

LUTHERAN SPOKESMAN

J. J.
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S. D. G.



NO ONE COMES
TO THE FATHER
BUT BY ME

MAY 1964 Vol. 6 No. 12

CLC COORDINATING COUNCIL

The library at Immanuel Lutheran College in Eau Claire, Wisconsin, is one of the pleasantest rooms for a meeting. The group with the impressive name in the title met in this richly paneled room on April 7 and 8. No matter how unpleasant the work sometimes became, the room was always pleasant. And the never-failing Zarephath-widow type coffee urn was only 38 steps north of the library door. Our synodical thorns and thistles caused discouraging hours of toil and sweat. But this entire campus at Eau Claire where we spent these days is such a paradise of 75 acres, we were always reminded that our God is much bigger than our problems. I seriously doubt whether there is another Lutheran campus that can approach it.

The coordinating council coordinates. At its head is the able president of the CLC, who is responsible for piloting the plane with the help of his co-pilot, the vice-president, and the flight engineer, the moderator. President Albrecht has four engines: the mission engine, educational engine, doctrine engine, and financial engine. It is his job to synchronize them. Sometimes he might feel that he has jet engines mixed with propeller engines, and this throws the forward thrust a little out of kilter. The way the fuselage sometimes shakes and squeals could make him think one propeller got reversed.

Each department, board, and committee reports on its work and future plans. Then begins the critical examination across horizontal lines. The mission people, doctrine people, and trustees take a hard look at the educational program. The educational people look across the fence at the mission board efforts. Even editors are thrown into the discussion to give it the necessary confusion. The mutual exchange in this small but varied group hinders empire building and the near-sightedness of departmentalized minds. Policies having centrifugal energies are discouraged, so that the synod is not pulled apart. If a board has taken an unpopular position, but it is right, they receive encouragement.

The CLC especially needs this. We are short on men, but we have the same responsibilities and scope of work as the largest church body. We do not have a pool of brilliant specialists from which to man our boards, committees, and offices. We all need the maximum help from each other. Not all the knowledge and wisdom of mission work is concentrated in the crania of a few members on the mission board. At the coordinating council a board can use the gifts of a larger group while its policies are still fluid. Even men outside the immediate radius of Ingram Hall may have a flash of wisdom on an educational problem. It is even theoretically possible that someone not an editor

can give constructive advice on church papers. And this was a good impression I carried from these meetings: there were frank and wholesome disagreements, and many diverse viewpoints were brought together on every activity and plan.

We wish it were possible to report that in this fine atmosphere and among such a wealth of wise men all the problems of the CLC were solved. Far from it. The problems were large and they remain unsolved. The details will come to all in the prospectus for the August convention. Here we shall only comment on a few problems.

The number one problem might well be that we are not bringing all the right people together to solve these problems. Are we making good use of the gifts the ascended Christ has given us? Many of these gifts are in the lay people. So many problems had to do with business matters, financial matters, budgets, amortization, capital investments, limits of indebtedness.

We have many men in our congregations whose secular training and work has made them experts in these fields. Everyone knows that theologians are not very bright in mathematics and business. Yet we have only one or two lay people present at these meetings. The meetings are held during the week; unlike the clergy, the layman has a slight problem convincing his boss that a trip to Eau Claire is just what his company or store needs.

Austerity was the unclean word that governed most discussions. We even had a report from an "austerity committee." This committee reported that for certain months in the past year the synod was "saved" \$1000 a month by not paying the full salaries of 20 missionaries and professors. And it now appears that this may be repeated since there will be an \$8000 deficit by July 1, according to estimates based on past performances. This is a problem of large dimensions: Do we raise \$1000 by threatening 20 Christians with bankruptcy, when

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\$1000 means only 20c per communicant member?

That ugly word caused even greater problems. The council took a look at the proposed budgets for the 64-65 fiscal year. Austerity meant slow down, retrench, cut out work, postpone, defer. But how could we? We know the work of the mission board is to send messengers of the King racing around the world with the urgency of a rescue expedition. We know our lives are to be double-parked lives; working with utmost haste and urgency; any minute may be too late. Can we tell the mission board to slow down? Not to send missionaries? Not to open mission fields? To defer salvation for people? Postpone telling the condemned ones that heaven is open? Tell them in 1968 that Christ died for them? But that is what we told them.

Immanuel Lutheran College brought in a frugal budget for operating a high school, college, and seminary. Austerity meant cut the budget. How could we tell them to postpone buying books for a li-

brary? To provide a good library for students of the next generation, but not the present? To give good physical education in 1970, but let the present student suffer? To add another professor, but not until we see whether an overworked professor really gets a heart attack? But that is what we told them.

But that brings us to the real problem. This whole matter will face the August convention at Fond du Lac. Briefly it is this: the budget requests totaled \$100,000.00. The current performance of the CLC is \$75,000.00. The council pared the requests to \$93,000.00. Is this what the congregations of the CLC desire? There is a problem of communication we have not solved. How do the congregations study the prospectus and how can they react to it? Is it their will to save, cut, defer, postpone? Or is it their will to meet the opportunities the Lord has given us? But when we are at convention in August how do the delegates know what the congregations are willing to do? This is the final problem.

W. S.

THE CLC PASTORAL CONFERENCE

Conventions are for business and pastoral conferences for study. That is their basic difference in purpose and the general rule in practice with some planned exceptions.

The CLC-wide pastoral conference meets each spring after Easter. One, two, or possibly several essays are presented, studied, and discussed. Use of a word like

church in the New Testament, or Existentialism and Theology may well be a subject for an essay. The larger congregations, those able to host the forty to fifty pastors who attend, have been inviting the conference to be their guest. For this reason, one year the conference may meet in Wisconsin, the next in Minnesota, South Dakota, or elsewhere.

This year St. John's Lutheran Church of Okabena, Minnesota, and Pastor Ruben Ude provided the environment of Christian fellowship, the meals, lodging, and meeting facilities. The date was March 31—April 2. Easter week is chosen because it falls in the Easter recess at the college and enables the faculty to attend.

One of the papers at the Okabena conference had a rather forbidding title, the one presented by Pastor Rollin Reim, New Ulm, Minnesota: *The Consideration of our Confessional Church Life in the Light of our Christian Liberty*. But from the sub-title on, which was *Freedom and Form*, it proved forbidding not at all. In paragraph after paragraph, it seemed to welcome the challenging question, a good debate, thorough discussion. And why shouldn't it? The portion of the paper which was read spoke for the exercise of freedom in the life of the Church. That freedom includes the freedom to ask a question, to debate, to discuss, even to differ where God has not spoken nor prescribed definitive forms. Believers of the Old Testament had their dietary rules and regulations and many others. After these had fulfilled their purpose, God gave His people none to take their place. But He did give them a glorious liberty, with which to keep company, to exercise, and enjoy. He gave them the Gospel. He told them *what* to preach. But He did not spell out for them *how* they should do this. The Book of Acts and the letters of the Apostles tell how the young Church carried out its work. Illustrations abound but

no legal precedents . . . Freedom from form allowed the Gospel to have free course and to be preached so that the Church was built and strengthened. Not even hell could prevail against it.

What has this to do with the Church today? What has this to do with the Church which is called upon to speak confessionally in times which are certainly not confessionally oriented? Should it assume that the empty seats are all empty solely because we preach Christ crucified? Is it the offense of the Cross? Should we assume the answer before asking the question? Questions like, To what extent are they possibly empty because of treasured traditions, forms, habits, old-fashioned ways of doing things? The Gospel is relevant to man living, and *dying*, in the space-age, and the Gospel, therefore, dare not appear archaic, old-fashioned, out-of-touch with the times, irrelevant, not if we can help it. We will never know whether it appears so, unless we first ask the question. If we ask and find that it does, our freedom allows us to change.

What about our forms of worship, the language of the liturgy, our audio-visual teaching aids, or lack of them, our mission methods, our use of twentieth century communication facilities? Why do we use this or that translation of the Bible in the morning service, in the membership classes? Is it simply because this is the one we grew up with, or are we using it because it gets through to contemporary man better than any other? If one gets through better, why not exercise our freedom and use it?

The scope of the second paper was narrower, as its title indicates, *The Use of Modern Translations of the Bible*. It, too, evoked animated comments and discussion, some of which spilled out into the narthex and the church parlors. Pastor W. Schaller of Los Angeles, California, was the essayist.

His approach was that of a reporter sharing his observations and experiences with modern translations, over more than fifteen years, as reader, student, teacher, and pastor. A personal approach like this was not only acceptable and good, but also perhaps necessary, since every person does not approach the Bible in the one and the same way. Some look upon the Bible as a reference, or textbook. Others use it to find comforting verses, or proof passages for what they have come to believe.

The approach of the essayist was that a translation must first of all meet the demands of the primary function of the Bible. According to the essayist, the Bible came into being to protect the individual believer from the teachers of religion who again and again distorted the message of salvation. Here the individual believer must be able to read the record of God's gracious dealings with man without the necessity of interpretation by the church. He should be able to read a letter of Saint Paul and understand the train of thought from beginning to end.

In the second portion the essayist related many joyful experiences with the RSV, and how it was now

possible for the individual to gain a good grasp of the entire Bible and the individual books. Reading the Bible was no longer a matter of reading chapters and verses, but entire books at one reading.

The essayist also analyzed the accuracy of the RSV and the charges which have been made against it by some conservative scholars. In many cases he found that the charges were unfounded. In cases where there were poor translations in the RSV, the committee made significant changes, so make the necessary corrections. In the printing of 1960 the RSV committee made significant changes, so that, in the estimation of the essayist, there is only one translation left which he considered a poor translation, affecting the doctrine. On the other hand, he found that in innumerable instances the RSV was far more accurate than any previous translation.

In regard to other new translations such as Phillips' New Testament and the New English Bible, the essayist pointed out that they were even more readable, since they made much greater use of paraphrase. But for this reason they were also more interpretive, particularly Phillip's, since it is the work of one man. The New English Bible has many good qualities, but it contains British expressions which are unclear to American readers.

Both essays served the purpose of stimulating discussion and continued study of important areas of our church life. D.

NURTURING TENDER PLANTS

BY THE WAY WE SAY "NO"

"But mother, why can't I go?"

An Unexplained "No" May Build Resentment To All Authority

It may take less time and be easier to simply set aside the question with a "because I said so" than to try and answer the question. But such an unexplained "no" will neither train children to avoid sinful or doubtful entertainments nor will it train them to have respect for parental authority. In his heart the child will still want to go, although he is physically forced to stay at home. And in his heart he may resent his parents because he feels abused and longs for the day when he can be on his own and make his own decisions. Where such resentment grows you can expect most anything when the child becomes of age. Over night he may change from a quiet respectable youth into a rowdy. All because his parents did not bother to explain to him why they often said "no."

Parents Owe Children an Explanation for Their "No"

The Lord requires of parents that they teach their children by giving them a reason for the "no." He says: "Train up a child in the way he should go" (Prov. 22:6); "Fathers, provoke not your children to wrath; but bring them up

in the nurture and admonition of the Lord" (Eph. 6:4); "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21); "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

Parents Should Regard a "No" Situation as an Opportunity to Nurture Their Children's Faith

Such teaching, training, and nurturing requires of parents that they answer their children's questions with reasons from the Word of God. Having to say "no" should not be regarded as a frustrating situation which calls for shouting parents and weeping children. It should be regarded as an opportunity to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). Parents must lead the way in this. Children will not regard it as an opportunity to grow in grace if the parents do not regard it as an opportunity to nurture the faith of their children. (Next month we plan to cite some examples of giving reasons for saying "no.")

RUBEN UDE

CROOKED STICKS AT AUGSBURG A.D. 1530

Luther Tempted to Close His Eyes to the Crooked Sticks?

While the Diet of Augsburg was in progress Luther was in the foothills of the Thuringian mountains not far away, safe in the castle Coburg. It seemed wise to keep him out of Augsburg since anyone was free to kill him on sight, because he was not only excommunicated by the Pope but also declared an outlaw by the emperor.

This bothered Luther at times — especially his being excommunicated by Rome. He showed it when he said: "It is true that God's Word and the apostolic office are found in the papacy and that we have obtained the Scriptures, Baptism, the Sacrament, and our ministry from them. Otherwise what would we know about these things? Therefore, faith, the Christian Church, and the Holy Spirit must be with them. What am I doing when I preach against such, as a disciple against his master! Such thoughts as the following come storming into the heart: Now I see that I am in the wrong. Oh, that I had never started this fray and had never preached a single word. For who dares set himself against the Church of which we say in the Creed: I believe in a holy Christian Communion etc.? Now I find this also in the papacy; so it must follow that if I condemn it, I am in the highest ban, rejected and damned by God and all saints. Now what is to be done? It is hard to stand up and preach in view of such a ban." Such were the tempt-

ing thoughts that sometimes troubled Luther.

They show his human side. His heart was not made of stone. He had ties in the church body in which he grew up. There were fond memories of things learned and experienced there before it cast him out. Because of these human ties and feelings a reunion with Rome might seem welcome to him. At Augsburg it could perhaps be brought about. He was now in a position to deal, because he had acquired many open supporters among the princes and cities of the realm. His friend Albrecht, Archbishop of Mainz, who had even sent a present for his wedding, was at this time anxious to come to some agreement with Luther and had gathered a group of moderates in the Catholic camp to work towards it. Through such an agreement high honors in Rome could come to Luther; for the fanatics who wanted to destroy him had lost their power at least for the time. The whole atmosphere was more friendly than in the past. Rome would at least listen. Some adjustments and concessions might be made to begin with. Other things would be considered at future meetings which had been assured. Something if not everything might be gained now and more might follow later on. Besides Rome had some of the truth and some Christians in it.

We cannot know all the thoughts

that went through the outlawed and excommunicated Luther's mind as he sat in the "region of the birds" up there in the Coburg near Augsburg. But we would not be surprised if the temptations of the devil he speaks of enduring there were some of the considerations named above. Would he close his eyes to some of the crooked sticks?

He Leaves Them In the Fire

No. Luther unlike Melanchthon did not let any human considerations blind him. He still saw how crooked the crooked sticks of Rome's errors were. He would leave them in the fire where he had thrown them. He saw the great need of strengthening his wavering friend and colleague, Melanchthon, to do the same. From the Coburg he wrote to him: "There can be no concord between Christ and Belial. As far as regards me, I will not yield a hair's breadth. Sooner than yield, I should prefer suffering everything even the most terrible evils. Concede so much the less as your adversaries require the more." Before that he had written to Melanchthon: "We must only have faith, lest the cause of faith be found without faith. If we fall, Christ falls with us, — I would rather fall with Christ than remain standing with Caesar." A more complete picture of the real Luther in all his firmness against any concessions where the truth is denied (though willing to make them otherwise) is revealed in a writing of his to the Diet sometime after the reading of the Augsburg Confession on June 25, 1530. It is entitled: *DR. MARTIN LUTHER'S*

REFLECTIONS ON SEVERAL CONTROVERSIAL ARTICLES ETC. GIVEN IN GERMAN AT THE IMPERIAL DIET AT AUGSBURG 1530. In this writing which we will consider later we see the difference between Melanchthon, who was carried away by human reason, sentiment, and emotion, and Luther, who brushed them aside and was guided by the word.

Great is the temptation to consider the human side when it comes to being separated from others especially if one has long been connected with them. But the Word must still stand as our guide. The same holds true when it comes to the ecumenical movement as such and especially the ecumenical endeavors of Rome in which it would bring all churches together under its influence and eventually make them under the Pope. A morbid religious sentimentalism and emotionalism is blind to the truths involved here and will lead many into the pit of Rome's soul-destroying errors. These errors deny the truth of salvation by grace, through faith alone, without the deeds of the law. A church that is truly of the Lutheran confession will never forget how important any truth of Scripture is and how important it is to know it and to stand for it. That, to be sure, is not the popular trend today. Rather people will say that it makes no difference what you believe as long as you are sincere in it. It does make a difference with God. It made a difference with Luther. It should make a difference to us. Salvation depends on it.

OTTO J. ECKERT

THE LIVING ACRE

"Take Hold with your Hands!"

In the wooded lot in one corner of the Living Acre the cardinal's wings hesitated for a brief instant as the bird took flight from a low branch. It had felt a slight tug upon its wings, as though an invisible snare was trying to trap it. It was not really delayed, however, and flew on to find its breakfast. Down below, the fox was busily poking his pointed nose beneath the low branches of a shrub, when he suddenly began to sneeze. Startled, he brushed at his nose with his paws, trying to dislodge a sticky, stringy substance that clung to his whiskers. His annoyance was also brief, however, and he soon continued his endless search for food.

What had only momentarily disturbed the cardinal and fox, because of their comparatively large size, was one of the most cunningly devised and best constructed traps in the world. It was a spider's web. Its little manufacturers, familiar in fable, fairy tale, and nursery rhyme, and regarded with aversion by most people because of the cobwebs they spin and their reputed venomous properties, are actually shy creatures that rarely bite man. Yet the spider is a deadly hunter of insects its own size; and its intricate web, made of silk spun from its own abdomen, has tremendous tensile strength for its weight and size. Thus it can trap insects and

other creatures larger than the spider itself. When its prey becomes caught even by one leg, the spider creeps upon it and proceeds to wind it up in silk, until it cannot possibly escape, and thereupon drags it away. Once safely out of sight, the spider inserts its venom into its prey and almost instantly paralyzes it. The spider cannot eat solid material; consequently, it bathes its victim with strong digestive juices, after crushing its body with powerful jaws, and thus breaks it down to a liquid state, which can then be used as food. For the spider, life is nothing else than a constant setting of snares for its unwary victims. Its greatest weapon is its web.

No one objects to the spider's web, except perhaps its unwilling captives, when it is found outdoors, out in the Living Acre. It is but a momentary annoyance for a larger animal or a human, as it brushes across the face. It may even be a creation of great beauty, especially when the rays of the early morning sun catch it still lightly sprinkled with dew. At such moments, its symmetry of design and the great skill with which it is engineered make it an object of wondering amazement, and its beauty can be appreciated.

However, it is another story when the housewife is plagued by the

constantly reoccurring appearance of cobwebs in the corners of her ceilings. She can have her ceilings spotless one day, and by the following morning she has reason to complain about the spider's industry, for new webs have already been made. But spiders do not limit their persistent efforts to simple homes where housewives do their own cleaning. They make their webs in palaces, too. Writing by divine inspiration, Solomon concluded his list of the four things which are little upon the earth but are exceedingly wise, by stating: "The spider taketh hold with her hands, and is in king's palaces." (P R O V E R B S 30:28)

The spider is not an evil creature, though humans very often look at it with distaste. With great skill and dexterity it carries on the occupation given to it by the Lord in His creative act. It "takes hold with her hands" and spins its webs in spite of many obstacles. For many creatures, such as our cardinal or our fox, or the housewife, or the chambermaid of a king's palace, for that matter, carelessly sweep away what took a great deal of time and patience to build. But the remarkable thing about the spider is that it will persistently rebuild what is torn down. Its natural calling is to build a web in which to trap its food. And it will persevere in its calling with a zeal that makes us pause in amazement.

It would be well for us if we do more than pause in amazement. As Christians, who have the call to carry out the Commission that Christ entrusted to us, namely to

preach the Gospel, it would be better if we would also follow the spider's example. For we, too, require a great deal of perseverance in following our calling. We in the Church of the Lutheran Confession have followed our Lord's bidding in founding a school to train our future pastors and teachers and in calling missionaries. But S A T A N threatens many times to sweep away these endeavors, just as the broom sweeps away the spider's web. All too often the world round about us will almost casually bring to nothing all our fine hopes of evangelizing a community. And (yes, it must be said!) our own weak flesh frequently will not let us carry out what we begin. (Take another look at the reports brought to us in the April issue of the Spokesman, regarding our contributions for the work of the CLC!)

It is not enough for the spider to begin her task only, and then stop before it is complete; if delayed in what she is doing by the sweeping away of her efforts, she would get no food if she would not begin all over again. For her, life is just that basic! But it is just that basic for the continuation of our work as a Church, too!

Now, perseverance is an instinctive thing with the spider; it is her great gift from God. Since the Fall, however, it is not a natural quality of man. Therefore we can only pray that our H E A V E N L Y Father, who knows the sincerity of our desires to "take hold with our hands" and build for Him, will mercifully give us a large measure of perseverance; and, believing, we shall receive it!

J. LAU

Lights and Shadows

"AND THE HOUSE, WHEN IT WAS IN BUILDING, WAS BUILT OF STONE MADE READY BEFORE IT WAS BROUGHT THITHER: SO THAT THERE WAS NEITHER HAMMER NOR AX NOR ANY TOOL OF IRON IN THE HOUSE, WHILE IT WAS IN BUILDING." I KINGS 6:7

Solomon, who succeeded David upon the throne of Israel, became famous not alone for his great wisdom but also as the man who built the first temple ever erected to the true God on earth. And we have reason to be greatly interested in this temple: not only because it was so very beautiful and costly, but especially because, since it was the very first and built under God's direction, it stood as a representation of God's holy Church which is on earth but which we cannot see, the Church that God has always had, which has been from the beginning, and is built of human stones. We are a part of this Church as believers; and we are also the workmen building at it. That is what all our doings as a church means . . . our mission work, our preaching and teaching. Among the several helpful lessons which the construction of Solomon's temple offers our much greater and more glorious work, the one suggested by the verse above is certainly of outstanding significance. It suggests that truth that

The Church of God is Built in Silence

The Apostle Paul assures us that we are laborers together with God as well as His workmanship. We have orders to build the Church. We have instructions to go into the

quarries of the world to bring men out and lay them like stones one upon the other until the whole building, fitly framed together, grows unto an holy temple in the Lord.

We are working; yet, in the judgment of some, not as we should. Our work seems to lack importance and our rating as laborers is very lowly, largely because we make so little noise at it. Who, after all, knows what is going on in our corner? How many people are made aware of who we are and what we are doing?

Truly, we are put to shame by the loud and noisy way in which some pastors, congregations, and church bodies are building at the church, or seem to be. Among them the work is being done in a frenzy of sound and advertising. They want the noise of the hammers to be heard and recognized, incidentally, we may add that the sound of the ax is regarded as a bit outdated.

In some sections of Christendom it is thought to be next to impossible to save souls without noise. At revivals and in what they call evangelistic meetings high-powered speakers shout and thunder, congregations scream and weep, and everything is in an uproar of holy zeal. On these occasions, it is claim-

ed, sinners are converted by the wholesale, and the structure of the church rises in phenomenal fashion.

If we are sometimes disturbed by the seeming great success of noise, if we fear that we are somehow, in these critical days, failing as builders because we do not sound busy and effective, let us consider and be comforted by the notice that the Church of God is built in silence. Our Savior built His Church personally while here on earth, and He did it quietly. One of His prophets foretold this of Him, saying: "He shall not cry, nor lift up, nor cause His voice to be heard in the street." His way of building is ours, and we are satisfied to learn of Him. If we are found laboring in silence, it is because as a church we are engaged in bulding only the Church of Christ and nothing else. We are not trying to reform society as such or to make the world a better place in which to live. Our task is the slow, careful work of laying one stone at a time and securing firmly those which we lay. This is neither fast nor sensational work, and attracts little attention, except in heaven where angels shout with joy over each stone truly laid.

The Stones are Prepared by God

The nature of our task is best understood when we remember that we are stones as well as builders, and consider what that means in our experience and for our task. Was it a miracle of some sort that the temple of Solomon was erected without the sound of iron? The explanation is right before our eyes in the sacred words; and there is

no miracle at all. The house of God was built of prepared stones, not of rough-hewn blocks. Everything was ready to fit when brought to the building site. Every stone was shaped in advance and its place in the walls was marked. The workmen simply laid it in.

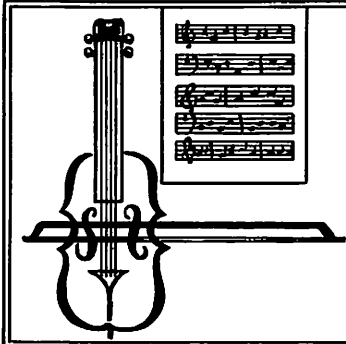
And so it is, always. In the task of building the Church of Christ we only fit the stones into the place provided for them. We cannot blast them, chisel them and polish them to size. That work is done beyond the reach of our hands and lips. It is done by the Lord. He fashions the hearts by the Gospel which we preach; and He does this to them as they live their daily lives. His Holy Spirit is the mighty lapidary. The grinding and chipping goes on day after day, by the Gospel, with the crosses and trials of life mixed in for emery powder.

Since that is not our work, we need not concern ourselves about the fact that our task as builders is relatively noiseless. Let us rather give thought to our personal needs. Being properly prepared and laid into the walls of Zion is not work done simply while we are sitting in churches. It is done when the Lord, working with the Gospel, chips and chisels at our hearts and lives. It is to be feared that in the minds of some Christians their own treatment begins when they get to church and ends when they leave. How many of us still think of undergoing some preparations at home to ready our hearts for the hour of worship? Do we come with repentant hearts, or do we expect that at the service our hearts should quickly be made to repent, perhaps

through the sermon? Is it not rather true that our hearts should be repentant through the working of the Word that was preached to us the last time we were at church? When we come this time, is not the Word of God to affect us during the week to come, supplemented by daily review and devotion? The danger of Sunday Christians is just this that they expect all the good work to be done in them on Sunday morning, in the space of one

hour. If God dealt with them by that hope, they would never be truly fitted into the walls of the Church; and all the thundering, roaring, and pounding of men would be in vain. No church on earth can find for you your place in God's House, except your daily life be your shaping ground where the heavenly Craftsman is quietly at work.

E. SCHALLER



*High
Fidelity
Preaching*

C. THUROW

JESU, JOY OF MAN'S DESIRING

This is Bach's most loved composition. It is the tune, "*Werde munter*" (LH 296), although a change in timing tends to hide the similarity. The arrangement is from Bach's Cantata No. 147, "*Heart and mouth and deeds and life*," in which the chorale tune is used twice. Because this cantata had never been recorded, we assumed it to be of minor merit except for the tune, which has been combined

with an English poet's hymn, "*Jesu, Joy of Man's desiring*," as we know it. A year ago the first recording came from London's prestige line, *L'Oiseau-Lyre*, OL-50150, \$5, or SOL-60027, \$6. This cantata rates with Bach's greatest. The "*Jesu, Joy . . .*" chorale is matched by splendid instrumentation and fine arias, such as the stunning one in which trumpets and bass soloist

join in pealing out the word, "Of Jesu swonders I will sing." This and the closing "Jesu, Joy . . ." will hardly be equaled this side of eternity.

Last winter a second album was released, *Baroque 1802*, or stereo 2802, \$5 for either. Sound and diction are brighter, but the pace is generally too fast. Some singers overdo the tremolo, and there is no text and translation. As one reviewer who does not like German said about Mendelssohn's *Elijah*, mentioned in last month's column, "The music is so gorgeous one could even enjoy it sung in Eskimo." That applies here too, but the text adds so much to the enjoyment that the choice is *L'Oiseau-Lyre* for those desiring the added depth of stereo.

Schwann catalog lists only those two albums, but *Schwann* does not list record club discs. Two days ago this same cantata arrived as the *Musical Heritage Society's* April release, *MHS-547*, mono only, \$2.50. It's excellence will bring wide acclaim from reviewers. The instrumentalists are first-rate; the singers perform well without drawing attention to themselves; sound and diction are clear; and the tempo is sometimes faster, sometimes slower than on the other albums, but always just right to convey the message. Text and translation are included. Notes on MHS albums are about the finest in the industry, loaded with interest. Besides the low price, this disc offers the bonus of a lovely Telemann cantata at the end of the overside. The choice is obvious.

We have been asked about our seeming bias for MHS. Through this column our LUTHERAN SPOKESMAN seeks to make God-glorifying music a part of the very air our Christian families breathe every day in their homes. MHS is no high-pressure club, pawning off poor discs mixed between a few good ones, as is often done. There

have been no duds thus far. But no matter; even if a record is flawless, MHS asks the listener to return it (postage free) if he does not like the music he hears on it. Unheard of! No one is ever stuck with unwanted music. There is one obligation: a five-cent stamp on the monthly card to inform MHS whether something or nothing is desired. Public demand is steadily leading MHS deeper into our Lutheran musical heritage. Be it bias or un-bias, we can't keep still.

Other music and records are available through our *CLC Book House, Box 145, New Ulm, Minn. 56073*; but MHS discs must be ordered through MHS. Write to Roger Lindley, *Musical Heritage Society, Carnegie Hall, New York 10019*. Refer to this column to qualify for an introductory album. Ask for the above *MHS 547*; or if you prefer a brilliant organ disc of Bach's "*Sonatas and Schuebler Chorales*," ask for the other April release, *MHS 551* (specify mono or stereo). If you keep either disc you pay \$1. Then, if you enroll, you receive monthly information on new records and have opportunity to buy past releases.

A BASIC RECORD LIBRARY

The publishers of the monthly *Schwann LP Record Catalog* are offering a free sixteen-page booklet that is the best available guide toward building a basic secular-religious record collection. It is conveniently divided into orchestral, chamber music, concerto, instrumental solo, choral, and vocal. J. S. Bach stands forth as today's most popular composer, and many others are listed in whom we are also interested. Send a "stamped, self-addressed, long envelope" to *The Schwann Catalog, 137 Newbury St., Boston, Mass. 02116*, and ask for *A Basic Record Library*.

the things that come to pass

Or Change Your Name!

Perhaps some have heard of the debate that is going on concerning the recent religious best seller in Great Britain, "Honest To God," written by an Anglican bishop, John A. T. Robinson. A few statements from reviews will give a general idea of what the book is like. "It is not every day that a bishop goes on public record as apparently denying almost every Christian doctrine of the church in which he holds office." (*Church times*) "The God about whom Robinson is talking is not the God the Bible reveals. It is not the God of the Creeds of the Church. It is not God." (H. Blake, *Christianity Today*) "What is striking about Dr. Robinson's book is first and foremost that he is an atheist." (A. Mac Intyre, *Encounter*).

Among all that has been written this stands out. "Another critic, in a Socialist review, has said that reading "Honest To God" was for him a moving experience because it describes a path he himself has walked — from orthodox Christianity to the position set forth by Bishop Robinson; but this critic at the same time states that his one attempt to be honest-to-God made him cease to apply to himself the label 'Christian.'" (*Confessional Lutheran*.) Although we thoroughly disagree with the man, this at least we can respect. We are reminded of the saying of Alexander the Great which has been paraphrased this way: "Be a Christian or change your name!"

We like the comments of a pastor of the United Brethren Church: "They speak of their intellectual honesty, thus explaining their non-biblical ideas, but if they are really honest, let them admit in simple, easy to understand language that they do not believe in New Testament Christianity, the Old or New Testament God, or in Christ; let them abandon the pulpit and find a convenient soap box from which to propound their 'wonderful' philosophies. I for one will still disagree with them but at least I'll be able to have a little more respect for them than I do at present." (*Christianity Today*)

That liberal preachers over the years have been dishonest is admitted by one from their own ranks. "Except for a minority, liberal ministers have not clearly enunciated their theological or christological position on the parish level, through preaching and teaching. Many of them must be charged with what Walter Kaufmann labels 'double speak:' they go through the process of rethinking the meaning of traditional words and phrases of Christian theology, often radically reconstituting them with a meaning that negates Christian faith, if not in its historic sense, then at least as their untutored parishioners understand it; they do not, however, communicate their understanding to their parishioners. At worst this is conscious, blatant, intellectual dishonesty; at best it is an abdication of the responsibility to achieve clarity and avoid ambiguity. When

'double speak' occurs as an expression of dishonesty, the crime is compounded, no group has spoken more loudly for intellectual honesty than the liberals." (*Christianity Today*)

May this self-examination of the liberals bring forth the honesty called for! We regret that these men deny Scripture and reject Christ, but since they do, let them not use His name. When this deception is removed, those who desire to abide by Scripture and keep faith in Christ will find their position and their work much easier. Perhaps it is too much to expect. The devil goes about in sheep's clothing. He is not going to let his agents disrobe themselves without a struggle.

Not Over!

The Supreme Court decision banning prayer and Bible reading in public schools cannot be forgotten. A strong effort is being made to bring about a reversal of this decision. More than 140 legislators have introduced bills proposing amendments to the first Amendment of the U.S. Constitution. In the House this has been focused in what is now called the "Becker amendment." The House Judiciary Committee has announced hearings on the question from April 22 through May 15. Prominent church men have been invited to testify at these hearings, including the presidents of the three large Lutheran church bodies, the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church — Missouri Synod. It is evident that members of Con-

gress are under considerable pressure on this issue. That a highly organized campaign is being waged in favor of the "Becker amendment" can be seen in that our small congregation in a small, far-western town has been solicited for petition signatures.

We are happy to note (NLC New Bureau) that one Lutheran observer, Dr. Robert E. Van Deusan, has already spoken out, warning that the proposed amendment would "weaken the guarantee of the First Amendment against an establishment of religion." . . . "if anything the state does in the area of religion should lie beyond the reach of constitutional checks and balances, a Pandora's box would be opened in which religious symbols and exercises would be prostituted for political purposes." . . . "in time religion-in-general could be supplanted by a favored religion, or conceivably by anti-religion." . . . "it would be unfortunate if the careful definition of the respective roles of church and state should give rise to hysteria which can only becloud the clarity of church-state relations."

We earnestly hope that such words and those of Walter E. Craig of the American Bar Association bear weight. He says (*Time*) "Despite the public furor, no other decision would have been consistent with the dictates of the first Amendment." Far from being hostile to religion, the court simply sustained the long-held U.S. belief that "a union of government and religion tends to destroy government and to degrade religion."

G. S.

TREASURER'S STATEMENT BUDGETARY

July 1, 1963 to May 1, 1964

Receipts

Offerings	\$60,012.34
Revenues (Tuition)	13,173.65
Revenues (Room & Board)	25,687.63
Revenues (Other)	255.00
Notes Payable (Borrowed Money)	5,000.00
Total Receipts	\$104,128.62

Disbursements

General Administration	\$ 2,215.85
Home Missions & Administration	32,999.75
Japan Mission	5,900.00
Immanuel Lutheran College	57,780.65
CLC Book House	800.00
Emergency Support	500.00
Journal of Theology	156.25
Total Disbursements	\$100,352.50
CASH BALANCE	\$ 3,776.12
LESS CASH DEFICIT JULY 1, 1963	(\$ 2,271.99)
CASH BALANCE MAY 1, 1964	\$ 1,504.13

ILC RELOCATION FUND

Running Totals to May 1, 1964

Receipts

Offerings	\$66,452.11
Bequest (Interest Included)	6,602.68
Estate Sale	2,988.85
Insurance Adjustments	4,542.70
Notes Payable (Borrowed Money)	15,000.00
Total Receipts	\$95,586.34

Disbursements

Property Payments (Principal & Interest)	\$36,389.38
Other Disbursements	57,170.03
Total Disbursements	\$93,559.41
CASH BALANCE MAY 1, 1964	\$ 2,026.93

Orville Noeldner, *Treasurer*
South Shore, South Dakota 57263

ANNOUNCEMENTS

Minnesota Pastoral Conference

The Minnesota Pastoral Conference meets at Faith Lutheran Church, New Ulm, Minnesota, Sunday, May 17, at 3:00 P.M. Pastor Rollin Reim is the host pastor.

Agenda: A Study of Micah 1:16ff, Paul Nolting; Pastoral Calls, Gerhart-Becker; Lutheran Synods, Present Alignment and Doctrinal Position, Elton Hallauer; A Study of *gyne* as it Concerns Engagement and Marriage, Egbert Schaller; The Pastor as

a Constant Student, Keith Olmanson.
Keith Olmanson, *Secretary*

Minnesota Delegate Conference

The Minnesota Delegate Conference meets at Immanuel Lutheran Church, Mankato, Minnesota, Sunday, June 28, at 3:00 P.M. Pastor Gordon Radtke is the host pastor.

Agenda: Review of the Prospectus and Matters Related to the Convention.

Alvin P. Sieg, *Secretary*

West Central Delegate Conference

The West Central Delegate Conference meets at St. Paul's Lutheran Church, Winner, South Dakota, June 23-24, beginning at 10:00 A.M., June 23. Pastor Karl Brandle is the host pastor.

Agenda: Making Maximum Use of our Congregational Manpower in Carrying Out the Ministry of the Word, Daniel DeRose; What is the Significance of a Pastor's and a Congregation's Subscription to the Lutheran Confessions? Christian Albrecht; Sponsor Problems, Victor Tiefel; Prospectus for the 1964 General Convention; Communion service, Tuesday, June 23, at 7:30 P.M., Paul Albrecht, speaker, Helmut Rutz, alternate.

Karl Brandle, *Secretary*

Okoboji Lutheran Youth Camp

The fourth season for the Okoboji Lutheran Youth Camp begins July 6 and will continue to July 11. It is jointly sponsored by St. John's Lutheran Church, Okabena, Grace Lutheran Church, Sleepy Eye, and St. Paul's Lutheran Church, Austin, Minnesota. Write to Pastor Ruben Ude, Box 86, Okabena, Minnesota 56161, for an application blank.

Immanuel Lutheran College

Commencement Program

Class Day Exercises at Immanuel Lutheran College are scheduled for Thursday, June 4, at 3:00 P.M.

The Commencement Concert will be given Thursday, June 4, at 8:00 P.M.

Commencement Exercises will be held June 5, at 10:00 A.M. on the college campus. Pastor Carl Thurow of Lamar, Colorado, will be the commencement speaker.

Note: Time in each case is Central Daylight Time.

A cordial invitation is extended to all to attend these events.

C. M. Gullerud,
*President of Immanuel
Lutheran College*

Youth Rally

The Immanuel Lutheran Young People of Mankato, Minnesota, invite the young people of the CLC to the first annual CLC-wide youth rally, July 18-19. For registration forms and information write to David Doering, Rural Route 1, Good Thunder, Minnesota.

The Bread of Life

Date	Reading	Hymn
May 20	—Deut. 6:4-13	233,1
May 21	—Eph. 3:14-21	233,2
May 22	—Is. 6:1-8	233,3
May 23	—Matt. 28:16-20	233,4
May 24	—Psalm 8	233,5
May 25	—Num. 6:22-27	233,6
May 26	—John 5:17-23	233,7
May 27	—Luke 10:1-11	247
May 28	—Acts 8:26-35	541,1-2
May 29	—2 Tim. 3:14-17	541,3-5
May 30	—Jer. 23:16-29	231,1
May 31	—Psalm 13	231,2
June 1	—Jer. 36:1-32	231,3
June 2	—Eph. 4:11-16	231,4
June 3	—John 4:4-14	494,1
June 4	—Acts 6:1-7	494,2
June 5	—Prov. 9:1-10	494,3
June 6	—Is. 55:1-13	494,4
June 7	—Psalm 18:1-19	509,1
June 8	—Matt. 11:25-30	509,2
June 9	—Rev. 7: 9-17	509,3
June 10	—Judges 10:6-16	319,1
June 11	—Mark 2:1-12	319,2
June 12	—Is. 12:1-6	319,3
June 13	—Luke 19:1-10	331,1-2
June 14	—Psalm 25	331,3-4
June 15	—Luke 15:11-32	331,5-6
June 16	—Rom. 4:1-12	331,7-8
June 17	—1 Sam. 24:2-20	236,1
June 18	—2 Cor. 2:5-11	236,2
June 19	—John 8:1-11	236,3
June 20	—Matt. 18:21-35	236,4
June 21	—Psalm 27	287,1-4
June 22	—Gal. 6:1-10	287,5-8
June 23	—Rev. 22:1-7	287,9-12

Immanuel Lutheran College

Yearbook

The 1963-64 Immanuel Lutheran College Yearbook will be ready for distribution at the end of May. Your name and address and \$2.00 will bring a copy to you. Write to Susan Dummann, Immanuel Lutheran College, Route 22, Grover Road, Eau Claire, Wisconsin.

A Request

Services are being conducted in Toledo, Ohio, each Sunday morning. Pastor J. B. Erhart, 700 Tuxedo Boulevard, St. Louis, Missouri, asks that the names of other interested persons be sent him.

Request for Nominations

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 May 20. The Call Committee will act on the nominations during the August convention.

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

The Way

Our thanks to Pastor Leonard Bernthal of Clarkston, Washington, and his brother, Mr. Waldemar Bernthal of South Milwaukee, Wisconsin, for the cover design now appearing on the Spokesman.

The symbolism is not only decorative, but most meaningful. Everything centers on the message of Christ-crucified. This the eternal and unchanging Way, the Alpha and Omega, through all the changing scenes of history.

The dove on the book reminds us that the Spirit of God alone creates life in us, and through the precious Word brings us to the cross of Christ.

And here, and only here, does man find the glorious truth of a gracious Father whose hands once gave that precious Son, and now stretch forth in endless love to receive His sons and daughters.

The three intertwined leaves, the Triquetra, unite the Holy-Holy-Holy of our salvation. In our baptism we were embraced by the God whom Jesus revealed as Father, a Father who gave His Son our cup

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

of punishment that we might be His sons; we were united with the Son who rules us as the Shepherd ever seeking the lost; were joined to the God who is the life-giving and life-preserving Spirit who once filled Jesus and led Him to victory. We belong to the redeeming God.

May this gracious God of our salvation so guide the Lutheran Spokesman that it be Christ-centered, filled with the Spirit, leading always on the Way to the Father in heaven!

W. S.