

LUTHERAN SPOKESMAN

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



NO ONE COMES
TO THE FATHER
BUT BY ME

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THE READER'S PAGE

He Saved Others; Himself He Cannot Save

With bitter scorn and utmost contempt the Jews hurl these words at Jesus who hangs on the cross before them. "You who said that you could build the temple in three days, show us how powerful you are now. If you are the Son of God, prove it by saving yourself. If you are the King of Israel, and not an imposter, come down from the cross. Then we will believe you." With cruel mockery and venomous hatred they shower their ridicule and insults upon Him.

And yet, strangely enough, they were uttering a sublime truth. They were, without realizing it, actually preaching the Gospel. "He saved

others; Himself He cannot save." It is precisely because He saved others that He could not save Himself. If He had saved Himself, He could not have saved us.

He could have, in the twinkling of an eyelash, come down from the cross and struck every one of His tormentors dead, with less effort than it takes us to snap our fingers. What a temptation it must have been for Him to do so!

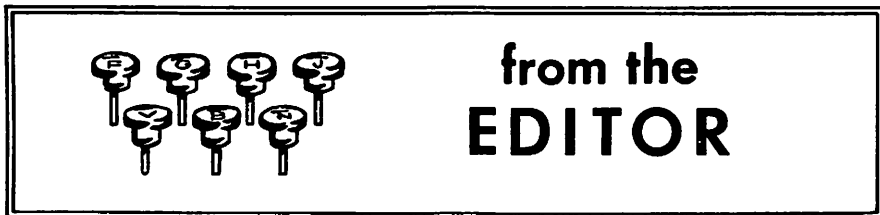
But He didn't. He chose rather to suffer — so that it wouldn't be necessary for us to suffer. He took upon Himself our sin, and gave us His righteousness in return. He

took our guilt upon Himself, and gave us in exchange His innocence. He bore our punishment, so that we might be free. He was cursed in our place, so that we might be blessed. He took our sorrow and gave us His joy; took our poverty and gave us His riches; took our troubles and gave us His peace; our burdens and gave us His rest. He suffered hell for us, in order that we could enjoy heaven with Him.

Alas ! and did my Savior bleed,
 And did my Sovereign die ?
 Would He devote that sacred head
 For such as worm as I ?

What shall we say to this ? The more we ponder about it, the less we are able to say. Finally, all we can do is fall down at His feet in wonder and amazement and stammer, "My Lord and my God !" What can we give Him in return for His sacrifice of Himself for us. The more we think about it, the more we come to realize that we can't give Him anything. All that we have is His anyway. All we can do is prostrate ourselves before Him and say, "Lord, I have nothing. But here am I. Take me."

L. WEHRWEIN



Hollywood Report

The Hollywood Knickerbocker Hotel near Hollywood and Vine was the site of the second last meeting of the National Lutheran Council in February. This is the first time in 47 years that the NLC met on the West Coast.

The NLC is the common agency for the Lutheran Church in America and the American Lutheran Church. The Lutheran Church—Missouri Synod cooperates in many

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of the NLC's programs. A new agency, The Lutheran Council in the U.S. is expected to begin functioning January 1, 1967. So the NLC will likely have only one more annual meeting.

The NLC may have to continue as a corporation beyond that date. The NLC acts as the arm of the Lutheran World Federation in the United States and since the Missouri Synod is not a member of the LWF, the NLC will have to continue functioning in that capacity.

By-laws for the proposed LCUSA were drafted last December in Chicago. The major areas of concern were outlined as follows:

"The Division of Theological Studies will be devoted to a program of theological studies in areas which are of concern to contemporary Christendom or which are of relevance for the attainment of a Lutheran consensus in the U.S."

"The Division of Public Relations will publicize the objectives, scope of interest and activities of the Council and supply information concerning the Christian faith and life as reflected in the Lutheran Church."

"The Division of Educational Services will provide means for consultation, cooperation and sharing of plans, procedures and program ideas in the fields of church and church-related education."

"The Division of Mission Services will assist the participating bodies by providing a means for furthering cooperation among them in their mission activities at home and abroad."

The *Lutheran Witness* of December 8, 1964 in an editorial called for careful examination of the agency and its implications. It reported that Lutherans of the four church bodies involved "have come to look upon each other with heightened respect and are discovering heretofore unknown levels of friendliness and fraternity." But the editorial stressed that any and all cooperative endeavours of the council are to be outside the framework of pulpit and altar fellowship. "Should the council receive all-around endorsement, this in itself would not change the situation of nonfellowship now existing."

There is much double-talk in this area. Many Missourians are being deceived. First, participation in the new council is already fellowship, for the churches are working together in the business of the Lord. Second, The LCA and the ALC do not agree with Missouri that there must be full agreement before pulpit and altar fellowship can be declared. They have often stated that there is sufficient agreement now. Notice the "or" in the first by-law quoted above: "theological studies in areas which are of concern to contemporary Christendom or which are of relevance for the attainment of a Lutheran consensus."

The third deception is the greatest. ALC and Missouri met last November in the first of a series of talks toward the goal of pulpit and altar fellowship and made "significant progress." The next meeting will be held April 19-20. Last October at the ALC convention these meetings were being discussed and Dr. Schiotez, ALC president, revealed the strategy. Some were ask-

ing for a declaration of fellowship with the LCA. Dr. Schiotez told the delegates not to do this. He stated that the LCA and ALC have actual pulpit and altar fellowship, though it has not been declared. But if it were declared it would frighten Missouri away from declaring fellowship with the ALC.

The Hollywood meeting of the NLC revealed progress on another ecumenical front. The Lutheran-Presbyterian talks have been very successful and will be continued. Also approved were theological conversations with the Roman Catholics in the United States. The Council also voted to invite the Missouri Synod to participate as it does in the Lutheran-Reformed conversations.

The LWF has been conducting conversations with the Roman Catholics in Europe, and hopes to continue these talks. There have been some external fruits. In an atmosphere of ecumenical cordiality the Protestant and Roman Catholic churches of northern Germany joined in services honoring their common spiritual father, St. Ansgar, the famed ninth century apostle of the North. Some German Lutheran theologians are urging the Lutherans throughout the world to discard the concept of the ministry in the Augsburg Confession and combine its truth with the views of other churches (such as the Roman Catholic) which teach a particular form of the ministry.

The NLC has its frustrations. The role of the church in welfare work and in the national life is getting more confused. One spokesman sharply criticized churchmen

who advise the U.S. government on how to run the war in Vietnam. "When churchmen pontificate on such matters in which they are not experts, they . . . confuse the law and the Gospel; confounding the two kingdoms."

Yet the council was quite willing to be recognized as expert in the field of immigration laws and endorsed President Johnson's immigration proposal.

Dr. Paul Empie, executive director of the Council, urged developing a philosophy according to which the churches, by the very nature of their God-given mission, fluence on national life." He emphasized the role of the churches in being partners with the government in the anti-poverty program.

It was also learned that the churches can begin to drop some of their welfare work. It was pointed out that the government is becoming more and more responsible for the physical welfare of the people from cradle to grave, and so there is not much left for the churches to do. It seems that more and more of the churches' welfare work is being done with government funds and not with contributions from the members.

After observing this Hollywood meeting one could realize that the conversations with the Reformed and Catholics would be successful. The National Lutheran Council is so occupied with political matters and welfare matters that its spirit is much closer to that of Calvin and Rome than to that of Luther and the Gospel.....

CHRIST AND CAESAR

In the Saginaw (Michigan) News of Sunday, February 14, a full page display with an inch letter heading presented a STATEMENT FOR BROTHERHOOD WEEK. Four *whereases* and a *therefore* introduced "the housing pattern and opportunities within metropolitan Saginaw" as part of the "the responsibility of the spiritual leaders of Saginaw for the spiritual well-being of human persons." They led to the appeal: "In the name of justice and charity and for the sake of advancing spiritual maturity, we call upon all men of good will to promote equality of opportunity in housing and we strongly urge deliberate and personal efforts to achieve this end."

The Bishop's Human Relations Commission of the Roman Catholic Diocese in Saginaw was first in the list of signatures and was followed by 88 clergymen. Of these 48 were Roman Catholic. Among the 40 others representing various Protestant groups there were three Lutherans (none from the Wisconsin or Missouri Synods). A correction in the paper the next day noted that a rabbi's name had been inadvertently omitted. Prior to its publication a meeting of all Saginaw clergymen at the Jefferson Avenue Methodist Church was called to discuss the statement. The invitation was mailed out over the signatures of an Episcopalian, a Roman Catholic, and a Presbyterian clergyman.

Here we have an example of churches holding forth on a political, civic, and social question which should be left to the state to handle and solve. Citizens (and that includes us Christians as citizens of our community) should use their influence and franchise in the interest of good government. Civic, business, and political groups may speak out on social and political matters. But when churches do that as churches, they are mixing church and state and politics and religion and making a hodgepodge of both religion and secular government. This recalls something from a sermon of Luther preached in 1532. Here among other things he touches on building and good houses in speaking of the kingdom of this world and the kingdom of Christ.

Luther's Spirit

Luther says: "It takes great skill to distinguish clearly between these two kingdoms and very few strike it right. As a rule, temporal rulers want to direct the church and the clergy wants to rule in the city hall. Under the papacy mixing the two was and still is considered good ruling. But in reality this is ruling very badly. When the bishops were still pious they observed the difference, minded their business in the church, and let the emperor do his ruling in the world. But their successors mixed the two, took the sword, and became worldly lords.

Today the nobles and squires want to rule consciences and direct the church. If the clergy gets back on their feet they will again take the sword from the secular authorities as happened under the papacy.

"But the kingdom of Christ and of Caesar must be kept apart thus: The kingdom of Caesar is a worldly kingdom. He judges and decides earthly matters, administers justice, wages war and uses the sword. Christ has nothing to do with such worldly affairs. His kingdom and office is to deliver souls from sin and death and so give the help the world cannot give.

"Anyone who would be a preacher or teacher or even a common Christian should direct his doing toward eternal life and know that the final aim of the spiritual kingdom and kingdom of heaven, where Christ is King and Lord, is the life in yonder world. How we are to live if this world is left to Caesar. He is to maintain worldly peace and orderly government, judge and punish evil-doers, make marriage laws, train children, build, plant, and divide goods. But Christ has and gives eternal peace, eternal life, and everlasting salvation.

So one must note the difference well: The ultimate aim of secular rule is temporal peace. The ultimate aim of the Christian Church is not peace and security in this life, good houses, riches, power, and honor, but eternal peace."* This is

scriptural. It breathes the spirit of true Lutheranism.

Roaming Spirits Today

But there are three other spirits roaming the world and stalking about in our country in church life: 1) the spirit of humanism which sees making men refined, enlightened, and polite and leading them into a manner of life befitting a citizen of this world as the church's chief goal; 2) the spirit of Catholicism which still seeks power and influence not only over all churches but over temporal rulers as well; 3) the spirit of Calvinism with the ideal of governing by legislating religion and morals rather than by civil justice. It makes Christ's kingdom a kingdom of this world.

In the roaming about of these spirits the politician makes hay. He seeks the honor and favor of church groups. They in turn delight to bask in the limelight of public notice. In the merry-go-round of it all the Gospel is whirled into a corner. Any real concern for purity of doctrine and scriptural truth flies out the window. In the door stands the grim specter of a common pharisaic religion for all. It asks no more than that you believe in some kind of supreme being and in some moral code. It reduces the Divine Savior to a mere human example. May enough strong voices be raised against all this! Otherwise the principle of separation of Church and State will be erased and our precious religious liberty will become as extinct as the dodo.

OTTO J. ECKERT

*St. Louis, 13b, 1442ff.

BOOKS AND IDEAS

*"Some should be apostles, some prophets, some evangelists,
some pastors and teachers."*

What is a pastor? What are his duties and functions? How would you list these functions in order of importance? How much time should be spent each week on the various functions of the pastorate?

Each member of the congregation would probably have a different list. Each pastor would too. The pastor's list would certainly be much different from that of a pastor 75 years ago. Two recent books from Concordia stirred up the mind to think about the pastorate and the training of pastors.

One was quite unusual. The author courageously disagrees with a most cherished traditional viewpoint of the Missouri Synod, though he himself has been editor of Sunday school materials for the Lutheran Church — Missouri Synod since 1933. We wish him a good hearing, for he presents a much needed correction in his book, *The Ministry of the Lutheran Teacher*, by Arnold C. Mueller, St. Louis: Concordia Publishing House, 1964.

To establish the ministry of the teacher, Dr. Mueller is forced to devote over half the book to a study of the ministry and the pastorate. For the past 75 years or so most Missourians have insisted that the pastoral office is the only divinely instituted form of the ministry. The offices of parochial school teachers, professors, synodical officials, and others have been called

auxiliary offices of the pastoral office.

Dr. Mueller shows from Scripture that this view confuses the ministry of the Word with a particular form of that ministry. Scripture does not lay down an institution of any form of this ministry. It establishes the preaching of the Gospel and leaves it to the believers of all ages to develop the best forms for carrying out this work. The author can also quote many Lutheran fathers in support of his thesis. From Synodical Conference circles he even quotes Walther, who is most often quoted by those who hold to the other viewpoint. As we would expect he quotes from the Pastoral Practice manual of the Wisconsin synod, published in 1913.

It would please the Wauwatosa faculty of J. P. Koehler, August Pieper, and John Schaller to know that their much maligned testimony of 50 years ago has now borne some fruit in St. Louis. But they would point out to Dr. Mueller that his task is only half finished. He should now write the sequel to this volume and lay to rest that other legend about the congregation being the only divinely instituted form of the Church.

As part of the celebration of the 125th anniversary of the founding of Concordia Seminary, a group of essays by different members of the St. Louis faculty has been pub-

lished under the title, *Toward a More Excellent Ministry*, Richard C. Caemmerer and Alfred O. Fuerbringer, Editors, St. Louis: Concordia Publishing House, 1964. It summarizes the training Concordia wishes to give the pastors.

The earlier chapters present the pastor and the pastorate of today and a history of Concordia Seminary. The final chapters describe the different areas of theological training. Worthy of special mention is the essay on training the pastor in Scriptures, which comes from the ready pen of Dr. Martin Franzmann. He well describes this work as a training of students to listen to God.

Concordia offers many electives besides the basic courses. The student is permitted to specialize to a degree. One thing is emphasized strongly: at Concordia all students take mission courses. This is worthy of imitation. Traditional courses in pastoral theology have been too much geared to the pastorate of 100 years ago, when the Lutheran pastor served an isolated group of German or Scandinavian Lutherans in a rural setting. The primary commission of our Lord, to make disciples of all nations, became a sideline or an afterthought, instead of the central function of the New Testament ministry. Pastors even felt justified in saying they were not cut out for mission work (who is?) as though the Master sent servants out and omitted the basic commission. It is hardly surprising that the congregation members are not conscious of their primary purpose in life if even pastors think of missionary work as a function apart

from the basic pastoral office.

From Wisconsin we gained an excellent emphasis on church history and Scripture-centered theology. From Concordia St. Louis one must learn the emphasis on bringing Christ to the nations.

Books on the ministry always cause some anguish. The "who is sufficient for these things" strikes home a little sharper each year. Has the scope of the pastoral office increased and broadened until it has become much larger than the gifts and capabilities of any individual? Whereas Paul told the Ephesians that Christ gives different gifts to different men, have we been demanding of our Lord that He give all the gifts to one man, the pastor?

We might compare the pastor to the general practitioner in the medical field. As knowledge and techniques expand at ever increasing rates, the patients naturally expect more and more from the doctor. No general practitioner can be a good ophthalmologist, pediatrician, obstetrician, orthopedic surgeon, cardiologist, and dermatologist. The increase in knowledge and services is so vast that the M.D. no longer is to give the ether, unless he be a specialist in anesthesiology.

Is the comparison fair? It is fair enough to deserve careful thinking by all pastors and all congregation members. Today's pastor must keep up with vast new areas of theological trends and study. He now shepherds a congregation with many college graduates where once the average schooling was the third grade. He must be an outstanding

educator to prepare educational programs for elementary children, high school children, and for adults of all educational levels.

Though all must be missionaries, can all be mission directors or evangelists? Today this requires expertness in public relations, city planning, advertising, writing tracts and materials, communicating the Gospel not to one ethnic group but to people with the most varied backgrounds imaginable. Mental health problems have made counseling a far more difficult and time consuming task; and one requiring very special gifts. Administration is far more complex; utilizing manpower, coordinating multiple activities, developing congregational leadership. In the past centuries the pastor operated with a paternalistic father-knows-best attitude.

This was not better, but it was easier. Guiding an educated and democratic group to a consensus is better but harder. Anyone who has worked in an office or factory knows how rare the supervisory gift is.

One wonders whether the way to a more excellent ministry lies in clinging to the form of the pastorate as we have known it: a one-man operation, a pastor-preacher-teacher - theologian - psychiatrist - evangelist - administrator - writer - mimeographer - statistician - musician. This type is getting hard to find. Some larger congregations hire a full-time lay administrator. Some have a director of education; some have several pastors who serve in different ways, one as counselor, another as preacher . . . as God gives the gifts to men.

W. S.

GO!

Anti-poverty Programs

Once more men are dreaming of abolishing poverty. It is a tantalizing goal. Even though many contend you cannot simply legislate poverty out of existence, or eliminate it with programs, the dream persists. People will wonder why anyone should still be poor in such a land of material plenty as ours. It is hard to fault them for getting excited about what might be

done if only the perfect program could be worked out.

How grateful we must be that in the far more crucial spiritual realm an anti-poverty program has been developed, and it is perfect. Fortunately for mankind God never adjusted His thinking to the idea that since man well deserved the misery and poverty into which he had gotten himself with his sin, he could nicely be left as he was. Instead our gracious God planned marvelous things for sinners. And they were perfect plans! It was

His will that every hostile rebel should be adopted as a son. Every spiritual pauper should be made rich. All the ragged beggars should don royal robes and rule as kings. The Lord resolved that no one should be poor. It would be an expensive program. Such a plan would drain the treasuries of heaven. But the God whose name is Love was determined that the price must be paid. The program had to be carried out.

When the Son entered Gethsemane and fortified Himself to pay the price, He invited His disciples to come and watch with Him. They should know at first hand what it meant that God willingly suffers and dies for man. They should have indelibly impressed upon their minds and hearts the greatness of the sacrifice, so they could never forget that an expenditure of such proportions must be "not for our sins only, but for the sins of the whole world." Later they were to hear from the cross the dying cry "It is finished!" announcing that the divine program had been fully carried out. Payment in full for all sin, a formal declaration of righteousness, the treasure of eternal life in paradise was deposited to the account of every man, woman, and child that should ever live on earth. IT IS FINISHED! All have been made rich! The wretched, miserable, slavish, killing poverty of sin has been covered with the wealth of divine grace.

The privilege of publicizing the breath-taking program has been reserved for us. Well might the angels envy us our pleasure in tapping

each beggar's shoulder and asking him: Why the rags, friend? Haven't you heard about your inheritance? Don't you know that God has abolished poverty? That you are rich? There is more than enough wealth to go around. Why aren't you enjoying your share? Isn't it a shame that no checks have yet been drawn on the account your Savior has established in your name?

It is sad that a program so flawless in its conception and preparation should be marred by any weaknesses at all. And it is most distressing that the shortcomings all turn up in the part we are permitted to play: the relatively easy task of letting the poor know that they have been made rich. There are some who garble the simple message horribly. Others have the story line straight enough, but seem to be dragging shoes of lead when it comes to going about tapping strange shoulders. A disinterested observer, noting the number of beggars we actually reach with our message, or seeing the languishing condition of our mission coffers, could hardly be blamed for wondering whether we are really very enthusiastic about the grand anti-poverty program our Savior is allowing us to administer. We know, of course, that he would be dead wrong in jumping to any such conclusion. Our new man *is* enthusiastic, Sir! Our spirit has witnessed the Savior's passion and it *is* eager to go and tell! But our flesh . . . alas, that's another matter . . .

What's that part once more about sleepy disciples?

N. REIM

This article is the result of an interview granted the writer by Dr. Walter Lammerts, president of the Creation Research Society.

CREATION OR EVOLUTION—

Are all scientists agreed?

“Dad, the biology professor told us that all scientists accept the fact of evolution. But you don’t, and you’re a scientist.”

Dr. Walter Lammerts, the geneticist of rose-breeding fame, patiently explained to his daughter that this was a universal statement, and universal statements are not noted for accuracy. He was well rehearsed. He had made the same speech to an older daughter when she found a similar statement in a college textbook.

The younger daughter was not so easily pacified. She dragged father off to Berkeley where he soon found himself lecturing her college classmates on the *fact* that there are scientists “committed to a full belief in the Biblical record of creation, and thus to a concept of dynamic special creation both of the universe and the earth with its complexity of living forms.”

This little incident was to have far reaching results. It eventually led to the formation in 1964 of a most unique scientific society, the Creation Research Society. For when Dr. Lammerts returned to his home in Livermore, California he was troubled. “I began to wonder,” he said, “whether I was the only scientist left who believed all basic types of living things, including

man, were made by direct creative acts of God during the Creation Week described in the first chapter of the Bible.” He knew, of course, that there were ministers and theologians from orthodox and fundamentalist groups who opposed evolutionary theories. Each year this group produces books defending the Biblical account. But how about legitimate scientists, men who are working every day with the phenomena of nature and who are respected in their fields?

That Dr. Lammerts qualified there can be no doubt. He received his Ph.D. from the University of California at Berkeley in genetics. He taught ornamental horticulture at UCLA for six years. He has developed improved plants from snapdragons and camellias to peaches resistant to the warm California winters. But his greatest fame has come from his roses. These have earned him the Cook medal of the American Rose Society, two Hubbard medals, a Gold medal, the Dawson Gold medal and the well deserved title, “Father of scientific rose breeding.”

What seems most incongruous about this unusual man, his labors have been in the very field most used to demonstrate the nature of evolution, *mutations*. Were there

other scientists who shared his creationist views? He decided he must find out.

By much correspondence Dr. Lammerts found six like-minded men. Not very many, but soon there were ten. This team of ten began to work in earnest and each contacted as many men in his respective field as possible. In the Fall of 1963 a statement of belief was drawn up and scientists were invited to join the group, but only scientists with an M.S. degree or more were allowed. As Dr. Lammerts said, "We left the theologians out, because they operate with the principles of faith and the theological disciplines. We are a scientific group, meeting our fellow scientists on common ground."

In 1964 the Creation Research Society was organized and within a few months had 160 active members with the necessary qualifications, plus another 150 sustaining members. Sustaining membership is granted to men who have adequate experience and background but lack the scholastic qualifications for active membership.

The purpose of the society is to re-evaluate science from the viewpoint of a dynamic special creation as opposed to evolution. They are publishing a quarterly review of scientific literature and have published their first annual yearbook. The yearbook contains articles by various members of the society.

The articles published are as varied as the memberships. Amazingly the membership includes a physicist who directs a large re-

search laboratory in Texas; a geologist in Arizona; biochemists, nuclear physicists, archeologists, geneticists, surgeons and physicians, a science educator from a large State university, a hydraulics and hydrology engineer, a geo-physicist, a professor of the Philosophy of Science, chemists, and even a chief scientist from the Environmental Sciences Department of the United States Army. The majority hold doctorates in philosophy or science.

What can this little group of scientists hope to accomplish? "We have five goals," said Dr. Lammerts with surprising confidence.

"1. We are publishing information presenting the facts that cannot be explained by evolution.

"2. We are trying to construct a theory of creation, showing how God went about creating the world. Here we will combine the blueprint in the first chapter of Genesis with the best knowledge available.

"3. We will present alternative explanations of what is found in the fossil records.

"4. We will publish, if possible, textbooks on science based on the creationist rather than the evolutionary point of view. In the past people have been critical of evolutionary textbooks, but no alternatives have been available.

"5. We hope the ministers in the churches will use our materials and assure their young people that evolution is a theory, and a theory which has not been supported by the facts."

But was not the society distressed by the fact that not only the vast majority of scientists espouse

the evolutionary theory, but also the majority of churchmen? Dr. Lammerts, who is the president of the society, quoted one of his colleagues, who called this the paradox of a century: "When the theory of organic evolution was young, and the known facts — few though they were — seemed to favor it, most people said the theory was absurd. With the passing of a century many facts have been learned, most of which oppose the theory, but now people say, 'Science has proved evolution and we must agree.' Has there been a greater paradox in a hundred years?"

"Here is illustrated the power of repetition. For a hundred years the evolutionary story of impersonal, materialistic law has been reiterated in glittering generalities, omitting troublesome details, until people tired of making objections and acquiesced."

Dr. Lammerts, at the age of 60, is back in school at Berkeley getting a clearer picture of the evidence. A course in D.N.A.-R.N.A. research has been fascinating and illustrates "what my colleague said about new facts opposing the theory of evolution.

"The more we learn the more we discover that at every level there was need for complex correlation, so that there cannot be a development from the simple to the complex. For on the gene level, itself, we see perfect and necessary correlation. We can see that the old saying, 'one gene, one enzyme,' can no longer apply, since for each enzyme several genes exist. Which came first, the functional gene, the

operator gene, or the regular gene? How could the function of one be operative without the presence of the others? The conclusion must be that none existed independently, and that all must have come into existence simultaneously. Whether it be the cry of the new-born babe, the beautifully correlated structure of the humming bird, or in the marvelously correlated mechanism of functional gene, operator gene, regulator gene, messenger RNA, soluble RNA, ribosomal RNA, and the vast array of enzymes cooperating with them, we are witnesses to the fact that 'the firmament showeth the handiwork of God.' (Psalm 19:1)."

Dr. Lammerts readily admits that the goals of the Society are not easy to attain. "What we need more than anything else is a research center where creationist scientists can work, can experiment, can study the evidence and demonstrate the validity of creation. Every day there are millions of dollars being spent to demonstrate that evolution is true, and not a cent is being spent to demonstrate the creationist point of view."

Though very few scientists or educators will agree with these men and will not be inclined to applaud them, yet one must admire them. They are men of deep conviction and are ready to sacrifice their scientific reputations for their convictions. While ministers are ashamed of the Bible and call Genesis 1 a myth, these scientists are ready to risk their positions and reputations for their beliefs!

W. S.

THE THINGS THAT COME TO PASS

G. SYDOW

GOOD QUESTION

A Lutheran lay-woman, apparently well-versed in the affairs of the Missouri Synod, asks a pertinent question or two in a January letter to the *Lutheran News* (2/8/65). She begins, "I feel constrained to express a viewpoint which seldom appears in print in any conservative Lutheran publication." She cites the fact that "false doctrine does in documented fact exist," in the Missouri Synod, and then points out, "neither the *Lutheran News* nor the majority of other conservative Lutheran publications has forthrightly reached or proclaimed the verdict that the Missouri Synod is now a heterodox church body." After quoting the Brief Statement on this point, she goes on, "The point is this. How can Christians continue to docu-

ment and protest against false doctrine year after year without discriminating between orthodox and heterodox church bodies. And, if conservative Lutherans, who consider themselves still 'bound' to the Brief Statement, determine that because of the false doctrine in Missouri Synod that church body is a heterodox church, why then do such Christians not leave that church?" She concludes with an encouragement to heed the "avoid" of Romans 16:17.

The question asked is legitimate and necessary. Others have been puzzled by the same thing during these many long years of conservative Lutheran protest. The letter poses the question in the setting and language of the Brief Statement. It could be said in other ways. How is it that conservative Lutherans remain in fellowship with error that they have noted, investigated, and admit to be present. How can we acknowledge a church body to be guilty and still continue in its fellowship?

Some would call Titus 3:10 to the rescue. At first reading it sounds like it might. This we considered in the November '64, *Spokesman* by asking the question, "Does a heretic have fellowship with God?" Should one feel that the question is improper, that it leans a bit too much toward prying into the unseen things of God, we ask it another way: "Can a believer

ever admit fellowship with a heretic?" And should one say that the term "heretic" calls for a special definition and separate consideration we put it still another way: "Can a believer ever admit fellowship with error, with any departure from Scripture in word or deed?" The answer remains the same. It is always "No!" Then why is it done by those who sincerely desire to uphold the separation principle of Scripture? This is the question that is being asked.

Somehow the idea has developed among conservative Lutherans that if we declare ourselves in a state of confession, or if we go on record as being opposed to the error, or if we define our position as a "vigorously protesting fellowship," or if we enter into a process of admonition, we are then free from the evils of unionism even though false doctrine is being taught.

How else can we account for the confused, inconsistent, and contradictory actions of conservative Lutherans in this matter. Scripture gives the directive. When it has been ascertained that error is present and upheld Scripture says "avoid," "withdraw." When we bypass that directive we enter into an area where the only thing that serves for guidance is human judgment, reason and sentiment reacting to the effect of admonition. And always the question comes up and must be debated, "Shall we give up or shall we try again?" If we don't succumb to the temptation to which we have exposed ourselves, separation will come when we reach the conclusion that further admonition

is futile, a matter of getting "fed up." And in the organizational picture this ends up with the absurdity that the word and will of God is decided by majority vote.

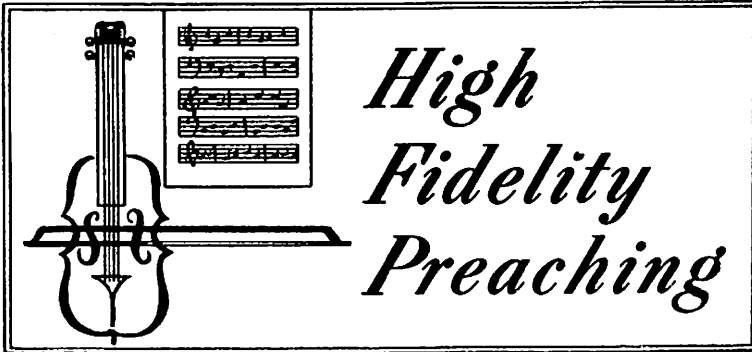
The lady asks a good question.

A SECOND FREE CONFERENCE

Announcement has been made that another Free Conference "of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church," has been set for July 13-15, 1965, at the Town House Motor Hotel, at Cedar Rapids, Iowa. The general topic will be "Justification: God and Sinners Reconciled." Six essays on this subject will be presented and discussed.

The first Lutheran free conference, held last July at Waterloo, Iowa, was attended by 300 pastors and laymen of ten Lutheran synods from 30 states and Canada. At this first conference the participants stated they found themselves in substantial agreement on the doctrine of the Holy Scriptures and encouraged the arrangements committee to convene additional free conferences.

Professor Armin Schuetze of the Wisconsin Lutheran Seminary is chairman of the arrangements committee. Pastor Norman W. Berg, Plymouth, Michigan, president of the Michigan District of the Wisconsin Ev. Lutheran Synod was named to moderate the second conference meeting. Pastor Berg served as moderator of the first conference.



C. THUROW

OUR LITURGY

The spiritual value of our Lutheran liturgy is easily lost sight of in this hurried age. One danger is that we stand in church and rush through it like robots. However, because of growing interest in liturgics, the pendulum is swinging us toward the danger of embellishing and elevating our liturgy to undue importance. A striving for purity of liturgical form piously replaces the striving for purity of doctrine that Christ demands of all who would continue in His Word. This latter danger, like a stupefying drug, is sweeping through church after church, most notably the Missouri Synod, and — to our sorrow — affecting circles closer to us.

Martin Luther upheld the healthy view that insofar as the liturgy is based on God's Word, it prepares our hearts and aids us in receiving all possible blessing from the service. We need to fight for that view; it avoids both of the deadly dangers mentioned above.

That is the purpose of a record by the Lutheran Chorale of Milwaukee, *THE LUTHERAN LITURGY*, only \$3.75 postpaid, or \$3.50 picked up at the home of *Pastor Kurt Eggert, 2821 West Harrison Ave., Milwaukee, Wis. 53215.*

The aim of each portion of the liturgy is briefly and well explained, followed by a chorale or section of Scripture set to music and bearing out that thought. Bands separate each section; cueing is easy. This is a useful tool in explaining the liturgy to a Bible Class, etc. In his next effort Pastor Eggert is urged not to record the remarks, but to include them in the printed text. That will preserve the instructive value while making the disc itself much more appealing for repeated hearing in the home. This is, above all, music for the believing heart to enjoy.

The hifi quality of the record is near-professional, well above similar efforts by synodical colleges. Fine equipment was used in recording the master tape. Record surfaces are silent. Pastor Eggert directs the dedicated singers in a pleasing manner, with none of the breathless pace so common today. Words are mostly English.

About four numbers are by composers of the modern, dissonant school. An example of why such music jars my very soul is found in the selection by Jean Berger, professor at Colorado University. The words from Isaiah 61 close with "I will greatly rejoice in the

Lord." Berger portrays this rejoicing in high pitched, discordant harmonies that could just as well be coming from the TV set when one of the popular singing combos screams out the closing words of a song — including the tense and twisted bodies and the contorted facial expressions. Such music seems the product of our sick and frenetic times. I am unable to find in it any of the majesty and dignity befitting our Savior and His Holy Word.

But let that turn no one from what is otherwise a treasure of choral works, with organ and instrumental accompaniment. It opens with Heinrich Schuetz's "Dialogue of the Pharisee and the Publican," a work of simple beauty that I have waited for years to hear. The skillful bass soloist combines with the composer to picture the damnable pride of the Pharisee with deadly accuracy.

This selection alone is worth the price of the record. The chorus-organ score is available through our CLC Book House. I rate it as simple enough for any choir of moderate ability. If the results are not professional, the very *attempt* to sing this Word of Scripture should bring much joy.

Notice

For the past several months you may have thought you were receiving the Lutheran Spokesman a little late. Our date of publication has been changed from the 15th to the 25th of each month. There will also be considerable deviation since 2nd class mail is not given prime consideration.

The office of the editor has been moved to:

Rev. W. Schaller
8624 Valjean Ave.
Sepulveda, Calif. 91343

The phone number has been changed to (213) 894-6385.

The Bread of Life

Date	Reading	Hymn
The Bread of Life		
Mar. 24	—Mark 12:41-44	347,1
Mar. 25	—John 6:47-59	347,2
Mar. 26	—John 6:60-65	347,3
Mar. 27	—John 12:20-26	347,4
Mar. 28	—2 Cor. 4:7-14	347,5
Mar. 29	—John 8:21-30	347,6
Mar. 30	—John 11:17-45	316,1

The Great High Priest

Mar. 31	—Heb. 9:15-22	168,1
Apr. 1	—John 13:31-35	168,2
Apr. 2	—Heb. 9:24-28	168,3
Apr. 3	—Heb. 10:1-10	168,4
Apr. 4	—Heb. 10:11-18	168,5
Apr. 5	—John 11:47-55	168,6
Apr. 6	—2 Cor. 1:3-11	168,7

The Man of Sorrows

Apr. 7	—John 17:1-10	142,1-2
Apr. 8	—John 17:11-19	142,3-4
Apr. 9	—John 17:20-26	142,5-6
Apr. 10	—Ps. 22:1-19	180
Apr. 11	—Ps. 22:20-32	181
Apr. 12	—John 18:1-14	182
Apr. 13	—John 18:15-27	183

Death and Resurrection

Apr. 14	—John 18:28-40	184
Apr. 15	—John 19:1-16	185
Apr. 16	—John 19:17-30	186
Apr. 17	—John 19:31-42	167
Apr. 18	—John 20:1-10	195,1
Apr. 19	—John 20:11-18	195,2
Apr. 20	—John 20:19-31	195,3

In White Garments

Apr. 21	—John 21:1-14	195,4
Apr. 22	—John 21:15-25	195,5
Apr. 23	—I Pet. 1:22-25	208,1-2
Apr. 24	—John 5:1-14	208,3-4
Apr. 25	—I Tim. 1:12-17	208,5-6
Apr. 26	—Rom. 6:3-11	208,7-8
Apr. 27	—Jonah 2:1-11	208,9-10

As of March 1, 1965, the office phone at Immanuel Lutheran College in Eau Claire, Wisconsin, has been changed from 715-834-1151 to: 715-834-3301.

TREASURER'S STATEMENT BUDGETARY

July 1, 1964 to March 1, 1965

RECEIPTS

Cash Balance July 1, 1964.....	\$ 4,257.04	
Offerings	52,902.08	
Memorials	333.00	
Revenues — Tuition	11,346.00	
Revenues — Board & Room	22,197.00	
Revenues — Miscellaneous College	395.00	
TOTAL RECEIPTS		\$91,430.12

DISBURSEMENTS

General Administration	\$ 2,050.84	
Home Missions and Administration	24,826.70	
Japan Mission	4,550.00	
ILC, Educational Budget	27,786.57	
ILC, Auxiliary Services Budget	22,741.93	
ILC, Miscellaneous Expenses (Extra-Budgetary)	2,600.00	
ILC, Budget III, Capital Investments	229.60	
Journal of Theology — Misc. Expenses	201.15	
Emergency Loan	690.00	
Transfer to ILC Relocation Fund, as a result of verifications from congregations	5,294.23	
TOTAL DISBURSEMENTS		\$90,971.02
CASH BALANCE, March 1, 1965		\$ 459.10

Lowell R. Moen, Treasurer
1309 Seventh Avenue N.W.
Austin, Minnesota 55912

ILC RELOCATION FUND

Running totals to March 1, 1965

RECEIPTS

Offerings	\$79,468.96	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
TOTAL RECEIPTS		\$93,603.19

DISBURSEMENTS

Property Payments — Principal	\$31,500.00	
Property Payments — Interest	3,989.38	
Remodeling & Relocation Expenses	57,765.03	
TOTAL DISBURSEMENTS		\$93,254.41
CASH ON HAND, March 1, 1965		\$ 348.78

NOMINATIONS

The following have been nominated for the new professorship at Immanuel Lutheran College:

Pastor H. Paul Bauer
Pastor Leonard Bernthal
The Rev. Walter Buhl, Sr.
Mr. Peter Fleischer
Prof. Clifford M. Kuehne
Pastor John Lau
Pastor Gordon Radtke
Pastor Carl M. Thurow

The Call Committee will convene on April 19, 1965, in Bowdle, South Dakota, at Redeemer Church. Please have any communications with respect to the candidates in the hands of the undersigned before that time.

J. C. Pelzl, Secretary
126 Eastwood Drive
Mankato, Minn. 56001

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

GIFT CERTIFICATES

The CLC Book House is now able to help you in your gift-giving by issuing a GIFT CERTIFICATE in any amount you may desire over a minimum of \$3.00. Upon receiving your check or money order, the Book House will send you a handsomely engraved certificate, made out in the proper amount, with the name of the donor and that of the person receiving the certificate. With the certificate we will send a gift catalog of items from which a choice can be made by the person redeeming the certificate. Any item (hymnals, prayer books, Bibles, crosses—to name a few) normally handled by religious supply stores may be secured. Gift certificates are especially welcomed by confirmands, who otherwise might receive duplicate gifts.