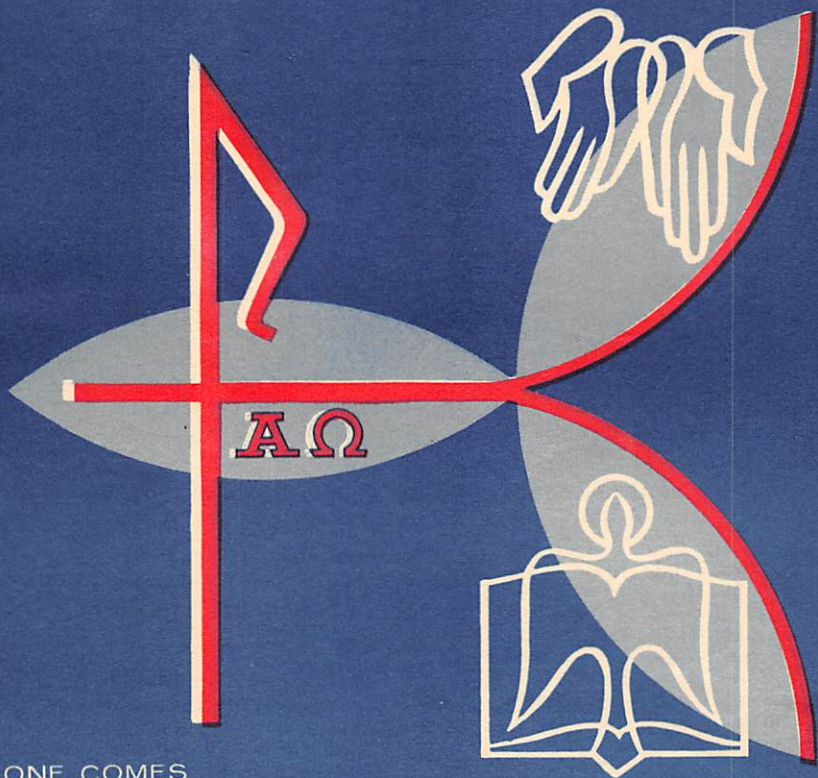


LUTHERAN SPOKESMAN

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



NO ONE COMES
TO THE FATHER
BUT BY ME

HE CAN HARM US NONE!

Read: Acts 12

October means longer nights and shorter days. Darkness is overtaking the light in the seasonal struggle. And at this season the Church ponders in its October services the bitter struggle with the powers of darkness. From the Festival of St. Michael (September 29) to the Festival of Reformation (October 31) the Gospel lessons remind us that we are in a fierce battle to uphold the message of good news.

Though devils all the world should fill all eager to devour us

The battle is very uneven. The forces of darkness, of Satan, of unbelief are always more numerous and more powerful than the weak little flock of believers. The flock is so helpless because they cannot use the weapons of the enemies. Jesus left us so weakened when He put Simon's sword into the sheath. Such a helpless picture is painted by St. Luke in the 12th chapter of Acts:

About that time Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had siezed him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison.

This was real trouble. An enraged angry council venting its rage on Stephen is one thing. An enraged Herod means anything and everything is possible. His vio-

lent hands are everywhere. He has struck at the leadership. Of the three men with special training by the Lord Jesus, James has been killed and Peter will be killed in a few days, possibly on the 15th anniversary of His Savior's death. The believers are broken up into groups, huddling behind locked doors, shuddering at the news that makes its way through the streets of Jerusalem: Herod is just waiting for Passover; all the Jews are looking forward to the big show; Peter must be killed as an example; as the back-breaking example of the Jesus-movement. There is no chance of escape: four squads of soldiers, double chains, sentries, locked prison gates all bar the way. A miracle? But the death of James was not stopped. So helpless was the situation that the disciples knew that poor Rhoda had cracked under the strain and gone so mad that she *imagined* she heard the voice of Peter at the door. Is the darkness overpowering the light? Behold the raging of the Evil Foe! And yet we sing with glorious madness:

We tremble not we fear no ill; they shall not overpower us.

And though the Jerusalem believers faced the death of their leaders they too sang that song. Though they had no weapons, no plan of rescue, no counter-attack they turned to their only weapon for that hour:

But earnest prayer for him was made to God by the church.

And in the house of John Mark, many were gathered together and were praying.

Yes, the believers turned their faces to their Lord Jesus. Satan was using Herod to destroy their trust; to convince them that Jesus was not the mighty exalted Lord at the right hand of God. To convince them that God had turned against them. But Satan had not harmed them. As when Peter and John had been imprisoned earlier the church did not pray to have the persecutions stopped, but prayed for boldness to continue preaching, so here they recognized that James was dead and tomorrow Peter will be dead; but they turned to the Lord and prayed for Peter. They prayed that with each cock's crow Peter would see the face of His Master and rejoice in his chains. They prayed for their own faith. The glory of it is that they kept on praying to the living, victorious, all powerful Lord, even though the old evil Foe seems to have all power on earth. They told Rhoda when she came with her ridiculous message: it is Peter's angel. Though they were quite wrong, yet it is a beautiful confession. They believed the word of

Jesus, that though one of His little ones had suffered violence from Herod, though His little ones are chained in prison, yet it is true: each little one has an angel who beholds the face of the Father in heaven. And in its darkest hours the Church knows it to be the absolute truth:

**He's judged; the deed is done;
one little word can fell Him.**

And now in His great goodness the Holy Spirit allows us a brief glimpse into that holiest of places, the very throne room of God. And the picture is so different from that picture on earth. Indeed the sides are most uneven, but not as we think on earth, where the devils appear so much more powerful than the little band of disciples. For here Satan has become a word of derision and scorn. He who once boldly accused the men on earth and could prosecute men on the basis of God's holiness and know that the curse must fall on them, he has now lost all his standing; he has been cast out. For the blood of the Lamb has washed them and cleansed them and no one can accuse them. Satan's Conquerer is

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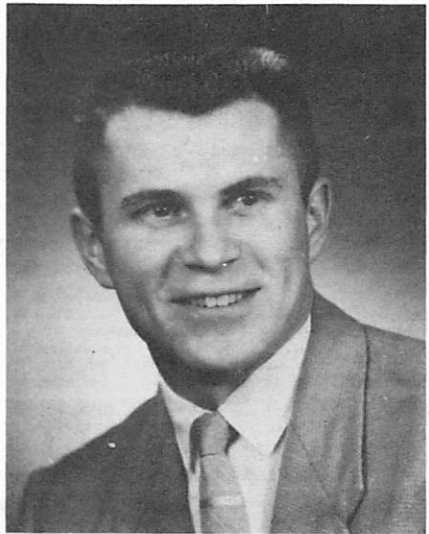
ruling. He who wiped out man's guilt on the cross; He who has a victory each time James is killed, for death has been vanquished; He is ruling in His people through His Spirit. He is united with a Peter in his cell. Calmly He lets the sword fall on James and an angel is dispatched to bring the hero home! Calmly He lets the chains be fastened to Peter and with the chains binds Peter ever closer to Himself. And constantly that special angel of Peter gazes on the majestic face of Him who is Lord over heaven and earth and hell.

But the Lord waited. Satan's violent but foolish measures were accomplishing much for His flock. Their fervent prayers were a sweet smelling savior to the Father. And so he waited until "the very night when Herod was about to bring him out." And the angel watches His face. And then perhaps with one word, "Go." It is time once to show my children on earth for all time how weak and puny the mighty ones on earth really are. It happens to be contrary to My will that Peter be killed by Herod. The rest is all a trifling matter. One angel can handle it all quite nicely. In haughty majesty the angel ignores the guards and the chains and the sentries and the gates. He addresses himself only to the little one, and he is indeed a little one. He is quite confused and must be told to get up, to get dressed, to put his sandals on, to wrap his cloak around him, to follow the angel.

One thing Peter remembered clearly and St. Luke is happy to record it. When the angel came in

my cell I was encased in a heavenly light. And that is what the Church remembers and why it trembles not in its jail cells and chains. The darkness covers the earth and always appears to hide the sun. The enemies are always a thousand times more powerful than the scattered helpless sheep. But each little one is embraced by the light in the midst of deepest darkness. Each one of us is bathed in that angelic light from Bethlehem which wraps us up in every trial and tribulation and assures us: we have a Savior which is Christ, THE LORD. He has crushed the Serpent's head; He has placed us back into His family, and we live under Him in His kingdom in perfect safety, waiting for the last time He sends my angel to bear me home, and my angel and I shall together behold that face.

W.S.



Pastor Paul Fleischer →

CHURCH NEWS



Ordination

Paul G. Fleischer, the most recent graduate of our Immanuel Lutheran seminary, was ordained and installed as Assistant Pastor of the Calvary-St. Paul parish, Marquette, Michigan, on July 12, 1964. Pastor B. J. Naumann, of the Marquette parish performed the rites, assisted by Pastor Waldemar Schuetze, the newly ordained pastor's stepfather. Pastor Schuetze addressed his son and the assembled members on the basis of I Timothy 4:16, the inspired words of the Apostle Paul originally directed to the youthful Timothy. Pastor Schuetze is serving Luther Memorial Church in Fond du Lac, Wisconsin. To further mark the occasion and also to give members and friends an opportunity to meet the new pastor, the women's societies of both congregations sponsored a welcoming dinner for the Fleischer family after the services.

Part-Time Assistant Pastor

Paul Gerhardt Fleischer was born in Ripon, Wisconsin, December 4, 1939. He received his elementary school education at Trinity Lutheran School in Belle Plaine, Minnesota, and at Our Savior's Lutheran School in Jamestown, North Dakota. He began his prep-

aration for the Lutheran ministry with a four-year pre-theological course in high school, at Northwestern Lutheran Academy in Moberge, South Dakota. His first three years of college study were taken at Northwestern College, Watertown, Wisconsin. He graduated from Mankato State Teacher's College and Immanuel Lutheran College, both in Mankato, Minnesota, in 1961. On July 15, 1962, he was joined in holy wedlock to Gail Grimes, a member of the Green Garden congregation and alumna of Immanuel College ('62). His post graduate theological training was taken at Immanuel Lutheran seminary in Eau Claire, Wisconsin, where he received his diploma and was recommended this past June for a call into the holy ministry. Pastor and Mrs. Fleischer and their two children now reside at 113 East Ohio Street in Marquette.

A Milestone

Pastor Fleischer's coming to the Marquette-Green Garden parish marks a milestone in the history of both St. Paul's and Calvary Churches. For this is the first time that the beginning steps toward eventual division of the parish are being taken. St. Paul's Church celebrated its centennial last year and, with approximately 190 com-

municants, continues to enjoy steady growth. Calvary Church, reorganized in 1955, has more than doubled its communicant membership in the last nine years, now numbering 130.

Pastor Naumann reports: "It has been the growing conviction among members of the joint parish for several years that, with a joint responsibility for approximately 500 souls, the first steps should be taken toward providing each congregation with its own pastor. The calling of an assistant pastor at this time, therefore, represents a very real venture of faith on the part of both congregations, since the necessary pastoral assistance had to be sought before the potential growth can be realized. Accordingly, Pastor Fleischer's services to the joint parish will be on an initially part-time basis. The first two months of Pastor Fleischer's part-time assistance already show some of the outward marks of the Spirit's working, in terms of increased interest in the hearing of the Word and in the initiation of two new adult instruction classes."

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," I Timothy 4:16.

News From ILC

Eau Claire, Wisconsin

On September 8, students, faculty, parents, and friends gathered in the assembly room of Immanuel Lutheran College for the opening service. The assembly overflowed into the adjoining classroom and into the corridor. This occasion

served a dual purpose. The school year was officially opened, and Professor-elect Roland Gurgel was inducted into his office. The address was based on I Peter 1:24-25 and centered on "The Everlasting Gospel — The Pervading Theme of the Education at Immanuel Lutheran College." The rite of installation was performed by Pastor Arvid Gullerud, Chairman of the college Board of Regents.

After the service, registration of students took place under the direction of the various department heads. The registration shows a total of 89 students divided as follows: seminary, 6; college, 30; high school, 53. The dormitories are filled to capacity.

Seminarians Eugene Rutz and James Sandeen are serving this year as supervisors of the mens' dormitories. Another seminarian Michael Sydow, was granted a leave of absence to serve as vacancy pastor of Redeemer Lutheran Church in Cheyenne, Wyoming, until a permanent pastor is called.

At the opening exercises announcement was made of the following gifts to the college: a new Story and Clark piano, a sign at the entrance to the campus, a lectern, a 16 mm. Graflex movie projector, a 266-power telescope.

The summer vacation period at Immanuel Lutheran College was an eventful one. In July a five-day seminar for pastors was held with a dozen pastors in attendance. Lectures were conducted both morning and afternoon. Pastor Paul Nolting, and Professors E. Reim, E. Schaller, R. Dommer, and C.

M. Gullerud served on the seminar faculty. The participants expressed their satisfaction with the arrangements and encouraged the college administration to plan another seminar for next summer.

The other event was not planned by the college but it did leave certain impressions on the physical properties of the school. A severe hailstorm visited the Eau Claire area on July 28 and the campus and buildings suffered considerable loss. A labor battalion made up of volunteers from Bowdle, South Dakota, Sleepy Eye and Red Wing, Minnesota, put on a new roof and new gutters on the seminary and classroom-dormitory buildings, and a new roof on Professor Gullerud's residence. The work crew got up at six o'clock, made their own breakfast, were served dinners and suppers in the college dining room, and then continued working after supper until dark. Pastor Paul Albrecht of Bowdle, South Dakota, supervised the work. Much was done, but much more work lies

ahead before full restoration is made. No adjustment figure has yet been arrived at with the insurance company. At least one congregation took a door collection and received other gifts to help with the expenses incurred by the volunteers for travel and meals and to help the college pay for the expenses not covered by the insurance.

Growth and Something New Winter Haven, Florida

Fifty-five children reported for classes at Immanuel school August 31, 25 in the kindergarten and 30 in grades 1-6.

Teacher Henry E. Hasse is principal, and teaches the upper three grades, 4-6. Miss Marion Fitschen teaches the primary grades. The kindergarten is in the charge of Mrs. Martin Galstad; she teaches it four days each week, and on Friday Mrs. Emil Weis is relief teacher. Each day the kindergarten teachers have team assistance from one of the mothers in the congregation.



Faculty and Children at Winter Haven, Florida

On opening day a proposal of night school for the parents met with enthusiastic approval. A choice will be made from courses in history, principles of education, and one of the several social sciences. A pilot effort will be a weekly Wednesday evening three-hour study of a Martin Luther biography to be completed before Reformation Day. Pastor Martin Galstad will be in charge of the adult education courses.

Breaking barriers to faith sometimes means breaking a communication barrier first. It seems apparent that some people are not being reached with the Gospel through the traditional facilities and services of a congregation. Perhaps some of these, not yet open to membership classes, can be reached through Gospel-oriented adult education courses. It will be an experiment worth watching and worth a try. For those who are members of Christ's Church, it will be an opportunity to build their faith in depth.

Eighteenth School Year

Jamestown, North Dakota

Our Savior's Christian day school opened its 18th year August 31. Pastor H. E. Rutz reports that the enrollment has been quite consistent during the years of the recent past. Current enrollment stands at 31.

Miss Dorine Ohlmann, who has taught grades 5-8 for two years, is teaching grades 1-4, and Mr. Raymond Broz from Coloma, Michigan, is the newly called teacher for grades 5-8.

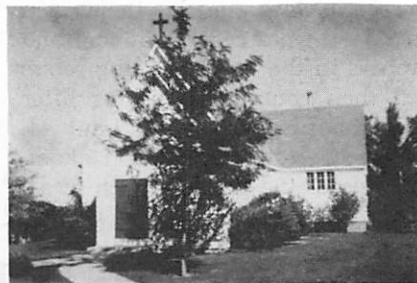
Our Savior's Lutheran School will host the CLC Teachers' Con-

ference October 21-23. Included in the agenda is a visit to a crippled children's school and a tour of the state hospital.

Eleventh School Year

Cheyenne, Wyoming

Redeemer Lutheran School began its 11th year with 30 pupils in eight grades and kindergarten. It first opened in 1954, with Pastor Winfred Schaller as the teacher. Since then Mrs. Sylvia Sprengeler (nee Schwarting), Mr. LeRoy Greening, Mr. David Gullerud, Miss Shirley Wendland, and Pastor Roland Gurgel have served as faculty members. Miss Barbara Rutz, and Mr. Michael Sydow, a senior at ILC seminary serving as vacancy pastor, make up the present teaching staff.



Redeemer Church, Cheyenne, Wyoming

There are two classrooms, one in the church basement and the other on the main floor beyond the chancel. Mr. Sydow teaches ten pupils in grades 5-8, and Miss Rutz, 20 pupils in grades 1-4 and kindergarten. There are also facilities for a ninth grade. However, this year there are no ninth graders.

Of the total school-age children in the congregation, ninety per cent attend the Christian day school. Forty per cent of the enrolled chil-



Pupils at Cheyenne

dren come from homes of non-members, and thus the school becomes a mission arm of the congregation.

Although a high percentage of the congregation's children do attend the day school, Redeemer congregation also conducts a Sunday school from September through May. Members of the congregation teach the Sunday school classes.

Education's Ultimate Goal

Fond du Lac, Wisconsin

Luther Memorial School has a new teacher this fall. She is Miss Rhoda Duehlmeier, a graduate of the ILC normal department. Miss Duehlmeier was installed, September 6, as teacher of grades 3-5.

The primary teacher Miss Dorothy Schmolesky and Principal Gerhard Mueller, grade 6-8, are the other faculty members. Enrollment totals 97.

Six students from Luther Memorial attend ILC high school, college, and seminary at Eau Claire, Wisconsin. Three of these six students are graduates of the congregation's elementary school.

Luther Memorial School provides a three-page information brochure for parents. Under *Aims and Purposes* there is tucked away a sentence that we might well ponder and then tuck away in our memory



Miss Schmolesky and Elementary Pupils at Fond du Lac

Photograph by Gary R. Kiefner

for further pondering from time to time: *Christian education will have reached its final and ultimate goal when we, together with our children, will be Christ's eternally.* If this is the goal of our educational efforts, then an education that is only secular will obviously, and tragically, fall short of reaching that goal.

Doubly Blessed

Mankato, Minnesota

The Lord has blessed Immanuel Lutheran Church not only with a Christian elementary day school, but also, since last year, with a high school of its own.

Grade school enrollment has reached 111, an increase of two over the enrollment figure at graduation time last spring.

Noticeably absent from the high school student body on opening day were two seniors, Lee Doring and Jeanne Bruns. The Lord had called them home to Himself only a few days earlier, following an automobile accident in South Dakota. Another senior student, Markie Fischer, was to join the student body several days late because of injuries received in the same accident.

The Lord sent 37 students and provided a place to hold classes, the old ILC campus and buildings on the prairie, and the same two members who served as custodians during the ILC days. It is the Lord, too, who has made available nine qualified volunteer part-time teachers to assist the two full-time instructors, Clifford Kuehne and Gene Schreyer.

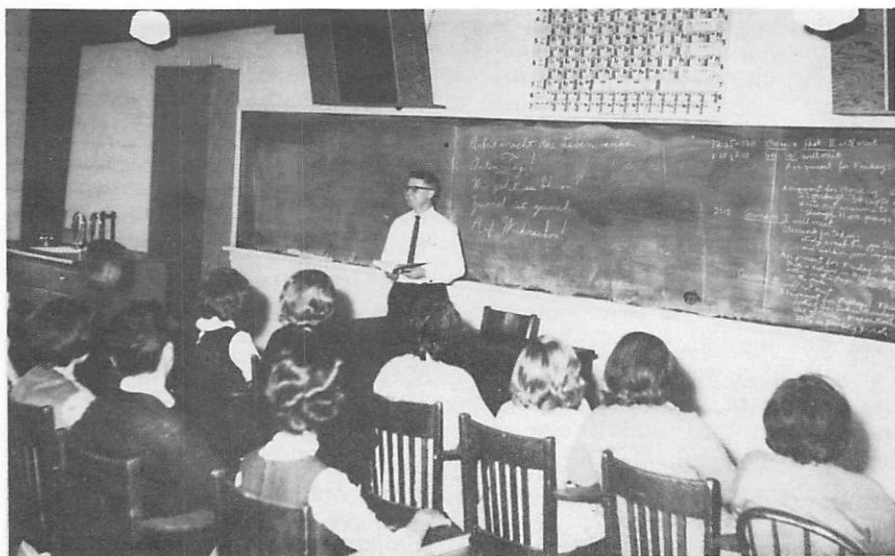
Some have asked whether Immanuel High-Mankato has been

established solely for the young people of Immanuel congregation, or whether others from sister congregations could attend. It is a local high school "designed to meet a particular local need" and it is true Immanuel congregation had its own young people chiefly in mind when it re-established the high school in the summer of 1963. Yet it did then, and continues to, welcome young people of sister congregations who want to attend. The majority of the students, of course, come from Immanuel congregation.

Stereophonic record - playing equipment was recently purchased and installed. It will serve chiefly classes in music. The students published their first illustrated annual, *The Trojan* at the end of the 1963 school year. Copies are available for examination or purchase to anyone interested in Immanuel High-Mankato.

The elementary school faculty numbers five: Principal Robert Rehm, grades 7-8; Martin Garbrecht, grades 5-6; Mrs. Esther Heinze, grades 3-4; Miss Carol Lang, grades 1-2; Miss Ruth Schaller, Kindergarten.

Even apart from our CLC high school, college, and seminary, ILC at Eau Claire, Wisconsin, the Lord is mightily blessing our educational efforts throughout the CLC. If we are not aware of the breadth and depth of this blessing, it is hoped that these representative reports (of which there are more) will help bring our educational blessings into sharper focus, quicken our awareness of them, and stir up our thankfulness.



Professor Schreyer and German Class at Immanuel High-Mankato

THE LIVING ACRE

"On Wings of an Eagle"

Do you remember one of the great joys of childhood? Do you remember the lazy, contented feeling you had when you lay on your back on a summer day and looked up at the sky? You watched the clouds drifting by, and frequently you could imagine that you saw pictures taking form — of great sailing ships, of woolly lambs, and even of scenes of vast and faraway landscapes!

A little boy came out to the Living Acre one day last week and had just that same joy. It was a hot, lazy day, and down in the hollow the air was hot and still. But it was cool and breezy in the shade of the big old elm tree that

stands near the top of the hill. When the boy had climbed up, he fell to the ground in that curiously relaxed, almost boneless, way that children have. He rolled over on his back, crossed his legs, and, resting his head on his forearms, idly watched the sky. While he watched, he practiced a new skill just discovered that morning — that of whistling tunelessly through a gap in his teeth. And he, too, imagined strange and wonderful scenes in the slowly moving clouds above him.

Suddenly, his attention was caught by a tiny black speck in the sky. At first, as he watched, it seemed motionless. Then, ever so slowly, the speck moved and be-

came more and more distinct, as the boy was able to focus his eyes on it. He observed that it moved in great, ever-widening circles. Lower and lower it came, until he could see what it was — a great eagle, gliding and hovering on its stretched-out pinions. Here was no swift, energetic beating of wings like those of the sparrows, busily chattering away to each other! Here was majestic, graceful soaring, without a wasted motion. Every air current was used to buoy up the great bird, and it was as though it hung in the air, suspended there with no means of support.

“Oh, how wonderful!” thought the boy. “I wish I could fly like that, higher and higher in the sky — higher than anything else!” At that moment nothing seemed more enticing than that effortless soaring of the eagle. How the child longed to be released from earth’s gravity and to fly up and up and up — to heaven, as it seemed to his childish mind. Yes, it was a wonderful moment there in the living acre, a moment that the boy would never forget, no matter how far from that hillside his life would take him!

We hope that the boy, in his wonder and joy, remembered God’s wisdom and love in having created the eagle. Certainly, one of God’s purposes in giving this creature to the world was to provide a source of encouragement to all who have observed it. Among the early Christians the eagle was frequently used in the symbols, or pictures, that they used to portray their belief in salvation through the death and

resurrection of Jesus. For instance, the eagle was used to picture the flight of the believer’s soul to heaven after death. Another symbolical use of the eagle was to represent Saint John the Evangelist, with the wonderful soaring to heaven that he was granted in his revelation. Perhaps you have seen the eagle used in the old-fashioned lecterns that are still often found in churches. Beautifully carved of wood, the graven “eagle” bears the Holy Scriptures on its outstretched wings.

God Himself, in His wisdom, inspired His holy writers to use the eagle as an example of how His almighty strength bears up His children to remove them from the danger of the enemy. “And Moses went up unto God, and the Lord called unto him out of the mountain, saying. Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.” (Exodus 19:3-4)

How comforting and reassuring it is for the Christian to sing the praises of his Heavenly Father, Who so loved us that He gave His Son, Jesus Christ, for us:

Praise to the Lord, the Almighty,
the King of creation!

O my soul, praise Him, for He is
thy Health and Salvation!

Join the full throng;

Wake, harp and psalter and song;
Sound forth in glad adoration!

Praise to the Lord, who o’er all
things so wondrously reigneth,

Who, as on wings of an eagle, up-
lifteth, sustaineth.

Hast thou not seen

How thy desires all have been
Granted in what He ordaineth?

J. LAU

BOOKS & IDEAS

Last month's reading included *Adventures in Evangelism*, by Elmer A. Kettner. St. Louis: Concordia Publishing House, 1964. It is a collection of experiences in witnessing to encourage all readers to make evangelism their lifework. One expects a "how to do it" book on evangelism from an experienced mission leader in the Missouri Synod to be rich in ideas, and it is. Particularly helpful to the pastor conducting training classes are the series of questions for group discussion at the end of the book. The book also brings home most vividly how much we all neglect our greatest calling.

This book also promotes some false ideas. Again and again in the book the good news of forgiveness of sins is *conditioned by faith*. The author of the book has adopted the Reformed views of commitment and accepting Christ. The good news is spoiled whenever we speak of faith or accepting Christ as a *cause* of forgiveness. The emphasis is shifted from the finished work of Christ to the action of the individual: he must lay his sins on Jesus and that action saves him. The convert is led to think: I am saved because of my accepting Jesus Christ as my personal Savior. It doesn't help the situation to add, as the author does, the doctrinally pure statement that of course faith is the work of God the Holy Ghost. The damage has been done, for the individual has been led from the start to look at himself and his decision for the assurance that he

is saved. This breeds that sickening displaying of self-attached labels: "I'm saved, are you?" "I am a born-again Christian." "I'm a believer." Only the elite use these terms and they are spoken as though the label is some proof or assurance of being in the family of God. The devilish thing is that the opposite effect to assurance is gained. The Christian is always in a little doubt or great doubt, because he can never be quite sure that his conversion was genuine; his acceptance good enough; his commitment sincere enough. It opens the mind wide for the entrance of the thought: Am I *really* saved?

Evangelism in this setting becomes converting. I must bring him to a decision is drummed into the salesman. The order must be signed. How can we guard against this in our work? How can we train ourselves to be active missionaries at all times and not fall into this "success" method? Maybe it will help if we concentrate on that word of Jesus in Acts 1: *my witnesses*. That says more than that we are witnesses sent out by Him. It does not say that we belong to Him, although that is true. The Book of Acts is a beautiful commentary on that word, and the disciples understood it correctly. Jesus is sending them out to be witnesses *about* Him. The apostles had witnessed the life of Jesus as He went in and out among them. They replaced Judas with a man who with them had witnessed the resurrec-

tion. "And of that we all are witnesses." Today I fear the emphasis has shifted from witnessing about what we have seen and heard to witnessing to people. This may seem a strange distinction but it is all important. The witness in the courtroom is not there to get a conviction. He is there for one purpose: to relate what he saw or heard. This gives the correct tone to evangelism. Our work is to talk about the wonderful works of God. The people in Jerusalem do not know that Jesus of Nazareth is risen and lives at the right hand of God and has destroyed the power of Satan. We saw Him. We must tell the news. This is the goal of the evangelist: to have told the news. The evangelist is successful when he has told the story.

Such witnessing points always to

Jesus Christ and the *completed* work of salvation. The result is that anywhere from one to 3000 believe the good news. But the converted one lays no stress on his believing. He knows he is saved because the *Lord* laid on Jesus the iniquity of us all, and the *Lord* is ruling in heaven and is my everlasting Shepherd and King. Surely we can add an invitation to believe this good news, to accept it, for this is perfectly normal. But it will remain an invitation to take an accomplished forgiveness and never in the sense: but here's the hitch: you have to contribute something too. As soon as the good news is conditioned by something man must do, faith, it is no longer good news.

W.S.

CROOKED STICKS AT AUGSBURG A.D. 1530

The Hidden Crook

In the Roman Church simple Christians had for many generations received the bread alone in the Lord's supper and no wine. They did not see the crook in this stick. It was hidden beneath the customs, traditions, and false teaching of Rome. Luther asked that the crook be removed. According to Christ's institution both bread and wine should be given the communicant. The papists came back with a serious charge against him. Luther mentions it when he writes in his *Reflections to the Diet*: "They claim that we

would condemn the whole of Christendom which has used one form considering it to be right."

Luther emphatically rejects the charge that he is summarily damning all Christendom that has lived with the abuse of one kind. "This," he writes, "is not the fault of Christendom, but of the tyrants and false teachers who have held Christendom in captivity under such a sacrilege, oppressed it with this abuse, established it without the consent and knowledge of Christendom, and introduced it by force."

He goes on to show that it is unthinkable to him that Christen-

dom was damned in times past when it ignorantly lived in this abuse. For just as individual Christians are not without imperfections, so it is also with Christendom as a whole. It must ever pray: "Cleanse Thou me from secret faults" (Psalm 19:12). Such faults come from the flesh. So the first church erred at Jerusalem and the church has erred since. Yet Christendom is holy through the forgiveness of sins in spite of its spots and wrinkles.

Because of the flesh the church is never perfect or holy in itself; *but it is ever completely holy through the Spirit because of Christ and His righteousness.* So Luther in his *Reflections to the Diet*. In his commentary on Galatians he goes as far as to call even the Roman Church holy insofar as it has Christians in it; since the Antichrist is sitting in the temple of God where baptism, the voice and the text of the Gospel, the name of Christ, the name of God, and therefore also some Christians are found. Luther would never read all the members of any church body where any of the Gospel is still heard out of Christendom merely because they are blind to some hidden crooks in the sticks their body holds. Nor does he claim perfection for himself or his followers, for fear there could be some undetected crook hidden somewhere or threatening to creep in. But in spite of such fears and just in them he feels assured of the grace of the Spirit who richly and daily forgives all sins to all believers in

Christ, also those sins we do not see and know.

The Crook Revealed

But the picture changes completely for Luther as soon as the hidden crook is removed and brought out into the open. Just as emphatically as he rejects the thought that he would condemn all Christendom because of a hidden crook, just so emphatically does he refuse to make any compromise with a crook that has been brought out of hiding. He writes in his *Reflections*: "But after such failings and errors of Christendom are revealed, they should not be approved of nor defended as articles of faith. That would be resisting the Holy Spirit who reveals such things, and would be no longer a Christian or venial sin, but a hardened and devilish delusion." The Word must rule. So when the papists tried to defend the use of one kind as right because the church had established it and practiced it so long, Luther answered: "Christendom is not a rule or measure above God's Word, but God's Word is a rule and measure above Christendom. Christendom does not make God's Word but God's Word makes Christendom." Christians should ever be open to self-criticism and ever humbly bow to the Word when it reveals a crook in any stick and not try to defend it. Nor should they have fellowship with those who carry sticks with crooks in them unless they straighten them out or throw them away. The fact that we recognize that there are Christians in church

bodies who hold errors does not mean that we can unite with them. The confessional principle forbids that. So we'll meet people in heaven from whom we must stand separate here on earth.

Luther says in a sermon on Ephesians 4:1-6 that we are not concerned "about dissimilarity and difference in the outward bodily life or external ordinances, customs and ceremonies." But we are concerned "that there be *one pure and unadulterated doctrine of the Gospel and uniform outward confession of the same.*" He goes on to say that those "who do not hold this unity of doctrine and faith but cause divisions and offenses beside it as St. Paul says Romans 16:17" must be avoided. He then

applies this passage to the papacy and adds: "Therefore everyone is in duty bound by God's command to contradict them, yes to avoid and flee from them". Only a short time before Augsburg Luther had applied this also to the Swiss and Strassburgers. That was in 1529 at Marburg. Here Zwingli, Bucer, and others denied the real presence of the body and blood in the Lord's Supper. Luther and his followers separated from them. So they stood apart as a confessional group at Augsburg, separated not only from Rome but also from the Swiss and other protestant sects. God give us the courage to stand for the truth even when we have to stand alone!

*Erlangen II, v. 9, p. 286.

OTTO J. ECKERT

THE THINGS THAT COME TO PASS

G. SYDOW

SURPRISED ?

In a letter - to - the - editor (Time, 9 / 18 / 64) Henry P. Van Dusen, professor at Union Theological Seminary and ardent ecumenist in the World Council of Churches, analyzes for us the first

encyclical of Pope Paul VI. "Sir: Pope Paul's first encyclical has been awaited with eager and hopeful expectancy, not only by Roman Catholics but by millions of non-Catholics who have rejoiced at the manifest liberation and revivification of world-wide Roman Catholicism during the 'Johannine era.' It would serve no useful purpose to mute the fact that the document, released at long last, stirs non-Catholics with dismay and, doubtlessly, 'progressive' Catholics with deep if utter disappointment. One searches vainly for a single fresh, forward-looking declaration. Even the Pope's offer 'to intervene' in disputes between contending peoples is hardly novel; some of the darkest pages of Western history are stained with papal inter-

ventions. Your diagnosis of the encyclical (August 21) was brilliantly acute and accurate — a series of ambivalences dominated by the word 'but!' But in each ambivalence, the final and decisive alternative is negative, cautious, conservative, in the literal sense reactionary, and above all authoritarian."

We wonder just what the learned professor expected. It is as if the history and dogma of Rome were an unknown. Children and the unlearned can be excused for being naive. Others should know better. Surely they should realize the truth of what the pope himself said, "In reflecting on this subject, it distresses us to see how the Pope is regarded by many as a stumbling block to Christian unity: Without the Pope, the Catholic Church would no longer be Catholic."

AMEN FOR THE UNLEARNED!

With the many new versions of Scripture appearing in recent years, the matter of Bible translation has come before us for consideration. A recent editorial in the *Northwestern Lutheran* (July 12, '64), "On Reading the Bible" has comment slanted toward the King James, but it leaves one with questions. For one thing, using the word "Bible" and "King James" synonymously can be quite misleading. For another, the grandmother referred to quite possibly in our circles would be reading Luther's German translation. Moreover, these older, "simple and reverent Christians" have had long

years of instruction and have had many texts expounded to them. It is no wonder that they understand quite well the words of whatever translation is used. We have found that in three years of catechetical instruction, if we say it often enough and strong enough, children eventually understand that "conversation" in the King James means "manner of life."

We agree "If we read our Bibles as though every chapter began with the words 'Thus saith the Lord,' we shall find that we understand it quite well." This is in keeping with what Scripture itself says, "Except a man be born again, he cannot see the kingdom of God." "The things of the Spirit of God . . . are spiritually discerned." It takes a believer to understand Scripture.

But that isn't the question. It means little when the older, established Christian says he has no difficulty understanding the Bible translation he has been using. The question revolves on whether the unlearned, the children, the newcomer can understand it readily. Apply this measure to the archaic language of the King James. Is it the best possible way, the easiest way the unlearned can be led to say Amen? In the Church, wherever we have the liberty of determining we don't hold to the old for the sake of the old, nor do we change for the sake of change. We do all things to further the spread and understanding of the Gospel of salvation in Jesus Christ. Whatever translation serves that purpose best should be our choice.

The Bread of Life

Date	Reading	Hymn
Oct. 21—Ezra 9:5-15		317,1-2
Oct. 22—I Cor. 5:9-13		317,3-4
Oct. 23—Matt. 7:1-12		317,5-6
Oct. 24—2 Sam. 12:1-14		321,1
Oct. 25—Psalm 130		321,2
Oct. 26—Luke 17:1-10		321,3
Oct. 27—Exodus 34:1-9		321,4
Oct. 28—John 2:13-22		377,1
Oct. 29—Rev. 14:6-7		377,2
Oct. 30—Gen. 15:1-6		377,5
Oct. 31—Romans 1:13-17		377,6
Nov. 1—Psalm 46		377,7
Nov. 2—Daniel 2:27-47		377,9
Nov. 3—Matthew 10:1-10		377,10
Nov. 4—Job 14:1-15		590,1
Nov. 5—Hebr. 11:1-7		590,2
Nov. 6—John 3:16-21		590,3
Nov. 7—Rev. 19:11-16		594,1
Nov. 8—Psalm 143		594,2
Nov. 9—Matt. 22:23-33		594,3
Nov. 10—Rev. 21:1-7		594,5
Nov. 11—Matt. 24:1-14		407,1
Nov. 12—I John 4:1-6		407,2
Nov. 13—Isaiah 30:15-18		407,3
Nov. 14—I John 2:18-23		407,4
Nov. 15—Psalm 85		407,5
Nov. 16—Matt. 24:29-35		258,1-3
Nov. 17—Matt. 24:36-51		258,4-5

Nov. 18—Daniel 5:1-30	611,1
Nov. 19—John 5:19-24	611,2
Nov. 20—Daniel 7:2-17	611,3
Nov. 21—Luke 19:11-28	611,4
Nov. 22—Psalm 143	611,5
Nov. 23—Gen. 19:15-29	611,6
Nov. 24—Hebr. 10:26-31	611,7

ATTENTION LAYMEN !

The Lutheran Spokesman is anxious to hear from laymen. In the June, 1964, issue we printed a letter from a layman. The response was enthusiastic. We are setting aside in future issues a page for articles by laymen. These articles may be in the form of letters to the editor or in the form of articles on any subject you wish to write about. The Holy Spirit has given gifts to all His children. Let us hear from you. All articles must be signed, but your name will be withheld upon request. Submit to the editor at 8503 Noble Avenue, Sepulveda, California 91343.

W.S.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4360, Title 39, United States Code)

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	Av. number ea. issue Oct., 1962—Oct., 1963	Single issue September, 1963
(10) A. Total number copies printed	2,000	2,000
B. Paid circulation		
1) To term subscribers	1,750	1,773
2) Other sales	None	None
C. Free Distribution	160	175
D. Total number distributed	1,910	1,948

I certify that the statements made by me above are correct and complete.

Rollin A. Reim, Mgr., CLC Book House

TREASURER'S STATEMENT

July 1, 1964 to October 1, 1964

BUDGETARY**RECEIPTS**

Cash Balance July 1, 1964	\$ 4,257.04	
Offerings	12,721.26	
Memorials	243.00	
Revenues, Tuition	7,089.25	
Revenues, Room and Board	10,578.80	
Revenues, Miscellaneous College	250.00	
Total Receipts		\$ 35,139.35

DISBURSEMENTS

General Administration	1,114.85	
Home Missions & Administration	10,786.56	
Japan Mission	1,800.00	
ILC, Educational Budget	10,741.66	
ILC, Auxiliary Services Budget	4,670.40	
ILC, Miscellaneous Expenses (Extra-Budgetary)	2,600.00	
Transferred to ILC Relocation Fund, as a result of verifications from congregations	5,294.23	
Total Disbursements		\$ 37,007.70
Cash Deficit, October 1, 1964		\$ (1,868.35)
Money Borrowed for Budgetary Expenditures		5,000.00
Cash on Hand, October 1, 1964		\$ 3,131.65

ILC RELOCATION FUND

Running totals to October 1, 1964

RECEIPTS

Offerings	\$76,282.50	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
Total		\$ 90,416.73
Borrowed Money (Notes Payable)		16,500.00
Total Receipts		\$106,916.73

DISBURSEMENTS

Property Payments (Principal)		
from Offerings	\$19,400.00	
from Borrowed Money	15,000.00	\$34,400.00
Property Payments (Interest)		3,989.38
Miscellaneous Expense		57,765.03
Total Disbursements		\$ 96,154.41
CASH BALANCE OCTOBER 1, 1964		\$ 10,762.32

Lowell R. Moen, *Treasurer*
1309 - 7th Avenue N.W.,
Austin, Minnesota 55912

Coordinating Council

The Coordinating Council meets at Eau Claire, October 20 and 21. The first session begins at 1:30 p.m.

Paul Albrecht, *President*

CLC Teachers' Conference

Place: Our Savior's Lutheran School, Fifth Avenue at Fourth Street SE, Jamestown, North Dakota.

Date: October 21-23, 1964.

Teachers: Mr. Raymond Broz and Miss Dorine Ohlmann; Pastor: H. E. Rutz.

Agenda: A Review of Professor Klatts *Outline of History*, R. Rehm; Tour of Crippled Children's School; Hymnology, A Demonstration Lesson, D. Ohlmann; Art Forum, Ruth Schaller and C. Lang, discussion leaders; Can (Shall) We Use Modern Bible Translations in Our Schools, E. Schaller; Tour of State Hospital; Conference Service October 22, 8:00 p.m.; Geography of Palestine, a lecture with visual aid material, P. Nolting; Review of Mathematics Texts and Materials, R. Roehl.

Shirley Wendland, *Secretary*

Minnesota Delegate Conference

Place: St. Paul's Lutheran Church, Ninth Place at First Street SW, Austin, Minnesota, L. W. Schierenbeck, pastor.

Time: October 18, at 3:00 p.m.

Discussion Topic: Cultivation of a Mission Outlook; G. Barthels, E. Hallauer, L. Schierenbeck, J. Erhart, W. Romberg, discussion leaders.

Alvin Sieg, *Secretary*

West Central Pastoral Conference

Place: Mt. Olive Lutheran Church, Sixth and Parmenter, Lamar, Colorado.

Pastor: C. M. Thurow.

Date: November 10-12, opening service at 9:00 a.m.

Conference service: H. E. Rutz, speaker (V. Tiefel, alternate).

Agenda: The Third Use of the Law, L. Grams; John 1, P. Albrecht; Psychiatry and the Gospel Ministry, D. DeRose. Please register with the host pastor.

Karl Brandle, *Secretary*

New CLC Treasurer

Mr. Lowell Moen
1309 Seventh Avenue NW
Austin, Minnesota 55912

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

1964 Convention Essay

Tapes of the convention essay, *A Century of Judgment and Grace*, are available for \$7.50 from Professor R. Dommer, Claymore Lane, Route 22, Eau Claire, Wisconsin 54701.

New Addresses

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