVANGER, NORWAY — (Ecumenical Press Service)—A new kind of overseas mission program by the Wisconsin Evangelical Lutheran Synod, which stresses the immediate development of indigenous church responsibility, was described at a Lutheran World Federation commission meeting here.

The program involves "a minimum outlay of men and money" from abroad by avoiding "the expensive trappings of institutional missions," chairman Edgar Hoenecke of the synod's Board for World Missions, explained in the report to the LWF Commission on World Missions.

This new program "provides for sending two mature pastors into selected world areas with a great deal of freedom of action and choice, but a very restricted allowance for establishing places of worship and the other expensive trappings of institutional missions. The missionaries will be given a year to prepare for their intensive work in an area, to study the language and culture and to assess the situation and select a place of beginning. Thereupon they are to devote their full effort to winning and training a select few upon whom, in turn, they will lay their hands of blessing to exercise the powers of the Holy Spirit in winning others of their countrymen to the Gospel. From the very beginning these new Christians are to be trained in the ideals of self-support, self-administration and self-propagation. . . . They will be permitted to develop a nucleus or two in an area, but then will move on and, in keeping with the example of St. Paul, will maintain contact with the original group only through pastoral epistles and occasional visits."

ALC, Missouri Synod Merge Congregations

MEXICO CITY, MEXICO — (NLC News Bureau)—The first merger of its kind in Latin America was consummated here when the two parishes which serve English-speaking Lutherans in greater Mexico City were united. The occasion was celebrated in a festive service on Sunday, November 24, at the Church of the Good Shepherd, whose beautiful colonial church will continue to serve the new congregation.

The older of the uniting congregations, the Church of the Good Shepherd, was organized 15 years ago from the mission efforts of the Missouri Synod. The younger, Ascension Lutheran church, had its beginning five years ago under the auspices of the American Lutheran Church. The new parish will be known as the Church of the Good Shepherd. Present for the organizational meeting were Dr. Vernon Mohr, president of the Southern District of the ALC, and the Rev. Robert F. Gusick of Guatemala,

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resident counselor of the Caribbean Mission District of the Missouri Synod.

We have not yet received the official explanation from the Missouri Synod. At this time we do not know whether this is "Cooperation in Externals" or whether this was an "emergency situation."

The Whirlwind

A distressed Lutheran in California inquired recently whether it was proper that they had a Baptist as a teacher in their Missouri Synod Christian Day School. It was justified on the basis that she did not teach a class in Religion. This is forgetting that the teacher in a Christian Day school is to fill all subjects with the Gospel. Then there came the day when the children reported with enthusiasm how they were supporting Baptist mission work in a foreign land with their mission contributions. Missouri is reaping the whirlwind from the winds of doctrine it sowed in the "forties" when it tolerated the teachers who signed the "Statement." Now the "avoid them" of Romans 16:17 does not apply to Protestant denominations. In 1945 it did not apply (we were told) to the Lutheran situation in America.

Another report from a saddened Lutheran tells of the Missouri pastor telling his confirmation class that it is optional whether one accepts a six day creation by God or an evolution process controlled by God. But the president of the Mis-

souri Synod, Dr. O. Harms, informed this party that the official position of the Lutheran Church-Missouri Synod is that the first chapter of Genesis is to be accepted literally. And this is the situation which will prevail for a long time. Missouri will not change its officially orthodox position (except very slowly in some areas); but since they have tolerated false teachers, each pastor and congregation is free to deviate from the official position without fear of discipline. That is why Dr. Walther stressed that a denomination's orthodoxy is not established by its official creeds but by the Gospel which is actually being taught and preached in its schools and pulpits. If the leaders only knew the sorrow and pain that fills the hearts of many parents as their children learn the "new" teachings. But the greater sorrow is that for each Missouri parent who is distressed, there are a hundred parents who do not realize what is happening. The whirlwind has become a tornado jumping from one congregation to another. The many pastors who should know better, comfort themselves with the official position, and with a blind optimism that Missouri could never become heterodox. And Jesus wept because the crowds were as sheep without a shepherd.

1963

It is time to review the religious news of the past year. This has a value because it helps us discard the chaff of the news and retain the important kernels. From there the individual must evaluate

the events and determine trends and directions.

The greatest coverage in 1963 was given to the "new face" of the Roman Catholic Church. Or was it a mask? It is definite that there are many voices in the Roman Church fighting for a change. These men realize in a very practical way that Roman influence will dwindle unless Rome participates in the ecumenical movement and cooperates with other churches in various activities. This "mask of humility" will make our role even more difficult and unpopular. A few confessional Lutheran groups will be the only "fanatics" who insist their teachings are correct and true.

The end of prayer and Bible reading in the public schools was a top story. This was good news in itself. It remains to be seen what the results of the reaction to this will be. Many are ignoring and evading the law. In so far as the presidency is a factor in this area of church-state relations we have had a change from a Roman Catholic president to a man who belongs to an extremely unionistic Protestant sect. This will not be helpful as has already been evidenced in several public actions and utterances. The first Roman Catholic president was most careful to avoid even the appearance of mixing religion with the activities of the state.

The involvement of the churches in the race issues was significant. The examples are legion. The fervor is reaching the pitch of the

churches' drive for prohibition 45 years ago. In December at the 6th General Assembly of the National Council of Churches in Philadelphia, the race issue dominated all actions, debate, addresses, studies, and prayers. They even shipped 80 visitors to Washington to pressure the members of Congress to act on the Civil Rights bill. The elevating of social problems to the position of primacy in the churches' work will do more than anything to unite the denominations at the expense of doctrine. The prevailing atmosphere is this: how can you dare to hinder unity by a discussion on the Lord's Supper or some other doctrine, when the rights of the Negroes demand our urgent action and attention?

Important Lutheran news was the withdrawal of the Wisconsin Synod and the ELS from the Synodical Conference. Two sequels to this bear watching. In October "encouraging progress" was made at Chicago in talks toward the formation of a new cooperative agency for common theological study and Christian service. Participating in these discussions were the Lutheran Church in America, the American Lutheran Church, the Lutheran Church-Missouri Synod, and the SELC (former Slovak Synod). They have set January 1, 1967 as the target date for the establishment of this joint agency. Reports from all sides indicate that it is all but certain.

On the other side were the efforts of the five per cent of Lutherans in America not included in

these Inter-Lutheran consultations. Discussions are taking place between the ELS and Wisconsin Synod and dissenters in the ALC and Missouri Synod. Contacts are being maintained between Wisconsin and confessional groups in foreign countries. Two meetings have also been held between representatives of the Wisconsin Synod and the Church of the Lutheran Confession.

Another top story was the theological confusion among the scholars at the Faith and Order Conference of the WCC at Montreal and among the Lutherans of the LWF in Helsinki. Having discarded the Bible as a basis, it is a little difficult to find a doctrinal basis for unity. But the most significant

news story was the evaluation of these meetings in the Lutheran Witness (November 12, 1963). The Missouri Synod was pleased with the meeting at Montreal and Helsinki and sees growth in faith in these discussions. This article stated that it was ludicrous to suppose that you can reach agreement on the doctrine of justification in a fortnight or two. I suppose it is also ludicrous to believe that if you abide in Christ's word you shall know the truth. Drs. Walther and Pieper actually held to these ludicrous beliefs and didn't have much respect for theologians who refused to abide in the Word, in the inerrant word, in the clear Word, in the inviolable word.

W. S.

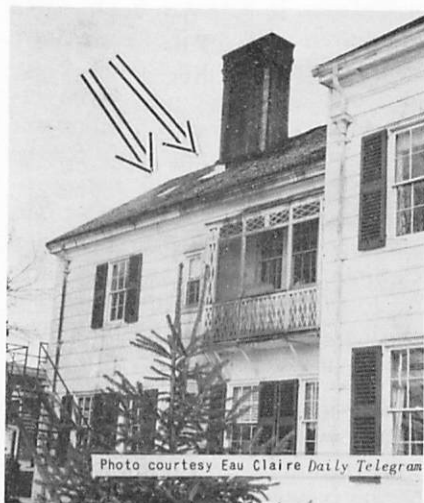
CHURCH NEWS

Fire at ILC

EAU CLAIRE, WISCONSIN—At 5:45 p.m. on December 31, the custodian of Immanuel Lutheran College noticed a fire on the roof of Ingram Hall. He turned in the alarm, and with the campus equipment went to the roof to fight the blaze. 40 firemen arrived quickly and were successful in limiting the fire to the attic area at the north end of the building. Professor C. M. Gullerud, the president of the ILC, commended the firemen for their efficient work.

The Eau Claire fire chief estimated the damage at between \$5000 and \$6000. The damages

are completely covered by insurance.



Obituary

Mrs. Julius B. Erhart, born Mayme Matilda Kautsch, daughter of Mr. and Mrs. Andrew Kautsch, Russellville, Missouri, passed away suddenly because of a stroke December 14, 1963. She was born October 30, 1904, near Russellville, Missouri. She was baptized shortly after birth. In 1917 she was confirmed in the Lutheran Church. She joined Pastor J. B. Erhart in marriage at St. Louis, June 5, 1926. To this union five daughters were born:

Celestine, Mrs. Jack Alber,
Pueblo, Colorado;
Antonette, Mrs. Robert Schultz,
Oskaloosa, Iowa;
Mary, Mrs. Wallace Schlawin,
Kirkwood, Missouri;
Paula, Mrs. Elmer Schaefer,
Chesterfield, Missouri;
Patricia, Mrs. Arland Hoffmann,
Kirkwood, Missouri.

She is survived by her husband, the five daughters, 13 grandchildren, and two brothers: Herbert and Clyde Kautsch of Cole County, Missouri. She was the faithful help and encouragement to her husband, who served 38 congregations as missionary and pastor. They had lived at Irma, Wisconsin; Watertown, South Dakota; Jamestown, North Dakota; Pueblo, Colorado; Washington and Oskaloosa, Iowa; and since November, 1954, at St. Louis, Missouri, where her husband is pastor at The Orthodox Lutheran Church.

The funeral services were held in The Orthodox Lutheran Church of St. Louis, December 17, 1963. Pallbearers were her sons-in-law and brother Clyde. The organist was her



daughter Paula. The Rev. Paul H. Prueter, a member of the congregation, was in charge of the service and delivered the sermon. The hymns sung by the congregation were *The Lord's My Shepherd*, which shows God's care for his child now and hereafter, *Asleep In Jesus*, which shows the desired end of a Christian's sojourn here, and *Behold A Host, Arrayed In White*, which pictures the blessed estate of the saved. The sermon offered the great comfort of 1 Thessalonians 4:13-18. Burial was in Laurel Hills Memorial Gardens, St. Louis.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Thanks to our God for the grace and mercy and salvation He gave her and the glory she now possesses!

PAUL H. PRUETER

NURTURING TENDER PLANTS

THE NEED FOR WISDOM

Can a father nurture his child in that which he does not understand? Is it possible to lead children in the way of repentance and faith in Jesus for forgiveness of all sins, if we have not learned how to walk in His ways? Sounds rather impossible does it not? And so it is. The psalmist says: "I believed, therefore have I spoken." (Psalm 116: 10) No parent can nurture his tender plants in the way of the Lord unless he has first learned how to walk in it himself.

Wisdom is Obtained by Meditation

How shall we gain that understanding of God's Word which we need to nurture our tender plants? How shall a father and mother prepare themselves to nurture their children in the Lord? In His directive to parents the Lord said: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:6,7)

We should hear the Word, meditate on it, and speak it; in that order. First we should seek to understand the Word we have heard by comparing it with other Scriptures until we have it in our heart and then from the fulness of the heart the mouth will speak at all times.

Mary, a Good Example

During the Christmas season we again observed the blessed example of the Virgin Mary. When God sought a human mother for His only begotten Son, Jesus Christ, He selected one who would be an able instructor of His Son because she meditated in His Word.

When the angel Gabriel announced to her that she should be the mother of the Christ, she asked, not in doubt, but in a fervent desire for understanding: "How shall this be, seeing I know not a man?" Having been told that this would be through the almighty power of God and not by man, she said: "Behold the handmaid of the Lord; be it unto me according to thy word." Mary sought understanding of these things, but with her seeking she was also content to let God be God. She knew when she had reached the limit of her understanding. She did not try to bring God down to her own level.

Later, at the birth of Jesus we heard of her: "But Mary kept all these things, and pondered them in her heart." While most of the people did no more than wonder about those things which the angels had announced to the shepherds, Mary searched for the meaning. Again, when the twelve year old Jesus answered Joseph and Mary, saying: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" We are told:

"And they understood not the saying which he spake unto them . . . but his mother kept all these sayings in her heart."

"Wisdom is the principal thing; therefore get wisdom: and with all

thy getting get understanding." (Proverbs 4:7) May God grant us to meditate in His Word, to seek understanding, so that we may nurture our tender plants.

RUBEN UDE

THE LIVING ACRE

"Make Your House In The Rock!"

This morning the living acre is covered with snow, and more is falling. The inhabitants of the living acre are not unhappy about the snow, for it provides warmth and shelter for them. How wondrously God shows His love for His creatures also in the changes of the seasons!

The rabbit was happy to see the snow drift down into the mouth of his burrow. Now, as he went out to forage for food for himself and his family, he felt that he was better protected from his enemies. He would be able to hide in the snow banks; he knew that if a fox saw him, his long hind legs might make him able to run faster over the snow than his pursuer.

As he left the safety of his burrow, he glanced toward the sky. There was one enemy: a hawk lazily circling, high in the iciness of the air. As the rabbit waited, the hawk turned away, looking for other prey. The rabbit's ears twitched, as he listened for the soft footfall of another enemy. He smelled a fox, and became statue-like, trembling at the closeness of danger. Then he saw the fox disappear over the bank of the hill. Now he felt safe, for the time be-

ing, and emerged from hiding to begin his search for food.

Suddenly, his long ears heard the sound of rushing wind. Too late, he looked, startled, behind him. The hawk was swooping down at him headlong, from a tremendous height! The rabbit could only lurch sideways, in the last split second, but it was useless. He felt a burning pain in his foreshoulder, as the hawk swept by and clutched him with its fierce talons. Throughout the living acre all the creatures heard the rabbit's scream of fear and pain. And then there was silence.

Life is not always peaceful and serene in the living acre. The bitter struggle for survival is continuous and unrelenting. As we think about the rabbit who lost his life in this struggle, we are reminded of a strange little creature that Solomon mentions in the Book of Proverbs: "The conies are but a feeble folk, yet make they their houses in the rocks.." (Prov. 30:26) The cony is not really a rabbit, but it looks and acts a great deal like one, although actually most closely related to the elephant or rhinoceros. Conies are gregarious and feed on plant life. They make their homes

among loose rocks, and are seldom seen during the day. They are weak and defenseless in themselves, but they are difficult to hunt, once they have hid themselves in the rocks among which they live.

Just as the rabbit in the living acre looked for safety in the new-fallen snow, so the conies of Palestine look for safety in their rocks. Both the rabbit and the cony are "feeble folk," but both do find a measure of defense in their natural surroundings. The conies are safer than rabbits, for their place of refuge is more enduring, and does not melt away.

* * * * *

The struggle for survival is going on for human beings, too. Since sin entered the world long ago, there has been enmity and bitterness between men, both on an individual and on a national basis. Perhaps someone thought that he could not survive without slaying the President!

In a spiritual sense, dangers of an even more deadly nature are present in the world. Every human is surrounded by spiritual enemies, all sent and directed by his greatest enemy, Satan. He finds that, because of sin, even the world round about him seeks only his hurt and harm. And he is dismayed most of all to realize that even his own flesh wants to destroy him. Yes, we know that our three great enemies are Satan, the world, and our own sinful flesh.

The rabbit in the living acre was not safe when he ventured away from his burrow. He put his con-

fidence in the snow, which protected him from the vision of the fox, his earthbound enemy — but did not prevent the hawk from seeing him. The cony does not stray far from his rock, however, and thereby he shows his right to be called one of the "four things which are little upon the earth, but are exceeding wise." (Prov. 30:24).

It behooves us to learn from the rabbit and the cony. As we face our spiritual dangers in the world, we are often comforted by feelings of false security. Perhaps we think of our church membership, or our contributions for missions, or our upright lives as Christians; and we begin to feel that because of these things we do not need to feel alarm. This temptation is all the stronger as we note that the world surrounding us, on our own level, is full of respect for us and our apparent strength of character, and may not seek to approach us with beguiling words. The fox in the living acre did not see the rabbit's weakness because the snow covered him. But these self-deluding defenses have no real strength against the enemy whose sharp eyes can pierce through them!

How much better, then, for the Christian to put his trust and confidence only in the Rock. We know that the solid Rock is Christ Jesus. When, by the grace of God, we have faith in the Son of God, our Savior, we have a defense that makes us weak creatures — us "feeble folk" — able to shout defiance into the very gates of hell, for they shall not prevail against us.

J. LAU

HI-FIDELITY PREACHING

One of the most charming listings in the *Schwann* catalog is the *Anna Magdalena Notebook*. As people often keep notebooks of interesting quotes they have heard or culled from their reading, so Anna Magdalena kept a musical notebook. Because of her husband's devotion to music well known musicians were often guests in her home. Evenings of family music-making revealed much she liked, some of which she jotted into her notebook for preservation. Her taste ran from light and rhythmic ballroom music through tender love songs to rich spiritual songs.

Anna Magdalena was the mother of thirteen children. This must be why her taste, though rich and deep, was such that both young and old love this music at once. For the most part we don't know who wrote the selections. Several are by Johann Sebastian Bach, several others may be, because Anna Magdalena was his humble and gifted wife.

While wishing the entire notebook were recorded, we remain grateful for what we have. Of the available recordings, we suggest these three, depending on what the hearer desires:

1) *Vanguard BG-510*, \$5. The only disc devoting both sides to the notebook, also the only one sampling the entire range of Anna Magdalena's musical taste. Six songs are intermixed with thirteen instrumental numbers. No monotony. The soprano soloist and harpsichordist perform well, with love for the music. Simply delightful—for all ages.

2) *Cambridge CRS-702*, \$5; *CRS-1702*, \$6 (Stereo seems so out of place. We prefer our stereo disc in mono mode.) Contains five songs

from the notebook, sung by famed tenor Hughes Cuenod, whose light expressive voice and perfect diction seem made just for these songs. His interpretation is unsurpassed. In one song of gentle spiritual humor a pipe smoker defends his habit on the grounds of its spiritual benefit, the vanishing smoke causing him to contemplate his own vanishing life and his early meeting with his Maker. Another is a tender love song which Cuenod sang by request at the wedding of Prince Rainier and Princess Grace of Monaco. The rest of that side is given over to songs from La Fontaine's *Fables*. *Overside* has songs from the plays of Shakespeare. They were new to us, but they are a treasure. Soloist and harpsichord accompanist do exceptional work. An outstanding disc.

3) *Archive 3163*, \$6; *73163*, \$7 (stereo unnecessary). One side has seven spiritual songs from the notebook. The soprano and harpsichord accompanist in their fine work equal the pair on the *Vanguard* disc.

Backside are nine songs from *Schemelli's Gesangbuch*, with soprano soloist and organ accompaniment. Research indicates that Bach may have composed only three of the sixty-nine hymns in this songbook, but he did arrange the bass line for all and perhaps the entire accompaniment for most of them. The book was intended for family use. Although some of the songs show the emotional influence of the pietism which was sweeping the churches of that century and which Bach fought during his lifetime, any pianist or organist and anyone who likes to sing around a piano will not want to be without this sacred songbook, *J. S. Bach, Sacred Songs from Schemelli's Gesangbuch*,

\$4. Ask for the low voice edition. The high is too high for American voices. Many of these arrangements make ideal organ preludes, etc., for the service. Many serve well for songs at weddings, funerals, and the like.

This songbook forces the mention of one more disc: *Cantate 640-214*, \$6, *Solomusik des Baroks*. One side has fourteen songs from the songbook, with soprano, alto, tenor, and bass soloists alternating a song at a time, accompanied by viol and bass viol. The loveliest twenty-five minutes of solo singing on discs, with live acoustics, close miking, perfect diction, and pleasing interpretation. Hymns 21 and 532 (LH) are included, as is "Jesus, so sweet, Jesus, so mild." The other side brings fine performances of Buxtehude's "Ich bin eine Blume zu Saron," Bruhns' "Mein Herz ist bereit," and Neumark's "Wer nur den lieben Gott laesst walten" (518-LH) and "Schau, mein allerliebste Gott." A very choice "one-and-only" recording, another of those that can never be left alone for long. All records and music mentioned may be ordered through our *CLC Book House, Box 145, New Ulm, Minn.* Records bear a discount.

This column is not in the promotion business, but when we run across something that can aid our readers toward greater enjoyment of our recorded musical heritage we feel constrained to speak up.

There are frequent queries as to choice of a truly hi-fi record changer. In spite of all advertising claims, there has been none until recently, none that could compare with the finest manual turntables and operate silently with the highest of hi-fi components. That all changed a few months ago when United Audio brought out its latest model, the *Dual 1009*. We own the next earlier model, which at conservative estimate has already op-

erated over 5000 hours and recycled more than 25,000 times, all with not one single adjustment and with only microscopic needle wear. The low-repair record of these machines is a cost item highly in their favor. With short spindle the machine becomes a manual turntable with record-saving automatic arm-handling. Briefly, it is the only changer that 1) competes with the finest turntables, 2) has no over-arm or side brackets in the way, 3) causes no center-hole wear, 4) trips the recycling switch at zero needle pressure, avoiding the severe wear of other changers on outside wall of delicate stereo grooves, 5) plays successfully with as low as 1/2 gram needle pressure with suitable cartridge (the Sonotone cartridge mentioned several months ago plays in it at 2 grams, and experts consider anything over that as causing excessive wear on the wedge-shaped side-walls of the stereo groove), 6) is practically immune to the annoying groove-jumping caused by walking on bouncy floors, 7) has variable speed check and adjustment for maintaining absolutely accurate speed, allowing true pitch for the first time in a changer, with no variation from first to tenth record either.

These wild-sounding claims are simply factual reports from independent testing labs. In fact, the company speaks softly in its advertising lest the reader throw the literature away in disbelief. We have had the pleasure of trying this precision instrument in our work for two weeks. It should last its owner as long as LP's will be played, and its small size makes it suitable for replacing any worn-out changer in an already existing console set. Information can be obtained from *Mr. Burt Brooks, United Audio; 12-14 West 18 Street; New York 11, N. Y.*

C. THURLOW

the things that come to pass

Rallying Point?

Dr. John Daniel, president of the Synodical Conference, in announcing officially the continuance of the conference (*Lutheran Witness*, Nov. 26), despite the withdrawal of two of its members, is quoted by the NLC News Bureau as saying, "There is no desire or plan on the part of the synods of the conference as now constituted to dissolve this body, although some changes in structure are planned. We have heard and heeded the pleading voices of overseas brethren in fellowship with us, and of others who would like to be, to preserve the Lutheran Synodical Conference as a meaningful rallying point for the free churches who wish to remain faithful to the Word of God and the Lutheran Confessions."

Last summer, 91 years after the formation of the conference, the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod withdrew from the organization charging the Missouri Synod with unscriptural doctrine and practice. The next convention of the conference has been announced for the first week of August, 1964. Ann Arbor, Mich., and Minneapolis, Minn., are being considered as possible places.

The conference may earnestly desire and sincerely claim to be a "rallying point . . . for those who wish to remain faithful to the Word of God and the Lutheran Confessions," but with its present doctrinal and confessional position this is a role it cannot play, especially

since the synods involved are rallying to the standard raised by the American Lutheran Church and the Lutheran Church of America in the formation of a new inter-Lutheran agency. This is a rallying point far removed from the Word of God and the Lutheran Confessions.

Perhaps Here?

The Wisconsin Evangelical Lutheran Synod has been thought of as a more likely champion for rallying together the scattered elements of conservative Lutheranism. We see a start in playing this role in the recently announced free conference sponsored primarily by the Wisconsin Synod in conjunction with members of the TALC and the Missouri Synod. In passing it might be observed that since those who are to be involved and included in the proposed conference are members of existing synods the concept of a "free" conference is considerably strained. This calls for a new definition.

Be that as it may, in the make-up of this conference one cannot help but wonder about the doings of the Wisconsin Synod, not so much in whom they are courting, but whom they are not. If one has an interest in conservative elements of Lutheranism, one of the largest groupings of such, outside of the Wisconsin Synod, is found in the Church of the Lutheran Confession. That they weren't included as part of the gathering is surely not a matter of a letter lost in the mail. Rather strange, is it not?

No matter what men may say, and how they feel, the Wisconsin Synod on the doctrinal level alone is closer to the CLC than it is to any of the others. The proposed study of Holy Scriptures for the coming conference has its place, but then what. With the Missouri men Wisconsin will have to deal with the doctrine of the Church and the Ministry, and will have to clarify the matters of Scouting and the Chaplaincy, all but forgotten these days. With the ALC men Wisconsin will have to go back to the old issues that were in controversy when the Synodical Conference was first formed — predestination, conversion, justification, the millennium, the lodge, the Antichrist, just to mention a few. Later developments pose more questions.

With the CLC the Wisconsin Synod has but one issue. Apparently to many it is too subtle to be grasped or too insignificant to be considered. Yet it exists, and since it is a matter of Scripture it dare not be overlooked. The matter is not difficult. It has to do with the difference between the enlightening of the Holy Spirit to see truth and error, and the attempt on the part of man to fathom the depth of one's disobedience. The one is a work and gift of the Spirit, an ability within the power of the sanctified. The other has never been given to man. Scripture does not call for it. It will ever be a confusing and futile procedure. Of all the avenues that the Wisconsin Synod has before it, it would appear that this one has the greatest possibilities, at

least worthy of exploring and considering.

Don't Be Too Sure!

The *Lutheran News* (Dec. 2, 1963) brings a report of the officials of the Lutheran Church-Missouri Synod charging the State of the Church Conference with "undermining the authority of Synod," and "disloyalty." In the same issue is presented an answering evaluation of the report. Although we hold no brief for the Missouri Synod and find ourselves in our present position because of its defection from the Scripture, yet their charges cannot be discounted completely. They have some substance. To remain within a synodical fellowship and yet set up formally an "anti" organization, incorporated, maintaining a separate treasury, urging that funds be withheld from the parent synod, supporting independent mission activity, what is all this but acting like a synod while being part of a synod, and in an "overagainst" capacity at that. To say the least, it is disorderly. The "avoid" of Scripture had best be reconsidered. What God says makes sense.

G. S.

A Meeting

A meeting was held January 2-3, 1964 at Grace Lutheran Church in South Saint Paul, Minnesota between representatives of the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod and the Board of Doctrine of the Church of the Lutheran Confession. The representatives of the Wisconsin Synod were President Oscar Naumann, Professor

Carl Lawrenz, and Professor Oscar Sigler. The CLC was represented by Professors Edmund Reim, C. M. Gullerud, Egbert Schaller, and Pastor Roland Gurgel. The subject of the termination of church fellowship was carefully discussed. The possibility of a future meeting between the Board of Doctrine of the CLC and the entire Commission on Doctrinal Matters of the Wisconsin Synod was discussed.

Pastor Paul Albrecht, president of the CLC, could not attend the meeting. He has been suffering from a virus infection since the beginning of December.

A Correction

In the November 1963 issue two proofreading errors occurred in the article "Civic Righteousness" which changed the sense. On page four, in the second column the subheading should read "Unfaithfulness to the Word" instead of "Unfaithfulness to the World." On page 6, column 1, line 5 the word "unfaithful" should be "faithful."

Ed.

The Bread of Life

Date	Reading	Hymn
Jan. 26—Gen. 6:11-22		833,1
Jan. 27—Gen. 7:1-16		383,2
Jan. 28—Gen. 7:17-24		383,3
Jan. 29—Gen. 8:1-12		383,4
Jan. 30—Gen. 8:13-22		383,5
Jan. 31—Gen. 9:1-7		329,1-2
Feb. 1—Gen. 9:8-17		329,3-5
Feb. 2—Gen. 9:18-29		528,1-2
Feb. 3—Gen. 11:1-9		528,3-4
Feb. 4—Gen. 11:24-32		528,5-6
Feb. 5—Gen. 12:1-9		528,7-8
Feb. 6—Gen. 12:10-19		528,9-11
Feb. 7—Gen. 13:1-18		528,12-13
Feb. 8—Gen. 14:1-12		528,14-15
Feb. 9—Gen. 14:13-24		375,1
Feb. 10—Gen. 15:1-11		375,2
Feb. 11—Gen. 15:12-21		375,3
Feb. 12—Gen. 16:1-6		375,4
Feb. 13—Gen. 16:7-16		375,5
Feb. 14—Gen. 17:1-14		159,1-2
Feb. 15—Gen. 17:15-27		159,3-4
Feb. 16—Gen. 18:1-15		247
Feb. 17—Gen. 18:16-33		437,1
Feb. 18—Gen. 19:1-11		437,2
Feb. 19—Gen. 19:12-23		437,3
Feb. 20—Gen. 19:24-38		524,1-2
Feb. 21—Gen. 20:1-18		524,3-4
Feb. 22—Gen. 21:1-21		524,5-6

TREASURER'S REPORT July 1, 1963 to January 1, 1964

RECEIPTS

Budgetary Offerings	\$37,511.89
Revenues (Tuition)	8,095.09
Revenues (Room & Board)	14,798.04
Revenues (Other)	165.00
Total Receipts	\$60,570.02

DISBURSEMENTS

General Administration	\$ 1,331.95
Home Mission & Administration	20,521.98
Japan Mission	3,700.00
Immanuel Lutheran College	34,996.04
The Book House	200.00
Emergency Support	500.00
Total Disbursements	\$61,249.97
CASH DEFICIT	(\$ 679.95)
CASH DEFICIT JULY 1, 1963	(\$ 2,271.99)
CASH DEFICIT JANUARY 1, 1964	(\$ 2,951.94)

ILC Relocation Fund Receipts, to January 1, 1964: \$64,736.98

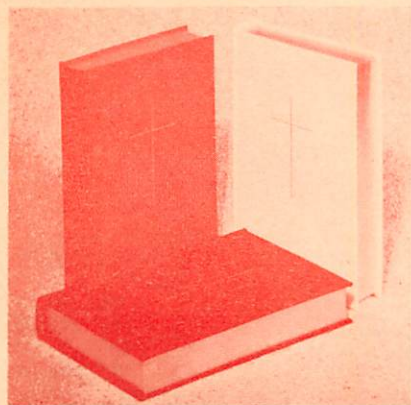
Orville Noeldner, Treasurer

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