

# LUTHERAN SPOKESMAN

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



NO ONE COMES  
TO THE FATHER  
BUT BY ME



## from the EDITOR

### The Church of the Conformation

In 1962, when the Supreme Court ruled against the Regents' Prayer of New York State, about 90% of the churches were shocked and *opposed* to the ruling. The late President Kennedy in a news conference reminded the nation and the churches that they had recourse—they could pray more and more at home and at church. In 1963 the Supreme Court ruled against devotional Bible reading and the use of the Lord's Prayer in the public schools. This time 90% of the pronouncements from various church headquarters *applauded* the wisdom of the high court. The churches in America are so anxious to be the conscience of the nation; they try so hard to influence morals. The truth of the matter is that the churches today do not speak to society or to the nation; they react to society. They do not teach the world; they learn from it. Instead of a light set on a hill shining into the darkness, the churches are a mirror, reflecting the light (or darkness) of the world. The courageous American pulpit carefully reads the Gallup poll before it strikes out at evil. The pulpit is a little echo to the expressions of society. After the Supreme Court and the President taught the churches their correct

stand, they dutifully proclaimed it.

The churches did not originate the current movement for civil rights for the non-whites. Civic and social and government leaders and journalists built up the thrust; now they are aided by the little ecclesiastical booster engines. For the past 100 years the churches had not discovered the sin of discrimination. When society determined it was a moral issue, the eleventh commandment was dutifully added by the churches. Then they began their courageous attack.

It has ever been that way with the American churches. In the last century the theologians found clear evidence in the Bible that free enterprise and capitalism were the teachings of the prophets. With the growth of socialist thinking the Protestant leaders have *discovered* that Jesus taught social doctrines. Once upon a time nationalism was Christian; now internationalism is the Bible's position.

This brings about some wierd conflicts among the churches. The large councils and federations reflect the latest trends; but there are small opposition groups that have not caught up. These radical splinter groups took the church leaders of the last century too ser-



iously. They figure that if capitalism and nationalism were the will of God 50 years ago, this must still be the case. But the Christian must be alert and realize that such "conservatives" who want the "old ways" are not doing this in the interest of the Gospel: they are simply reflecting different political and social views than the "liberal" churches. Their mirrors are turned toward 19th century individualism instead of 20th century socialism.

The sad thing to note is that the churches do not denounce society; they denounce what society denounces. Christ's Gospel is a sword which announces judgment on all righteousness of man; Paul must go to Rome because the wrath of God rests on the wickedness of man, for *man always suppresses the truth in all his thinking and doing*. The churches do not go to Paul and to Christ for a message; they look for a message at the president's news conference. But then, this is suitable in a religion of democracy, in the promotion of an American faith.

Even evangelists like Dr. Billy Graham do not really crusade against society. They have the support of the majority of society in

their denunciations. That is why people from all faiths and all walks of life enjoy Dr. Graham's tirades against the evil cities; he is never denouncing my evil, never bringing judgment on righteousness of man, but on the coarse wickedness of men. 90% of the people agree in condemning gross immorality, graft, crime, and murder. How popular would Dr. Graham be if he really preached the righteousness of God in Christ with its other-side-of-the-coin judgment on the religion of the lodges, modern churches, chaplaincies, boy scouts, and do-gooders and reformers of every type? He can succeed because the Arminian (man is responsible to choose God) theology always gives credit to the moral ability of man.

The frustrated church men want their witness to make an impact. This leads to perversions like running down to Mississippi, where they have no call, to seek martyrdom for the cause. But this is a cause which has the support of the majority of society. If they would stay home in their divinely appointed place and preach the divinely appointed message of the Jesus Christ whose righteousness

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brings judgment on the *best* of mankind, they would discover the divinely appointed cross brings its martyrdom to each martyr, that is, witness.

But is it much different with us? How much do we conform to a prevailing opinion before we begin a courageous witness? I fear the only difference is that we conform to a more limited part of society. We know that our particular following enjoys a condemnation of the World Council of Churches and of all that is associated with the "liberals." We like to forget or ignore that the judgment of God rests also on our institutions and forms and attitudes in so far as they are contaminated by human thinking. Our

sword we bravely wield is directed at those outside, and we forget our share and our involvement in the thinking of this present age. We bravely criticize all false religion, all legalism, all laxity, except our own. Our pulpit too often reflects the position of our church body in terms and expressions our people like to hear.

The answer lies in true witness. That is, digging freshly into Scripture and proclaiming without prejudice or without a denominational attitude the saving knowledge of Jesus Christ. Only then is the saving knowledge universal, and the corresponding judgment on man is universal, including ourselves.

W. S.

## CHURCH NEWS



### A Joint Anniversary

Peace Ev. Lutheran Church of Mission, South Dakota, and St. Paul's Ev. Lutheran Church of

White River held a joint anniversary service May 31, 1964. For Peace Lutheran it was the fifth anniversary; for St. Paul's it was the fortieth. On the basis of the parables of the mustard seed and of the

leaven, Matthew 13:31-35, Pastor Karl Brandle of Winner, South Dakota, gave voice to the congregations' thanksgiving to God for past blessings. By reminding them of the gracious truth that they are living under the Kingdom of God, he aroused in them even greater confidence in the grace and mercy of the Lord in the days to come.

The special offering was designated for missions. Members of neighboring St. Paul's at Winner joined the congregations in remembering thankfully the Lord's blessings.

Pastor Kenneth Hallauer is serving the Mission-White River parish.

## A Unique Service

It was a unique service, at least for the members of Trinity Lutheran, Millston, Wisconsin.

Twenty - seven members of the Immanuel Lutheran College a capella choir offered their musical talents in a worship song service at Millston, May 24. Professor Robert Dommer directed the choir as it opened the service with G. P. Schroth's *O Come, Let Us Worship*. Led by the pastor, Robert Mackensen, the congregation took part in the worship, liturgy, and hymns. Three students of Immanuel college spoke to the assembled congregation. David Lueck of Mankato, Minnesota, represented the high school department; David Schierenbeck of Austin, Minnesota, the college; and Michael Sydow of Ellens-

burg, Washington, spoke for the seminary. The Trinity Lutheran ladies served a lunch for members and their guests after the service in the town hall. The special offering was given to Immanuel college and its choir. Pastor Mackensen transported the choir from Eau Claire to Millston and back in the school bus which was recently given to the college.

## Ipswich Honors Pastor

Members of Zion Lutheran held a surprise party on April 9 in honor of Pastor Leland Grams' tenth anniversary as pastor of the Ipswich, South Dakota, congregation. He was installed as pastor of Zion Lutheran April 4, 1954.

A short program, including a reading that touched on the highlights of the past ten years, was presented by the congregation. Pastor Grams moved from Spokane, Washington, in the spring of 1954. Since that time he has served both the Faulkton and Ipswich congregations. Ken Schmitt, secretary of the Ipswich congregation, reports that Pastor Grams has averaged at least three trips each week to Ipswich from Faulkton during the past ten years. Each trip totals 68 miles. In July pastor Grams will have completed his twentieth year in the ministry. Undoubtedly there are many others, outside the congregations he is serving, who join them in wishing Pastor Grams the Lord's bounteous blessings for the future.

# CROOKED STICKS AT AUGSBURG A. D. 1530

## STRAIGHT STICKS?

At Augsburg the papists sent a memorandum (Notel) to Luther offering certain concessions. Among them were: 1) That both bread and wine could be distributed in the Lord's supper. 2) That an explanation be added to the word "sacrifice" in the canon on the mass stating that it could mean an offering in *remembrance of Christ's death*. 3) They were willing to accept the terms "by grace alone" and "by faith alone." 4) They granted that married pastors be tolerated. — These concessions appeared to be straight sticks. But how straight were they? In replying in his *reflections* Luther answers this question.

### When the Straight Becomes Crooked

Regarding the permission to use both bread and wine he writes: "They desire that it should also be taught that it is not wrong to give and receive only the bread—and also that we should give only the bread to those who desire it." With the straight stick they offered they expected Luther to take a crooked one.

It was the same with the explanation they added to the word "sacrifice" in their canon on the mass, namely that it be considered a remembrance of Christ's death. True the Lord's Supper is a remembrance of Christ's death (I Corin-

thians 11:26). In it He gives us His true body and blood in, with, and under the unchanged bread and wine during the eating and drinking as a seal of forgiveness to strengthen our faith. But Rome teaches that the bread and wine are changed into Christ's body and blood. Its priests offer up what they consider the changed bread and wine in a so-called unbloody re-sacrifice of Christ's body and blood for the sins of the living and especially of the dead to shorten their time in purgatory. Thus they make a meritorious work of their mass. In addition to teaching the false doctrine of purgatory this denies the all-sufficient merits of the sacrifice of Christ on Calvary. Regarding this Hebrews 10:14 and 18 says: "For by one offering He hath perfected forever them that are sanctified.— Now where remission of sins is there is no more offering for sin."

The explanation the papists agreed to add did not remove these errors, for they expected their canon to stand together with the explanation. Luther writes in his *reflections*: "If the explanation is correct the mass cannot be a meritorious work. So either the canon is overthrowing the explanation or the canon. For the explanation and the canon cannot stand together, since the canon clearly teaches that such sacrifices (as they say) of remembrance should reconcile to God us and all for whom they are offered." The crooked stick remained

as crooked as ever in spite of the straight one they placed beside it.

So it was also with their willingness to speak of grace alone and faith alone. Here they slipped in their work-righteousness when they said "It is only of works performed with grace that we speak. But we say that in such works there is something meritorious." If salvation is by grace alone there can be nothing meritorious in works even if they are performed by grace. Are the merits of Christ so lacking that we must add the merit of our works to them? Our works are not merits but fruits of faith in Him and born out of love for Him *who merited all for us*. In this Luther stood firm with the short answer: "We cannot deviate from this article."

Equally terse was his answer to the concession that married pastors be tolerated. From other sources it is known that the Catholic party was willing to grant this until the next council when they would give it more consideration. This concession was temporary and uncertain. What looked straight was not so straight after all. Luther would "in no wise grant that marriage be forbidden to anyone. To do so is devil's doctrine (I Timothy 4)." So he throws all Rome's straight sticks into the fire with the crooked ones. When the straight comes with the crooked the straight becomes crooked. That is true of every compromise in scriptural teaching and principle.

### The Great Temptation

The great temptation not to

throw the sticks back came in some kind of offer on jurisdiction made to Luther in the memorandum of the papists. Did this mean that he would be a bishop or archbishop or most likely a cardinal exercising jurisdiction over his followers? This would even place him in a position to become pope some day. Since Luther does not state exactly what the offer on jurisdiction was we can only guess at it from his reply. His reply in his *Reflections* is: "It is useless to carry on any dealings concerning jurisdiction. For if they will not endure us or yield in anything, but desire only to condemn us, we can expect no jurisdiction from them except that of Master Hans (the executioner). But if they would permit our doctrine and no longer persecute us, then truly, we would not desire to take away any of their jurisdiction. For we, of course, desire to be neither bishop nor cardinal, but only good Christians, who should be poor (Matthew 5 and Luke 4)."

Thus Luther stood firm in the temptation even though Rome would grant him great power and by its concessions grant him much freedom under its jurisdiction. But Melancton was willing to remain under it. He would avoid the accusation of destroying the outward union of a church body at a point where it could be restored. Placing this union above truth he fell victim to the profoundly conceived and skilfully executed plots of Rome when he said: "If we repeal the episcopal jurisdiction what will be the consequence to our descendants?—We must unite with the bishops, lest the infamy of

schism should overwhelm us forever.”

There are too many Melancthons and too few Luthers today when the echoes of Augsburg are bouncing around in the present ecumenical movement of Rome. Some of the concessions considered in it are similar to those offered at Augsburg. Their purpose is the same, namely to extend the jurisdiction of Rome or at least increase

its influence over church bodies. As we value the truth let us see through this. To do so let us know where we stand on such questions as the Lord's Supper, the mass, Christ's complete atonement, by grace alone, good works, etc. Let us be Lutherans not only in name but by deep inner conviction through the Word of God.

OTTO J. ECKERT

## BOOKS & IDEAS

In every month we read good books, poor books, mediocre books, difficult books, simple books, valuable books, innocent books, and sometimes harmful books. But all books contain ideas, and ideas should be shared. The ideas are more important than summarizing books and giving recommendations or not giving recommendations. The ideas reflect the world of thoughts in which we are living. This column would like to share ideas: not only the ideas in the books, but also the ideas produced in the reader's mind by the interaction of writer and reader. We open this column to all who will share with us the fruits of their reading.

The past month had quite a variety. The most delightful reading was *Our Neighbor: Martin Luther*, by Elizabeth Rundle Charles. Chicago: Moody Press, 1964. This is number 9 in a series of paperbacks called *Moody Diamonds*. The subtitle, *Chronicles of the Schoenberg-Cotta Family*, tells the method used. The book gives a view of Martin Luther and his work as observed through the eyes of the members of this family. It consists entirely of excerpts from their diaries; each chapter being a section from the diary of Else, Friedrich, Eva, Thékla, or mother.

The book is not always accurate and precise, but this does not spoil the enjoyment. The great benefit for a Lutheran reader is that he views Luther as a whole man in his historical setting: from the viewpoint of the people directly influenced by his person and work. And is not only this the only true way to know a man? All too often we picture a man from certain heroic moments, from the “here I stand” crises in a man's life. And it is catastrophic if we try to model our lives in accordance with the heroic mold of the moment of crisis in a great man's life. This author gives us the picture of the daily man. One wishes to write the summary Peter gave of the Lord Jesus, “he went about doing good.”

Martin Luther believed the Gospel and he showed this trust to people around him. He released people like you and me from the errors of the papacy; he showed common clay like you and me the holiness of God in Christ over against the false holiness of the monastery and the clergy. The forgiving love of God had overwhelmed Luther, and this made him a perpetual-motion machine to share that Gospel-joy with friends, neighbors, colleagues, family, nobility, parishioners — all with whom he



had contact. His interest in the Gospel was always tied to the sinner's need, and that is why it was never a theory or system of religion for him.

To keep the Gospel in our lives from becoming a theory to which we hold, requires that we study it as history: a history of God dealing with people and God dealing through people. This is true whether it be Bible history or church history. The Holy Spirit shows the way by recording the salvation story in the intimate details of the daily lives of the patriarchs, the disciples, and others. The Gospels do not give the pronouncements of a religious teacher, but they show Jesus working with individuals, with Simons, with Marthas, with Judases, and with Pilates. If we distil the stories of God's gracious dealings with men and steam off the pure essence of the principles involved, we end up with a very pure product — but one which is too heady to handle. These condensations become a cold set of rules. Religion becomes learning and defending the articles of faith, and the gracious Lord helping and saving people becomes the background instead of the Gospel itself. We have trouble understanding James when he tells us that pure and undefiled religion in the eyes of the Father is to visit orphans and widows in their affliction.

This book about our neighbor Martin Luther is good and wholesome reading, for it places Luther in the true perspective of a man through faith in the name of Jesus helping men. He is not a calculating reformer, not a man of crisis and heroic days, but a man who lived 24 hours a day 365 days a year among people.

That the book is in part fictional and sometimes inaccurate does not detract from its great value. The author understood Luther and his life. A flaw which disturbed was the chapter on Luther's relations

to the Swiss reformer Zwingli and his followers. In the interest of ecumenical interests this chapter was critical of Luther's position against the heresies of the Zwinglians.

It should be mentioned that this book is exciting reading. One does not easily lay it down. And it is easy reading.

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The opposite of easy reading was the latest Martin Marty attempt to rectify all that is wrong in Christendom. *Church Unity and Church Mission*, by Martin E. Marty. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. This manual by a black sheep in a graying synod teaches how to participate in the ecumenical movement while you are a member of a church body not in the ecumenical movement. But do not lose interest yet. There are some ideas worth noting.

Marty (a Missouri Synod pastor) is distressed by the competitive nature of denominations in a world which sorely needs the Christian witness. He sees also the ecumenical movement bogging down at the official level because of this deep-rooted competitive spirit. Even the members of the most ecumenical minded denominations spend only a minute portion of their time and energy in ecumenical endeavours. Their prime interest is still getting ahead in the Northeast District of their particular church body. Therefore Marty concludes that the fruits of unity in a stronger witness to the world are not going to be attained through official agreements and mergers. The hope lies in the individual who must be less concerned with his conformity to the official position of his denomination, and within his own sphere must reflect the new spirit. If your denomination cannot have inter-communion with other groups, don't

fight it. But this should not stop you as an individual from working across confessional lines wherever and whenever you can.

Dr. Marty works with several axioms that are unsound. He is right in condemning the competitive spirit. But he operates with the unfounded thought that this competitive spirit is created by the denomination's conviction that it has the truth. Since 254 denominations cannot all have the truth, therefore the claim to the truth is a ridiculous one according to the author. What Marty fails to note is that the competitive spirit is not an *inevitable* result of the conviction that one's Gospel is true and without error. It may be true that 254 groups make that claim, and it may be true that 254 groups reveal a competitive spirit. But this does not prove cause and effect. By no means does it allow the conclusion that we should not confidently claim to have the Gospel in truth and purity.

To believe the Gospel and to be convinced that our presentation of the Gospel is without error comes from the Holy Spirit. He both gives the trust and the conviction as He did with Peter, as He did with Paul, as He did with John, as He did with Luther, as He did with Walther.

To have a competitive spirit which seeks the growth of one's denomination, one's district, one's congregation, which proselytes to gain this end is *not* from the Holy Spirit. This spirit comes from the flesh which ever and again causes men to lose sight of *God's* house and to build a house made with hands.

But the Holy Spirit can and has created hearts which believe the Gospel, which are convinced of its truth and the presentation of that truth, and which also seeks only to bring people from the dominion of Satan under the ruling of Jesus Christ their Lord and King. These hearts are confessionally honest

and condemn all aberrations of that Gospel which does that great work and at the same time rejoice whenever that Gospel is correctly preached.

Has Dr. Marty perhaps lost sight of what it means to be under the rule of Jesus the King? He says: "Think of the meaning of joint work in the areas of race relations and other ethical issues. Think of the missionary significance to the world when Christians re-evaluate their stands on issues of censorship, church-state relations, population growth, peace, with the whole human need in view and with the whole of Christian populace involved." This sentence is revealing. For if we lower the "mission of the church" to such trifling earthly temporal secular needs of this life, then, of course, it is stupid to isolate ourselves from denominations which merely distort heavenly truths of what Father, Son, and Holy Spirit have done for our everlasting living as the free sons of God. If Jesus had had the goal of freedom from Rome and an end to slavery in view, He would have been glad to join Marty in cooperating with Pharisee and Sadducee, and would not have made such vicious remarks about their Satanic origins. In fact, Jesus could have avoided crucifixion by following Marty's textbook.

Yes, Dr. Marty, there is a third choice. You have narrowed it down to a choice of two: either one is willing to submit his confessional position to the interests of a united witness to the world, or one is guilty of a competitive spirit which destroys the Christian mission. We urge you to contemplate the third: the true ecumenical spirit desires only that people be translated from the kingdom of Satan into the paradise of the free children of God living under Jesus in His kingdom, but at the same time this is an honest spirit which must condemn Zwingli and Calvin and Paul VI

with their pernicious teachings which would again enslave people in the miserable bondage of the law.

The Spirit of God does create children who are both ecumenical and honest.

*What Does the Book of Mormon Teach?* by Gordon H. Fraser. Chicago: Moody Press, 1964 is a worthwhile paperback. Its subtitle tells us that it is "An Examination of the Historical and Scientific Statements of the Book of Mormon." Most exposé books are irri-

tating because of overstatements and straw men about whom the overstatements are made. This author is motivated by a sincere desire to help Mormons who are truly ignorant of the facts, who believe things to be true which are so surely false. Since the Mormon religion is growing so rapidly in this period, we do well to be informed so that we too can shed some light on the poor fellows that come to our doors.

W.S.

# THE THINGS THAT COME TO PASS

G. SYDOW

## Lest We Forget

The 1964 *Lance*, yearbook of our Immanuel Lutheran College, in its introductory pages has these meaningful words to us of the CLC: "To all with vision that the best shall perish not—The best is that which God gave to be ours; To those of minor number, major faith, and purpose fixed: To hold what can be held, To bear what must be borne, To win what may be had, and what is promised; Who bled in heart at thought of famine of the Word, Who freeze at fear that children's children might In some way

lose the fulness richly proffered: ' . . . Life . . . and have it more abundantly; Who dreaded days that no man should make answer Though children ask, 'What mean ye by this service.' "

## Segregation Also

C. Toppe in the *Northwestern Lutheran* (May 31, 1964) brings a worthwhile point to our attention. "With the nation so conscious of de facto segregation, it appears to be a deplorable inconsistency or gross unawareness on the part of Catholics and other church bodies when they press for another kind of de facto segregation in public schools. By calling for legislation that will introduce prayers into public schools, they are disregarding the constitutional rights of the children of parents with consciences sensitive enough to protest against the participation by their children in such nondescript and confessionally worthless joint prayers. To be sure, these children may be excused from joining in prayers

to which their parents object, but de facto segregation will be imposed on them in the process.

"The child that cannot participate in these mongrel prayers will be exposed to the judgment, if not the ridicule, of its schoolmates, who will consider him odd or queer, if not Puritan, pietistic, and worse, because he does not go along with a classroom prayer. As a result, the child that does not participate in such prayers will be subjected to essentially the same kind of 'separateness' to which the nonwhite child is subjected in a racially segregated area."

"The child that will not join in these community prayers will be discriminated against and made to feel like a second-class American because an unfair and unconstitutional religious obligation is being forced upon it. That kind of de facto segregation should be at least as obnoxious to Americans who believe in the Declaration of Independence as is the imposition of a racial test. It should be even more obnoxious to Christians."

### Seeing the Light

Under the heading, "The Tide Reversed," the June 19th *Time* brings information on the House Judiciary Committee's hearings concerning the "Becker Amendment," which would allow prayer and Bible reading in the public schools. Church leaders called in to testify "overwhelmingly agree that the court has affirmed the essential meaning of the First Amendment: it protects all religions by establishing none."

"The degree of church-leader opposition to school prayer has not been lost on the committee. When the hearings began, some congressmen reported that their mail was running 20 to 1 in favor of Congressman Becker's amendment; it now appears to run almost as heavily against. . . . Says Committee Chairman Emanuel Celler: "The effect of the churches has been to reverse the tide. In the beginning there was a wave of patriotic piety and religious fervor in support of the Becker amendment. But the churches pointed out the thicket of embarrassments the committee would enter upon if it attempted any change in the Constitution."

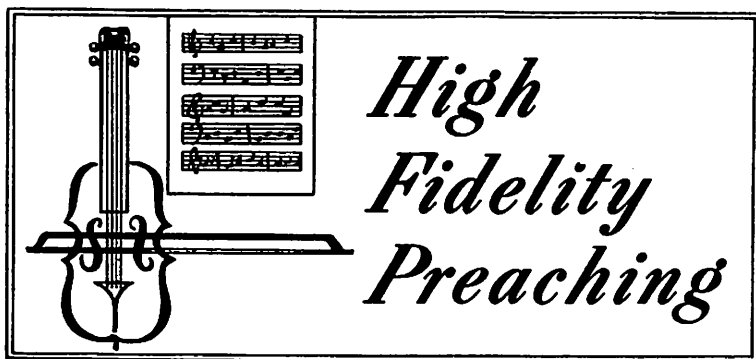
This development is most welcome. It is consistent with what we have always believed. God created a haven for the Gospel in this land by using men of this world to establish the political concepts of religious liberty and the separation of church and state. It is well that the churches don't undo His work and create for themselves a Frankenstein monster.

### Making Wise the Simple

From an essay, "Which Wisdom?" in the April, 1964 *Journal of Theology*, M. Galstad; "The Christian's wisdom has a way of simplifying life, which is a true benefit. There is much foolish talk about the complexity of life today. The world thinks it is showing great wisdom when it spends, words, words, words, on things that are very simple, things that any common Christian has long ago

mastered. Apply this to the troubles between industry and labor, to government, to social problems. The whole nation seems dedicated to analyses and solutions and objectives. But simple Christian wisdom has a way of penetrating, all unknown to us, to the heart of the many situations which the world spends so much good time surveying and analyzing. When we read

educational literature and see all the worries of schoolmen, we cannot but be struck with the simple fact that the follower of God's wisdom with his Bible is quite ready with the answers. Could we do better, then, in all this than to offer the revealed wisdom of God, before which social problems pale and life is restored to its pristine simplicity."



C. THUROW

#### FROM FOLKSONG TO HYMN-TUNE

It is not known how many of our Lutheran chorales are based on old folksongs, but late research proves that more of them stem from folksong origin than from any other source (such as Latin hymns of the early church, Gregorian chant, church liturgy, etc.) These studies have also revealed that as musicians go, Luther stands with the greatest. Not only did he write the words to many hymns, but he also composed many tunes, often reworking old church tunes into better form or taking over folk tunes of high quality. Such was his musical skill and "feel" that with a few altered notes he was able to change an ordinary sounding folk-tune into a chorale tune that fit the mood and expressed the thought of the

hymn with which he used it. That is why most of his hymns have endured, while those of lesser craftsmen have been forgotten. His *From Heaven Above to Earth I Come* (LH 85) is a take-off from an old folksong, of which he used the original tune and even some of the words and thoughts.

Only last week we had the thrill of finally hearing another hymn in its folksong form, even to the words. The chorale is *O Welt, Ich muss dich lassen* (O World, I Now Must Leave Thee). The words are not in our hymnal, but the tune appears twice and is best known with Paul Gerhardt's great hymn, *Now Rest Beneath Night's Shadow* (LH 554).

The original folksong is *Innsbruck, ich muss dich lassen*, a farewell lament by a young man who



must leave the town in which his beloved Innsbruck lives. Except for a slight alteration at the end, the tune is used note for note. Examining the chorale text in an old 1851 hymnal, we find that when D. J. Hess wrote it, he did what Luther so often did (as in LH 85)—he “lifted” entire lines, phrases and thoughts and used them in composing the religious hymn. This sounds horrible and shocking—until one sees how smoothly the farewell to a beloved becomes the farewell of the Christian to this world. The only change in the first two lines is “O Welt” for “Innsbruck.” The next four lines are “lifted” partly in phrases, partly by a play on the thought. What at first struck us as shocking now appears most natural. The tune fits the mood of the chorale perfectly, even as it does for *Now Rest Beneath*. . . . Luther believed any chorale had only one purpose for existing: to glorify the Lord by preaching the Gospel and admonishing and comforting with God’s Word. What could be more natural than to take good folksongs that the people loved and convert them into tools for preaching the Gospel. The tune, and sometimes even the similar words and thoughts, formed a bridge that led believers very easily into the gold and silver of Scripture lore.

The record which brought our search for the original of this tune to a happy end is by FOLKWAYS RECORDS, *Early German Ballads*, FH-3071, \$6. The 23 songs are sung to simple lute accompaniment by a German folk singer who has lived here only a few years. He gives to each song its own expression, making for an enjoyable disc that will be especially treasured by any who know the old German folksongs.

#### BACH CANTATAS

Did you *almost* decide in favor of the Bach cantata disc offered by MHS as a July alternate? Set all fears aside. In his announcement Roger Lindley describes the works as “glorious.” That’s far too weak,

but there is no better word. In *Cantata 51, Praise Ye God Throughout Creation*, the sound of soprano and trumpets soars gloriously heavenward in praise of the triune God. In the middle section a bass viol joins the soprano in a tender duet, asking the Lord’s continued favor. One happy factor about music like this is that each hearer can have his own opinion of what Bach may have meant to express, and no one can gainsay. The writer imagines that in this prayer the bass viol represents the humility of the believer whose prayer is heard only through grace, while the riotously lilting soprano expresses the believer’s overwhelming and childlike confidence that the prayer will be heard. Be that as it may, it’s lovely—and does that bass viol ever sing! The high point follows in the closing chorale, stanza five of *My Soul, Now Bless Thy Maker* (LH 34—but stanza five is omitted from our hymnal). The soprano sings the chorale a line at a time, interspersed by the joyous romping of the violins and viol. Bach closes it with an Alleluja in which he brings back the opening trumpets, which seem to vie with the soprano in making even the angels tingle with ecstasy.

This cantata can be found on a VANGUARD disc with older sound and higher price, coupled with a Bach secular Italian cantata: BG-546, \$5. It is also coupled with Bach’s *Magnificat* (Mary’s song of praise) on the new NONE-SUCH label, which is putting out fine and inexpensive discs in a class with MHS. It has good performance and stereo separation. Notes are fine, but lack of text and translation hampers enjoyment: H-1011 or H-71011, \$2.50 for either. Both discs are good.

However, MHS has excellent notes, text and translation, a slight edge in performance and sound, and the superb artists required for this demanding cantata. Besides, it is coupled with *Cantata 104*,

*Thou Shepherd of Israel, Hear Us.* Its high point comes near the end, a melodic aria in which violin, oboe, viola, and harpsichord join the bass soloist in singing about the Christians' blessedness as sheep in Jesus' flock. This aria is so melodious in notes and in Christian comfort that it won't ever be forgotten. The closing chorale is grand. It is the first stanza of *Der Herr ist mein getreuer Hirt*, a twenty-third Psalm chorale that ought to be in our hymnal. This is sung to the tune of *All Glory Be to God on High* (LH 234), straight and powerful. The number is *MHS* 559, mono only, \$2.50, and it must be ordered directly from *Musical Heritage Society, Carnegie Hall, New York* 10019.

#### TWO CANTATAS — FIRST TIME ON DISCS

EPIC has released a happy pair of cantatas, so different from each other. Number 182 is *King of Heaven, Welcome, Thou*. In view of the Savior's approaching death, it is calm and thoughtful in mood, even though it is for Palm Sunday. Overside is Number 43, *God Has Gone Up with a Shout*. While this is the lesser of the two, it is majestic and victorious in mood because it is for Ascension Day. As one would expect, the former uses the chorale, *Jesus, I Will Ponder Now* (LH 140). In the second one Bach has the splendid tune of *Break Forth, O Beauteous Heavenly Light* from his *Christmas Oratorio*. Thereby he appears to suggest that the heavenly light which announced Christ's coming to redeem sinful man should now announce his victorious ascent to the right hand of His heavenly Father. Much more might be said. This is a first recording for both works. Performance and sound are exceptional; stereo separation just right: LC-3876, \$5, or BC-1276 at \$6. Good notes, text, and translation are included. This disc will not lie idle on the shelf.

#### The Bread of Life

Date	Reading	Hymn
Aug. 26	—Isaiah 40:24-31	393,1-2
Aug. 27	—Mark 1:35-45	393,3-4
Aug. 28	—1 Chron. 29:9-21	393,5-6
Aug. 29	—Eph. 1:3-14	569,1-3
Aug. 30	—Psalm 84	569,4-6
Aug. 31	—1 Thess. 1:2-10	569,7-9
Sept. 1	—Rev. 4:1-11	535,1-3
Sept. 2	—Luke 16:9-13	535,4-6
Sept. 3	—Acts 27:20-37	535,7-9
Sept. 4	—1 Kgs. 17:1-16	425,1-2
Sept. 5	—Gen. 2:8-17	425,3-4
Sept. 6	—Psalm 86	425,5-6
Sept. 7	—2 Thess. 3:1-12	526,1-2
Sept. 8	—Rev. 22:1-7	526,3-5
Sept. 9	—Mark 6:14-29	517,1-2
Sept. 10	—Hebr. 12:1-11	517,3-4
Sept. 11	—Job 5:17-27	523,1-2
Sept. 12	—2 Cor. 1:3-11	523,3-4
Sept. 13	—Psalm 102	523,5-6
Sept. 14	—Luke 21:10-19	523,7-8
Sept. 15	—Rev. 2:8-11	590,1
Sept. 16	—Matt. 12:1-8	473,1-3
Sept. 17	—Gal. 2:11-21	473,4,5
Sept. 18	—Jerem. 7:21-28	292,1,3
Sept. 19	—Matt. 23:1-12	292,4,6
Sept. 20	—Psalm 124	292,7,9
Sept. 21	—Gal. 5:1-15	267,1
Sept. 22	—Hebr. 4:9-13	615,1

#### ANNOUNCEMENT

The 1964-65 school year of ILC will open September 8 with a chapel service at 9:00 a.m. Registration for all departments will begin at 10:00 a.m. Classes will be in session September 9 at 8:00 a.m.

C. M. Gullerud, *President*



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