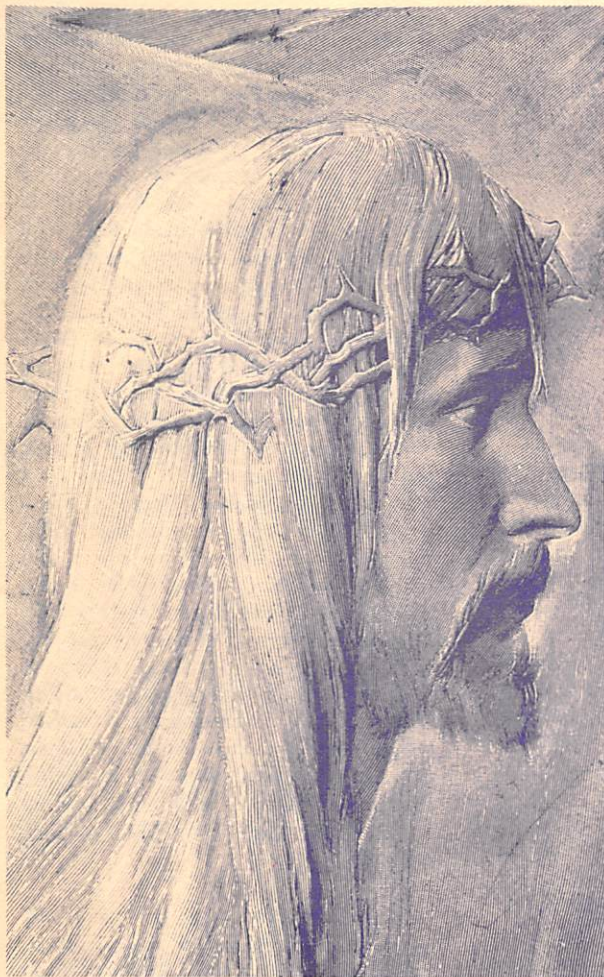


The Lutheran SPOKESMAN



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

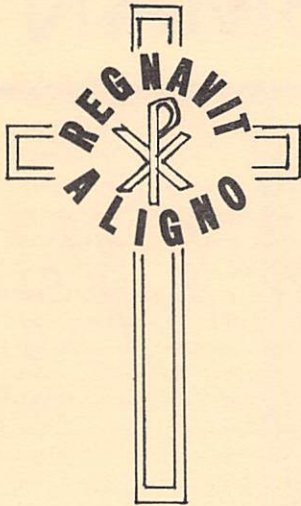
BE BROKEN."

John 10, 35

MARCH

1964

THE ROYAL BANNERS FORWARD GO!



WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER AND RICHES AND WISDOM AND STRENGTH AND HONOR AND GLORY AND BLESSING. Behold Him in His royal majesty as He steps from out the mad destructive circle of insane humanity. High and lifted up, as the very King He is, He has ascended the throne on which His love drowns out the passion of hate and madness of sin. Behold and hear the King interpose Himself between us and the eternal fires of hell. *Father, forgive them; for they know not what they do.* The halls of heaven are electrified by the voice of their King. The recording angel drops the pen with its terrifying accusations. The Father's wrath is stilled. And over all the wretched sinners beneath, the everlasting curse is silenced. A blessed forgiveness rests over Golgotha, over all the world. Find safety, O sinner, in this first royal decree from the King upon the cross.

He Reigns And

HE WAS CLOTHED IN A GARMENT DIPPED IN BLOOD, AND HE HATH ON HIS VESTURE A NAME WRITTEN: KING OF KINGS AND LORD OF LORDS. Even Pilate was forced to write that all may behold, "Jesus of Nazareth, King of the Jews." For He is the King of His people, He is the King of Paradise. We see a crown of thorns, but lo, it is rimmed with the gold of heaven. In majesty He flings wide the gate of Paradise and brushes aside the angel with the flaming sword, and with royal hand assigns to one of His own his place in the eternal kingdom. *Today shalt thou be with me in Paradise.* Oh hear the triumph in the voice of the King as He defies the judgment of God over this wretched sinner! With absolute sovereignty He cancels out every "thou shalt" of the Law with this impossible decree: Thou shalt be with me in Paradise. With me, the King, you will be safe. I will cover you with my royal robes dipped in blood. Fear not death; fear not hell; fear not the throne of heaven: for you shall be with me, the King. Everyone must do His bidding in heaven and in earth. While otherwise the crucified would hang for days in agony, Jews and Romans must agree to hurry up their death this one time, for the King had decreed: *Today thou shalt be with me in Paradise.*

THE LAMB WHICH IS IN THE MIDST OF THE THRONE SHALL FEED THEM, AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES. See now how the royal One takes care of each detail. His kingly activity is ceaseless. He looks down from His throne on the

Triumphs From The Tree!

cross and sees the weeping mother in distress and the deep sorrow in the kind eyes of the disciple whom He loved. In His lavish love the utmost must be done. Even the tears due to their earthly lot must be wiped away again and again. In death and separation He must rearrange their lives, and decree for them solace and comfort. To Mary He gives a new home with new joys and a part in John's important work. To John He bequeathes His mother, as a lifetime token of His friendship and love. *Behold thy son, behold thy mother.* May the words be our assurance that Our King rules everything, and will not allow us too much grief, but ever wipe away the tears.

FEAR GOD AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME. The sight is too much for us. The searing burning wrath of God fiercely torturing the soul of the King! God forbid that we should ever see this horror, or even learn the language that would tell the judgment of the

eternal God. Not even the pen of God seeks words to describe it, just that single cry of anguish: *My God, My God, why hast thou forsaken me?* Forsaken! It has come, the terror from which He shrank in the garden: in one immeasurable, crashing mass the wrath of God over all the sins of man is falling upon his soul. Yet, we must behold our King at His greatest moment, and see the victory of a King who descended for us into the foul fumes of hell, the eternal dying of a billion souls under God's wrath. Who though forsaken did cling in trust with that one word: My God, My God. He did not forsake God though God had forsaken Him. Oh hear the anguished cry of your King, and believe that you will never know what it means to be forsaken by God. Lord, have mercy!

THEY SHALL HUNGER NO MORE, NEITHER THIRST ANY MORE. In His intense thirst such as no man can ever understand Jesus thinks yet of His subjects. He will take His throne in heaven

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soon, and His people on earth will not have Him to rule visibly. There will be much thirsting for knowledge, for the waters of life. And it is of them the royal one is thinking, a King with grave responsibilities, when He cries out in physical pain over the heads of these unthinking and hating ones: *I thirst*. The King said it that the Scripture might be fulfilled. Never can the filthy hands of man attack this King or rob His subjects of their knowledge. He caused the waters of Scripture to flow as a safe and sure source of life and strength and power. He fulfilled the Scripture to the very last detail, that all might know from His dying decree that it is true, it is perfect. The Word has no false information. There is no promise which cannot be taken at full value. That all the doubting ones may for all times have their trembling faith made sure and firm, He placed it as a royal seal upon every page of the Bible: *I thirst*. For the lamb shall lead them unto the fountains of living water.

THERE WERE GREAT VOICES IN HEAVEN SAYING: THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF THE LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOREVER AND EVER. O the greatest of the royal proclamations from the Crucified King: *It is finished*. He had descended to seek and to save that which was lost. It is completed, the lost are found, the condemned are redeemed. He had come to remove sins from us as far as east is from west. Hear the proclamation from the throne: It is finished. He had come to make a highway back to Eden and the tree of life: the task is done: the King has cried: My mission is accomplished. He had come to be the servant and render obedience to God for a disobedient world: hear it, O sinners

everywhere: it is finished; the law has been kept, has been kept by man, and its curse is gone forever. It is finished. The horrible judgment against mankind which doomed them all can no longer stand. The word, oh marvelous word, ascended to the throne and all is changed; the judgment is blotted out by that royal decree of decrees: it is finished. O sinner, come to the marriage supper of the Lamb. The King of Judah triumphs now!

FEAR NOT, FOR I AM THE FIRST AND THE LAST; I AM HE THAT LIVETH AND WAS DEAD, AND BEHOLD I AM ALIVE FOREVERMORE, AND HAVE THE KEYS OF HELL AND DEATH. Ah, he should have been too weak to whisper, but the King has the one final edict to give. One last enemy must still be trampled under the royal foot. Confidently He gathers up His last strength and sends forth the challenge of the ages, the first one to defy the giant: O Death, now I come to you: *Father, into thy hands I commend my Spirit*. The King decreed His own death. Death came not to Him: He sent His spirit away; He willed to die, see His last act of majesty from the cross: he bowed His head. But forget not, O sinner, it was an act of conquest: and Death is dead. Our King lives forevermore.

W.S.

(The foregoing is reprinted by request from our March, 1961, issue. It is hoped that it will serve a twofold purpose. First it is a meditation for Holy Week upon our Lord's crucifixion. Secondly, we submit it as a concrete picture of what is meant in Scripture by the term "Kingdom of God," that royal activity of the King of Kings.)

THE PROBLEM OF FREE CONFERENCES — I

A discussion of this topic is suggested by the fact that there is a growing awareness among "conservative" members of various Lutheran church bodies that they are being carried away by an ever growing tide of "liberalism," especially of the kind that aims its attacks at the old and basic doctrine of the verbal inspiration and consequent inerrancy and infallibility of the Bible. Having found that their protests have gone unheard, that their official leaders have proved either unable or unwilling to check the trend, they are looking beyond their own immediate synodical affiliation for kindred spirits in other Lutheran bodies, for the creation of a forum where they can meet "as free agents, not representing their church bodies as such." Such gatherings certainly deserve our sympathetic consideration.

One such project that will be of particular interest to us is a Lutheran Free Conference that is being called for July 7-9 at Waterloo, Iowa. While Wisconsin has accepted no official responsibility for sponsoring this gathering, the movement nevertheless has its full moral support. The Northwestern Lutheran of February 9 devotes an entire page to explaining the nature and purpose of this meeting and extends an open invitation to all interested Wisconsin Synod members. The bulletin of information shows that some very thorough preparatory work has been done, that at least one mistake of pre-

vious conferences has been noted and corrected — the joint devotions. But we wonder whether the problem of the free conference has been recognized in its entirety.

No one has stated the principles for intersynodical discussions better than Wisconsin in declining an invitation to participate in setting up a pan-Lutheran organization to succeed the present National Lutheran Council. There Wisconsin listed three conditions: 1) frank acknowledgment of all existing differences in doctrine and practice; 2) making removal of these differences the "prime business" of the discussions; 3) deferring all practice of church fellowship, all forms of joint worship and all joint church work until actual unity has been achieved. (*Journal of Theology*, April, 1963, page 21.)

The ruling out of joint prayer at the coming conference is obviously in keeping with point three of the specified conditions. So far, so good. But what is the purpose of the Waterloo conference? We quote from the prospectus: "The immediate purpose is to provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran church. The ultimate objective is to obtain full unity in the understanding of the Lutheran confessions and in their application in practical church life." — We submit that because of its lack of any specific references this is

hardly frank acknowledgment of all existing differences. Having sent out nearly 400 invitations to members 'from various Lutheran groups' (in addition to an open invitation to all Wisconsin, ELS, and SELC members), the list of "existing differences" would have to cover quite a bit of ground. Nor does the fact that the need of obtaining "full unity" is called "the ultimate objective" suggest that this purpose is being made the "prime business" of the discussions.

What then is the program for this conference? Again we quote from the prospectus: "A program which is being prepared centers around the doctrine of the Scriptures — inspiration, revelation, etc." We might add that the program consists of eight essays, each on a different aspect of the one central question of inspiration. This will fully occupy the time of the conference. No other doctrine subject is listed.

This provides for a wonderfully thorough treatment of the burning issue of the day. Let there be no mistake about that! But since the very act of registration for this conference is defined as an "expression of agreement with the *purpose*" (as stated above) "and *basis* of the conference" (viz: "*agreement* on the doctrine of the inerrancy, inspiration, authority and historicity of Scripture" — our emphasis), the opposition will hardly be represented. So it will be easy to speak out on this fundamental issue of inspiration without encountering serious opposition. It will be encouraging

to meet so many kindred minds. It will be pleasant and comforting to know that one has done something in these days of crisis, that a blow has been struck for the truth. — And it would be regarded as the height of tactlessness for any one to suggest that the real problems have not been touched, that the existing differences between these "Lutherans from various bodies *not* in fellowship" (as the prospectus calls them) are still there, and that the failure to meet them has weakened rather than strengthened the confessionalism of the participants.

This, we believe, is the problem, yes, the danger of the free conferences. Unionism, which is so prominent in the program of theological liberalism, is not something to which "conservatives" are immune. There can be unionism also on the level of conservatism. To recognize this danger and to guard against it, this is the first problem of any who would organize a proper free conference. We deeply regret that the necessary preconditions (so well stated in Wisconsin's three points) were not adhered to in the thinking which went into the planning of the Waterloo conference. Such an oversight will be difficult to remedy at this stage, though we may hope and pray that it might even yet be done.

But regardless of what will be done about Waterloo, the problems connected with the holding of a proper Lutheran free conference constitute a chapter for themselves. To these we shall, God willing, address ourselves in our next issue.

E. REIM

QUESTIONS AND ANSWERS

(These questions and answers were prepared by the Invitation and Publicity Committee of the Lutheran Free Conference. They are printed here in full that our readers may have complete information on the conference discussed by Professor Reim in the preceding articles. Ed.)

Why Is This Conference Being Called?

Many pastors and laymen in various Lutheran synods are concerned with "liberalism" which marks much Lutheran thought today. Many of these are especially concerned about the dilution of the doctrine of inspiration by neo-orthodox influence and by accommodation to current scientific theories.

What Is The Purpose of the Conference?

The immediate purpose is to provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church. The ultimate objective is to obtain full unity in the understanding of the Lutheran Confessions and in their application in practical church life.

On What Basis Is The Conference Called?

The basis is agreement on the doctrine of the inerrancy, inspiration, authority, and historicity of Scripture, and on the necessity of doctrinal unity as a prerequisite for joint worship and church work. (This does not mean that everyone already has the same understanding in all matters.)

Who Is Sponsoring The Conference?

A group of concerned individuals from various Lutheran bodies has formed the Arrangements Committee, which is sponsoring the Conference. It is not sponsored by any one synod or church body.

Why Is This Called A "Free" Conference?

The Arrangements Committee defined a free conference as "a meeting of individuals who meet as free agents, not representing their church bodies as such."

How Will The Expenses of the Conference Be Met?

Interested individuals and congregations are meeting these expenses with donations sent directly to the Conference treasurer, Mr. Robert G. Frick, 733 Community Drive, LaGrange Park, Illinois. It does not have the financial support of any synodical body.

Who Is Invited As A Participant?

All who find themselves in agreement with the purpose and basis of the conference are invited to participate.

Is The Conference Restricted To Pastors?

No, laymen are also invited to participate.

How Does One Become A Participant?

Registration with the Arrangements Committee makes one a participant. Such registration will be accepted as an expression of agreement with the purpose and basis of the Conference.

What Is The Time And Place of the Conference?

The Conference will be held on July 7-9, 1964, at Waterloo, Iowa.

What Is The Cost For An Individual Participant?

a) There is a \$5.00 registration fee; and b) each one is expected to take care of his own transportation and lodging. A committee will be ready to help you secure lodging at a reasonable cost.

What Is The Program For This Conference?

A program which is being prepared centers around the doctrine of the Scriptures — inspiration, revelation, etc. A set of these has been prepared which will serve as a basis for essays and for the conference discussions. Interested persons will receive a copy of these theses in advance.

Will Further Conferences Be Held?

That will be determined by those

who attend this first Conference. They may determine on further conferences and further subjects to be discussed to foster confessional unity.

Will There Be Devotions At The Conference?

Since the Conference will be composed of Lutherans from various bodies not in fellowship, no joint devotions will be held. A moment of silence will provide opportunity for all to implore the Lord's blessings upon the Conference.

C H U R C H N E W S

EAU CLAIRE, WISCONSIN

"For Good"

The fire, water, and smoke damage sustained at ILC on the evening of December 31 is being repaired under the direction of a special committee appointed by President Albrecht. Walter Romberg, Charles Sandeen, and Pastor Arvid Gullerud are seeing to it that this work is being carried out with a minimum of inconvenience to the students. The red cedar shingles on the northwest wing of Ingram Hall have been removed and have been replaced with a good quality asbestos roofing. The trunk room, which received the major part of the damage from the fire, and the three rooms in the girls' dormitory, which

were damaged by water, are in the process of repair and should be ready for use by the time this issue of the *Spokesman* reaches its readers. The first chapel address of the new year took into account the near tragedy of New Year's Eve and all were reminded of how also such an occurrence demonstrates the truth of Romans 8:28, "... that all things work together for good to them that love God, to them who are the called according to His purpose." Students, faculty, and all the members of the CLC will learn to be all the more thankful to God not only for having provided a gift but also for having preserved it.

Welcomed

On the evening of February 10

the faculty and their wives were the guests of the Wisconsin State College faculty of Eau Claire at a smorgasbord and college play, "The Miracle Worker." The welcome extended was typical of the good reception ILC has experienced in the community. While ours is indeed a school with a specific call in the Church, yet we may not ignore the fact that the school is located in the midst of a community of which we are a part. For instance, the prompt and efficient services of a voluntary township fire department reminded us of the community privileges we enjoy.

Capitol Building Flag

On February 11 the Hon. Alvin O'Konski, Congressman of the Tenth District, visited the campus and addressed our student body assembly on "The State of the Nation and of the World." At the conclusion of his address the Congressman presented the college with a flag which had been flown over the Capitol Building in Washington, D. C. He also left a gift for the erection of a flagpole. Students took the occasion to ask many questions of the Representative and to visit with him after the assembly period.

New Catalog

The new college catalog for 1964-1965 is now ready for distribution. All prospective students are urged to send in their requests for a copy. We cannot emphasize too strongly the need for early registration for the new school year, since housing facilities at ILC are definitely limited. Assignments to dormitory facilities will be subject to prior commitment.

A Thank You

We thank all who have remembered the school with gifts and with their good wishes. It is good to know that we occupy a place in the hearts of our people.

C. M. GULLERUD

SLEEPY EYE, MINNESOTA DOUBLE THANKS

There was reason for double thanks at the dedication service, February 23, for Grace Lutheran's new parsonage. The congregation had a home for the pastor and his family, and it was paid for. Until now the pastor, his wife, and children used the basement of the church for their living quarters.

The parsonage is a four-level, split-level with two sections, 28 by



30 and 30 by 26 feet. A spacious kitchen, an L-shaped living and dining room, and the study are in the first section, with a recreation room, and the furnace room in the basement. Three large bedrooms and a bathroom are in the second section, with a spacious family room, an auxiliary classroom, and a laundry room in the basement. A hot water baseboard heating system and gas furnace promise to keep the Minnesota winter outdoors. The exterior is covered with pressed-wood siding.

Volunteer labor did excavating and dirt moving, floor laying, roof work, all the painting inside and out, the wiring and installation of electrical fixtures, tile laying and carpeting. Professional labor was hired for skilled carpenter and cabinet work, heating and plumbing, and cement work. Carpeting for the living and dining room, and the drapes are special gifts from the Women of Grace. They not only donated the material, but also made the drapes for the living and dining room.

In 1961 the congregation acquired one square block of land for \$8,000.00 by paying \$1,000.00 down. In July, 1963, it took title to the property by paying the remaining \$7,000.00 with a two year non-interest bearing loan from one of its members. The building, labor and materials, came to somewhat less than \$17,500.00, and was paid in full by dedication Sunday. Grace Lutheran is a congregation of less than 100 families.

Pastor Paul Nolting chose Genesis 32:10 as the sermon text for

the dedication service, emphasizing that God gives without needing to and we receive without deserving His giving.

May the Lord who has graciously given of His mercy and truth continue to bless both congregation and pastor.

FRIDLEY, MINNESOTA INSTALLED

In an afternoon service on Reminiscere Sunday, February 23, Pastor Gordon Radtke installed Norman Harms as pastor of Grace Lutheran Church. Pastor George Barthels of Red Wing, Minnesota, preached the installation sermon on Acts 20:28. Carol Lang was the guest organist. A supper was served in the church basement following the service. Guests and friends came from Mankato, Austin, St. Paul, and Red Wing, Minnesota, and from Eau Claire, Wisconsin.



This is Pastor Harms' first permanent call into the parish ministry. He was born October 15, 1935, at Good Thunder, Minnesota. He attended the eight grades at St. John's Lutheran School, Good Thunder, high school, junior col-

lege, and one post graduate year at Bethany Lutheran College, Mankato, Minnesota, and received his B.A. from the University of Minnesota. He left Bethany Lutheran Seminary after his first year and entered Immanuel Lutheran Seminary, Mankato, Minnesota, graduating in June, 1961. He served Immanuel Lutheran Church, Mankato, as vicar from September 1, 1961 to September 1, 1962, then worked at the CLC Book House in New Ulm, Minnesota, until March, 1963, when he accepted the call as supply pastor at Grace Lutheran, Fridley, Minnesota, during Pastor Otto Abrams' leave of absence for reasons of health. In February, 1964, he accepted the congregation's call to serve as its permanent pastor.

Pastor Harms is married to Lorna Schweim of Mankato, Minnesota, since July 1, 1961.

Grace Lutheran was formerly a member of the Orthodox Lutheran Conference, then became independent, and later affiliated with the CLC. In 1958 it built a combination church and parsonage at its present site, 460 75th Avenue, N.E., Fridley (N.E. Minneapolis). Grace Lutheran is a congregation of 106

communicants. It has a kindergarten school and hopes for a fully graded Christian Day school sometime in the future.

May the Lord bless both congregation and school, and Pastor Harms.

Obituary

Timothy Mark Brandle, son of Pastor and Mrs. Karl Brandle, Winner, South Dakota, passed away suddenly December 2, 1963, an instance of a medically unexplainable death in an infant.

Timothy Mark was born April 13, 1963, and baptized May 5, 1963. Pastor Kenneth Hallauer of Mission, South Dakota, conducted the funeral service at St. Paul's Church, Winner, South Dakota. On the basis of Ephesians 2:8, the funeral sermon offered the only sure and unfailing comfort there is, that God's promise made in Baptism and in His Word cannot fail. Timothy's mortal remains were committed to their final earthly resting place in Roselawn Memorial Gardens, Saginaw, Michigan, December 6, 1963, by Pastor Otto J. Eckert of Saginaw, Michigan.

By grace, lovingly the Lord received him.

D.

TREASURER'S STATEMENT

July 1, 1963 to March 1, 1964

Budgetary Receipts	\$83,327.21
Budgetary Disbursements	81,755.41
Cash Balance	\$ 1,571.80
Less Cash Deficit July 1, 1963	(2,271.99)
CASH DEFICIT MARCH 1, 1964	(\$ 700.19)
ILC RELOCATION FUND Receipts to March 1	\$78,826.28

O. Noeldner, *Treas.*

CROOKED STICKS AT AUGSBURG A.D. 1530

Melanchthon Reaches Into The Fire

The atmosphere was much more friendly toward the Lutherans in 1530, both because of the situation in the Empire and the gain in power and influence of the cause of Luther. He no longer stood alone. A number of princes and the representatives of many cities stood with him. Catholic moderates led by the powerful cardinal, Archbishop Albrecht of Mainz, were eager to bring about some agreement. The fanatics, who would bring fire and sword on all heretics, could not forestall the presentation of the Lutheran position at the Diet.

Melanchthon with his humanistic tendencies fell headlong into the temptation to compromise found in this friendly atmosphere. He said to Valdez, the papal legate: "The Lutheran question is not so complicated and unseemly as his majesty fancies; we do not oppose the Catholic Church, as is commonly believed. The whole controversy is reducible to three points: the two kinds in the sacrament of the Lord's Supper, the marriage of pastors, and the abolition of private masses. If we could agree on these articles it would be easy to come to an understanding on the others." Melanchthon also gave the assurance that Lutherans taught "no impious doctrines on the Holy Trinity, on Jesus Christ, and on the blessed Mother of God." He emphasized points of agreement and minimized differences. In this he even went so far as to say that the differences were no more serious than the use

of German in the mass.

Thus Melanchthon was burning his fingers trying to pull the crooked sticks of Rome's errors out of the fire where Luther had thrown them. He no longer saw how crooked they were nor how straight the straight sticks of God's truth were, beside which he would lay them. He went to the extreme of saying to the papal legate: "We have no doctrine in which we differ from the Roman Church; we venerate the universal authority of the Roman Pontiff, and we are ready to obey him, provided he does not reject us, and that of his clemency, which he is accustomed to show to all nations, he will kindly pardon and approve certain little things that it is no longer possible for us to change. — Now then will you reject those who appear as supplicants before you? Will you pursue them with fire and sword? — Alas! Nothing draws upon us in Germany so much hatred as the unshaken firmness with which we maintain the doctrine of the Roman Church: But with the aid of God we will remain faithful, even unto death, to Christ and to the Roman Church, although you should reject us." O horror of horrors! Melanchthon, Luther's colleague and friend, speaking like that!

Good On Paper But Poor On His Feet

Melanchthon wrote the Augsburg Confession, the masterful presentation of scriptural teaching placed before the Diet on June 25, 1530 as the Lutheran Confession. But he was a poor stick when it came to standing up on his feet against the

crooked sticks he condemned on paper. He even altered his Augsburg Confession later. That is why church bodies who want to appear soundly Lutheran often use the initials U.A.C. behind their name. U.A.C. stands for Unaltered Augsburg Confession. But many Lutherans today don't stand up for what they have down on paper, just like Melanchthon.

We would mention four things that apparently influenced him: 1) The friendliness and congeniality of conciliatory, moderate papal representatives. 2) The fear of public disapproval if he did not go all out to bring things together when so many were clamoring for religious union to strengthen the empire. 3) A fear and personal dread that lack of harmony would bring distress to all Christendom and persecution to the followers of Luther. 4) Above all Melanchthon was a humanist. He was not as extreme as his friend Erasmus and a much greater theologian than he; but he was still a humanist prone to follow human sentiment, opinion, reason and emotion rather than the Scriptures. Swayed by his fears and feelings he often was found weeping at his desk at Augsburg; frightened and dismayed.

That is a warning to us, lest we be dismayed today; for Rome is displaying a new look in the press, by radio, and television. Some say it is changing in line with our enlightened nuclear and atomic age. It is showing more friendliness, humility and congeniality in a cooperation in various things with other church bodies. Pope Paul

VI flies to Palestine in a jet and is seen there in a mutual embrace and kiss with Athenagoras, the primate of the Greek Orthodox Church. The supporters of the ecumenical movement everywhere see in this some hope that somehow, somewhere, and some day all churches will get together, maybe soon and the sooner the better. That is what Rome too would like with the togetherness under its head.

But its new look, or new deal, or new frontier, or whatever you may call it, is only new gravy with the same old raven in it. The humility, friendliness, congeniality, and conciliatory outreaching is Augsburg all over again. Even the questions considered at the Diet of Augsburg, such as not using Latin in the mass and others, are the same brought up at the ecumenical council of Rome today. In the use of Latin a change has been made today, and there may be other changes in externals. *But the basic soul-destroying errors of Rome will not change.* We need to have wide open eyes to see these crooked sticks and all the crooked sticks of compromise in the whole ecumenical movement; it is becoming increasingly unpopular and more difficult for us to stand for Scripture truths over against humanistic error, at a time when many with the Lutheran name are following Melanchthon more than Luther. None are so blind as those who won't see the threat of the end of true confessional Lutheranism in America today.

OTTO J. ECKERT

THE LIVING ACRE

There is a darkness hovering over the Living Acre these wintry days. The trees stand stark and still, and there does not seem to be any life in them. The ground is raw where it is not covered with patches of ice and snow. It has been several days now since the sun shone brightly down upon this corner of creation; the skies have been overcast and dark. It is as though the shadow of death hung over the earth.

There was a day a couple of decades ago when it appeared truly that the shadow of death came over the Living Acre. It happened on a hot, sunny day in the middle of summer. Everything was very dry that year, and there had been no rain for several weeks. There was not a cloud to be seen in the sky from one side of the horizon to the other. The tops of the garden vegetables could be seen visibly wilting and browning in the heat. The corn in the farmers' fields stood still, looking as though it could not bear up its own weight. Every leaf on every bush and tree hung limply. It was the middle of the afternoon, and the sun was beginning to lower. Everything was hushed and quiet.

Suddenly, some of the creatures in the Living Acre began to stir uneasily. As they looked about, wondering what was amiss, they could see a cloud coming up, far out in the west. Closer and closer it came. And now it was no longer hushed and still. For as the cloud came nearer, a rustling noise as of

millions of tiny wings could be heard. And, as the cloud was very nearly upon the Living Acre, its inhabitants became sickeningly aware that it was not an atmospheric cloud at all, but a cloud made up of millions of locusts, swarming down in an awesome plague.

Down they plummeted from the sky, and still the sun was darkened by the terrible swarm. At last, the whole countryside for many miles around was covered. And then this hungry horde began to feed. The locusts ate every leaf of every vegetable growing in the gardens; they ate every stalk of corn in the fields, down to the ground; they consumed all crops and pasturage as if by fire; they even stripped every bush and tree of its foliage and even of its bark! In the entire Living Acre nothing was left above ground. It seemed like a reenactment of that deadly eighth plague sent by the Lord upon Egypt that Pharaoh might see His almighty power and let the children of Israel go: "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grievous were they. Before them there was no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees . . .; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." (Exodus 10:14-15)

It has been many years now since this plague afflicted the Living Acre. In God's wonderful providence, the proper conditions for such a calamity have evidently not prevailed since that time. It took a long time, however, for the Living Acre to recover. Even now, in the midst of winter, one knows that buried beneath the hard soil there are the thousands of grasshopper eggs that were deposited and fertilized there last autumn and will hatch this spring. And one prays that never again will the Living Acre see the locusts in such a destructive cloud.

* * *

We know that individual locusts have very little strength, in comparison with other creatures. Individually, and even in smaller groups, they present no great problem, for they can be easily destroyed with commercially prepared mixtures. However, as anyone in Egypt during the time of the Exodus (or, for that matter, in the Plain states of our own country during certain of the Depression years) could testify, they are most fearsome when traveling together in migratory swarms. Unlike ants or bees, which have their queens, locusts have no swarm leader; nevertheless, they act together in a unified way. This is the reason that they, too, are listed by Solomon in the Book of Proverbs as one of the "four things which are little upon the earth, but they are exceedingly wise." For, "the locusts have no kind, yet go they forth all of them by bands." (Proverbs 30:27)

Christ told His disciples, "I am the Way, the Truth, and the Life. No man cometh unto the Father, but by Me." (John 14:6) In preparing His disciples for the time when He would no longer be visibly present with them, He told them of the coming of the Comforter, the Holy Spirit. In no way did He ever tell them: "Now that I will not be here, you must choose a leader to replace Me! You must honor him as your spiritual king, and obey him in all things, for he is My vicar (substitute) on earth!" Rather, He calls on *all* believers to be His ambassadors. He did not advise His followers to follow theological faculties or advisory councils to learn the truth in matters of religion! Rather, He turns us to the Scriptures, which are able to make us wise unto salvation through faith in Him.

The locusts have great strength in bands (so great that in Egypt they became God's army!), because they have a unified purpose. They do not need a king of their own kind, because they do not deny the purpose of their existence and are willing to follow their God-given instincts. The outward church of our day is disunited and weak because people have itching ears and have turned away from the Truth. That is the reason that many follow a Pope they choose themselves, and that others leave doctrinal matters up to "National Councils." But we may still "go forth by bands" and conquer the world for Christ, when we look to Him and His Word alone for our leadership.

J. LAU

HI FIDELITY

PREACHING

Judas Maccabaeus

The column of last August called attention to a new and only recording of George Frederic Handel's oratorio *Saul*, a work less popular than but musically equal to *The Messiah*. *Saul* was so well received by those who tried it that we are encouraged to mention Handel's greatest oratorio, *Judas Maccabaeus*, a work musically superior to *The Messiah*, although it also is less well known.

Handel wrote *Judas Maccabaeus* to serve a double purpose. The Stuarts were seeking to regain the throne of England, but King George's younger son had crushed those hopes by leading a British army to defeat the Stuart forces. Due to some historical similarities Handel chose to honor King George's son by writing an oratorio about Judas Maccabaeus, the great Jewish soldier who in 165 B.C. led a victorious five-year struggle against King Antiochus IV Epiphanes, enemy of the Jews.

The arias and choruses vary from solemn and tender to grand and mighty. Never having consciously taken note of their source, we recognized many of them with joy, like old friends. The famous "*Tune your harps*" was first written for Handel's *Esther*. There are also "*How vain is man*" and "*Sound an alarm*," sung by Judas. In the chorus, "*We*

never, never will bow down," Handel masterfully expresses the intense piety with which the Jews re-vowed faithfulness to the true God every time they were in trouble. The present danger from King Antiochus had just led them to throw out the altars and statues of their heathen idols, with which they had desecrated God's temple. At this point they fervently sing, "We never, never will bow . . ." — no, not till next time! Two of the choruses are known to our choirs. On Palm Sunday and during advent we sing "*See, the conqu'ring hero comes*," but to the words of J. Eschenburg's text, "Daughter of Zion, shout for joy." Another chorus of praise is "*Sing unto God*." Both are in Walter E. Buszin's fine choir collection, *Choral Music Through the Centuries*, \$1.25.

There is only one recording, WESTMINSTER'S XWN-3301 or stereo WST-301, \$15. Fortunately the sound is first-rate, and Maurice Abravanel directs the Utah Symphony and the Utah University Choir in a performance highly praised by all reviewers. The stereo is good, and WESTMINSTER has now joined the growing list of companies that has dropped the extra dollar for stereo.

Musical Heritage Society

This record club has made available Heinrich Schuetz's *Easter Ora-*

torio on DL-970 or STDL-500.970 for \$2.50. It is a five-dollar VOX disc, released several months ago, very good. Last month MHS members received Volume I of Bach's *Organ Sonatas*, played by French organist Marie-Claire Alain. The engineers did expert work; and the organist plays brilliantly, with well-chosen stops that aid in following the interplay of melodic lines. The disc is too new for reviews to have appeared; but reviewers will rate it high, perhaps even the best Bach organ disc to date. Due to the bravos with which members are praising this disc, MHS is speeding up its schedule for this series of Bach organ recordings, the next disc to be released in April.

Concordia Publishing House

This concern is doing excellent work in the field of church music. Following today's trend, it is producing much discordant and restlessly unsatisfying modern religious music, but that is more than offset by the many choral and organ works of the old masters which it is constantly resurrecting and pub-

lishing. A request will put anyone on the mailing list for information on organ and choir releases: *Concordia Publishing House, 3358 S. Jefferson Ave., St. Louis, Mo. 63118.*

Concordia published the *Quem-pas Carol*, which several of our congregations tried with great joy for Christmas. Another example is *The Road to Calvary*, \$1 for the master-organ copy, 98-1629, and 30c for the choral section, 98-1630. Ordering now from our *CLC Book House, Box 145, New Ulm, Minn.*, will allow time to consider the many possible uses for Lent of 1965. It is a collection of two-stanza lenten chorales, mostly from our hymnal, set to arrangements from Bach's oratorios and cantatas, and interspersed with fitting Scripture readings. It is designed for a good Friday or Holy Week song service. We have used it several times in whole or in part, having our children, our little choir, and the congregation singing separately or responsively.

C. THUROW

the things that come to pass

Home To Roost!

In a not so surprising announcement the NLC News Bureau tells us that on January 20 "conversations aimed at the goal of formal church fellowships were launched by the American Lutheran Church and the Lutheran Church-Missouri Synod." The group that met, ALC's Committee on Relations to Lutheran Churches and Missouri's Commission on Theology and Church Relations, agreed to take steps toward "developing a basis for pulpit and altar fellowship" between the two church bodies. Other

Lutheran bodies were invited to join in the discussions. It is expected that at least one, the Synod of Evangelical Lutheran Churches (Slovak) will accept the invitation. The Lutheran Church in America has declined. The next scheduled step is a meeting of an agenda committee March 20.

Of particular interest is this: "The meeting here was viewed by the participants as a continuation of extensive contacts between the former ALC and the Missouri Synod to explore approaches to church fellowship with each other." There was a time, after a certain

Missouri convention in St. Paul in 1956, when it was said there was an explosive change of heart in Missouri, and that its setting aside of the Common Confession met a request to "repudiate" it. Had that been true the present meetings could not be "viewed as a continuation of extensive contacts." The historical fact is that there never was a shred of evidence that Missouri had changed in its desire for fellowship with the ALC.

"A Search For Codes"

The morality of the nation again comes in for a bit of scrutiny in a lengthy article in *Time* (Jan. 24, 1964), this time approaching it from the angle of "Sex in the U.S." It takes our attention not so much because of the subject matter, or because it presented something new or different, but because it again revealed how our present day world thinks and seeks to handle a moral problem which is recognized and admitted.

As is customary with *Time* the Bible and Christianity in the true sense get an unfair hearing and shabby treatment. Even in the field where *Time* is quite good, dealing with men and their opinions, the article gets nowhere. It presents the fact, "The atmosphere is wide open. There is more promiscuity and it is taken as a matter of course now by people. In my day they did it, but they knew it was wrong." The idea is not to go back to the "tradition rules" embodied in what is called "Victorian Puritanism," but to find a code that fits the modern attitude. After pages of quoting and analyzing and suggesting, nothing

is solved, an answer is not found.

What strikes the Christian reader is that in all this seeking of a reasonable new standard there are recurring expressions of doubt that this is really so good and will work effectively. Natural man doesn't know it but there is something else exerting itself. He may reason himself into "free love," but then why "feel guilty about feeling guilty." Russian Communism gave it a try, but, as the article says, "have long ago silenced all bold talk about "free love," and "may be the most puritanical force in the world today." This among the avowed haters of God! Could there be stronger testimony to the truth of Scripture, they "do by nature the things contained in the law . . . which show the work of the law written in their hearts." This complicates the search for the desired code.

To its credit, the article doesn't think too much of those who say "sexual matters belong in the realm of science, not morals." This puts it on the animal level. So the search centers around a bit of "spiritual meaning" in the matter. Here the learned of the world are quoted, "nothing really is wrong as long as nobody gets hurt;" "The moral decision will be the one which works toward the creation of trust, confidence and integrity in relationships!" "Sex is not a moral question. For answers you don't turn to a body of absolutes. The criterion should not be, 'Is it morally right or wrong,' but, 'Is it socially feasible, is it personally healthy and rewarding, will it enrich hu-

man life?" "Is it meaningful?" And there the matter should rest. What is most distressing, Protestant clergymen are quoted as approving all this. Here again the individual becomes a norm and god unto himself. It won't work.

In contrast the believer "turns to a body of absolutes." His holy God says, "Keep thyself pure," and this means, "thou shalt not commit adultery," "flee fornication." But over and above these expressions of the Law lies the constraining power of the Gospel, even as Paul uses it in the same connection "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's." G.S.

Announcements

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*

The CLC Mission Board will have a meeting at Eau Claire, Wisconsin, on April 6, beginning at 9:30 A.M.

H. E. Rutz, *Chairman*

The Annual CLC Pastoral Conference will meet at St. John's Ev. Lutheran Church, Okabena, Minnesota, March 31 - April 2.

The first session will begin at 10 A.M., March 31.

Please send your registration to the host pastor, The Rev. Ruben Ude Box 86, Okabena, Minnesota 56161.

Paul F. Nolting, *Secretary*

German Bibles and Xenophon's *Anabasis* are wanted at Immanuel Lutheran College.

Paul R. Koch, *Dean*

Nominations for the presidency of ILC for the period July 1, 1964, to July 1, 1966, are requested from the membership of the CLC. Please submit nominations to the secretary of the Board of Regents by April 15. The Call Committee will act on the nominations during the August convention.

James C Pelzl, *Secretary*
436 James Avenue
Mankato, Minnesota

A workshop for all contributors to the Lutheran Spokesman will be conducted on Friday, April 3. All interested persons are requested to plan to remain an extra day after the pastoral conference.

W.S.

Change of Address

The Rev. Paul F. Nolting
710 South Grove Street
Sleepy Eye, Minnesota

The Bread of Life

Date	Reading	Hymn
Mar. 25	—Heb. 4:14-5:10	163,1-4
Mar. 26	—Matt. 26:36-46	163,5-9
Mar. 27	—Isaiah 52:13-53:12	167,1-4
Mar. 28	—Matt. 27:57-66	167,5-7
Mar. 29	—Psalm 118	192,1-2
Mar. 30	—Luke 24:13-35	192,3-4
Mar. 31	—1 Cor. 15:1-11	192,5-6
Apr. 1	—1 Cor. 15:12-19	192,7-8
Apr. 2	—2 Tim. 1:6-14	210,1-3
Apr. 3	—Gen. 32:22-32	210,4-5
Apr. 4	—John 3:1-8	208,1-5
Apr. 5	—Psalm 116	208,6-10
Apr. 6	—John 5:1-14	205,1
Apr. 7	—Ezek. 36:22-28	205,2-3
Apr. 8	—Eph. 2:4-10	195,1-3
Apr. 9	—Matt. 14:22-33	195,4-5
Apr. 10	—John 10:1-11	200,1-2
Apr. 11	—Ezek. 34:1-16	200,3-4
Apr. 12	—Psalm 23	200,5-6
Apr. 13	—Jer. 23:1-8	200,7-8
Apr. 14	—John 21:15-19	431,1-6
Apr. 15	—Acts 17:22-33	206,1-2
Apr. 16	—Job 38:1-11	206,3-4
Apr. 17	—Is. 40:25-31	206,5-6
Apr. 18	—Gen. 1:26-2:3	206,7-8
Apr. 19	—Psalm 66	206,9-10
Apr. 20	—Rev. 21:1-5	207,1-3
Apr. 21	—Eph. 4:25-32	207,4-6

MEMORIAL WREATH CARDS

There is no more fitting way for a Christian to honor the memory of another than to make a gift which will serve the Gospel. In order to help those who wish to do this by supporting the work of the CLC, the CLC provides a new memorial wreath card which conveys a truly Christian sentiment in a dignified and significant fashion.

These cards are given or sent to the immediate family of the person being remembered. They indicate the person, the gift, and the purpose for which the donation has been made. The gift itself may be sent to the CLC treasurer (Mr. Orville Noeldner of South Shore, South Dakota) or given through the treasurer of any CLC congregation or institution.

Receipt Cards

When requested by the donor, a card acknowledging receipt of the gift is sent to whatever address is supplied.

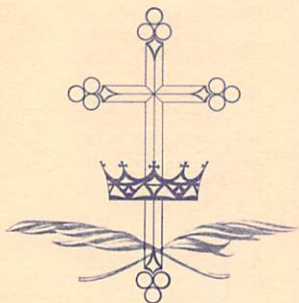
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REVELATION 2:10



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