

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

APRIL

1964

THE LORD WE LOVE

In all novels, plays, and short stories has there ever been a more fascinating anecdote written than the dialogue between Jesus and Peter at the Sea of Tiberias (John 21:15-22)? It couldn't be simpler, yet one never stops learning from it. What Jesus did not say is almost as fascinating as the precious words he spoke. He did not ask Peter whether he was really sorry for his denial on the night of darkness. Even stranger, Jesus did not in so many words tell Peter that his terrible sin was forgiven. Much more was involved than a repairing of their personal relationship. Strangest of all, Jesus did not tell him: "Well, Peter, I am afraid you have shown that you are not the man for the job of being an apostle. Under fire you broke down." Jesus assured Peter of the opposite. In the very dialogue which explored and brought to the surface the cowardly failure, the Lord three times appointed the disloyal Peter to the office of Ambassador of the King of Heaven. It is an amazing King who summons a traitor to an audience, and while the evidence is being presented this King elevates the defendant to higher and higher positions of responsibility in the Kingdom. Peter will be in charge of feeding and caring for the most precious treasure of the King: the sheep and lambs which the King Himself had torn from the clutches of the enemy, in a battle unto death! Why did Jesus use the ceremony for ordination into the holy ministry when the situation so ob-

viously called for the ceremony for unfrocking faithless apostles?

The story indicates that the answer to this question lies in that frank question which Jesus addressed to Simon, and in Peter's answer. "Simon, do you love me more than these do?" It is a double question. Do you love me, and how would you compare your love to that of other disciples? Peter's answer is a half-yes and a no. Yes, he loves Jesus, but he does not use the word for love that Jesus used. Jesus used the word for love that is used in Scripture to describe that perfect love which will do anything for its object and is not changed by or even dependent upon the actions of the person loved. It is the love that *does* things for others, be they enemies, relatives, or friends. It is, of course, the love of God for a sinful world, and it is the standard of love for the followers of Christ. In answering Jesus, Peter does not lay claim to such a sacrificing love. He answers rather: "Lord, you know I am your friend." This is the half-yes. Meekly Peter uses a word which describes our feeling towards people who are good to us. We like them; we are returning love for love received. It is a two-way street. It is love which is interwoven with gratitude.

What a contrast the Spirit paints for us of Peter-in-Gethsemane and Peter-at-Tiberias. Peter-in-Gethsemane certainly loved Jesus. He meant it when he said he was willing to die for Jesus. And he proved

it when he was willing to chop off the ear of the first person that dared to touch his Lord. This was inviting death, for the eleven would be helpless against the armed mob. But then Peter knew that he was fighting for the mighty Christ, the Son of the Living God. Peter in his love will gladly lead in the fight for the cause. And in Peter's thinking, the first duty is to defend the Master at all costs against this hostile mob. Jesus had been perfect in defending Himself against all the verbal attacks of the enemy, but when it came to swordsmanship He needed Peter. And Peter was willing. And surely God will be on Peter's side.

Then came the crushing blow. Jesus would not support Peter's methods and efforts to establish the kingdom. Jesus submitted to arrest and trial. And Peter's love collapsed. He could not remain loyal and dedicated to a losing cause. He had no role left; he was a disciple without a purpose. He may have been more truthful than we usually think when he said: I know not the man. He certainly could not comprehend that kind of king;

a weakling Messiah. He loved the Jesus who spoke with authority and opposed Pharisee, Sadducee, Herodian and scribe. He loved the Temple-cleanser. And he loved Him so much that he would destroy any and all enemies of His Lord. But he did not know the man who would let the enemies have their way, when He had the power to stop them. Peter had believed that Jesus was the Christ, the Son of God. Peter believed that Jesus was the Truth, the Way, and the Life. And he, Peter, had been willing to be the greatest champion for the cause of the Messiah. But Jesus squelched his love and made him place it back in the sheath, just when love had reached its greatest height. Jesus had spurned Peter's heroic act of love. His love collapsed.

Now we are back at Tiberias. The crucified and risen Jesus asks this same man how he feels about Him now. Simon, do you love the kind of Christ I am? Jesus gives Peter the opportunity to revise his views and restate his love. Do you love the crucified Lord who gave Himself into death for the Romans

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and Jews instead of bringing judgment on them? What can the desperate sinner say? What a miracle of love that the Master even cares about Peter's love! (What a total failure I was. For three years Jesus taught me that He would suffer and die and rise again. Even Moses and Elijah talked with Him on the mountain about His departure. On that fateful Thursday night He even gave us His body and blood and said it would be given into death and shed for us. After all my theological training with the Teacher from heaven I was a complete failure and showed that I did not understand anything about His kingdom. When He was dying for me and snatching me from hell I denied Him. And now this Lord still wants me to love him.) "Yes, Lord, I love you. A crucified Lord is just the Lord I have to have." The love from the depth of failure no longer claims what it will do for Jesus, it is a thankful love for what Jesus did for him. Such love cannot compare itself with the love of others. The pardoned criminal does not claim to be a better citizen.

Now the unbelievable commission. "Feed my sheep and lambs. Now you may fight for me, Peter, but not with a sword. Feed. I just fed you a breakfast of fish. You

now know me as your Bread of Life who feeds you, the hungry beggar, and you love me. You know me now as the King who is never hostile to the enemies but always has compassion, even on such as should know better and deny Me." The lovers of a crucified Jesus, who have eaten His bread of forgiveness for their failures, can never be hostile to men, but in compassion will bring the bread of forgiveness to the straying sheep for whom the Master died. Peter's new love now had a purpose and direction which would never be quelled. He would "follow Him" in feeding sheep until he too was crucified.

As Peter experienced how sick his love was, so do all who qualify to feed and tend the sheep and lambs of Jesus, the Lord. And in the story of Peter do we possibly have the answer to our own problems in the CLC? Two items which recently came across our desk showed great concern about the lack of mission zeal in our synod. One is a letter from a layman addressed to the pastors and laymen of the CLC. The other is from a letter from a pastor who made a comparative study of contributions in the Lutheran denominations. Though the pastor may be shocked to see his remarks appear in print, both items deserve the earnest consideration of all of us.

Pastors and Laymen of the CLC

How we could pay for Immanuel College, by denying ourselves a few things. When I think of a hymn in our song book, Hymn 421, "Take Christ's example for our guide." He, Christ, sacrificed His life on the Cross so we can live forever. For instance if we want something for ourselves that we could get along without for another year. Take that money and give it

to pay for Immanuel Lutheran College. There are so many ways we could cut corners. If we take this to heart, the Lord would make a way that things would go further. Did you ever see the righteous forsaken or his seed begging bread on account of what they did for Christ and His cause? In my own experience I have seen just the opposite. Let our life, our conversation, our way of living show the world we are different. Let us be a peculiar people that will show the praises of Him who called us out of darkness into his marvelous light. Not hide our light under a bushel. But rather we should be like a city built on a hill, that people see something that would draw them to Christ as their Savior. Hymn 421, verse 5, says, "Then let us follow Christ our Lord, and take the cross appointed; And firmly clinging to his Word in suffering be undaunted. For who bears not the battle's strain, The Crown of life shall not obtain." Christ paid the price that we could not pay. We at least should try to follow His example. With His guiding we can. Let's get on with it so we can do more mission work!

A Layman of the CLC

Dear Editor:

Looking for a good subject for an editorial? Kindly confer the enclosed bulletin, where I have worked out some statistics on giving in Lutheran churches in America.* For me, these figures were a shocking revelation. Here I had been blithely going along on the assumption that our CLC, being made up largely of hardcore, convinced, dedicated Christians who showed themselves ready to sacrifice all rather than jeopardize the purity of the Gospel, would certainly have a very enviable record of giving for mission purposes. Being such a small body with a minimum of dead wood which lowers per member contributions of the larger bodies, we have been in a wonderful position to lead all the other Lutheran bodies in this department. But what are the facts? We run a lousy last. So lousy, in fact, that the next worst beats us by almost 50%. Think on these things, dear editor, and sharpen thy editorial quill.

It has been said that of course our valiant little congregations can't do so much for the synodical programs as might otherwise be expected because most of them have such a heavy program at home. But the figures show that our offerings "for all purposes" puts us among the weaker sisters in this category too. Our people could have *tripled* their contributions for missions and still not have given as much per member for "all purposes"

1962	Per member contributions for:		
	All Purposes	Home	Missions
Lutheran Church in America	\$ 84.98	\$69.26	\$15.72
American Lutheran Church	72.47	58.83	15.60
Missouri Synod	100.66	78.67	23.83
Wisconsin Synod	74.77	56.75	20.00
ELS (Norwegian)	76.68	58.80	18.41
Church of the Lutheran Confession	74.95	64.47	10.48

as did the huge, unwieldy, dead-wood encumbered Missouri Synod.

All the while we have been feeling sorry for ourselves because we have so much heavier a burden to carry than the larger, older synods. But actually we have not been willing to do even as much as they are doing.

(signed by a pastor)

The symptoms indicate a serious sickness. We have talked much about our love for Christ and His Word. We have been willing to make sacrifices for the Truth. Could it be that there is something sick in our love? Could it be that we have too much of Peter-in-Gethsemane love and not much of the Peter-at-Tiberias love? Like Peter, we know our doctrine, we know Jesus is the Son of God, we know His Word is Truth. Have we perhaps also thought of ourselves as heroic defenders of Christ protecting Him from His enemies? Though everybody else compromises the Gospel we will never let Jesus down. Are we perhaps so attracted to the Jesus who opposes the leaven of the Pharisees, so ready to do battle for Him, that we at times allow feelings of *hostility* toward His enemies? Even a tinge of hostility or dislike for people, though it is based on love for Jesus whom the people attack, renders us ineffective as His co-workers. Then we have lost sight of the very heart of Jesus, *compassion* for every single human being. We have also lost the picture of ourselves as failures. This heroic love folds up at the first skirmish, and the compassionate Christ must walk alone to give Himself in death for His enemies. He can hardly entrust *His* sheep and *His* lambs to sword-wielding disciples. Our Master has love and

compassion even for people in other Lutheran synods, other denominations, and pagans.

Jesus was not tolerant of false prophets. Nor was Paul. Nor was Peter in his apostleship. But this necessary firmness and honesty did not lessen the burning compassion for all mankind. When opposition to the Gospel we preach makes us bitter and defiant, then we lose *compassion*. We find comfort in forming a closed society of defenders-of-the-faith. Opposition to the Gospel moves the forgiven disciple to increase his efforts to serve a miserable humanity which does not know the riches of our forgiveness in Jesus.

Peter was cured. He was cured when as a failure Christ overwhelmed him with compassion and forgiveness. Surely, we can confess that we are wretched sinners and are saved only by the sacrifice of Christ. But is this the mainspring of our lives? Is this the biggest and constantly amazing thing to each of us, that *Jesus wants me, a failure*. Those who love Jesus the Forgiver have no hostility toward men, only compassion. They rejoice in their commission to bring forgiveness to men. They are empowered to fill the mission treasury. They follow Him as Peter then did; and they die for Him: but they do not die *fighting* — they die *servicing* men.

W. S.

CHURCH NEWS



BOOK HOUSE INCORPORATED

The members of the Board of Control of the CLC Book House, acting in behalf of the Church of the Lutheran Confession, have signed the incorporation papers which will make the CLC Book House a separate business institution owned and controlled by the CLC.

This action will enable the Book House to function more easily in business matters without directly involving the financial affairs of the CLC. When the action of incorporation is completed, the Book House will take title to the furniture and equipment now held in trust for the Book House by a private party. The Book House will also assume the financial obligations that go with the equipment. You may recall that the printing equipment and office furniture of the Howard Company in Mankato, Minnesota, was purchased in the summer of 1961 with funds loaned by several members of the CLC. Other members of the CLC gave

their personal guarantee to the venture.

The Articles of Incorporation state the following purpose for the CLC Book House:

"It shall be the purpose of the CLC Book House to implement the publishing and disseminating of the testimony of the Church of the Lutheran Confession in the printed word. The CLC Book House shall also function as a marketing agency for materials employed in the overall religious activity of church, home, and school. The CLC Book House shall be auxiliary to and a subsidiary of the Church of the Lutheran Confession, a Minnesota Corporation, and shall be a non-profit corporation, not affording pecuniary gains incidentally or otherwise, to its members."

At present the Book House employs a full time office manager, Mr. Herbert Geiger, and several part time workers in New Ulm. Professor Ronald Roehl is in charge of the branch office at Immanuel Lutheran College, which handles textbooks and supplies for the school. Pastor Rollin Reim of New Ulm is the general manager. The



Mr. Herbert Geiger, CLC Book House Office Manager

Board of Control is composed of Pastor George Barthels, chairman, Professor Ronald Roehl, secretary, and Mr. Marlyn Beekman of Eau Claire, Wisconsin.

The Book House is a busy place. Besides publishing the *Lutheran Spokesman* and the *Journal of Theology*, this agency serves as a convenient source of supply for Bibles, hymnals, and other literature and supplies used by churches and Christian homes. It is a central office from which any person can secure subscriptions to our periodicals, copies of our confessional writings, reprints of essays and other materials which bear witness to the hope that is within us. Plans are now being considered for production of tracts which bring the light of Holy Scripture to matters of current interest and controversy.

MILWAUKEE EXTENDS ITSELF

Difficulties

Since 1960, Messiah Lutheran has been worshiping in a rented church building. Since 1960, the congregation has been trying to find a permanent location and permanent church building. It has \$6,000 in a building fund, and an active building committee to seek out land and buildings. There have been many meetings and much searching, but so far no permanent location has been found.

There are four major difficulties.

The locally active membership is scattered over an unusually large area, reaching out from Milwaukee as far as Mequon, Menomonee Salls, Oconomowoc, and Burlington, a radius of 30 miles.

Real estate prices come high in relation to the congregation's means. Prices for suitable small churches range upward from \$45,000.

The congregation is small, numbering 70 souls, including 44 communicants and 17 voters.

The unlikeliness of assistance from the CLC is presently a hard fact. The church extension fund is too small to help much, and the Mission Board already has more churches in its program than the CLC can take care of financially.

Patience of the Right Kind

In its annual report the congregation recognizes that the situation calls for patience, but not the wait-and-see kind that does nothing, but the kind "that *perseveres* in hope, in prayer, in renewed effort."

As far as its present membership is concerned, the congregation could perhaps get along where it is. Although the church is inconveniently located for some, the members have attended regularly. The main reason for striving to find land and a church building is not the convenience of its members, but that they might better be able to preach the Gospel to the world. This concern rises from the Gospel and out of the will of Christ, who gave us the Gospel to share with all men.

A New Preaching Station

Though the four factors continue to be a hindrance, the congregation nevertheless determined to do what it can. At its annual meeting it resolved to open a preaching station near Waukesha. Beginning on the Sunday after Easter, April 5,

services will be held in a rented church building, on the corner of East Main Street and Davidson Road, about halfway between Waukesha and Goerkes Corners. It is easily reached from the I-94 freeway that runs from Madison to Milwaukee.

The congregation's home base is a rented church at 3281 North 26th Street in Milwaukee.

An Opportunity

Opening this new preaching station may enable the congregation to reach more unchurched people



David Lau, Pastor of Messiah Lutheran

with the Gospel, since the surrounding area is more open, not so crowded with other churches. Canvassing the area and enlisting neighborhood children for Sunday school may very well prove more fruitful than at the Milwaukee location.

A Venture

The congregation is aware that holding services and Sunday school at two locations will physically divide the membership, teachers, organists, singers, on Sunday mornings. This will also disturb the pro-

gram of adult Bible study, and to a certain extent, the Sunday school. Yet the possibility of greater mission opportunities, it is felt, outweighs these disadvantages. One man said, "Nothing ventured, nothing gained." Lest someone dismiss the remark as commonplace, let it be remembered that the venturing of which he speaks is of faith in the Gospel, which gains "ten pounds" when one does business with it.

THE GOSPEL TRANSPLANTED

Relocation

For forty years St. John's Lutheran Church worshiped at Seventh and Diagonal in Clarkston, Washington. Last September, lot and building were sold, and the building has now become a small apartment house. Since September the congregation has been renting a church building vacated by another church group.

There were three reasons for selling the property at Seventh and Diagonal.

It was being surrounded by business concerns.

It was not large enough nor otherwise adequate for the congregation's permanent needs.

The building and location were of insufficient value to justify the extensive repairs and remodeling which were becoming necessary.

The congregation has bought new church property on the inner edge of a suburban area, yet outside the city limits, at 14th and Birch. Clarkston is a city of about 6,000 in southeast Washington, on the Snake

River, opposite Lewiston, Idaho, with a 13,000 population. Its main industries are timber, fruit, and farming.

Although the area into which St. John's congregation is moving is one of newer homes and younger families with children, no other church group has yet located there. It is the congregation's hope and prayer that it will also be an area of new opportunities for the Gospel of the risen Christ.

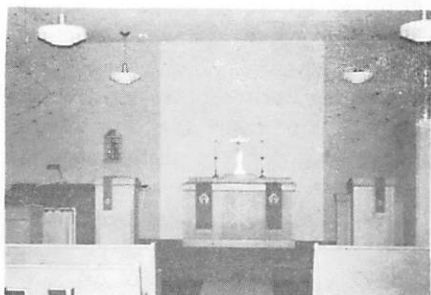
Ground Broken

On February 9, following the morning service, the congregation broke ground for the new St. John's Lutheran church building. In a brief ceremony at noon conducted by the pastor, the Rev. L. G. Bernthal, the congregation dedicated the ground as a holy place and prayed that sinners would always find a ladder there to God in the Gospel. The following day a volunteer crew began preparing for laying the foundation.

Planning

With the help of an experienced builder in the congregation, the members are designing and planning their own church. The plans call for a pitched roof church building 32 by 56 feet, seating about 150. One end of the building will be so constructed that the building can be expanded when necessary and at a minimum cost. A 20 by 55 foot flat roof area will be adjacent to the church building for other church activities.

The congregation plans to be its own contractor and to do nearly all the work by volunteer labor. This,



Exterior and Interior of the old St. John's Church in Clarkston

of course, means that construction will take more time, but the congregation's limited means makes it not only advisable but necessary.

St. John's congregation, together with Peace Lutheran of Orifino, Idaho, form one parish, served by Pastor Bernthal.

THE PROBLEM OF FREE CONFERENCES — II

What, Another?

Having written one article on the problem of free conferences, we have added the sub-title because we expect that this will be the reaction of some readers on seeing this subject brought up again.

That this projected Lutheran Free Conference (Waterloo, Iowa, July 7-9) will involve the collaboration of what the prospectus calls "Lutherans from various bodies *not* in fellowship" (our emphasis) is made increasingly clear by the recent announcement of the eight essayists who will read papers on different aspects of the one subject of the inspiration of the Bible. Listed are two Missouri pastors, two ALC pastors, two Wisconsin professors, and two ELS (Norwegian) professors. The distribution of assignments on the basis of synodical affiliation is fair and impartial. To

see so many men from such different synodical background make common cause for so important a doctrine as that of Inspiration would indeed be a heart warming sight were it not for the chilling intrusion of the stubborn fact that their togetherness on this one issue hides the fact that many others are still far from being resolved. Or shall we conclude that by some miracle of understanding the old differences that have divided Lutherans for so many years have suddenly been removed? And if so, on what basis? If that basis should prove to be soundly scriptural, why not proclaim it from the housetops? And *then* let the essayists and the Conference speak with a *truly united* voice against the modern attacks on the doctrine of Inspiration, against the inroads of theo-

logical liberalism! What an inspiring sight that would be!

But what if there is no such agreement as we have for the sake of argument been assuming above? What if these old differences are still lying like submerged reefs, threatening destruction to the ship that steers too close? Would it not be wiser to give them a wide berth, to steer clear of them, to concentrate on the issues on which this mixed group can safely agree? It would indeed — if we consult with flesh and blood, if we let human reason be our guide, if we are going to be governed by considerations of expediency. But it would not be *honest*. This was Luther's reason for rejecting Philip of Hesse's plan for a military alliance with Zwingli and his Swiss followers, "who differed in one point only" (the doctrine of the Lord's Supper), and declared themselves willing to discuss that "for future settlement." Augsburg was looming on the horizon. A military alliance seemed imperative. Yet, God's truth was at stake, even if in that "one point only," and Luther was not ready to let that become an "ultimate objective," to be taken up in due time. Luther did agree to a discussion before Augsburg. That was the famous Marburg Colloquy on the Lord's Supper, which demonstrated conclusively just how illusive and dangerous such a deferment would have been.

But just what do we propose now? What course should Wisconsin follow if Waterloo is to become a truly constructive Free Conference? — we have already paid our

respects to what we have called Wisconsin's "Three Points," as we summarized them in our previous article, and as they are quoted in full in the April 1963 issue of our *Journal of Theology*, page 21. They constitute an excellent program. Let Wisconsin stand on its own platform. Let there be 1) a frank acknowledgment of all existing differences in doctrine and practice. Let there be 2) a determination to make removal of these differences the *prime business* of the discussions. Let there be 3) a deferring of all practice of church fellowship, all forms of joint worship and all joint church work until actual unity has been achieved.

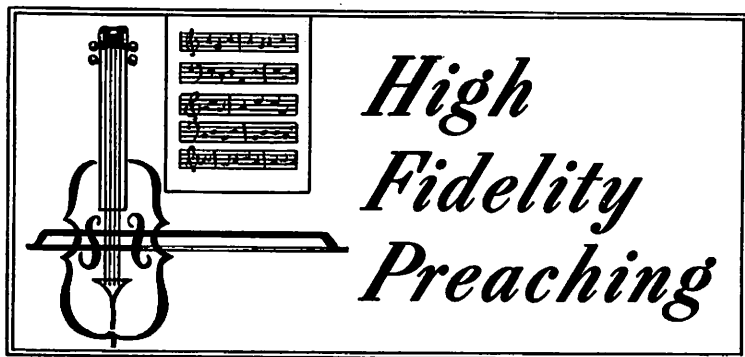
We grant that this would not be an easy way to follow. The list of admitted controversies would be quite long. It would have to include the old differences with the synods that now make up the new American Lutheran Church (TALC), on election, conversion, justification, to mention just a few. Are those issues settled by the Common Confession or not? It would have to include the doctrine of Church and Ministry which was so long debated between Missouri and Wisconsin. It would have to include those issues that came to be called the "peculiar" position of Wisconsin, on Scouting, Military Chaplaincy, Joint Prayer and Prayer Fellowship, Co-operation in External, etc. Other issues will come to mind. This is indeed a huge program. It would call for the most careful subdividing, not only of topics but even of the personnel of the discussion groups. It is a hard program. But it

is also a necessary one. For a free-conference group presenting a united front in its denunciation of the many fruits of modern liberalism would still, if the old differences have not been removed, be a house divided, even though the old fissures might be well concealed. So let them be removed. Let the

structure be renewed from ground up.

If Wisconsin will undertake this, thus putting its own program into effect, we shall bless them. More, they not only should but, we are sure, would have our wholehearted support.

E. REIM



C. THUROW

Buxtehude Cantatas

When Heinrich Schuetz died in 1672 at the age of 87, Dietrich Buxtehude was 35 years old. When Buxtehude died at 70, Johann Sebastian Bach was already a budding composer and musician aged 22. These three Lutheran composers are usually thought of together, and Buxtehude is the bridge connecting the similar yet very different styles of Schuetz and Bach, helping us understand the progress in musical composition during that century. However, Buxtehude was also a great composer in his own right. His organ works are numerous and well recorded, but we turn our attention to a new release by CANTATE RECORDS that brings four selection from his more-than-one-hundred choral-instrumental works.

The first is a brief New Year Cantata. The text is the sixth stanza of a Paul Eber hymn (LH 112)

that Buxtehude sets to his own arrangement of a beloved tune (LH 393). "The Lord is on my side," is the next cantata. In this he sets the words of Psalm 118:6-7 to music in which voices and instruments combine to express the thought. It closes with a "Hallelujah" that reminds us of Handel's "Hallelujah Chorus" from *The Messiah*. Since Handel like Bach, was 22 years old when Buxtehude died, he may have been imitating this "Hallelujah" of his senior composer. This side of the disc concludes with a short mass or liturgy in which he simply writes his own musical setting for "The Kyrie" and "The Gloria in Excelsis," (LH: pp.7-9).

The second side is especially haunting: the cantata, "Erbarm dich mein," (Have pity on me). It opens with the first stanza of Erhart Hegenwalt's hymn of that same name, which is set to Buxte-

hude's arrangement of that tune. A plea for repentance follows: "Return, faithless Israel," Jeremiah 3:12-13. Then the same tune is used for the second stanza of Johann Heermann's hymn, "I, poor sinner, come to Thee," another plea for mercy. With the words of Ezekiel 18:30 God again urges repentance, even as He assures full forgiveness in the precious words of Isaiah 1:16.18. What sweet Gospel in the expressions "as scarlet" and "white as snow!" The last two stanzas of the Heermann hymn form the believer's final plea for mercy and for help to "shun all evil until I come to the angelic host . . ." These are simply sung to the tune of "The will of God" (LH 517). And then comes the climax, a startling change of mood, a most joyous two-minute "Amen" that expresses the believer's utter trust and comfort in God's promise of forgiveness.

Sound and performance on this disc are excellent. Notes and translation in German, English and French are very detailed, even if the English translation sounds like that of a student in second-year German class. Order *Cantate 640 231*, \$6, mono only.

The last-named cantata is found on another fine disc, on which the overside contains two other Buxtehude cantatas, "Surely, He hath borne our griefs," and a prayer that the Lord send His protecting angel, "Command Thine angel that he come." The latter consists of two stanzas from an Erasmus Alberns du bist der Tag." Lyricord LL-96, hymn, set to the tune, "Christe, \$5.

Felix Mendelssohn

Due to happy rumblings from those who own the album of Mendelssohn's *St. Paul* oratorio, which this column reviewed a year ago, we are made bold to mention the new recording of his other oratorio, *Elijah*. *St. Paul* was completed in

1836. For some years Mendelssohn toyed with the idea of using the prophet Elijah as an oratorio subject, and a commission from England finally brought the matter to a head. In 1846 he wrote the *Elijah*, and it was performed in Birmingham that August. However, Mendelssohn was not quite satisfied. He revised the work and then traveled to England to conduct the first performance of the new version in April 1847. Six months later he was called to his eternal rest, aged barely thirty-eight.

This new album marks a happy event because it is performed in German. Since Mendelssohn wrote the oratorio on the basis of a German Scripture text, German must be considered the original. The English was a translation to which he fitted the music, no doubt altering a note here and there. Furthermore, in spite of his love for England and his many visits there, German was his native language.

The ten-year interval makes this work even better than the *St. Paul*. Numerous portions are familiar. One example is known to many choirs: "Cast thy burden upon the Lord," set to a tune that in the latter half becomes "O God Thou Faithful God," (LH 395). The fine transcription of this is well known by our organists.

This new release has good performance and sound, and the stereo is wonderful. (Anyone wanting to convert to stereo soon ought to get the mono-stereo cartridge mentioned in an earlier column. Then this and other albums could be purchased in stereo now, while leaving full conversion till later.) Order *Vox VBX 208* or *Vox SVBX 5208*, \$10 for either.

Those desiring the English version will find the best to be *London A-4315*, \$15, and a fine recording it is.

GO!

Easter Faith and Mission Zeal

The Church now revels in the 40 day period between the Lord's resurrection and His ascension. Particularly in contrast to the somber 40 days of Lent, this season after Easter has a heart-warming, faith-invigorating glow that fills the believer with new joy, and a corresponding desire for mission work.

Remember what this 40 day period meant for the disciples! The Lord's death had dealt such a shattering blow to their faith that the first reports of the women concerning an empty tomb "seemed to them as idle tales," and fell on unbelieving ears. Faith in the resurrection was slow in coming. The eye-witness report of ten brethren was not enough to convince Thomas. Even those who saw the risen Lord standing before them "believed not for joy." Faith was first trembling and hesitant. When these men woke to another new day, they would wonder again whether they had perhaps just dreamt all these glorious things. *Could* it possibly be true? Can such a mangled corpse actually rise from the dead? During the 40 days the Lord appeared unto them again, and again, and yet again, until finally all doubts were forever laid to rest, and their exultant hearts burned within them. Their faith grew during this period to an unshakable conviction of an incontestable TRUTH; The Lord is

risen, He is risen indeed!

During this same period the tremendous significance of The Event had time to sink in. Each new day brought a new awareness of what it all meant. Satan has *had* it! Our sin has been forever removed! Death is truly swallowed up in victory! A head of steam was building up within the apostles. This news *had* to be told. When finally Jesus told them "Go . . . and preach," it was not so much a pushing or even a sending as a releasing. He *let* them go!

In an incredibly short time the known world was sprinkled with mission congregations. The zeal and boldness of the apostles was a direct result of the certainty of faith that they enjoyed as eye-witnesses of the resurrection. Did the authorities forbid preaching about the Christ? Their answer was automatic: "We *cannot but* speak the things which we have seen and heard." And so, "they spake the word of God with boldness . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus," (Act. 4:20,31,33).

Such a sure faith must be our propelling force as well if we are to bear effective witness. But this of course is something any good sales manual would stress: You yourself have to be sold on your product before you can expect to sell it to others.

NHR

NURTURING TENDER PLANTS

In *WHY Christ Suffered and Died*

"Mother, I feel so sorry for Jesus. Those people were so mean to Him. I will try never to be mean to anyone again."

The tender hearts of children are easily moved to pity by graphic accounts of Jesus being mistreated, scourged, and crucified. We can, with very little effort, move them to tears and even to a fervent promise that they will always try to be nice to other people.

But is that really what we want to accomplish when we tell our children of Jesus' suffering and death? Not if we really know Jesus ourselves; for Jesus told the women who were moved to tears by His pitiful condition: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if they do these in a green tree, what shall be done in the dry?" (Luke 23:28-31).

Jesus did not give Himself into suffering and death to gain our sympathy. Nor did He give Himself into suffering and death in order to give us an example of the hurt and suffering we bring on others by our meanness. Jesus gave Himself into suffering and death

for the sins of the world, so that God can no longer punish human beings for their sins. Now God, because Christ died for all, no longer punishes any human being for his sins. Now only those who do not believe that Jesus has suffered and died for their sins will be punished because they have "not believed in the name of the only begotten Son of God." (John 3:18).

Jesus sought to nurture in the women of Jerusalem this true understanding of why He was suffering. They should understand that He was suffering the eternal punishment for their sins and for the sins of their children. Thus, rather than weep over the physical suffering of Jesus, they should weep over their own rejection of their King. And then they should dry their tears and rejoice in His love and salvation. He was suffering for them, that they and their children could look forward with joy to eternal life on the Day of Judgment. The sorrow of Good Friday was that they rejected their only Saviour. They will wish that they had never given birth to children, and would be spared the pain of seeing their unbelieving children suffer damnation — *needlessly*.

Thus, as we during this past Lenten Season again told our children the account of Jesus' suffering and death, it was to nurture in them far greater things than a determin-

ation to be kind to others. Our purpose was to nurture in them a true sorrow over their sins so that they went out with Peter, wept bitterly over their sins, but also learn-

ed to rejoice in the great love of Jesus which moved Him to redeem them from such suffering for life everlasting.

RUBEN UDE

the things that come to pass

Use of Name Denied

A recent News Bureau Release of the NLC tells us that the pastors and congregations of the Lutheran Free Church who refused to join the merger with the ALC and set up a new organization have been permanently enjoined by a Minnesota District Court from using the name "Lutheran Free Church (not merged)." The judge ruled that the ALC "stands in all respects as the true and lawful successor to the LFC and to all of its rights." He rejected a plea of the anti-merger group that it be considered the true Lutheran Free Church because it "will require adherence to a belief that each word of the Bible must be accepted as literally true," stating that "such a belief is not a part of the doctrinal basis of the American Lutheran Church and, I am satisfied, was never a part of the doctrinal basis of the Lutheran Free Church." The court order does not prevent congregations from organizing as they choose under a name which does not imply a continuation of the Lutheran Free Church policies and practices. Since the issuance of a temporary injunction last fall the anti-merger group has been conducting its activities under the name "The Association of Free Lutheran Congregations," with

headquarters in Fargo, North Dakota.

Although our sympathies are with the smaller group, because it appears they have the better stand on Scripture, we think they could well have spared themselves the anguish and expense of going to court over the use of a name. Even in cases where it can be easily established that a minority group holds to a confession that has been forsaken by a majority, it is wasted effort to try to keep the original name. It proves very little and can be misleading.

Who Me?

In an article on big-time crime (Post 2/29/64) Aaron Kohn of the Crime Commission in New Orleans concludes with these words, "The answer lies with the people. When I make speeches, citizens complain to me about the United States government spending a million and a half dollars of the taxpayers money to try to deport Marcello. I point out to them that they, the people, are financing Marcello by putting money in his slot machines and placing what they think are innocent bets with his bookies."

"It's the same old story throughout the United States. The governed are defeating their government through the financing of the

offenders." This is obviously true. The American people have little to their credit on this point. With the mouth they fault the police for not doing something about the gangsters but with the hand they supply the nickels and dimes that keep them going. How about ourselves as a people of God in Jesus Christ? Are we winking at our petty gambling, eating and wiping our mouth, and saying, "I have done nothing?" Scripture says, "Thou shalt not tempt the Lord thy God!" That means with our money also.

'Showing the Work of the Law'

After reading of the thoughts and doings of men one often has to sit back and marvel at how they are carrying on as God said they would and fulfilling what He has prophesied. The more we read of these things the more we experience that God's Word is always right. A *Time* item (March 6) reveals what has happened in Sweden after years of condoning "free love." Doctors are alarmed at the "tide of extramarital pregnancies and the mounting venereal disease," and have presented a petition of protest to the king, adding this comment, "Young people in Sweden are not happy." This proves once again that one cannot tamper with or violate a precept of God and get by with it. He brings upon himself both physical and mental hurt.

The defenders of the present state of affairs, "who have been instrumental in making Sweden a sociological laboratory," point out with some pride that "prostitution is fast dying out in our country." How absurd can one get! May God

preserve us from intellectual phonies!

The words of Will Durant, famed philosopher and historian, in a recent article give further evidence that it doesn't pay to depart from the ways the Lord has prescribed. "Most of our literature and social philosophy after 1850 was the voice of freedom against authority, of the child against the parent, of the pupil against the teacher. Through many years I shared in that individualistic revolt . . . But now that I too am old, I wonder whether the battle I fought was not too completely won. Let us say humbly but publicly that we resent corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art."

"Have we so long ridiculed authority in the family, discipline in education, rules in art, decency in conduct, and law in the state that our liberation has brought us close to chaos in the family and the school, in morals, arts, ideas, and government? We forgot to make ourselves intelligent when we made ourselves free." But Durant's intelligence isn't the answer. "Bringing every thought into captivity to the obedience of Christ" is. In recent years it has dawned upon us quite forcibly that this is the "intelligent" thing to do. God who knows all things, and who has given us our "reason and all our faculties," speaks to us intelligently in His Word. As Paul writes even "the foolishness of God is wiser than men."

G. SYDOW

Youth Rally

Immanuel Lutheran Young People of Mankato, Minnesota, are inviting the young people of the CLC to a Youth Rally at Mankato, Minnesota, July 18-19, 1964. Advance information may be had by writing to:

David Doering
R.R. 1
Good Thunder, Minnesota

It has been brought to our attention that §7 of our statement *Concerning Church Fellowship* (Revised Edition) does not fully reflect the changes made in this document by the 1960 Convention as they are recorded in the minutes, page 14, item 4. The paragraph should read:

"Thus the Church *tolerates no divisions*. The high standard of Scripture is clear. All members of the Church are to speak the same thing in all matters of faith. This is stated by St. Paul in just so many words in I Corinthians 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."

We ask all who have copies of this Revised Edition to make the changes, which are limited to the first half of the paragraph.

PAUL G. ALBRECHT, *President*

The Bread of Life

Date	Reading	Hymn
Apr. 22—	Matt. 21:12-17	387,1-2
Apr. 23—	Eph. 5:6-14	387,3-4
Apr. 24—	Isaiah 42:10-17	387,5-6
Apr. 25—	Rev. 5:1-14	387,7-8
Apr. 26—	Psalm 98	387,9-10
Apr. 27—	Acts 16:25-34	35,1-3
Apr. 28—	Rev. 4:1-11	35,4-6
Apr. 29—	James 5:13-20	458,1-2
Apr. 30—	I Tim. 2:1-8	458,3-4
May 1—	Mark 1:32-39	458,5-6
May 2—	Luke 11:1-13	458,7-9
May 3—	Psalm 66	437,1-2
May 4—	I Kgs. 3:3-15	437,3
May 5—	Psalm 47	215,1-2
May 6—	John 17:11-26	215,3-5
May 7—	Acts 1:1-11	212,1-4
May 8—	2 Kgs. 2:1-12	212,5-7
May 9—	Acts 1:12-26	216,1-3
May 10—	John 14:1-11	267,1
May 11—	John 14:12-24	267,2
May 12—	John 15:18-27	267,3
May 13—	Rev. 21:1-7	235,1-2
May 14—	Romans 8:9-17	235,3-4
May 15—	Isaiah 44:1-8	235,5-6
May 16—	John 3:16-21	235,7-8
May 17—	Ezek. 36:22-27	224,1
May 18—	Acts 10:37-47	224,2
May 19—	Acts 2:37-47	224,3

TREASURER'S STATEMENT for July 1, 1963 to April 1, 1964

BUDGETARY RECEIPTS	
Offerings.....	\$53,040.55
Revenues (Tuition).....	12,845.65
Revenues (Room & Board).....	24,839.63
Revenues (Other).....	255.00
Notes Payable (Borrowed Money).....	5,000.00
Total Receipts.....	\$95,980.83
BUDGETARY DISBURSEMENTS..... \$92,493.05	
CASH BALANCE.....	3,487.78
LESS CASH DEFICIT JULY 1, 1963.....	(\$ 2,271.99)
CASH BALANCE APRIL 1, 1964.....	\$ 1,215.79

Orville Noeldner, *Treasurer*, South Shore, South Dakota

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.

Keep Some on Hand

Secure these beautiful cards without cost at CLC churches or ask for a supply from the.....

CLC BOOK HOUSE

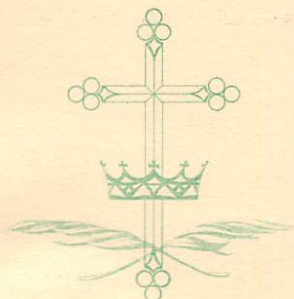
P. O. Box 145
New Ulm, Minnesota 56073

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

The Rev. M. J. Witt
4724 N. Wall Street
Spokane 19, Washington

Be thou faithful unto death,
and I will give thee a crown of life

REVELATION 2:10



OUTSIDE
Gold
and Green
on white



In Loving Remembrance of

a Memorial Offering of

was made for the
Church of the Lutheran Confession
to be used for

INSIDE

BY _____
