

LUTHERAN SPOKESMAN



NO ONE COMES
TO THE FATHER
BUT BY ME

We Sing a New Song

The voice of a great multitude is singing it. The voice of many waters is singing it. It is like the voice of mighty thunderings. It is the "Alleluia" we learned to sing again on Easter.

This new song continues to fill our hearts through this Easter season. And it should make our entire life an Easter season, a constant "Alleluia" to the new-crowned King. The Spirit in Revelation 19:6 gives rich meaning to the Alleluias of the believers, when He teaches us to sing:

Alleluia: for the Lord God Omnipotent reigneth.

The Lord God stepped forth on Easter morning. Gone were the trappings of death. Torn aside was the vision of sorrow and pain. Brushed away were the mocking tongues, the wicked unbelief. The earth trembled and shook. The heavens were torn open to send forth an angel of light. With the strength of the Lord God he brushed aside the ancient stone from the grave.

And lo, the grave with open mouth began to sing the song: He is risen, He is risen, the Lord God omnipotent conquered death.

In Jerusalem a curious march begins, a march never seen before or after. The bodies of saints long dead are leaving their graves. They walk rejoicing among the children of death. His death had broken open their graves; His new life drives them forth into the streets. What a morning! Christ has broken death's strong chain. A flood of eternal life is flowing over a dying

world.

And lo, the open mouths of the graves of the saints do sing: The Lord God hath abolished death and brought life and immortality to light. O death where is thy sting, O grave, where is thy victory? The Lord God omnipotent reigneth.

Like a strong breath of life He walks over our cemeteries and through our tears of sadness. The Lord God unites power and love to stamp upon our salvation the seal of acceptance. An antiphonal song it is: It is finished, He is risen, He is risen, it is finished. Christ died for our sins, Christ is risen for our justification. Father, Son, and Spirit in grandeur and majesty proclaim the completed work. No more can the King wear the linen of death: His robe is the light and splendor of heaven. Gone the crown of thorns: let the diadem of heavenly glory crown His head. His work is done: All men are redeemed, all men are safe and justified.

Alleluia: the Lord God omnipotent reigneth. We have a new King!

Omnipotent — what a glorious Word. All power and might are His. See how the keepers of the grave scurry and run. The proud power of Rome? It dropped into the open grave. The soldiers faint. They rise and run crazed with fear. Not all the might of man could keep Him in the grave: The Omnipotent has begun to rule.

O hear it, kings and princes, mighty ones on earth. Jesus Almighty is ruling. He has bought the kingship with His blood, and lo, it belongs to Him: all nations and all

kingdoms, all dictatorships and all democracies. There is no power but His; the Father placed all power into His hands. Bow before Him; honor Him; and keep silent before Him who has might and dominion over all the world.

O hear it, Death and Devil, you mighty rulers of darkness. The Lord God omnipotent is ruling. Hear the new King: Your rule over my children is over. Your rule is ended altogether. It shall be proclaimed to all men: Whosoever believes in me shall never see death. The reign of darkness is over.

All power over heaven and hell belongs to the risen King. The ponderous gates of Paradise, closed to men by their sins and guarded by the angel with the sword, are now in His almighty hands. He, and He alone, shall decide who enters. He alone shall bar the gate to others. The spoils of battle are His, in resplendent power He rules the way to life. He, He alone, holds the key to the gates of hell. No devil shall drag shrieking victims to their eternal doom. The omnipotent Lord shall be the Judge, shall eternally condemn all who refuse to trust in His magnificent salvation.

Alleluia! The Lord God omnipo-

tent reigneth.

He reigns over us. The world goes madly on, it hears Him not. Human power and might blind the eyes and deafen the ears. Man still thinks he can be secure by having the largest bomb or by reaching the moon first. Even churches believe and teach that the Church is in great jeopardy if we do not expose and uncover every spy and enemy of democracy.

O hear, children of God, our Lord omnipotent is ruling. We tremble not, we fear no ill. His divine judgments will still sweep the world. But he that dwells in the secret place of the most high shall abide under the shadow of the almighty, the omnipotent King. He has forgiven our sins, He has made us His subjects. He is our Lord God. Be not like the trembling disciples still hiding behind locked doors. Walk onward through this short life under the shadow of the Omnipotent. For our Lord is ruling.

The usual stories of sickness, tornados, and floods surround us. The same tears fall year by year. The same number of new graves are dug. The same number of funerals take place. Even in Eastertide there is dying. The world laughs at us

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and our faith in the life-giving Lord.

But hear it, o children of God: Our Lord God reigneth. He, He leads through storm and flood, through war and peace. Blessed are they who have not seen and yet believe. Nobody saw Him rise from the grave. They were simply told: He is risen. All is well. He is risen. Slowly the joy rose in the hearts of the disciples. Far too slowly. Let it not be so with us. In confident faith cling to the words in all your sorrows and tears: Our Lord God reigneth. He rules the world for His children. Fear not!

Oh yes, the Lord Jesus reigneth. The last Easter promise is still before us, but most surely it is coming: He shall raise up me and all the dead. On that day there shall

be no disobedience. All will hear the voice of the omnipotent King and come forth from their graves. Life shall flow into the bodies and the last great march shall begin.

With rejoicing our dead bodies shall hear the voice and hasten to the meeting, hasten to find our places in that huge chorus of heaven and earth singing: Alleluia, The Lord God omnipotent reigneth.

So come, throw all your griefs, your fears, your doubts and worries into the empty open grave. That's where they belong. Let them die and stay buried. With quiet trust we shall serve the Lord God walking in the shelter of His omnipotent love, and as we walk quietly, we keep singing louder and louder:

Alleluia! Alleluia! Our Lord God omnipotent reigneth. Alleluia!

W.S.



from the EDITOR

Not Either-Or

Is this piece of wood hard or brown? Yes.

The question sums up the variety of fascinating mail about the letter from the "concerned layman" in the February issue. Some think the log is hard but not brown.

Is the issue between CLC and Wisconsin a matter of doctrine or is it a personal issue? Of course, the question is wrong because it implies an either-or. And this little log might just be both hard and brown.

His Teaching

It is very hard. There is a deep doctrinal cleavage between our synods. This separation is not over a small matter of doctrine. In each century Satan launches one major attack, the attack best suited to the spirit of the time. In this socialistic age the Devil is bombarding all Christendom with a special napalm. The fire spreads from church to church. One idea dominates: we must unite against a common enemy. Nothing dare separate us. If Scripture teachings separate us, the

teachings of Scripture must be sacrificed. The only sin is disunity.

This attack calls for a clear expression from the churches on the sure truth of Scripture, on the clearness of Scripture, and on the need for faithful adherence to Scripture truth. When Satan says error can be tolerated, Jesus' people must answer: no error can be tolerated; it must be condemned and avoided.

Church after church failed to meet the challenge. The Lutheran Church-Missouri Synod went along with the principle of uniting for joint church work with groups that teach contrary to the teachings of the Lord. The Wisconsin Evangelical Lutheran Synod also failed.

Wisconsin was opposed to the growing laxity in doctrine. But she formulated the teaching wrong because of her concern with preserving fellowship with the Missouri Synod. Wisconsin contended that the passages from Scripture instructing the strong to bear the burdens of the weak must be taken into account in applying the passages on separation from false teachers. As late as 1953 the Wisconsin resolutions on its relations with Missouri were based on Galatians 6:1-2, where St. Paul admonishes the strong to restore a fallen brother in the spirit of meekness.

When to separate from false teachers, when to stop transferring Jesus' sheep to a pastor who teaches contrary to Jesus became a question of judgment. When a majority believe that admonition is of no further avail, said Wisconsin, then the erring church ceases to be weak, and becomes a false-teaching

church.

Those who left Wisconsin, beginning in 1957, considered it their first obligation to set forth clearly the scriptural principles applying to these ecumenical problems. In *Concerning Church Fellowship* we have a clear answer for the 20th century of what was meant in Article VII of the Augsburg Confession: "And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." *Concerning Church Fellowship* emphasizes throughout the sureness and clearness of God's teachings, and that relationships with people are secondary to loyalty to our Savior and His Word.

This doctrinal position was not won without great struggle. In the chaos and confusion of this age each of us was compelled to set aside all previous notions that we might listen carefully and intently to the words of our Lord. The result is that the Lord has blessed us with a strong position, a good instrument to cope with many temptations of the day.

For a Blessing

This blessing can also bless others. At present 95% of the Lutherans in America belong to the LCA, ALC, and the Missouri Synod. These three churches are committed to false principles of the ecumenical age. They are willing to do joint church work with such as deny or change teachings of our Lord. Five per cent of the Lutherans in America are not going along. In this five per cent are the Wisconsin Synod, the ELS, the CLC, and some who still have membership in the

large bodies, but have not severed their relations.

Among this five per cent there is still much confusion on the question of church fellowship and the tolerating of error. There is still much unwillingness to take the Lord fully at His Word when He asks us to avoid all who teach contrary to His doctrine. There is still much of the Wisconsin influence at work, namely, the mingling of patience with the weak and separation from false teaching. The CLC cannot sacrifice its scriptural position for the sake of uniting the five per cent. The issue is doctrinal. The wood is hard.

But the CLC has a blessing to be a blessing. We should do all in our power to show forth the blessing God has given us. And here is where the log can be brown as well as hard.

In a doctrinal battle we recognize that we are all prone to allow personal feelings to enter in and becloud the issue. Luther and Walther were not immune to this failing of the flesh. While men fight for Christ and His Word with the highest motives and with the truest doctrine, they remain, alas, men. While we daily plead with God to purge us of every wicked way, the sins of the flesh lie close at hand.

Pride asserts itself; the party-spirit says we are the right ones. Bitterness bubbles up easily. Hostility and anger and warlike attitudes lend themselves well to the battleground of doctrinal strife. We can easily make the reason for our origin become the reason for our existence. These are all Satan's

weapons to thwart the blessed effect of a Luther, of a Walther, and of every person or group proclaiming the truth over against the errors of the day.

To admit we are very capable of being militant, contentious, and filled with personal resentments and animosities is not to admit we have no doctrinal position. Rather, because we have an important doctrine to proclaim we will always be most anxious daily to drown everything of the flesh which hinders its proclamation.

We can be doctrinally firm and at the same time compassionate. This compassion dare not be a diplomatic front we wear in order to achieve unity with Wisconsin or other groups. A re-union is of secondary importance, and something which man does not accomplish with his own efforts. There is much more at stake. Love and compassion must flow from Christ the Vine through all His branches and push out the sinful emotions of the partisan spirit so that we bear good fruit. We want to be pure at heart so that we may be vessels of the Master which He can use for noble use. We want to be purged of all that is evil so that we may never hinder our primary function: we are here to make disciples of all nations.

It is never either-or. May we never forget that it is very possible to be 100% orthodox and still be vessels unsuited to the Master's use. When militancy crowds out compassion we are suited for cutting off ears. The hands of the Master are used to heal the ears.

On the United Front

TOOWOOMBA (Queensland), Australia — A plan for uniting this country's two Lutheran churches has been approved by the smaller and more conservative Evangelical Lutheran Church of Australia.

The vote on their Document of Union in the general convention on March 15 was unanimous. However there was strong opposition from a small minority at the ELCA pastors' conference three days earlier. At the pastors' conference the vote was 110 to 15 in favor of the Document of Union. Final action in the convention itself had to be postponed two days to allow time for the reconciliation of views outside the sessions.

The ELCA has been in fellowship with the Lutheran Church-Missouri Synod and the Wisconsin Evangelical Lutheran Synod. Its spokesmen have in the past been critical of the growth of sinful unionism in the Missouri Synod. Since 1952 the Australian Lutheran unity efforts have been deadlocked because the ELCA has been charging the other Australian Lutheran Church with sinful unionism, because of the latter's associations with the Lutheran World Federation and with the Lutheran Mission in New Guinea.

This other Lutheran Church is the United Evangelical Lutheran Church in Australia, which has fellowship with the American Lutheran Church.

The document calls for an immediate declaration of pulpit and altar fellowship and eventual or-

ganic union. The ELCA has 51,000 members and the UELCA has 60,000 members. The UELCA is expected to accept the document in its October convention.

The stipulation in the document which made acceptance possible was that the UELCA drop membership in the Lutheran World Federation. Both churches must suspend their existing church fellowship with the American churches.

LEXINGTON, Ky. — Representatives of six Christian denominations met here, April 5, in what was called "a more determined move" to take definite steps toward forming a united church.

At the opening session of this fourth annual meeting, the presiding chairman predicted "a real move forward." Achievement of the proposed six-way merger would be the largest rejoining of churches in American history. The denominations involved have about 23 million members. Their general aim is a united church "truly Catholic, truly reformed and truly evangelical."

Those taking part are the United Presbyterian Church, the United Church of Christ (itself a result of a two-way merger with Congregationalists), the Methodist Church, the Protestant Episcopal Church, the Evangelical United Brethren Church, and the Christian Churches (Disciples of Christ).

What are the tensions still existing? The presiding chairman said they concerned only timing of steps toward union and not basic theological differences. The main differing view is on the ordained min-

istry. Varying methods used for conferring clerical standing is one of the chief barriers to bringing the churches together. As soon as a compromise can be worked out for apostolic succession, and ordination by regional units or congregations the last barrier will have been overcome.

Selma and the Lutherans

SELMA, Ala. — The Rev. Joseph M. Ellwanger, on March 6, led some 70 white Alabamans on a 12-block march to the Dallas County courthouse, where he read a statement calling for an end to police brutality and voter discrimination. Mr. Ellwanger is pastor of St. Paul's Lutheran Church in Birmingham.

At the church where the march originated, Mr. Ellwanger was confronted by a fellow Missouri Synod pastor, the Rev. James Rongstad of St. John's Lutheran Church in Selma, who told him:

"Rev. Ellwanger, you have had your Birmingham and now we have our Selma. We did not interfere in your problems and we do not need your interference in our problems."

Before Mr. Ellwanger read his statement from the steps of the courthouse, a deputy sheriff stepped in front of him and read a telegram from the president of the Missouri Synod's Southern District. The telegram stated Mr. Ellwanger was acting as an individual and not as a representative of the Missouri Synod. The president stressed that he differed with Ellwanger on the procedure but agreed on the objective.

In the march to Montgomery on

March 9, which was turned back, there were more than a score of Lutheran clergymen. More than half were Missouri Synod pastors from churches in New York, Pittsburgh, Birmingham, Washington, D.C., and other points.

WASHINGTON, D.C. — Representatives of the nation's three major Lutheran churches were among 3000 religious leaders who gathered here for an interfaith witness in behalf of Negro voter registration rights on March 12. It was held at the Lutheran Church of the Reformation on Capitol Hill and was called by the Commission on Religion and Race of the National Council of Churches.

Representing the Lutheran Church-Missouri Synod at the request of the church body's president, Dr. Oliver R. Harms of St. Louis, was the Rev. Herbert B. Roepe, pastor First Trinity Lutheran in Washington. Another Missouri Synod representative was the Rev. Reuben J. Schmidt of St. Louis, assistant executive secretary of the Board of Missions in North and South America.

Clergy of all faiths united in prayer urging equal voting rights for all American citizens. There was testimony from Selma marchers, folk singing, a Catholic priest's memorial prayer for civil rights martyrs, a Methodist bishop's call to action, and a Jewish rabbi's benediction.

The purpose of the assembly was to urge all present "to say to the members of Congress what you feel about the necessity of immediate passage of a strong voting bill that

will give franchise of voting to everyone in this nation." Then 17 men were chosen to visit the White House "to convey to the President, Vice President, and Attorney General the deepfelt feeling and conviction that it is not yet clear in this nation that the executive branch is strongly and fully taking all the action that it can in this matter."

The assembly was very angry and upset when the 17 returned and reported that the President "gave this group nothing except a pat on the back."

Go, therefore, into every territory of the Roman world, and set the nations free from the tyranny of Rome; put an end to slavery that all sinners may have a better life here on earth in Satan's kingdom; be yoked together with the Judaizers, the Pharisees, the worshipors of Jupiter, Venus and pray together with all who do not teach what I have commanded. When you have established democratic voting rights for all nations, then you will have established the kingdom of God on earth. For your citizenship is in this world.

CHURCH NEWS



Pastor Daniel Fleischer

MANKATO, Minnesota — Daniel Fleischer was installed as assistant pastor at Immanuel congregation on November 22, 1964. Pastor Gordon Radtke preached the installation sermon on the basis of Luke 10:16. Pastor Fleischer had served Immanuel as vicar for one year after his graduation from Immanuel Lutheran seminary in 1963. His home had been at Fond du Lac, Wisconsin, before coming to Mankato.

SLEEPY EYE, Minnesota — Grace Lutheran marked its fifth anniversary, February 28, 1965.



Pastor M. Galstad with children baptized at Winter Haven

Pastor L. W. Schierenbeck of Austin, Minnesota, was the guest speaker in an afternoon service of re-consecration.

WINTER HAVEN, Florida — One hundred and five people crowded into the church. Many of them prospective members. It was an unusual service for 18 children were baptized, children ranging in age from 13 years to six months. Where did they come from? They came from homes new to the good news about the Lord Jesus. What brought them? Many of them were brought into contact with the Gospel through that frequently underrated mission arm of the Church, the Christian day school. Where did this little Pentecost happen? It happened at Winter Haven, Florida. The day was January 31, 1965. Pastor Martin Galstad writes that since then an adult membership class has begun.

AUSTIN, Minnesota—A March flood completely surrounded St. Paul's church and came within one inch of the main floor of the church and parsonage. Damage was substantial and will prove a major expense for the congregation. Between five and six feet of water were reported in the basement. Only the heroic efforts of the members prevented a worse situation.

DOWAJIAC, Michigan — Redeemer congregation has organized, drawn up its constitution, and is applying for membership in the CLC. The congregation has eight voting and 19 communicant members. Pastor Ralph Schaller serves the congregation from Coloma, Michigan.

PUEBLO, Colorado—When Pastor L. D. Redlin accepted the call to Redeemer congregation at Cheyenne, Wyoming, in December, the

infant congregation at Pueblo voted to disband. Pastor Redlin had largely supported himself through secular employment. Since the congregation was not among those congregations receiving financial support through the Mission Board, and since under the circumstances there seemed little hope of getting a pastor who might serve them even on a part time basis, the members felt that disbanding was only accepting

that which was inevitable. Our Redeemer congregation numbered 11 communicants and had become a member of the CLC as recently as the 1964 Fond du Lac convention.

A Bequest

Immanuel Lutheran College has received a \$5,000.00 bequest. It comes through St. Paul's congregation at Austin, Minnesota.

A REPORT OF THE BOARD OF DOCTRINE

In offering this report the Board of Doctrine of our Church of the Lutheran Confession is continuing its policy of keeping the members of our church informed of any significant developments, however fragmentary and inconclusive they may be, in the on-going effort toward "a frank discussion of all the issues" that lie between the Wisconsin Synod and our church and cry for a God-pleasing settlement.

Under the date of February 18 President Naumann wrote President Albrecht informing him that the Wisconsin Commission on Doctrinal Matters had devoted most of a two-day session in January and "considerable" additional time at another meeting in February to a discussion of the relationship of their synod with the CLC. The letter said nothing about the "new approach" that the Wisconsin Commission considers necessary for further discussion between our two bodies.

The letter dealt mainly with the

sensitive issue of "blasphemy."* In a letter of October 26, 1964, President Albrecht had asked: "Does the Wisconsin Ev. Luth. Synod wish publicly to accuse the Church of the Lutheran Confession of blasphemy in having by its actions caused outsiders to blaspheme the Gospel?" In substance President Naumann replied that his synod assumes the responsibility of respecting the findings of one of its Districts "by publishing the report of the District convention in the Synodical paper" but does not "assume the responsibility of substantiating or investigating the findings until a proper appeal from action of a District is brought to the Synod in an orderly fashion."

While we can thus read from the letter the reply that we are not to regard the publication of the charge of blasphemy as a judgment of the Wisconsin Synod, we find the reference to "an orderly fashion" of

*For further information see the *Lutheran Spokesman*, December 1964, pages 14-16, or *Journal of Theology*, December 1964, pages 47-48.

bringing an "appeal" quite unrelated to the question that has been asked. No effort was made by President Albrecht to appeal from the judgment of a district of the Wisconsin Synod. Such an appeal would not be in order and for that reason alone could not benefit our purpose of expediting further discussion of the issues that still lie between us in order to remove them.

These questions and issues, we wish to remind our readers, are in no sense a list of personal grievances or the product of a fleshly desire for vengeance. A letter in the *Spokesman* very recently warned us all against such motivations. If indeed the tensions between Wisconsin and the CLC were caused by a sense of personal injury, if honest efforts toward fruitful discussion were being blocked by a demand for personal satisfaction, then we *would* be in a bad way. But those who are fully informed of the true state of affairs know that our church body was not established out of vainglory or resentment, but with much anguish of heart and out of a conviction firmly anchored in God's Word. It was done for the preservation of the full truth of this Word among us, and in opposition only to what we recognized as a departure from that truth within the Synodical Conference. So we found ourselves united and blessed in a fellowship that has been ready and willing to sacrifice much in order to bear witness to the Truth. This history speaks for itself.

Admittedly we are concerned

with history as well as with the present and the future. To dismiss the past as irrelevant would be to disregard also the working of the Holy Spirit by which in that past He strengthened so many to oppose what was wrong.

When at long last the Wisconsin Synod in 1961 severed fellowship with Missouri the CLC viewed this step with satisfaction and thankfulness. Quite naturally we asked: What now still separates us from Wisconsin? After careful thought a list of specifics was drawn up at the convention at Spokane, not to widen but rather to point the way to a sound healing of the breach:

1. Deviations from the Scriptural doctrine of church fellowship.
2. Deviations from the doctrine of the Clarity and Authority of Scripture.
3. Instances of violation of the sanctity of the Call. What did these statements mean?

Let it be said at once that the third point refers not to Wisconsin's doctrine, which affirms the sanctity of the Call, but rather to specific violations of that doctrine. The first two charges, however, have a somewhat different background. Now that Wisconsin had applied Romans 16:17-18 to the Missouri Synod, our minds went back to the resolutions of previous conventions, Saginaw — 1955, New Ulm — 1957, Saginaw — 1959, and the statements of principle which accompanied these resolutions and subsequently defended them and kept them in force. Approved by the entire body and recorded in official publications, these statements have never been revoked and

must be regarded as a part of the public doctrine of the Synod.

This is particularly true of the report of the Protest Committee in 1958. Here the resolutions of 1955 and 1957 for the continuing fellowship with Missouri were explained and justified. We recognized and see even now in these statements an expression of false principles. When Wisconsin's representatives today says they subscribe to our statement concerning termination of church fellowship with such as cause divisions and offenses contrary to the doctrine we have learned, this must be compared with their statements on the same subject made in that critical period from 1955 to 1961, statements to which we could not then and cannot now subscribe.

We seek to determine whether this situation can or will be recognized and either clarified or remedied. And here we cannot be content with half-way measures. The testimonies of God's Word are at stake, and none of us should be ready to compromise them for the sake of a quick outward peace or reconciliation. What we must seek first of all and above all is true agreement, unity. For this we are willing to pray, labor, and wait if need be. Having attained such true agreement and unity, reconciliation will be easy, peace will in fact have come. For we have not lost our love for those who once were, and, pray God, may again become our brethren.

The Board of Doctrine,
E. SCHALLER, *Chairman*

NURTURING TENDER PLANTS

In Their Attitude Toward God's Word

"What is wrong with today's teen-agers?" is an oft repeated question. "They seem so defiant toward any one who tries to tell them anything." In an article on "Today's Teen-agers," the *Minneapolis Tribune*, February 14, 1965, used the words of a 16 year old teen-ager to sum up this attitude of today's teen-ager. She said: "The main thing is we want to do things for ourselves. I'd rather fall down and break a leg to learn I shouldn't walk this way, than have my parents tell me. Just let us make our own mistakes."

The article goes on to show that this determination to learn by making their own mistakes leads teen-agers to experiment with such things as glue sniffing, drinking, smoking, and sex even after they have been plainly shown all the possible consequences. They still want to see from their own experiences whether these things are really so.

This attitude is by no means a new attitude in human beings. Cain had it when he rejected God's warning and experimented with jealousy. From there he went on to

kill his brother Abel. His attitude toward God's Word was merely the continuation of Adam and Eve's attitude when they chose to experiment with eating the forbidden fruit.

As you search through Scripture you will soon see that this attitude of rejecting God's Word to learn through experimentation in moral matters is the beginning of sin. Faith requires that we believe and do what God tell us in His Word. Our flesh, on the other hand, demands the proofs of experience! Our flesh wants the right to learn from our own mistakes that drunkenness leads to degeneration, that adultery leads to shame, that anger leads to murder, that unionism leads to the loss of the Gospel, and that every sin leads to a troubled conscience and fear of God's wrath, displeasure, temporal death, and eternal damnation.

So we see that today's teen-agers are really no different in their attitude than man has always been since the fall into sin. But they have more opportunities in our affluent society to carry out their experiments. For that reason it is necessary for today's parents to be even more diligent in teaching their children the right attitude toward God's Word.

God's Words regarding the right attitude toward His Word is clear enough. He says, for example, "Be not wise in thine own eyes: fear the Lord, and depart from evil" (Proverbs 3:7). "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Ec-

clesiastes 12:13). We must teach our children to put down that desire in their flesh, which seeks to learn through making its own mistakes by humbling themselves before God to do what He tells them. That is the only way of blessing, for Jesus says: "Blessed are they that hear the Word of God, and keep it" (Luke 11:28). As they follow God's Word they will experience His blessings but as they seek to learn by making their own mistakes they will experience His displeasure.

But parents can not teach their children to walk in God's ways if they, themselves, do not do what God tells them! How can parents expect their children to have the right attitude toward God's Word if their parents do not take time to instruct and admonish them in the Word. How can parents who set earthly occupation and pleasure ahead of hearing and doing God's Word train their children to listen and obey when God speaks? How can parents who use God's name in vain by cursing and swearing train their children to respect God and His Word? How can parents who take their children to a church which tolerates doctrinal errors train their children to obey God's Word? The right attitude toward God's Word is as much caught as it is taught. Let the concerned parent, therefore, not only teach the right attitude but let him also practice it so that his children can catch it from him. In this way teen-agers will be taught to limit their experimenting to subduing the earth that it may serve mankind and in all things seek to obey God's Word.

R. UDE

THE THINGS THAT COME TO PASS

G. SYDOW

A "LONG THOUGHT" INDEED

College professors and other intellectuals have for some time been working with a new approach to morality and behavior applying mainly to matters of sex.

L. Kirkendall of Oregon State University speaks of it this way, "The moral decision will be the one which works toward the creation of trust, confidence, and integrity in relationships."

This "relationship" ethic is made a bit more concrete by G. Fischer, a Miami U psychologist. "Sex is not a moral question. For answers you don't turn to a body of absolutes. The criterion should not be, 'Is it morally right or wrong,' but 'Is it personally rewarding, will it enrich human life?' You don't say, 'Stop, you're wrong,' but, 'Is it meaningful?'" (*Time* 1/14/64)

Such an approach is, of course, not acceptable to Christians. They realize that when men of the world propose such things they are speaking out of the ignorance of unbelief. They don't know any better. They

have no solid basis.

But now we find a group of would-be Protestant preachers who are joining the chorus. *Time* (3/5/65) brings our attention to a group of "more than 900 clergymen and students gathered last week at Harvard Divinity School to ponder the new morality and its significance for the church." The thinking of these "progressive church thinkers" is summarized in this way: "What they propose is an ethic based on love rather than law, in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation." Episcopal theological professor, J. Fletcher, is quoted, "there is only one thing which is always good regardless of circumstances, and that is neighborly concern, social responsibility, agape (love, GS) — which is a divine imperative."

Just how far these clergymen are willing to go in this "new morality" is seen in the recent book *Honest to God*, by the Anglican Bishop Robinson. He cites with approval the account of a nervous sailor who acquires confidence in himself through the way a prostitute gave herself to him. He speaks of this as "an act of charity which proclaims the glory of God."

An example is adduced of a man with inclinations to perversion who is made whole by bedding down with an older woman. Of this it is said, "and where there is healing, there is Christ, and the proper response is glory be to God." From

such twisted blasphemy we understand what Paul means in 2 Corinthians 11:13,14: "For such are false apostles, deceitful workers, transforming (disguising) themselves into the apostles of Christ. And no marvel; for Satan himself is transformed (disguised) into an angel of light."

What these churchmen forget, and they are without excuse, is that when Scripture speaks of love, it also defines that love. Words and phrases are picked up to fit a preconceived, rationalistic need and filled with a content built on reason and sentiment, torn completely out of context, and wholly foreign to the meaning of Scripture. The Jesus who says "love thy neighbor," also says, "thou shalt not commit adultery." This is putting definition into the word of love as it applies to our relationship with our neighbor. Jesus defines a bit more when He says, "And whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Even *Time*, which is not noted for its conservative or traditional attitude when it comes to religion, finds this "new morality" a bit hard to take. In connection with a supposedly profound statement of theologian Fletcher that "one enters into every decision-making moment armed with all the wisdom of culture, but prepared in one's freedom to suspend and violate any rule except that one must as responsibly as possible seek the good of one's neighbor," *Time* comments, "which is quite a long thought for an 18-

THE ONLY WAY

A late release of the NLC News Bureau (3/9/65) brings a recent request of the Wisconsin Synod directed to the Department of Defense for permission to serve its members in the armed forces on domestic and foreign installations with its own pastors rather than through the military chaplaincy. The request was made "because our religious convictions do not permit us to participate in the armed forces chaplaincy program as presently constituted." The statement also stressed the position of the Wisconsin Synod that "the present Federal military ministry is not in accord with the full promise and ideal of our constitutional guarantee in the matter of a healthy separation of church and state."

The proposed ministry would be carried out through professionally trained and ordained clergymen of the Wisconsin Synod. The Synod would assume all expenses attached to this service as its sole responsibility. In a measure, the Wisconsin Synod has been carrying out this program since World War II with its contact pastors at domestic military installations. The object of the present request is to extend this operation to overseas bases.

This is a better way to go at this matter of serving men in the armed forces. It protects a church body in abiding by its convictions, and safeguards the basic constitutional principle of separation of church and state.

year-old during a passionate moment in the back seat of a car."

THE READERS' PAGE

The Two-Fold Providence of God

Frequently, before the close of day, it is our habit to open the Bible at random and note some particular passage. Here we chanced upon Isaiah 46:4:

“. . . and even to your old age I am he; and even to hoar hairs will I carry you . . .”

“Even to hoar hairs will I carry you!” God does not say:

“Too bad, young fellow, you are now past the age where you would be accepted for remunerative employment — company insurance costs would be too great — I can’t help you any more. You should have known better, and saved some of your money. Maybe you are not carrying enough insurance.” No, not at all. To hoar hairs, to our last days, He will carry us. Though we may not have reached the age to accept the pittance of “social security”, and though we may despair, under circumstances that seem inexorable, as to how we are going to make a living, having perhaps saved nothing of spectacular value, but having had rather the interest at heart of assisting with our means the spread of the gospel of Christ — even so “unto hoar hairs God will carry us.” What a comforting thought!

Yes, we may have saved nothing, after the standards of the world.

But neither have we squandered our substance in “riotous living.” We have lived, so to speak, from hand to mouth. We may in our latter years lose our position, at an age when anyone else will be reticent to accept us, in spite of years of experience. From the human point of view we may see no way out — but God will. We are here reminded of Matthew 6:33:

“But seek ye first the kingdom of God and His righteousness, and all these things (i.e., the necessities of life) will be added unto you.”

Thus we need not worry, indeed we should not worry — before God worrying is a sin, a distrust in His providence and love for us — for in His Word he has said, “Even unto hoar hairs will I carry you.”

Thus far the material side. But continuing we came, at this same session, to the spiritual, noting Isaiah 43:1 (the context of which is repeated in Isaiah 45:3):

“. . . Fear not, for I have redeemed thee, I have called thee by name, thou art mine.”

We are all Israelites before God, we are God’s chosen people, and this applies also to the individual: I am one of God’s chosen. For God says that He has called me by name, and assured me that I am

His. What human being, be he the greatest of earthly potentates, or the president of a large corporation, has ever said "I have redeemed you, I have called you by name, you are mine."? Indeed he may call us by name; but sometimes the slightest mistake, the in-currence of a disfavor, slowing-down of business, or the intrigues of some subordinate below the boss, but above us, may jeopardize and even terminate our position. Then, even if we were called by the president by name, we are no longer his.

And most certainly he has not been in any position to redeem us. God adds this grace unto what otherwise may be simply mundane, that is, "I have called you by name; you are mine." But redeem us from what? What redemption is more desirable than redemption from sin? Only God, through the blood of Christ, can give us the assurance of this redemption.

Yes, not only will God carry me through the latter years, "unto hoar hair," even should I become physically disabled, but He has at the same time redeemed me. He has called me by name, and He has assured me that I am His. He has singled me out, so to speak. He has considered me one of the saints, in which I must take justifiable pride, coupled with humility that this is not of my doing, but only God's doings, by the merits of Jesus Christ, His Son, our Lord. He has assured me that I am His!

What wonderfully comforting thoughts, after a hectic day, to re-

The Bread of Life

Date	Reading	Hymn
The Good Shepherd		
Apr. 28—	Heb. 13:12-21	210,1-2
Apr. 29—	Matt. 18:10-14	210,3-5
Apr. 30—	1 Pet. 5:1-4	207,1-2
May 1—	Ezek. 34:23-31	207,3-4
May 2—	Psalms 33	207,5-6
May 3—	Acts 20:28-32	431,1-3
May 4—	John 10:27-30	431,4-6
The New Creation		
May 5—	Job 42:1-10	205,1
May 6—	1 John 4:7-14	205,2
May 7—	Is. 65:17-25	205,3
May 8—	Acts 17:22-33	263,1
May 9—	Col. 1:15-18	263,2
May 10—	2 Cor. 5:16-21	263,3
May 11—	Rom. 8:18-23	263,4
The Singing Church		
May 12—	Is. 42:10-16	387,1-2
May 13—	John 6:66-69	387,3-4
May 14—	Col. 3:16-24	387,5-6
May 15—	Luke 19:29-40	387,7-8
May 16—	Ex. 14:10-18	387,9-10
May 17—	Ex. 14:19-31	211,1-3
May 18—	Ex. 15:1-18	211,4-7
The Praying Church		
May 19—	1 Kgs. 3:5-15	21,1-2
May 20—	Mark 11:22-26	21,3-4
May 21—	Col. 4:2-6	21,5-6
May 22—	James 5:13-18	215,1-3
May 23—	1 Tim. 2:1-8	215,4-5
The Ascension of Jesus		
May 24—	Mark 16:14-20	216,1
May 25—	Col. 3:1-4	216,2
May 26—	Col. 1:18-23	216,3
May 27—	Eph. 1:15-23	223,1-5

Announcement

The Coordinating Council will meet at Immanuel Lutheran College in Eau Claire, Wisconsin, April 27-28, the first session beginning at 1:00 P.M.

The Committee on Graduates will meet April 28, at 7:00 P.M.

Calls for candidates should reach me no later than April 24 if sent to my home address.

PAUL ALBRECHT, *President*

tire with and sleep peacefully!

O. M. ERPENSTEIN

TREASURER'S REPORT**BUDGETARY**

July 1, 1964 to April 1, 1965

RECEIPTS

Cash Balance July 1, 1964	\$ 4,257.04	
Offerings	59,238.63	
Memorials	341.00	
Revenues — Tuition	12,573.00	
Revenues — Board & Room	24,110.00	
Revenues — Miscellaneous College	400.00	
TOTAL RECEIPTS		\$100,919.67

DISBURSEMENTS

General Administration	\$ 2,158.69	
Home Missions and Administration	27,353.13	
Japan Mission	5,100.00	
ILC, Educational Budget	30,081.26	
ILC, Auxiliary Services Budget	26,105.29	
ILC, Miscellaneous Expenses (Extra-Budgetary)	3,938.95	
ILC, Budget III, Capital Investments	2,881.89	
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		\$103,804.59
CASH DEFICIT APRIL 1, 1965		\$ 2,884.92

ILC RELOCATION FUND

Running Totals to April 1, 1965

RECEIPTS

Offerings	\$80,038.58	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
TOTAL RECEIPTS		\$ 94,172.81

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, April 1, 1965		\$ 918.40

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

REQUEST

Our seminary library is looking for additional copies of the following books which are out of print.

Concordia Triglotta
Ylvisakar: The Gospels
Fritz: Pastoral Theology

For completing files of periodicals:

Lehre und Wehre: 1855, 1856, 1857,
1859, 1860, 1861, 1867, 1868. Con-
cordia Theological Monthly: 1951:
January, March; 1952: October, No-
vember, December; 1953: January
through May, July through October;
1956: March.

E. REIM

Mrs Tom Gaulton
W. 3327 Woodside
Spokane 17, Washington

GETHSEMANE LUTHERAN CHURCH
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SPOKANE, WA. 99206

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