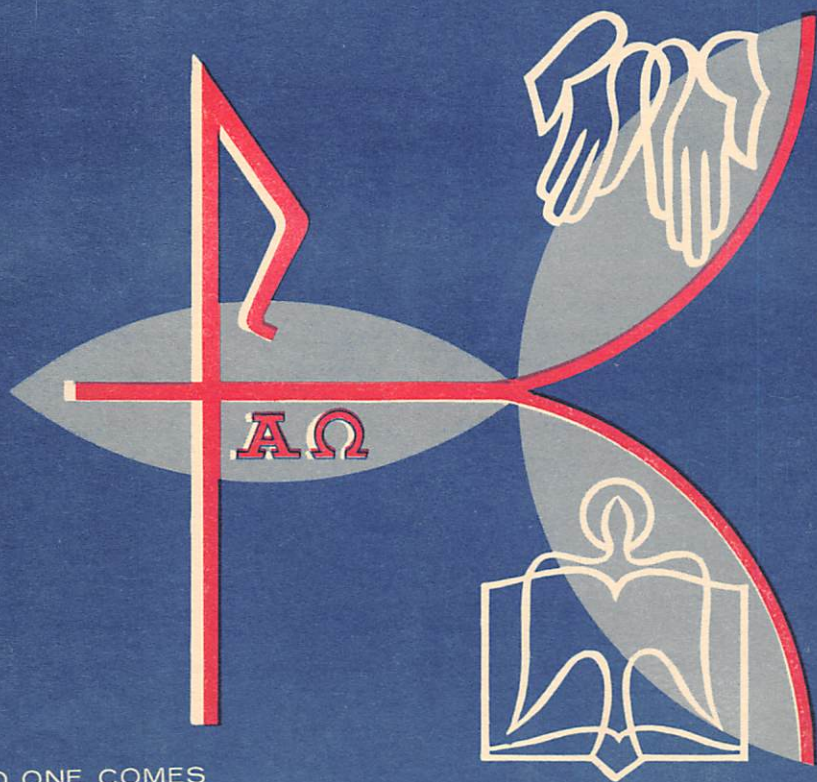


# LUTHERAN SPOKESMAN

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



NO ONE COMES  
TO THE FATHER  
BUT BY ME



## from the EDITOR

### MISSOURI'S DOUBLE IMAGE

The Lutheran Church-Missouri Synod has much in common with my television set. The image is getting more and more blurred with the passing of time, and it takes more and more fiddling with the controls to keep everyone in the room happy. When you turn up the brightness to show the outsiders how much Missouri has changed from its old isolationist ways it tends to disturb the old family members who are sitting too close. Someone must quickly do some fine tuning to prove this is still the same dear old church, my father's and mine own; but this brings much complaint from the new observers who had been led to believe that the Brief Statement was now considered the product of Francis Pieper's senility. A sad by-product of this theological frustration is its destructive affect on many brilliant and gifted men in the Missouri Synod. They no longer *can* express themselves honestly and candidly. They must speak in guarded words and cover their meaning with heavy gobbledegook.

#### A CMT Report

In the April, 1964, *Concordia Theological Monthly* Professors Martin Franzmann and Alfred Fuerbringer gave *A Preliminary*

*Report on the Proposed New Inter-Lutheran Association.* I do not think that these two men, who have been known to us as outstanding scholars and men of high Christian character, realize how theological double-talk has become a natural mode of communication. Their paper "tries to answer three questions that delegates to the 1965 convention will have to ask . . . These three questions are: I. *How did we get here?* What is the history of this movement toward a new Lutheran interchurch association, or council? II. *Where are we going?* What will the new association be like? What will it mean for the life and work of our Synod? III. *What will it cost?* How does this new association affect our stewardship of money?"

Answering the first question on the history of the movement they mention that the National Lutheran Council was organized in 1918, and explain that Missouri was never a participating body "largely because that council was not in a position to go into the question of the doctrinal differences." This is somewhat less than a candid rendering of Missouri's 1918 position, and places tremendous strain on the word "largely." Honesty re-

quires that the delegates to the 1965 convention be told that under the leadership of Professors F. Pieper and F. Bente (among others) the Missouri Synod of 1918 rejected any and all cooperation with the National Lutheran Council because member synods of that council taught and tolerated doctrinal errors. Certainly the burden of truth requires Professors Fuerbringer and Franzmann to demonstrate that this is no longer the case, or that Bente and Pieper were wrong in opposing joint church work without doctrinal agreement. As it stands the paragraph implies that Missouri 1918 would have joined the NLC if it had also provided a forum for theological discussions.

### Heartening Progress?

There are some gaps in reporting the "degree of basic agreement in Lutheran faith and conviction which is heartening and encouraging." The report states: "Our discussions (in 1960 and 1961 between representatives of Missouri and the

NLC) of what is essential to the true unity of the church . . . and of what it means to subscribe to, or accept, the Lutheran Confessions showed that the statement which we have made in the first paragraph in the preamble of the proposed constitution for the new council is sincere and meaningful language on the part of all participants: . . . The participating Lutheran church bodies acknowledge the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and see in the three Ecumenical Creeds and the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."

As we pointed out in our February, March, and April issues of 1962 this encouraging agreement is most difficult to find in the essays presented at these meetings. On the meaning of "to agree concerning the doctrine of the Gospel" (Augs-

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burg Confession VII), Professor Franzmann had viewed the doctrine of the Gospel "in its organic connection with the whole divine revelation." The NLC representative limited the doctrine of the Gospel to the doctrine of salvation. The NLC places the entire matter of unity in the area of sanctification, while Missouri upheld the need for a condemnation of every perversion of the Gospel. The NLC would accept anyone's subscription without taking into account actual differences in doctrine and practice; Missouri saw no value in the thought "that we all subscribe to the Confessions," as long as the record shows great differences among Lutheran bodies. What is so heartening and encouraging at this time? What is new? Does the LCA mean something more by subscription than formerly? Why the distinction between the Augsburg Confession and Luther's Catechism on the one hand and the second rate position of the Apology, Smalcald Articles, and Formula of Concord on the other hand?

The next paragraph in the report is written with an encouraging ring, though upon close examination it reveals the same problems which existed in 1918. "The papers and discussions showed also (and this is freely acknowledged by all) that we do not have that full agreement in doctrine and practice which we of The Lutheran Church-Missouri Synod consider essential to the establishment of pulpit and altar fellowship." If all would acknowledge that the three synods do not have the necessary full agreement for fellowship, this would be en-

couraging and would make the theological forum meaningful. But the paragraph tells us that they do not have the agreement which the *Missouri Synod* considers necessary. So though "they join forces to overcome . . . the existing differences" only Missouri considers full agreement necessary. The other members are going along with the discussions but not on the same basis. They are ready for fellowship with the present agreement. They are engaging in the theological discussions as "pledged brethren."

There are also some serious questions to ask about the functions of the proposed agency. The safeguards do not prevent the council from acting for the council before the government and general public even though one member may not agree with the viewpoint of the council. Also, a majority can authorize new functions for the council. The question should be clearly answered: To what extent will the council be the voice of American Lutheranism? When the executive secretary testifies at congressional hearings will Missouri be in a position to give its own testimony, if it should be a conflicting one?

Much is said in the report of the safeguards involved in this that no member need participate in all the divisions, but nothing is said of the fact that the council will act for the council in many functions.

From a combination like Fuerbringer-Franzmann we had looked for a clearer fortissimo.

### **Disunited Unity**

The World's Fair is in full swing. The Lutherans have an exhibit. The

LCA, ALC, and Missouri churches on the eastern seaboard have united to make a joint witness to the world. Based on the theme, "Jesus Christ-The Light of the World," the exhibit combines music and narration with a variety of colored lights in many shapes and sizes, both still and moving, on three large plexiglass panels. Project director is the Rev. Louis Buchheimer, a pastor of the Missouri Synod. Over one hundred New York area Lutheran pastors have agreed to spend a day each as chaplains at the Lutheran exhibit, answering visitors' questions on the Lutheran Church. On July 19 a Lutheran Festival is scheduled in the Fair Pavilion. The speakers at the festival are to be the three presidents: Dr. Fry of the LCA, Dr. Schiotez of the ALC, and Dr. Harms of the Missouri Synod. Participating will be the Lutheran Chorus of New York, an 80-voice chorus composed of members of various Lutheran congregations in the metropolitan area.

Nothing could depict better the new unity among American Lutherans. Here they show the entire world that they are united in bringing the Light of Christ to the entire world. But suddenly the same double image appears. The *Lutheran Witness* (May 26, 1964) carefully disclaimed any fellowship: "Carefully arranged to have no 'service (of worship) connotations,' the festival will feature addresses by three synodical presidents, etc." This is really some super fine tuning: Let all the world know that we are

united with all Lutherans in a common testimony and witness; but let the conservatives at home be assured that we practice no fellowship with the LCA.

### Has Missouri Changed?

This is the question asked in part II of a *Witness* series, "*We Must All Grow Theologically.*" The answer given by the Commission on Theology and Church Relations is a clear cut "yes and no." Yes, we have changed our position on many things, but no, we are teaching the same doctrine taught by our fathers. Yes, we have problems with Mosaic authorship, authorship of Isaiah, but no, we teach the same as our fathers. Yes, we have diversity on Genesis 1, but no, we all teach the same doctrine of creation our fathers did. Yes, we have changed on prayer fellowship, but no, we have the same obedience to Scripture as our fathers had.

We can sympathize with the leaders of Missouri in that much so-called conservative criticism of its theological studies has been unfair and unkind. The traditionalists have at times been vicious. Argumentation has often been sophistic and below-the-belt. We also respect good theological work when it comes forth from St. Louis. But the situation will not be helped by this kind of theological double-talk that is being dished up for the consumption of the faithful. This may serve the cause of peace and harmony in the organization, but it will not serve the cause of Truth.

W. S.

# CHURCH NEWS



## LEMMON CONGREGATION DEDICATES NEW CHURCH

It was an unfavorable day. A heavy wet snow made driving conditions hazardous. Yet people came from a wide area to join in praising a most gracious God. It was the First Sunday after Easter, April 5, and Dedication Sunday for St. Luke's Ev. Lutheran Church of Lemmon, South Dakota.

Despite the weather, a sense of joy pervaded the congregation as it gathered for the special services of dedication. A former pastor, the Rev. H. E. Rutz, of Jamestown North Dakota, addressed the filled church in the morning. He spoke of *The Glory of the Lord's Name in the House of Worship*, on the basis of 1 Chronicles 16:29-34.

Dinner was served to more than 225 members and guests. An afternoon open house was an opportunity accepted by many to inspect the new building more closely.

Pastor Kenneth Hallauer of Mission, South Dakota, was the guest speaker in a well attended evening service. Using St. Paul's words in Acts 17:24-25 as his text, he showed

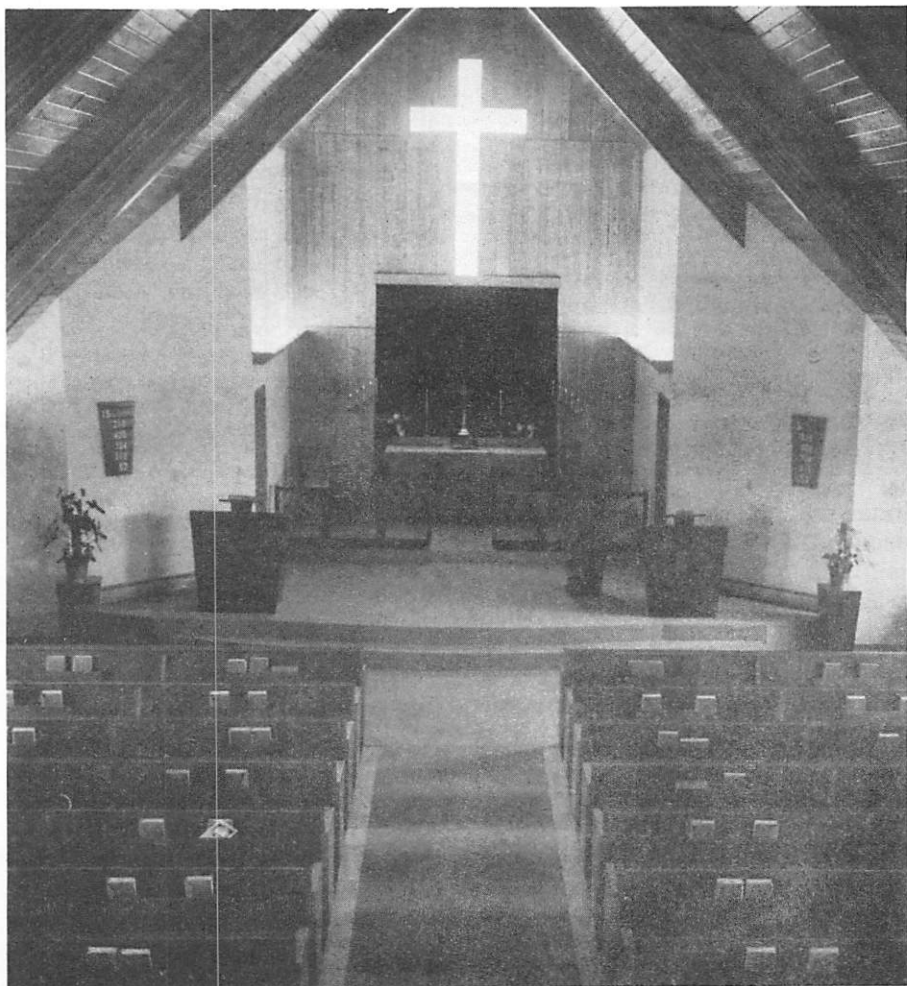
where *The Unknown God is Known*. The Gospel reveals Him wherever it is preached.

### A New Building Planned

A new church building had been in the minds of St. Luke's members for a number of years. But it was not until January, 1954, that the building fund became a separate treasury set aside for the erection of a new building. At the end of 1962, this fund had grown to \$24,000.00.

### A New Location

Planning for a new building led to talk, discussion, and finally to a decision to relocate both the church and parsonage. After extensive searching and deliberating, a new site, on the hill in the southeast corner overlooking Lemmon, was purchased in April, 1961. An entire city block was purchased with a view not only to relocation but also to future expansion. City water and sewer was extended to the corner of the property, and a building committee was chosen to make plans for a new church home.



### A Split Level Church

In April, 1963, a contract was let to Lemmon Construction Company for the erection of a split level church building of frame construction with brick veneer. Both the front entrance and the back basement entrance are ground level. Laminated wood arches support the four inch roof decking. Glass-block crosses adorn both the front and

rear of the church. The building measures 84 by 34 feet with a study-sacristy extended. Seating capacity is 200, with additional seating in the choir loft above the entry and nursery. The interior design exposes the decking and arches; oak paneling covers the walls. Permanent Sunday school rooms are provided in the basement. Building costs approach \$55,000.00.

This includes the chancel furniture and the pews, but not the hundreds of hours of volunteer labor.

### **The Spring of 1908**

In the Dedication booklet Pastor Vernon E. Greve traces the congregation's history to the spring of 1908. Shortly after the first settlers came, Pastor Scherf of Roscoe, South Dakota, and Pastor Keller of Bowdle, South Dakota, both of the Minnesota synod, explored the Lemmon and Meadow areas. As a result of their findings, the Minnesota synod sent Julius Lenz, seminary student at Springfield, Illinois, as vicar to the Lemmon-Meadow area to find the Lutheran families and to conduct services in various homes.

### **The First Resident Pastor**

In 1909 Pastor William Pankow became the first resident pastor. He and his wife lived in Lemmon, but he also served Hettinger and Haynes, North Dakota; McIntosh, Morristown, and White Butte, South Dakota.

Under Pastor Pankow's leadership, St. Luke congregation became organized. The constitution was adopted on October 8, 1909, with four charter members: John Erlenbusch, Ludwig Harmel, Carl Schneeberger, and Herman Frerking. Incorporation papers were filed at Pierre, South Dakota, October 27, 1909. The infant congregation began at once to plan for a church building. A loan to finance the building was obtained from the Minnesota Synod. The total cost of the building, including organ and pews, came to \$2,400.00. This first building was dedicated in the fall

of 1910, and with some remodeling, served the congregation until 1964. The parish, which included congregations at White Butte and Shadehill for many years, was served by the following pastors, who succeeded Pastor Pankow: Henry Hopp, 1913-1916; Herman Kuether, 1916-1918; William Haar, 1919-1922; C. A. Hinz, 1923-1925; Donald Rossin, 1925-1931; F. E. Blume, 1931-1935; E. C. Kuehl, 1935-1938; H. E. Rutz, 1939-1946; W. A. Schumann, Jr., 1946-1949; E. W. Rische served the parish for only a few months and was followed by W. F. Winter in July, 1950. He was followed by R. E. Pope, 1952-1956, and by Vernon E. Greve, the present pastor.

### **A Parsonage is Built and the Church is Remodeled**

During the pastorate of William Haar, the congregation acquired a parsonage. This house served as the parsonage until 1945, when during the pastorate of Pastor H. E. Rutz, a house was purchased and moved to the lot next to the church. The lot had been purchased for this purpose already in 1928. Remodeling was done during the pastorate of W. A. Schumann. In 1948 the church was repaired; a basement was built under the church: an oil furnace was installed in the new basement.

### **A Time of Change**

Changing conditions, improved roads and travel facilities led to the discontinuance of the Shadehill preaching station. Also in 1958 the White Butte congregation disbanded in favor of starting a new mission in Hettinger, North Dakota. Some of the members helped to



form the new Hettinger congregation and others joined St. Luke's church in Lemmon. The Athboy parish also disbanded during the late 1950s and its remaining members joined St. Luke's in Lemmon.

### **A Time of Testing and Decision**

Since differences in practice and in attitude toward the Word of God became more and more pronounced, and since discussions concerning these issues within the Synodical Conference failed to stem the tide, the Wisconsin synod declared these

issues divisive of fellowship. When the Wisconsin synod failed to act in accordance with Romans 16:17, 18, various congregations were compelled to sever fellowship relations with the synod. Obedience to the Word of God also compelled St. Luke's congregation to sever fellowship relations. This action was taken on March 8, 1959. Subsequently St. Luke's became a charter member of the Church of the Lutheran Confession.

D.

## **. . . AND A YEAR WENT**

Many festivities marked the closing of school-year one at the new Eau Claire campus of Immanuel Lutheran college. The circle of green before Ingram hall was the center of the celebration, and it was there that the graduates received their certificates after the Word was first preached from 1 Peter 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

The Rev. C. M. Thurow of Lamar, Colorado, impressed the text upon all worshipping hearts within the framework of the festival hymn, *On What Has Now Been Sown, Thy Blessing, Lord, Bestow*. The college choir sang *Christ lag in Todesbanden*, by J. S. Bach, and it closed the service with its traditional *The Benediction*, by Lutkin. Professors E. Schaller and R. Dom-

mer assisted as liturgist and organist.

The sun smiled kindly upon the colorful procession enrobed in black, white and red graduation gowns. The dean of the seminary awarded the diploma of graduation to the one seminary graduate; the college dean, the two-year and three-year college students; and the principal accorded the high-school graduates their credentials.



Prof. R. Dommer and Pastor C. Thurow

A number of parents and friends came early enough to enjoy the program of choir, piano, and organ music the preceding evening. John Klatt opened the concert with an organ solo, *Prelude and Fugue in D Minor*, by J. S. Bach. The college choir sang *O Come Let us Worship*, by G. P. Schroth; *Let All The People Praise the Lord*, by Gallus Dressler; *O Eternal Lord*, by Gasparini; and *Sing We Alleluia*, by G. Winston Cassler. Ruth Nolting, at the piano, played *Nocturne in F, Opus 37, No. 2*, by F. Chopin; Jeanne Bruns, *Moonlight Sonata, No. 14*, by Beethoven; and Ruth Eibs, two piano numbers: *If I Were a Bird I'd Fly to Thee*, by A. Hanselt, and *Soaring, Opus 12*, by R. Schumann. The choir, again under the direction of Professor R. Dommer, sang *Cantata No. 4* (first stanza), by J. S. Bach, and closed the evening with Peter Lutkin's *Benediction*.

A tradition may have been born this year on Ingram's rolling campus. What began as sober class-day exercises, student ingenuity turned into a spontaneous and fitting conviviality. With final examinations finished a few hours, what finer time could there be for a bit of celebration — tomorrow's goodbyes already tugging at the hearts of many.

A military drill-team performed with precision for the first flying of the colors from the new flagstaff in the circle. To the amazement of

the breathless students Louis the Lancer, in full knight armor and closed helmet, came into view astride a galloping charger, coursing the meadow and woods beyond to the very center of the festivities. Held at bridle by the Lancer's page, Hobkin the horse, well-sat by Louie, the symbol of school spirit, stood by with all the students and teachers in rapt attention while a visiting speaker, the Rev. Paul F. Nolting, delivered the academic address of the day: Conventional Wisdom — learning can become a strait-jacket for lazy minds to take their ease, or learning can serve as a launching-pad to set you on a course of knowing better both Word and world.

The customary will and prophecy prescribed a mixture of sober and fantastic futures for fellow-graduates; and token awards of appreciation were distributed to students who had served the school in literary and competitive endeavors. As a lasting reminder of the graduates, and as a token of their appreciation for all good things in days gone by, two ornamental trees were planted at the main entrance of Ingram hall.

The events of Thursday afternoon came to their climax as his page read the Lancer's *Manumission of His Men*, his way of dismissing school for the summer. At the end of his speech the Lancer wheeled and galloped across the meadow and into the woods.

I now have overstayed, and I must go.  
 To Astrolot I must repair and wait,  
 But will preside again in hall and game.  
 Though I am Louie, silent, and tongue-tied,  
 Grieve not my spirit, for I oversee

Each book, and theme, and conjugation, text,  
 Each throw, each meal, all work, all sleep, all play—  
 But I must go; will add no Parthian shot.  
 What things are said too much were well said less.  
 And spirit seen too oft, no spirit is,  
 But maudlin honey, oversweet, to retch.  
 Speak not too often of me lest you break  
 The spell today I cast upon you all.  
 Attention, Hobkin, my good horse! Away!  
 Twelve months from now we ride again! Adieu!

In commencement ceremonies on Friday morning at ten o'clock June 5, 1964, the following twenty-four graduates received their diplomas:

#### Seminary

Paul Fleischer, Eau Claire, Wisconsin

#### College

Rhoda Duehlmeier, Sanborn, Minn.

David Gurath, Fond du Lac, Wis.

John Pfeiffer, Boston, Mass.

John Schierenbeck, Austin, Minn.

Omar Olmanson, Redfield, S. Dak.

#### High School

Lois Barthels, Red Wing, Minn.

Kathleen Dailey, Austin, Minn.  
 Susan Dummann, Summit, S. Dak.  
 Roxanne Friedel, Chippewa Falls, Wis.  
 Lois Gurgel, Cheyenne, Wyo.  
 Naomi Heisel, Iron River, Mich.  
 James Johnson, Eau Claire, Wis.  
 David Klatt, Hazel, S. Dak.  
 Mary Ann Kuhlman, Hazel, S. Dak.  
 David Lueck, Mankato, Minn.  
 Wayne Neubert, Mankato, Minn.  
 Jane Romberg, Sleepy Eye, Minn.  
 Nadine Rutz, Jamestown, N. Dak.  
 Ruth Schuetze, Fond du Lac, Wis.  
 Carol Sippert, Mankato, Minn.  
 Dennis Wendland, Belaton, Minn.  
 K. Richard White, Spokane, Wash.  
 Janet Witt, Spokane, Wash.



Immanuel Lutheran College Choir

# NURTURING TENDER PLANTS

## BY THE WAY WE SAY "NO"—II

Last month we concluded that parents should regard a "no" situation with their children as an opportunity to nurture faith in their children. This is so because an unexplained "No" may build resentment to all authority, especially to parental authority, and because the Lord makes it the duty of parents to explain their "No." Now, how does this apply in a practical way?

### When "No" is the Best Judgment of the Parents

Many situations are simply a matter of judgment. The request may not be for something wrong. But in the judgment of the parents it would be better to say "No." In such a situation the parents have an opportunity to train their children in understanding the responsibilities which rest on those who have the authority. And parents also have the opportunity, in such a situation, to show their children the blessings which come to those who gladly obey the authorities over them. They can tell their children: "In our judgment it is not wise that we grant your request. So long as you are under our authority, your respect and love for Jesus will move you to willingly submit yourself to our judgment, even if you do not agree with it; for the Lord says: 'Children, obey your parents in the Lord: for this is right.' It is

"right" for children to honor the judgment of their parents. It is a sin for children to despise the judgment of their parents. 'Honor thy father and thy mother (by humbly submitting yourselves to their wishes); which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth' (Ephesians 6:1-3). For such willing and humble obedience God will richly bless you."

### When the "No" Prevents an Inequity

There are many times when children want to do things, go places, or have things which are perfectly alright for them to want and have. These things may even be desirable for their physical and spiritual advancement. But the cost would place an impossible strain on the family budget. It would make it impossible for the other children to receive their fair share of the family's resources. Children need to be taught to share the family blessings with one another and not to compete with one another. "All things whatsoever ye would that men should do to you, do you even so to them," should begin in the family. When the parents must say "No" because it would cause such an inequity among the members of the family, then they should use

the opportunity to teach the righteousness of Christian love and the unrighteousness of selfishness.

### **When the "No" Forbids a Sin**

When children ask to take part in some unionistic religious activity, join some organization which teaches a false religion such as Scouting, or do something forbidden by the Ten Commandments or the law of the land, then the parents must forbid the request because it is a sin. Parents who allow their children to sin by breaking the law are partners in the sin with their children. Even worse they are training them in disobedience to the law. But parents must do more than say: "No, you can not do that because it is sinful." They should use the situation to show from the Bible why it is sinful. In that way they train their children to regard the Bible as the standard of right and wrong.

Among the heathen there is usually an entirely different concept of right and wrong than the one which the Lord has proclaimed in His Word. Their concept is that a certain act is wrong, not because God forbids it, but because society does not approve of things which hurt others. Even the things disapproved of by society and punished, when detected, are not considered evil if the doer is clever enough to keep from getting caught or if doing wrong, brings advantages. For example, atheistic communism does not consider it wrong to lie. For them a lie is something to be used.

This immoral concept has also raised its ugly head in American society. Morals are not judged by God's Word. Morals are most generally judged by the ethics of the profession or the code of the group. Breaking the speed laws is not considered a sin unless the speeder gets caught. The whole matter of obedience to the state laws seems more often to be considered a kind of game played between the police and motorist rather than a matter of right or wrong. Our children are growing up in a society where many of the adults practice breaking the laws of the land whenever there is no policeman, game warden, or preacher watching them. There does not seem to be a conscience or any inner restraint in them. In former days bear-baiting was a favorite sport. It seems that today the favorite sport is authority-baiting. Instead of authority being honored, authority is mocked. They know what the commandments of God say. But they do not respect them. If they can get by with it before men, they feel free to take God's name in vain, take advantage of others, etc. Even when they do get caught their sorrow is more likely to be like that of Cain than over having sinned against God. They feel sorry for themselves because they have to pay a fine, spend time in jail, or the like. In such an immoral society it falls completely on the parents to teach their children by word and example that the Bible is the only true standard of right and wrong. They will not learn it from the society in which they live.

RUBEN UDE

# CROOKED STICKS AT AUGSBURG

## Would Luther Pull Some of the Sticks Out of the Fire?

In our last article we mentioned *Dr. Martin Luther's Reflections on Several Controversial Articles etc. given in German at the Imperial Diet at Augsburg 1530*. For brevity's sake we will call this writing *Luther's Reflections*. After the reading of the Augsburg Confession on June 25, 1530 a mixed commission began negotiating on various points of disagreement. Negotiations reached a low point in August. The best guess is that Luther sent his *Reflections* to the Diet from the Coburg then.

Among the points being negotiated was the question of monasteries. Rome wanted to keep its monasteries and wanted monasteries that had been liberated or closed reopened. Luther had thrown the whole monastic system of Rome into the fire as a very crooked stick. He had gone through the mill. He knew how corrupt monasteries had become. At their best they were leading men away from rather than to Christ. They did this by teaching that monastic vows and life made one especially holy and gave him special merits before God, as though the merits of Christ were not enough. Luther who became a monk to earn heaven for himself saw the wickedness of this teaching, renounced his monastic vows, left the monastery. He helped others to escape from monasteries. Among them was his wife, Catherine von Bora, a former nun. Nothing in Rome came in for more scathing

deunuciations by Luther than its monastic system. As a result many monks and nuns liberated themselves of their vows, and monasteries were closed.

Closely related to the question of monasteries was the question of fasting. Here too Luther spoke from bitter experience. In the monastery he often fasted for days weakening his body and undermining his health mistakingly hoping to escape the pains of purgatory and earn heaven for himself. So the whole system of fasting in the Roman church was a crooked stick because it was an integral part of Rome's doctrine of work righteousness. Luther threw it into the fire and said regarding the many detailed and often ridiculous rules of the Pope on fasting and fasting days: "Such miserable ignorance flows out of the darkness and blindness, that they look at the works themselves as though one can be saved by the greatness and number of works."

What was Luther's stand in negotiating on monasticism and fasting? Would he pull these crooked sticks out of the fire?

### He Does Not Unconditionally Condemn Them

Before bringing Luther's answer in his *Reflections* let us consider things he wrote elsewhere on these points. Regarding monasteries he says: "In older days monasteries were not places of distress and prisons, but schools and houses of

Christian learning.—St. Bernard and all who lived godly lives in monasteries did not enter monasteries that they might be justified and saved by such a life; but because they were justified and saved before and wished to live as free men in the monastery. Thus a man vows and lives securely in a monastery, if he lives in it in faith. He does not hope to be justified, become holy and be saved by such a life.” So Luther concedes that monastic life was not always what it had come to be in his day, namely, “a blasphemy because one calls the orders of monks and nuns holy”.

At another place he speaks of the good intention of founding monasteries in the past to foster Christian learning. He sees no objection if their facilities would be used again to train “pastors and other servants for the church, and give persons necessary training to rule in secular affairs in cities and countries, and produce well trained maidens to serve as housewives and housekeepers etc.” So Luther did not condemn monasteries in themselves as institutions.

Nor did he condemn fasting as such. He writes, “Fasting and continent living is not in itself a bad thing, unless I would in my own thinking establish a monkery of my own by it and tie myself to it as though it were necessary.” He held that fasting could serve a good purpose in taming the body so that one may “learn to live with a little more self-restraint and not devour everything with constant cramming and swilling as we Germans do”. In his Catechism he calls fasting “a fine outward training”. But he

would burden no one’s conscience with it.

### He Is Willing to Make Concessions

It is not surprising then that Luther in his *Reflections* is willing to make concessions regarding both monasteries and fasting. About monasteries he says: “We gladly agree to it that the persons in them remain and be provided with food and shelter as has been done for ages.” He would even grant that monasteries that had been closed or liberated may be reopened. But he would never concede “that their masses and other ungodly affairs be carried on and protected,” or that anyone in them be forced to remain or forced to return in case a monastery was reopened. If the Emperor chooses to use his power to do this he will have to act on his own conscience but he (Luther) “*would not have his conscience burdened together with him in such matters.*”

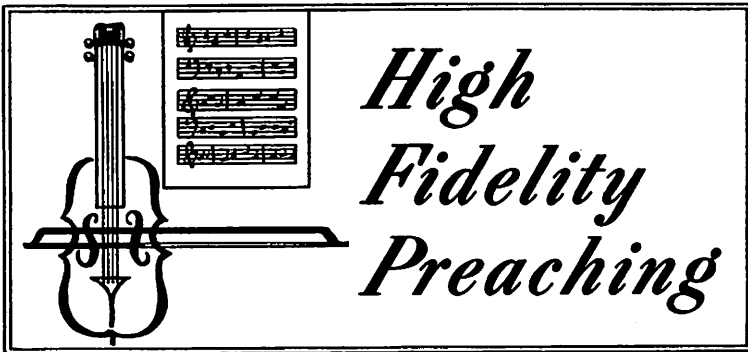
He is also willing that the Emperor be told that there will be no objection to regulations regarding “the eating of meat and fasting, if the Emperor considers that advisable, *provided that consciences are not burdened, since Paul forbides that*”.

This shows the spirit of Luther. He is a free man. He is not bound to forms and institutions in the church or lack of them. In this he is willing to pull a crooked stick out of the fire, straighten it out and use it in the interest of peace rather than abruptly abolish age-old institutions and cause unnecessary hardship or resentment. Luther was not an inflexible stubborn block-

head as some would have it. He would bend over backward in making any concessions that could be properly made even in things he would not choose himself, but never at the expense of the truth. This is not an easy stand, but still the right stand regardless of how much you may lose by it outwardly.

In outward things, yes, but when it comes to Scripture truth and principle *no concession* dare be made. Thanks to Luther's stand we have no monks and nuns and no fasting rules in any church that is truly of the Lutheran Confession.

OTTO J. ECKERT



*High  
Fidelity  
Preaching*

C. THUROW

### Samson — Another Oratorio by Handel (1685-1759)

Last year VANGUARD released Handel's *Saul* (August '63 column). Now it gives us his *Samson*, by the Utah Symphony and the Utah University Chorus, the same forces that performed his *Judas Maccabaeus* for WESTMINSTER (April column). It is done in the original English; text and detailed notes are included. Again reviewers unite in a chorus of praise, as will all who hear this good and only recording.

Handel composed *Samson* in 1743, a year after *The Messiah*. It is based on a condensed version of John Milton's famous poem *Samson Agonistes*. The drama begins on the day the Philistines are holding the great feast in honor of their idol, Dagon. It ends on that same day after Samson is dead, having destroyed their temple. Space allows mention of only one of Handel's master strokes. For

Samson's funeral march Handel borrows the tune he used in *Saul*, which he had composed four years earlier. For King Saul the mood is respectful and stately but sadly subdued, mindful of the last shameful years of his rule and of his death by suicide. For Samson the mood is also stately, but to the sadness is added a tone of glorious triumph. The same tune, but Handel fits each setting so perfectly to its own needs that there could be no interchanging.

As usual, VANGUARD puts a tempting price on this three-disc set: *Samson*, BG 648/50 for \$10, or BGS 5060/62 at \$12.

### Organ

The June column mentioned WESTMINSTER'S reissue of *Buxtehude's Complete Organ Works*. Of the four discs so far issued, a good first choice is *Volume III, Chorale Variations, W-9330*, \$5. Organist, instrument, registration,



and sound combine for a thrilling disc. The chorales are LH 34, 317, 458, 526, and "O Give Thanks Unto the Lord."

CANTATE RECORDS recently had organist Hans Heintze record Bach on an organ of Bach's day and on a modern organ built with the same ideals. In 1686 the famous builder Arp Schnitger installed the instrument on which Heintze plays the first two selections. The "Tocatta, Adagio and Fugue in C Major," played on this organ, is an unforgettable experience in sound and music. Two other selections are played on an organ installed by builder Beckerath in 1961. What a contrast between these instruments and the lush, mushy orchestrations of most modern organs! Students of the organ will especially treasure this disc: *Johann Sebastian Bach—Organ, Cantate 640 232*, \$6. The jacket bears generous notes as well as a complete list of stops for both organs.

THE MUSICAL HERITAGE SOCIETY has released the third disc of its fine *Bach Organ Series* by Marie-Claire Alain. She is recording Bach's complete organ works, and MHS will make most or all of it available during the next several years, depending upon public demand. Anyone wishing to sample Miss Alain's playing should try *Volume II*. In addition to two organ sonatas it contains the six Schuebler Chorales, five of them based on tunes from our hymnal. Order *MHS 551*, mono or stereo, \$2.50.

MHS is also making two LYRICHORD albums available at just over half price. One is Bach's *St. Luke Passion*, praised in the February column, and the only recording listed in the *Schwann Catalog: LL-110* or *LLST-7110*, \$7.50 for either three-disc album. With it MHS will give a free six-month subscription to *American Record Guide*, the most distinguished and

scholarly of the review magazines. The other album is Haydn's *Missa St. Nicolai*, the words of the liturgy in a beautiful musical setting: *LL-114* for \$2.95 and *LLST-7114* for \$3.25. This recording has brought us much pleasure since its release six months ago. MHS orders must be direct: *Musical Heritage Society, Carnegie Hall, New York 10019*. Send no money. Listen first; then either pay or return records, as you choose.

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### Musical Education — Home and School

What instruments make up an orchestra? How does an oboe sound? VANGUARD answers these questions with *The Instruments of the Orchestra, VRS-1017/18*, \$10 for the two 12-inch discs. This appears to be the best album in its field, explaining each instrument and playing attractive selections that emphasize it, thereby acquainting the hearer with new music while he learns about the instrument. It is well done, informative and appealing to adults and children alike. One of our CLC schools tested the album. The teacher recommends it and says it holds the children's interest throughout. It can be used repeatedly at home and in school and will help lead our children to appreciate the Lord's gift of music, be it the music with which this column is concerned or fine secular music, which is also a gift of our Lord.

VOX offers a fine disc: *Bach, His Story and His Music, VOX-3500*, \$5, part of a series of 19 discs on 23 of the most famous composers. This disc combines Bach's works with his life story, giving well recorded portions of many of his compositions and whetting the appetite for more. This is suited for adults or children and excellent for school where the teacher can fill in a little more of the spiritual side of Bach's history. Children perk up with, "I know

that," or "We've got this at home." It is amazing how much they retain of what they have heard only haphazardly while running in and out or reading or just dreaming during the time records were on the family turntable. They absorb more of the home atmosphere than we can ever know.

### Children and Summer Fun

Finding childrens' records with no objectionable features is difficult. In answer to requests we suggest two fine discs by FOLKWAYS RECORDS: *American Folk Songs for Children, FC-7001*; and *Nursery Rhymes, Games & Folk Songs, FC-*

*7006*, ten-inch LP's, \$4.25 each. Cheaper ones can be found by the dozen on discount shelves, but these are good. No syrupy female voice singing *down* to the children. These are created by people who know children, sung by men, in folk song style. Neighborhood testing reveals them to be suited for ages four through nine, allowing active participation or quiet listening, and holding interest after many playings.

Any of these records (except those of MHS) may be ordered through the *CLC BOOK HOUSE, Box 145, New Ulm, Minnesota 56073*.

## CONVENTION HIGHLIGHTS

### OPENING COMMUNION SERVICE

Sermon by Pastor Bertram Naumann, Marquette, Mich.  
(Thursday, August 6, 10:00 A.M.)

### THE CONVENTION SERVICE

Sermon by Vice Pres. M.J. Witt, Spokane, Washington  
(Sunday Evening)

### CONVENTION ESSAYS

Remember the Days of Old,  
— A Century of Blessing and Judgment  
Pastor Winfred Schaller, Los Angeles, California  
(Friday and Saturday Morning)

The Sin Against the Holy Ghost  
--Pastor Harold Duehlmeier, Sanborn, Minnesota  
(Sunday Afternoon and Monday Morning)

## NOMINATIONS

The following have been nominated for the position of instructor in the field of education at Immanuel Lutheran College. This position was made vacant when Professor Martin Galstad accepted a call into the parish ministry at Winter Haven, Florida. Correspondence concerning the candidates should be sent by August 5, 1964, to Mr. James Pelzl, 436 James Avenue, Mankato, Minnesota 56001. God-willing the Call Committee will meet August 7.

(Pastor) Egbert Albrecht  
 Larry Eilers  
 Alfred Fremder  
 (Pastor) Martin Galstad  
 Martin Garbrecht  
 LeRoy Greening  
 (Pastor) Roland Gurgel  
 Douglas Hartshorn  
 (Pastor) John Lau  
 Gerhard Mueller  
 (Pastor) Paul Nolting  
 James Pelzl  
 (Pastor) Gordon Radtke  
 Robert Rehm  
 Ronald Roehl  
 Gene Schreyer  
 (Pastor) Gilbert Sydow  
 (Pastor) M. J. Witt

## *The Bread of Life*

Date	Reading	Hymn
July 22	— Proverbs 16:1-9	366,1
July 23	— Gen. 41:1-24	366,2
July 24	— Gen. 41:25-43	366,3
July 25	— Luke 12:13-21	366,4
July 26	— Psalm 54	366,5
July 27	— Matt. 10:16-23	366,6
July 28	— James 3:13-18	366,7
July 29	— Nehem. 4:1-15	326,1
July 30	— 1 Tim. 2:1-7	326,2
July 31	— Jerem. 7:1-11	326,3
Aug. 1	— Matt. 23:34-39	326,4
Aug. 2	— Psalm 33	329,1
Aug. 3	— Exodus 17:8-15	329,2
Aug. 4	— 1 Pet. 2:13-17	329,3
Aug. 5	— Daniel 9:1-19	329,4
Aug. 6	— Mark 9:33-37	329,5
Aug. 7	— Luke 14:7-11	383,1
Aug. 8	— 1 Sam. 1:1-28	383,2
Aug. 9	— Psalm 113	383,3
Aug. 10	— Acts 12:18-25	383,4
Aug. 11	— Gal. 1:11-24	383,5
Aug. 12	— Isaiah 29:18-24	34,1
Aug. 13	— Mark 1:21-28	34,2
Aug. 14	— Acts 9:31-42	34,3
Aug. 15	— Mat. 12:9-21	34,4
Aug. 16	— Psalm 70	526,1-2
Aug. 17	— Matt. 9:27-38	526,3-5
Aug. 18	— Isaiah 35:1-10	442,1
Aug. 19	— Isaiah 58:1-12	442,2
Aug. 20	— James 2:1-13	442,3
Aug. 21	— Philemon 1-25	442,4
Aug. 22	— Gen. 45:1-15	442,5
Aug. 23	— Psalm 74	429,1
Aug. 24	— Hebrews 2:11-18	429,2
Aug. 25	— Matt. 25:31-46	429,3

## CONVENTION ANNOUNCEMENT

The Fifth Annual Convention of the Church of the Lutheran Confession will be held August 6-11, 1964 at Luther Memorial Church, Fond du Lac, Wisconsin. Credentials and announcement of attendance shall be mailed by August 1, 1964, to: Pastor W. Schuetze, 395 E. Division Street, Fond du Lac, Wisconsin 54935.

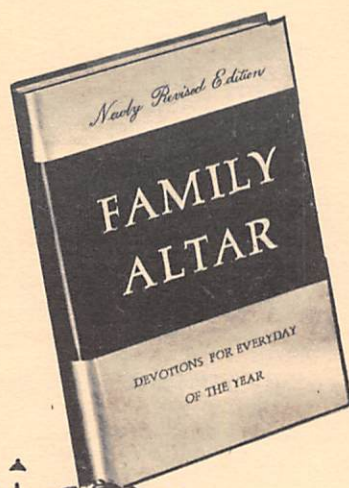
## Change of Address

Professor C. M. Kuehne  
 417 North Second Street  
 Mankato, Minnesota 56001





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