

The Lutheran SPOKESMAN



J. J.
Paul W. Schaller
S. D. G.

“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

FEBRUARY
1964

RELIGIOUS NEWS

Name Chosen for New Lutheran Agency

The Inter-Lutheran Consultation met at Chicago January 21-24. Involved in the negotiations were the Lutheran Church in America, American Lutheran Church, Lutheran Church-Missouri Synod, and Synod of Evangelical Lutheran Churches (Slovak).

"Lutheran Council in the United States of America" was recommended by the group as the name for the new agency for almost all American Lutherans. New York City was chosen as headquarters for the agency. The Consultation also endorsed a proposed constitution for the cooperative agency that is to replace the 46-year-old National Lutheran Council. Initially the agency will be known as LCUSA.

The ALC will consider the constitution next October, the Missouri Synod in June of 1965, the SELC in October of 1965, and the LCA in June of 1966. Present plans call for establishment of the agency by January 1, 1967.

The Spirit of the National Lutheran Council

The National Lutheran Council held its 46th annual meeting in Charlotte, North Carolina, February 4-6. The NLC is the common agency for the Lutheran Church in America and the American Lutheran Church. Also cooperating in many of the NLC's programs

is the Lutheran Church-Missouri Synod. It is now quite certain that by 1967 the National Lutheran Council will be replaced by the Lutheran Council in the United States of America, a new agency which will include also the Missouri Synod and the Slovak Synod. Since at that time 95% of American Lutherans will be represented by one common agency, it is well for us to study the present National Lutheran Council to gain an understanding of the spirit of American Lutheranism.

Unionistic

In a news release from the NCL News Bureau we read in a short history of the NLC, "Cooperation in the Council led in recent years to organic unions that have reduced its membership from eight to two participating bodies." This has been fundamental to the purpose of this joint agency, and in the thinking of these men will be fundamental in the successor agency, which will include the Missouri Synod: *cooperation is the path to union*. The members of the NLC do not consider agreement in doctrine necessary for church union. They have agreed for Missouri's sake to include joint theological study as one of the purposes of the new agency, but they have never, nor can they, agree that complete agreement must be found before union can be consummated. The executive director of the NLC, Dr. Paul C. Empie, reported to

the council on the rapid growth of the ecumenical movement. He deplored that among Lutherans "the pace has been so slow and the results so limited," that Lutherans "simply are not prepared to cope with the ecumenical developments which threaten to pass them by." In reference to the new inter-Lutheran agency he asked, "Can it be regarded as a trustworthy sign that Lutherans in the United States are now ready to roll up their sleeves and tackle together more energetically the task of overcoming obstacles to their concerted witness in faith and life?"

Dr. Conrad Bergendoff in a proposal to reduce the number of theological seminaries assumes that there will be no great difference in the seminaries of the LCA, ALC, and Missouri Synod. "Fundamentally, the theology of all Lutheran seminaries in this country is the same, and there are no theological differences that justify the multiplicity of theological schools."

So though Missouri keeps up a pretense of cooperation in externals, its partners have quite a dif-

ferent view of things. They know that cooperation leads to union whether you find doctrinal agreement or not. They also know that Missouri's entrance into the new agency marks the last major hurdle to a united witness of Lutherans in America.

The spirit of the NLC has always been "union through cooperation." The spirit of old Missouri was "union through doctrinal agreement." The spirit of the new agency will not be different from that of the NLC as the words of the leaders make clear. Missouri is joining an agency with a unionistic spirit, and the only people being fooled by it are those who want to be fooled.

The Church's Commission

The president of the NLC, Dr. Raymond W. Olson, viewed the role of the Church in the world today. "The society in which we exist looks at our churches and wonders how we will serve the nation." And he accepts the role of service to the nation for he says, "the lordship of Christ is involved"

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in demands for civil, moral, and spiritual rights, and that "our commitment to Him pushes us to a participation in the righting of wrongs, the recapturing of mercy and justice." He described 1963 as a year in which "we have been forced to consider afresh our involvement in the troubled life of our nation." It was also, he said, a year "to admit to each other and to our neighbors that our churches are participants in the wounds, the defeats, the anger, and the hopes of all our citizens." That it is the function of the Church to right the civil and moral injustices in the nation was brought out most emphatically by the activities of a staff member of the NLC, the Rev. Lawrence W. Halvorson. This NLC official was among 75 churchmen arrested and jailed in Albany, Georgia, for holding a sidewalk prayer vigil as a "witness against the segregated way of life" in the South. He said, "I believe going there helped to build the morale of people whose basic civil rights are being violated." He stated that he was leaving the NLC with the belief that the Lutheran Church, along with others, is becoming more aware of the problems in human relations and recognizes its responsibility to guarantee human and civil rights to all people."

This is part of the spirit of the NLC. It is the spirit of "My kingdom is of this world." The teachings of Christ must be brought to bear upon society through legislation and judicial processes, to make this world a good place for all

people. This is the spirit of Peter who tried to protect the civil and moral rights of a man from Nazareth with a well aimed stroke of his sword. For 100 years Missouri left the sword of Peter in its sheath, where Jesus placed it. And now?

United With Protestants

Nowhere did the impatience with confessional Lutheranism show itself more strongly than in the report of the Division of College and University work. Not only did Dr. A. Henry Hetland report how intolerable is the situation of two *Lutheran campus ministries* (NLC and Missouri), but he even indicated that "we must now form on campus the *one united Protestant church*, or else own up to dishonesty about the mission of the church and get out of the campus ministry."

The Chaplaincy Problem

There seems to be a fly or two in the ecumenical dreamworld. The Bureau of Service to Military Personnel complained of two points of irritation: mandatory requirements of chapel attendance at the three Service academies and the mandatory use of the Unified Protestant Sunday School curriculum in the Air Force. The Air Force now permits the use of *auxiliary* and *supplementary* materials. The executive secretary of this division had advocated a study in depth of military chaplaincies to provide "an opportunity for re-thinking the underlying philosophy of governmentally supported religious programs."

Even some NLC people would

like to restudy governmentally supported religious programs. And to think how Wisconsin received nothing but ridicule and contempt from Missouri in the 1940's for questioning the propriety of the ministry of Christ being under the regulations of the civil government!

Unfortunately, this report concluded that it was satisfied such a study had been undertaken by the General Commissions on Chaplains and Armed Forces Personnel, an agency representing 37 Protestant denominations.

The scope of the chaplain's ministry may be of interest. The 344 Lutheran chaplains on active duty had an average attendance at services of 75, performed an average of 5 infant baptisms and one adult baptism, and confirmed an average of 2 individuals.

Summary

The spirit of the NLC is thor-

oughly Reformed. Its unionistic attitudes have been prevalent among Reformed bodies for 400 years; its interest in civil and moral affairs of the nation and world is that of Calvin and, in our country, of the Methodist and Baptist groupings. It is quite ready to manifest this harmony of spirit by participation and identification with Protestant bodies. The spirit of the NLC is not the Gospel spirit, is not the spirit of Lutheranism. The spirit of the new inter-Lutheran agency can be no different for LCA and ALC will still be LCA and ALC. It simply means that the Missouri identity will be swallowed up; the voice of Walther will finally be silenced. There will be a united witness; but it will not be the witness of Luther. Melancthon outlives him again.

W. S.

A Report of the Board of Doctrine

A brief notice in the January issue of the *Spokesman* (p. 14) brought to its readers the information that during the first days of the new year the Board of Doctrine of the CLC met with representatives of the Commission on Doctrinal Matters of the Wisconsin Ev. Luth. Synod. We now present a fuller account of the nature and progress of their discussions.

Our readers will recall that at the Spokane convention in August of 1961 our church body took note of the fact that the Wisconsin Synod had, on August 17, 1961, suspended fellowship relations with the Lutheran Church-Missouri Synod "on

the basis of Romans 16:17-18." The convention at the same time recognized that this action of the Wisconsin Synod did not, of itself, dispose of the divisive issues which lay between that Synod and our church body. In its resolutions the Spokane convention defined these issues. As they were later listed and explained in the *Spokesman* (issue of January 1962), they involved charges against the Wisconsin Synod of "deviations from the scriptural doctrine of church fellowship and the doctrine of the clarity and authority of the Scriptures, as well as instances of viola-

tion of the sanctity of the Call.”

It was for a discussion of these issues that the recent meeting was called. A similar, though briefer meeting held at Mankato in November of 1962 had failed to yield satisfying fruit in mutual understanding. We are happy to be able to report that this latest effort was more productive. Sessions were held in the morning, afternoon and evening of January 2, and in the morning and afternoon of January 3. To some degree *all* of the issues involved were brought under scrutiny, with the result that they became more clearly defined in the minds of all concerned, and thus a better understanding for the proper method of dealing with them was assured.

An article in the *Journal of Theology* of December 1962 was used as the basis for a discussion of the scriptural doctrine of termination of church fellowship. The Wisconsin representatives declared that they were, in their words, “aware of nothing in its exposition of scriptural fellowship principles to which we would have to take exception.” They affirmed that their church held to the principles expressed by the article. At the same time they disavowed the position ascribed to the Wisconsin Synod in the article. Thus they wished to place their church on record as being in agreement with our church in the doctrine under discussion.

It was pointed out by the CLC Board of Doctrine that in the judgment of our church such an affirmation of agreement would never-

theless leave the charge of “deviations from the doctrine” unresolved. For it seems manifest to us that the action of the Wisconsin Synod relative to the Missouri Synod in 1955, 1956, 1957, and 1959, as well as certain official public statements of Wisconsin on the principle of termination of church fellowship, made during that period of time, violate the principle now professed by its representatives. It was also pointed out that if the doctrinal position of a church is beclouded by diverse statements or by practices not consistent with an avowed principle, the clarity and authority of Scripture is undermined, and that this accounts for the second of the charges raised by our church against the Wisconsin Synod.

All of these matters were extensively discussed in the meetings. It became quite clear that in order to come to grips with the issues effectively it will be necessary to review with Wisconsin representatives the procedures and official doctrinal pronouncements of that body during the years from 1955 to 1961 in the light of what is now being set forth as the official doctrinal position of Wisconsin in the matter of termination of church fellowship. It will also be necessary to discuss examples of official practice in matters of the divine Call during that period, in connection with the doctrinal principles involved. These, we were assured by the Wisconsin representatives, are not in dispute, since their concept of the divine Call coincides with our own. Specifically, they agreed “that the validity or basis

of a Call is not contingent on mere outward or formal membership in a Synod," and rejected the proposition that the Call "is a contract which may be terminated at will by either party."

Lack of time and other considerations prevented further explora-

tion of these matters. In anticipating future discussions, we on our part urged that they include the entire membership of the Wisconsin Synod's Commission on Doctrinal Matters.

The Board of Doctrine
E. Schaller, *Chairman*

NURTURING TENDER PLANTS

The Need for MUCH Memory Work

"Why does the pastor require so much memory work of our children?" That is a question almost every pastor has heard from parents of children in his confirmation class and Sunday School. Let me give you a few examples to show the importance of memorizing many Bible passages and hymns.

The Christian's faith must be founded on the Bible. This means that he must know what the Word of God says in order to obey God's Word, repent of his sins, and be comforted by God's grace in Christ. If it were possible for him to reach for his Bible and find the right passage when he needs it, then it would not be necessary for your child to have these passages memorized. But more often than not, when we need a Bible passage for comfort or for direction there is no Bible handy and no time to find the needed passage. At such a time all that we have available of God's Word is what we have stored up in our memory. Just ask yourself how you want your child to fare

under the following very possible circumstances.

— He is in an accident, pinned under his car, fearful that no one will find him in time to save his life. Will he know Bible passages to reassure his faith in Jesus? Will he know hymns to sustain him?

— He is sick, lying in a hospital, too weak to hold up a Bible or even to read it. Will he be able to draw on memorized Bible passages for comfort and strength?

— He is out in the evening with other young people and suddenly he is confronted with temptations. Are there Bible passages stored in his memory which the Holy Ghost can use to keep him from sin?

— He is in the service of his country, stationed far from the watchful eyes of his home. Are there Bible passages stored in his memory which will encourage him to remain steadfast to his faith?

— He is in a business deal where he can easily steal his neighbor's property and goods with a few dishonest words. Are there Bible passages stored in his mind which the Holy Spirit can use to warn him?

— He falls into a sin and Satan tries to make him believe that

there is now no hope for him to have God's forgiveness and eternal life. Are there Bible passages stored in his memory which assure him that the Lord forgives all who come to Him and will not cast out anyone who seeks His mercy?

— What if, as happened several times this fall, he should be trapped in a mine cave-in? Are there Bible passages and hymns stored in his memory to sustain him in such an ordeal?

— What if he should be captured in war and be held a prisoner where no pastor can minister to him and where, if it should be a communistic prisoner of war camp, he may not even be given

a Bible to read? Are there Bible passages stored in his memory to give him hope and courage through the months or years of captivity?

When Paul and Silas had been beaten and thrown into prison they, at midnight, revived their drooping spirits by singing praises unto God. (Acts 16:25). They did not have hymnbooks with them nor had they been able to spend the afternoon learning some hymns to sing that night. All they had was what they had stored away in their mind through good hard memory work.

What are you doing to prepare your child for such circumstances?

RUBEN UDE

GO!

One question is sure to plague every believer who wishes to testify to his faith in Jesus Christ and sell that saving faith to others. How hard should I press the point? How persistent ought I be? Everyone with a product he wants others to buy faces the same question: Which will be most effective, the hard-sell or soft-sell approach? Should we gently suggest with the soft tones of St. John the Divine, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich? Or should we bluntly insist with Solomon the Wise, "Buy the truth, and sell it not!"

Today we are fed up to the neck with high pressure salesmanship. We rightly resent the fraudulent advertising, the lying stories used by many salesmen to explain why you must "sign tonight," the ex-

tensive efforts to make people buy things they don't need or cannot afford, or that may even be hazardous to their health.

But we ought not draw from these unethical examples the conclusion that there is then no room for pressure in the work of proclaiming the Gospel. Particularly in this age of highly developed sales resistance, there *must* be pressure to sell. Many merchants can afford to be low-keyed in their selling efforts because they know the pressure to buy is built right into their customers. An empty stomach is all the pressure you need to send you speeding to the supermarket. A crash along the way is all it takes to make you a willing customer of a hospital and its medical staff. Soon after, you are ready to swallow your sales resist-

ance and talk to a car salesman.

There are similarly times when the Lord makes the unchurched more receptive to the Gospel with the pressure of illness, bereavement, or general dissatisfaction with the emptiness of life without Christ. But much of the time the unregenerate are quite content. Their starving souls cause them no physical discomfort. They need pressure from without.

We cannot always discharge our debt of love with a polite invitation to "come to our service sometime." If this does not suffice, more pressure is needed. It is true that we will accomplish nothing by playing the role of a nagging pest. On the other hand, no ambassador of Christ should be satisfied with negative results any more than the secular salesman who refuses to take no for an answer because he has been trained to *expect* two or three "noes" and work around them. He realizes that even the prospect who is really interested and may actually *want* to be sold will probably first say no several times.

No one else possesses as much built-in sales resistance as does the natural man over against the Gospel of Christ crucified. As an enemy of God who is blind and dead in spiritual things, he *must* say no, until the Spirit of God through the great power of the Gospel changes his unwilling heart to a willing one. Our task is to see that we do not get in the way of the strong pressure inherent in that Word. Make no mistake about it, when you confront the Christ-denying Unitarian

with the Lord's verdict: "He that believeth not the Son shall not see life, but the wrath of God abideth on him," you are exerting *pressure*. Such testimony will continue working long after it is spoken. When you tell the backsliders: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God," you are pushing these people. And when you assure the anguished conscience that "the blood of Jesus Christ cleanseth us from all sin," you are selling — hard!

The Word contains all the pressure necessary. But the Word must be brought to those who do not want it. With all due tact and love, with all the skill and diplomacy we can muster, we should "compel" those still outside the Lord's house to come in, using as much pressure as each individual case may require.

No one will ever equal our Savior's artistry in matching the degree of pressure to the individual's need. He has also supplied us with the classic examples of the very hard, and the very soft selling methods. He knew the cruel Pharisee Saul would have to be knocked down on the road to Damascus before he would be convinced that Jesus is Lord. Not so the woman of Canaan, whose daughter was grievously vexed with a devil. Her urgent problem and the reports she had heard about this Miracle-Worker supplied all the pressure necessary to send her crying after Him for some crumbs of divine grace. Knowing that she had already been

pre-sold on His divine powers, He could afford to act quite unconcerned. He could keep her at arm's length until her faith would beg and demand His help, thus making her all the more appreciative of that help when it had been given.

Heartless? Those who know well the Savior's heart need not be told that all the while it was pounding with joy over another sinner that had been lost, but now was found.

NHR

HI-FIDELITY PREACHING

The Passion season takes us right to the very core of Christian teaching—on the one hand lost and condemned mankind, on the other the innocent God-man who gave Himself on the cross as our substitute and who rose again on the third day as our assurance that we are redeemed and that He will one day raise us together with all believers to Himself in heaven. Since these doctrines bring us our greatest spiritual joy, it is only natural that they have also moved the pens of Christian composers to the greatest musical heights.

Lutherans, Christians in general, even atheists, all agree that the masterpiece for this season is Johann Sebastian Bach's *St. Matthew Passion*, which was treated extensively in this column two years ago. Since then the *Schwann* catalog lists two new albums, a total of ten, and we are receiving requests for comments to help in choosing.

Avoid the *Columbia SL-179*. It is lush and romantic, very un-Bach and un-Lutheran. Avoid *Richmond 43100*, \$6, unless English is a must. It is the only English album, but the poor performance and sound may turn the hearer away from Bach for good. Most reviewers favor the new *Angel* for \$25 and \$30, but we have not ordered it because their remarks convince us it is too much conductor Klemperer and too little of Bach and the music bringing the message.

Our order for last month's *Columbia M3L-292* for \$15 and *M3S-962* for \$18 has not yet arrived. Condensed into three discs, it will not satisfy those who want the complete work. However, it bears looking into because Bernstein has a fair understanding of Lutheran doctrine. The set includes a small disc of explanation by him, said to be most helpful in enjoying the work. Albums by *Westminster* for \$20 in either mode, *Archive* for \$24 and \$28, and *Oiseau* for \$20 are all good. *Vox* is only slightly inferior, a good buy at \$10. Those who can should do personal sampling. A large record shop might have most of these in stock. For those buying blind we urge the 4-disc *Vanguard* album, Mogens Woldike conducting. Performance is fine, perhaps even the best; sound is good; stereo is just right. This is the outstanding buy because the \$20-\$24 price has been reduced to \$12 for *BG-59417* and \$18 for *BGS-502215*.

For those not wishing to risk the total-set plunge we suggest a record of highlights or excerpts. There are two, the *Vanguard* "demonstration disc" from the above performance being the better and cheaper: *SRV-128* for \$2, and *SRV-128SD* for \$3. That's a gift at this price and an appetite-whetter for the entire set next year, a disc to be treasured even by those who own a complete set.

Bach's other great and similar

work is the *St. John Passion*, following the words from the Gospel of John. *Archive 304517* for \$18 is the choice. Others are almost as good and cheaper: *Oiseau 502315* for \$15, *Vox VBX-202* for \$10. Some consider *Westminster 3319* or *Stereo-319* (\$15 for either mode) to be too much Scherchen, the conductor. Performances in the original German are always best, but there is a very good English album of this work: *London A-4348* for \$15, or *OSA-1320* for \$18.

The Musical Heritage Society (MHS), which we recommended in this column recently, has announced that in March it will issue a 2-disc set of the *St. John Passion*. This is a new recording, purchased from *Erato of France*, one which is winning high praise in Europe. It is complete and in German. MHS has a 100% score in issuing only top-quality discs. We have not heard this album, but it will be good and may be the best one on the market. The cost will be \$5 for members. Anyone who has not yet joined should write to *Roger Lindley; Musical Heritage Society; Carnegie Hall; New York, N. Y. 10019*. Mention this column and state that if the introductory offer of two discs for one dollar is still in effect, you would like the *St. John Passion, MHS 542/3* (specify mono or stereo). Send no money. MHS wants no payment until the purchaser is certain he likes the records.

There is also a *St. Luke Passion*, with a little argument as to how much Bach had to do with it. The only recording was released last year, *Lyrichord LL-110* for \$15, or *LLST-7110* for \$18. All reviewers rate the recording and performance high. One did not like the work itself because he thought it was "overloaded with chorales." That remark did it. We ordered, it

is loaded with chorales, and we cherish it.

We receive happy reports of a rather common experience. Although these passions should be listened to intently, busy-ness often interferes, and the album continues to play as background music. Without being aware of it, the listener is always waiting for the next chorale stanza. Several such background hearings soon make almost any chorale stanza or special aria instantly recognizable and very dear, especially after the hearer has once followed the text and knows where each part fits in the story of Christ's passion.

Moving on from the famous to the less known, we must mention a little work by Franz Joseph Haydn: *The Seven Last Words*. He first wrote this as a series of musical interludes to be used between little sermons on the Seven Words of Christ from the cross. It is fine music, each portion very expressive of the Word to which it relates. *Schwann* lists two discs of this instrumental version, *Westminster 9029* for \$5 being the better. (This record has been deleted, but was reissued several months ago because of popular demand.) Haydn re-did the original work some years later, adding chorus to it. Recently Scherchen conducted the first recording, and a fine one it is: *Westminster 19006* or *WST 17006* for \$5. The earthquake scene at the end contains some of the most thrilling brass on discs.

Space permits only the mention that there are now good one-disc recordings in mono and stereo of these fine works of Heinrich Schuetz: *St. Matthew Passion, St. John Passion, Seven Words from the Cross*, and the *Easter Oratorio*.

C. T.

CROOKED STICKS AT AUGSBURG A.D. 1530

The Problem Of Charles

A. D. 1964 is no different than A. D. 1530 in one respect. The desire of the papacy to re-establish church union under its rule is the same today that it was 434 years ago. To fulfill this desire political rulers in the Holy Roman Empire and church representatives and authorities were called together at the Diet (or Assembly) at Augsburg in 1530. Humanists hoped that this desire would be accomplished.

The problem was acted out before Emperor Charles V and his brother Ferdinand at Augsburg on June 15, 1530 as they sat at dinner. Some say this took place immediately after their arrival there. First a man dressed in a doctor's gown appeared with a bundle of sticks, some straight and some crooked. He laid them on the hearth and left. On the back of his robe was the name of the Humanist, Reuchlin. He was followed by another player who tried to arrange the straight and crooked sticks so that they would lie side by side. On his back was the name Erasmus. After much trying he lost patience and left the room. An Augustinian monk followed with a dish filled with fire. He sorted out the crooked sticks, threw them into the fireplace, set them on fire, blew into them to make them blaze, and retired. This was Luther. Then a fourth player dressed as an emperor appeared. He tried to put out the fire with his sword (The Edict of Worms which outlawed

Luther); but his poking around only made it blaze up more. This was Charles V. When he withdrew, a fifth player with a triple crown and pontifical robe came forth. Frightened at the blazing fire he looked around for something to put it out and spied two cans. One was filled with water, the other with oil. He grabbed the wrong can and poured oil over the fire. The blaze became so great that he ran out of the room in terror. This was Leo X. In spite of everything he did the fire of divine truth lit by Luther became brighter. Now it was up to Charles V to put out the fire and save the crooked sticks and with them the Holy Roman Empire and the supremacy of the Pope (at this time Clement VII). For this purpose Clement had placed the diamond-studded golden crown of the Empire on the head of Charles V with much pomp and ceremony at Bologna, on the 22nd of the previous February, and promoted him to sacred orders.

A Troubled World

The thinking behind all this was to bring about political unity, security and strength, particularly in the western world, through church union. Suleiman the Magnificent was in Austria with his armies, posing a serious threat to the Empire and all its territories. The skies looked dark indeed in 1530 A.D. In February or March of this year Luther wrote as follows to Frederick of Saxony: "The Roman Empire has reached its end; the Turk has come up very

high, the glory of the papacy is declining, and on all sides the world is creaking mightily as if it would all but break apart and fall to pieces. That this Roman Empire is rising a bit now under our Emperor Charles and is becoming more powerful than it has been for a long time appears to me to be the last time.”* Luther feared Judgment Day might come before he could finish translating the Bible. He was right about the flaming up and flickering out of the Holy Roman Empire. It spent its last flame in the glittering glamour of the brilliant pomp and dazzling pageantry of the imperial parade at Augsburg in 1530. Nor did he look with undue pessimism on the world situation of his day. Men’s hearts were failing them for fear and for looking after those things which were coming on the earth. (Luke 21:26). The superstitious reported evil omens from all parts of the realm. A fear like the fear of communism and nuclear destruction gripped the hearts of men. The world was as troubled then as it is today.

An Opportune Time

This was an opportune time for Rome to ask that religious differences be composed, and peace and harmony be restored under its head to meet common problems and the common foe. Charles V was Rome’s able spokesman when on January 21, 1530, he summoned all the estates of the Empire to Augsburg with the following address: “Let us put an end to all discord, let us renounce our antipathies, let us of-

fer to our Savior the sacrifice of all our errors, let us make it our business to comprehend and weigh with meekness the opinions of others. Let us annihilate what has been said or done on both sides contrary to right, and let us seek after Christian truth. Let us all fight under one and the same leader, Jesus Christ, and let us strive thus to meet in one communion, one church, one unity.”*

This sounded good. But it was not good because of three things: 1) It made religion a political pawn and was a mixture of church and state. 2) Rome did not intend to burn its crooked sticks and thus offer to the Savior the sacrifice of all its errors. In fact it would not give up any of them at Augsburg. 3) Rome considered itself the “one communion, the one church, the one unity” in which all should meet. — These things are true of Rome to this day and will always be true. Let us not be blinded by the glitter and glamour of its present day ecumenical efforts. Else we will fail to see the crooked sticks of its errors. Any church which is truly a church of the Lutheran confession should not be over-awed by the current tremendous efforts of Rome to gain world power and influence, widely heralded on television, by radio, and in the press in one of the biggest shows of our time. Where will it lead to? We wonder how many will fall for the snares of the Antichrist or even fall *into* them.

OTTO J. ECKERT

*Translated from Erlangen 54,134.

the things that come to pass

Also Useless!

The debate over the Supreme Court's decision forbidding devotional exercises in the public schools continues. There is little question that it has caused some to look again and rethink this whole matter in the light of religious liberty and separation of church and state. Perhaps we have heard of the complete reversal of policy adopted by the school board of Red Wing, Minnesota, which brings the city's schools in line with the court's decision. The last Spokesman brought us the very sound and worthwhile views of Dr. Wilbur Katz of the University of Wisconsin. The NLC News Bureau reports that a group of church people, including some Lutherans and pastors, are bringing suit to test the constitutionality of the Idaho law requiring Bible reading in the public schools. Their complaint speaks of this compulsory reading as a "meaningless ritual," which constitutes "governmental interference with religious beliefs that are the sole concern of the Church, the home, and individual conscience."

Bible-bound believers do not need the stimulation of the Supreme Court to protest and avoid religious exercises in the public schools. Scripture alone provides the basis for our objection. In contrast, the new thinking that has developed was not prompted by the Word of God but by the word of men. We would prefer that men would abhor this least-common-

denominator religion because they see it as idolatrous and blasphemous in the sight of God. But since it isn't so, for the sake of "leading a quiet and peaceable life," we are thankful for what they are doing on the basis of the Constitution.

To these reasons for outlawing religious activity in the public schools could be added a third, the one implied in the expression "a meaningless ritual." It is understood, I am sure, that the public schools' interest in reading Scripture and holding religious exercises has little or nothing to do with eternal life. Rather, its purpose lies in promoting a wholesome morality, a civic righteousness. We might grant that a century ago it would have served somewhat to that end. Even though the great majority even then did not see in Scripture the Gospel of salvation in Christ, they did hold it in some respect as a revelation of God's moral law. Used in that way, it could have a wholesome effect on the morality of the nation.

But men today no longer look upon Scripture as a revelation of God's will in any sense of the term. Educators and church men alike have set it aside as a source of truth and error, a norm of right and wrong. In the field of ethics they are not certain of much, except that they don't want an absolute criterion, something that says for sure what is good and what is evil. What sense does it make to use the Bible in a devotional exer-

cise and then proceed to classes where the basic approach and philosophy denies, undermines, destroys and ridicules what it says. According to the believer's view such use of Scripture is taking God's name in vain. According to man's view, it is useless.

When it comes to conduct and behavior one dare not discount the fact that man, as a sinful being, needs a norm outside of himself. The believer has such in his Holy Scripture. And let us not belittle Roman Catholicism on this point. To the Catholic, as Scripture says, the pope "shows himself that he is God." Therein is supplied an infallible norm outside of self. A practicing Roman Catholic is usually a highly moral person.

But in the Protestant world there is no such norm, and the general effect has been to produce an irresponsible and undisciplined attitude among the people. The implications of a Bible passage are quickly set aside with a "different interpretation." Scripture forbids "private interpretation" and for good reason. It ends up with a man becoming a god unto himself. That is not much of a norm.

In our country we are confronted

with a great paradox. According to reports there is a growing, abounding church life and religious activity coupled with an ever growing and abounding crime rate, an increasingly degenerate morality. There is no need to be puzzled or surprised. Unless the general, underlying approach and attitude changes it is going to get worse. May God change our nation, and may we ever pray that His gracious will be known and revered among us!

Lutheran School Enrollment

The News Bureau (NLC) recently published statistics on the enrollment of Lutheran colleges and seminaries. Of interest to us might be these: Colleges: Immanuel (CLC) 21; Northwestern (Wis.) 192; DMLC (Wis.) 529; Concordia, Fort Wayne (Mo.) 465; Concordia, River Forest (Mo.) 1944; Concordia, Seward (Mo.) 1422; Concordia, St. Paul, (Mo.) 608; Valparaiso (Mo.) 4170.

Seminaries: Immanuel (CLC) 4; Bethany (ELS) 8; Wisconsin (Wis.) 115; Concordia, Springfield (Mo.) 508; Concordia, St. Louis (Mo.) 867.

G. S.

TREASURER'S REPORT July 1, 1963 to February 1, 1964 BUDGETARY

| | |
|--------------------------------------|-------------|
| Budgetary Receipts | \$73,369.48 |
| Budgetary Disbursements | 70,381.25 |
| Cash Balance | \$2,988.23 |
| Less Cash Deficit July 1, 1963 | (2,271.99) |
| CASH BALANCE FEBRUARY 1, 1964 | \$ 716.24 |

ILC RELOCATION FUND

Running Totals to February 1, 1964

| | |
|-------------------------------------|---------------|
| Receipts | \$73,621.92 |
| Disbursements | 79,163.30 |
| CASH DEFICIT FEBRUARY 1, 1964 | (\$ 5,541.38) |

Orville Noeldner, *Treasurer*

The Bread of Life

| Date | Reading | Hymn |
|----------|------------------|---------|
| Feb. 23— | Psalm 25:1-10 | 522,1-2 |
| Feb. 24— | John 7:14-24 | 522,3-5 |
| Feb. 25— | Hebrews 11:8-19 | 522,6-7 |
| Feb. 26— | John 1:29-37 | 258,1 |
| Feb. 27— | I Peter 1:13-21 | 258,2 |
| Feb. 28— | Jeremiah 26:1-16 | 258,3 |
| Feb. 29— | Matthew 20:20-28 | 258,4-5 |
| Mar. 1— | Psalm 25:11-22 | 263,1 |
| Mar. 2— | Mark 6:7-13 | 263,2-3 |
| Mar. 3— | Acts 8:1-8 | 263,4 |
| Mar. 4— | John 6:22-29 | 347,1-2 |
| Mar. 5— | Exodus 16:2-15 | 347,3-4 |
| Mar. 6— | I Kings 19:1-8 | 347,5-6 |
| Mar. 7— | John 11:1-6 | 312,1-2 |
| Mar. 8— | Psalm 122 | 312,3-4 |
| Mar. 9— | John 6:30-40 | 316,1-2 |
| Mar. 10— | Mark 12:28-34 | 316,4-5 |
| Mar. 11— | John 7:1-13 | 367,1 |
| Mar. 12— | Numbers 21:4-9 | 367,2 |
| Mar. 13— | Genesis 14:17-24 | 367,3 |
| Mar. 14— | Hebrews 7:1-19 | 367,4 |
| Mar. 15— | Psalm 43 | 168,1-3 |
| Mar. 16— | Hebrews 7:20-28 | 168,4-5 |
| Mar. 17— | Hebrews 8:1-13 | 168,6-7 |
| Mar. 18— | John 12:1-11 | 142,1-2 |
| Mar. 19— | John 12:12-26 | 142,3-4 |
| Mar. 20— | John 17:1-12 | 142,5-6 |
| Mar. 21— | John 17:13-26 | 162,1-5 |
| Mar. 22— | Psalm 22 | 140,1-2 |
| Mar. 23— | Isaiah 50:1-11 | 140,3-4 |
| Mar. 24— | Hebrews 9:15-28 | 140,5-6 |

The suggested devotions take on a new form at this time. The readings are related to the Sunday themes and lessons. But we have broken the week between Tuesday and Wednesday. The readings and hymns for Sunday, Monday, and Tuesday will carry on the thought of the Sunday lessons. Beginning with Wednesday, the readings and hymns are based on the lessons for the following Sunday. The advantage will be to prepare our hearts and minds for a richer enjoyment of the Sunday service. To further bring one in tune with the thought and mood of the Sunday it would be well to read the Introit, Gradual, and Collect for the Sunday during the Friday and Saturday devotions. These are found on pages 54-83 in the Lutheran Hymnal.

Ruth Schaller
 304 N. Broad Street
 Mankato, Minn. 56001

Announcement

The Coordinating Council will meet at Immanuel Lutheran College in Eau Claire, Wisconsin, April 7-8.

The first session will begin at 9:00 A.M.

Paul Albrecht, *President*