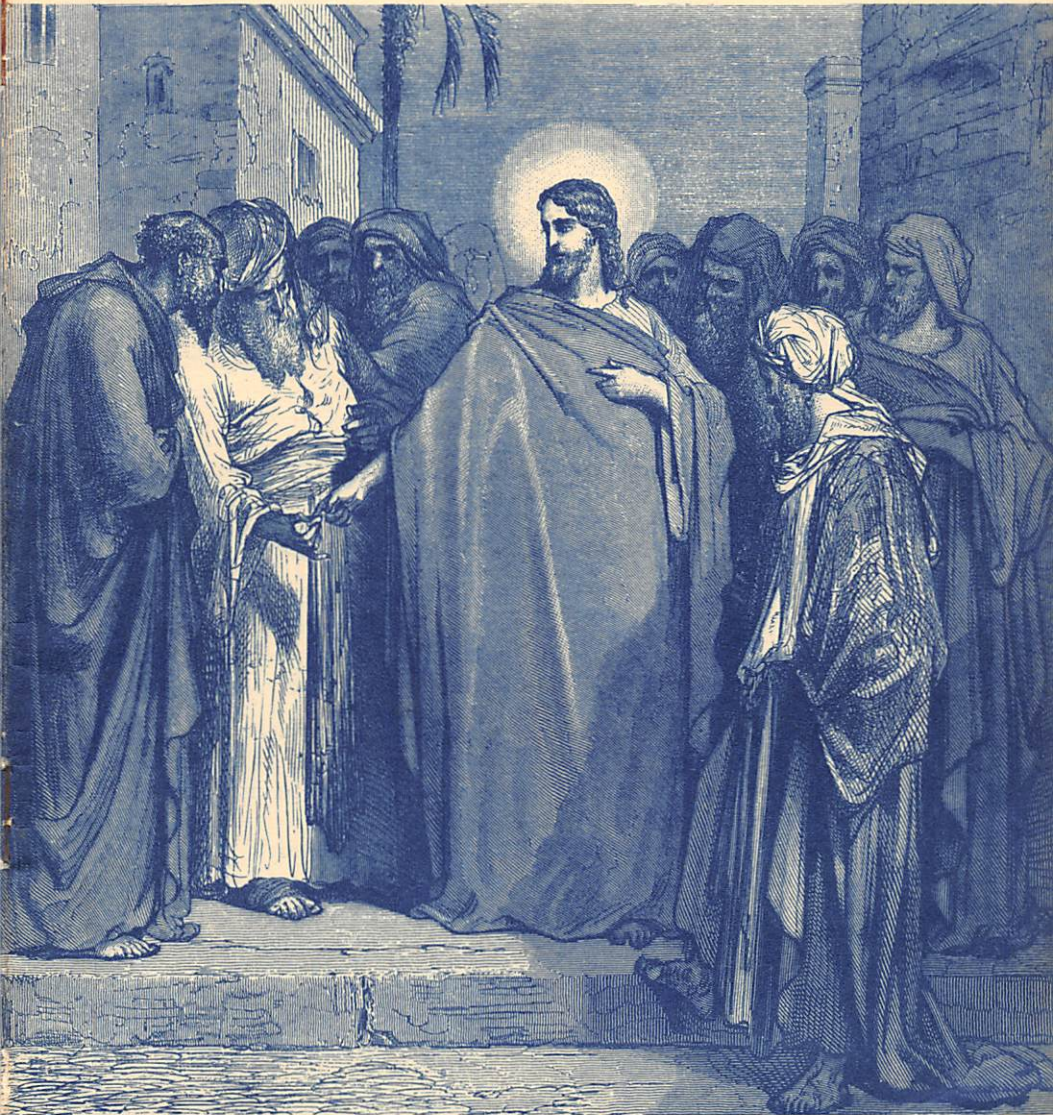


JUNE 1965

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# LUTHERAN SPOKESMAN

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



*"Render therefore unto Caesar the things which are Caesar's;  
and unto God the things that are God's..."* Matthew 22:21



## IN THE WORLD --

On the night in which He was betrayed, one moving experience followed hard upon another for the disciples of our Lord Jesus Christ. And certainly one that would remain impressed upon their memory was the moment they heard the Savior's prayer to His Father in heaven. It was about them that He was speaking, about them and all believers after them. It was then that they heard Him say that they were in the world but not of the world.

This prayer was something of a progress report. "The hour is come!" The moment was at hand when He would complete the task that had been set before Him. That plan that had been born in eternity would shortly be carried out to the last detail. Each disciple and every wretched sinner must know what has been done for them. And what was done is unmistakably clear when He says: "They are not of the world, even as I am not of the world."

He, the Holy One, the Blessed Son of God, was most assuredly "not of the world." A citizen of Heaven, He was a stranger indeed as He walked in the world. The Holy One, but He walked among sinners. He was surrounded by those who were ready at every moment to hurt and harm their neighbors if it would work to their

## NOT OF THE WORLD

advantage. He had to walk among those who despised His heavenly Father, who were ready to oppose with blasphemy the Lord of heaven and earth if it suited their sinful pride. He was in daily contact with the grime and evil spawned in the sinful hearts of men. The Lord Christ was a stranger indeed.

"They are not of the world, even as I am not of the world." In this brief sentence the Savior sums up what His suffering and death would accomplish for the disciples and wretched sinners everywhere. Their hearts must have missed a beat when the disciples heard those words! Every believer in Christ must have to take a deep, deep breath as the full import of these words impresses itself upon his heart. The Son of God reports to His Father that wretched sinners are no longer wretched sinners in His eyes, but are in fact, even as He is, "not of this world."

The word goes out to every trembling sinner, "the blood of Jesus Christ His Son cleanseth us from all sin." It is the same John who recorded the Savior's prayer who writes these words to explain how it is possible for us who have sinned to be, like Christ, "not of this world." We have been made children of God by that blood, citizens fit for heaven. We are in truth

now, even as the Savior was, strangers in a world that is dedicated to unbelief and blasphemy, to evil and strife.

But — “in the world.” Every believer can feel for the disciples who stood gazing into heaven after the ascension of their Lord. He had said it! They were not “of the world” but they were being left behind! But that too had been explained for them in the Savior’s prayer as it is recorded for us in John 17. From His lips we hear: “Neither pray I for these alone, but for them also which shall believe on me through their word.” It was with design that they had been left behind. Our Lord had a holy purpose in leaving them in the world, for they were the means by which the redeemed would be gathered into His Kingdom. He puts it so simply, “which shall believe on me through their word.” They, in their humble, halting manner, would go out into the world and would repeat over and over again that the Son of God had redeemed wretched sinners from sin, death, and hell. And that was all that they were to do. Were it not for this assignment, the disciples could just

as well have been carried away into heaven with the Christ by a multitude of angels on the fortieth day after Easter.

Effective it was. We can testify to that. From generation to generation “their word” has been repeated over and over again. We have heard it and by the power of the Spirit have believed it. As Christ declared it of Himself and of the disciples, we too are “not of the world.”

Our responsibility is clear, our purpose is simple. We too are to dedicate ourselves and our resources to the business of bringing this word of grace and mercy to those who shall believe on Him.

Obviously, since we are in the world but not of the world, our conduct and our interests will differ from those who are of the world. It was certainly so in the case of Jesus. There was no missing Him in the crowd. His desires, His works and His words were the desires, works and words of His Father in heaven. He would not, He could not accommodate Himself to those who were of the world.

What then must our conduct as citizens of heaven be where the creature benefits, the material

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things of this world are concerned? Without question we may and we must use the Savior Himself as our example. During His days in the world He did not hesitate to use the comforts of the world when they were put at His disposal. When the offer was made to anoint His feet with cooling ointment, He took pleasure in this service. When the home of Mary and Martha was thrown open to Him, He accepted their gracious hospitality. Even when Simon the Pharisee invited Jesus to his table, He did not reject this invitation from the enemy camp, but found nourishment there. The Lord was ready to use these benefits to give Him the strength to bring men the Word of peace. But when He had to tell the scribe "the Son of man hath not where to lay his head," there was no hint of complaint from Him.

The Father to whom the Savior was reporting will provide these creature benefits. Let us thankfully accept them in the measure in which they are sent. But let them serve us in our holy purpose, let us not become their slaves.

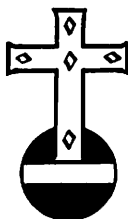
Our Lord is also ready to train us in the matter of our conduct toward the state under which we live. He and the apostles set a clear

pattern for us. When the question of allegiance was raised, Christ was clear and forthright in His answer. "Render unto Ceasar that which is Ceasar's!" Paul the apostle is just as blunt. "Be ye subject unto the higher power." Paul did not hesitate to use the rights that he possessed as a citizen of Rome when doing so would expedite the preaching of the Gospel. In fact He calls upon us to use the powerful force at our disposal and pray that the power of God give us a state in which we can live in peace and effectively spread the Gospel.

But you will notice that Paul and Christ are strangely silent about any effort we are to make to reform the state or to improve the community. There was no time for this! There was something far more important that must be done for a world of wretched sinners. They must know that they too have been redeemed and that citizenship in heaven is something they can't afford to miss.

"In the world — not of the world." With these words the Savior would have us understand what He has made of us and hold before our eyes the responsibility He has placed upon us.

ROBERT REIM



## The Christian Nation, a Fallacy To Be Exposed

“We are a Christian nation.”  
 . . . Or are we? If we are, what does that mean?

In order to get a cross section of current opinion on what people mean when they refer to our country as a Christian nation a brief poll was taken. A couple of typical housewives, a Protestant clergyman, a high school social science teacher, and a college political science professor were asked the same double question: “Do you believe that our country is a Christian nation and if so, what does that mean?”

One said we ought to be a Christian nation but aren't because fifty percent of our people are unchurched. Another believed that we are a Christian nation because Christianity is the chief religion. Being a Christian nation means being against atheism and includes tolerance of others. A third thought that being a Christian nation refers to our historical foundations, but that now we would more correctly be called a pluralistic society. A fourth believed that on the whole we are a Christian nation, because our behavior is Christian in contrast to the atheists. The final person questioned believed that most people identify the idea of Christian nation with our democratic form of government.

What do people mean when they refer to our country as a Christian nation? Quite obviously the concept is broad and hazy. It means different things to different people which they tend to express in terms of

being for some alleged good and against some avowed evil.

We shall examine two areas of thought current in our society to determine whether our nation may rightfully be called Christian or whether that description of our nation is a fallacy to be exposed.

### I

*It is said that the United States may be called a Christian nation because Christianity is the dominant religion in our country.* We have more churches than mosques and so we are not an Islamic nation. Clergymen of the many denominations of Christianity, either identifiable by their clerical collars or indistinguishable from the businessman or professional man, walk our streets rather than barefooted, saffron yellow robed Buddhist monks and so we are not a Buddhist nation. Many people who live in our cities and villages and countrysides, however, belong to no church or religious organization of any kind. But it still remains true that most of the people affiliated with some kind of a religious group are members of some denomination of Christianity. Does not this make us a Christian nation?

When President Johnson was inaugurated, a Catholic priest, a Protestant clergyman and a Jewish rabbi prayed and the Mormon Tabernacle Choir sang. When the Congress of the United States begins its sessions, a chaplain invokes the Christian God for guidance for our lawmakers and protection for

our nation. When the Supreme Court of the nation convenes for business, the Marshal of the Court solemnly intones the petition: "God save the United States and this honorable court." When an American pays his five and dime purchases, his coins which seem to be able to buy less and less reassure him with the motto: "In God We Trust!" When school children rise to pledge their allegiance to the United States of America, they are expected to describe our nation as being "one nation under God" — the convictions of loyal, but agnostic or atheistic citizens notwithstanding. Do not all these instances of official and ceremonial piety and all these unavoidable and inescapable references to "God" and "trust in God" reveal our nation to be a Christian nation?

That depends upon what the individual understands by the term "Christian." If the term "Christian" is used merely to refer to the dominant religion in our country and so is used to distinguish us from Hindu India, Buddhist Burma, Islamic Pakistan, Judaistic Israel, then the reference is permissible. But even such a usage does violence both to our American heritage and the full and true content of the term "Christian."

Religious toleration is one of the distinguishing features of our historical development as a nation. It took a struggle in the individual colonies and finally in the first session of the United States Congress, but the first Amendment of our Bill of Rights did triumph, assuring the people of our nation that "Congress

shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Article VI of our Constitution declares that "no religious test shall ever be required as a qualification to any office of public trust under the United States." It is true that even the highest law of the land, our Constitution, is tempered by pressures and prejudices within our society. It would, for example, be impossible today for an avowed agnostic or atheist to be elected to the presidency of the United States — for the same reason that no commemorative stamp has ever been issued for Thomas Paine. Agnosticism and atheism are suspect in our country and are generally thought to be somehow aligned with the Communist conspiracy. But still the non-believer enjoys the same protection, rights and privileges that the believer does — whatever his beliefs may be. Our nation is rightly referred to as a *pluralistic* society in which religious faith of any kind or non-faith in no way reflects upon the individual's rights and privileges. The restricting adjective "Christian" when applied to our nation cannot but slight our loyal American Jews, Moslems, non-believers, agnostics and atheists.

The expression is also painful for all for whom the term "Christian" is more than a collection of vague generalities. For us "Christian" includes, as basic, belief in Jesus Christ as the only-begotten Son of God and the one and only Savior of mankind from sin, death and hell. Are these basic beliefs accepted by most Christian churches

in our country, to say nothing of our non-Christians? Regretfully not, according to popular opinion polls. Under the vague umbrella of our "Judaeo-Christian" heritage, the kernel of Christianity is denied and the chaff of Christian terminology and ceremony remain. The curse of the day is paganism in Christian robes within so-called Christian churches. The United States a Christian nation — sadly and regretfully no.

## II

*Has our form of government in some way influenced our American society so that we may legitimately be called a Christian nation?*

Such indeed was the hope of the Puritan fathers who came to our shores. Their goal was to regulate every aspect of society according to the will of God. The instruments for achieving this goal were the church and the state which was to be guided by godly men and which through Christian legislation was to help the church achieve its goal. Those were the days when both public office and the right to vote were restricted to members in good standing in the church. Those were also the days when clergymen, directly and indirectly, exerted undue influence in the affairs of government.

Behind this hope of establishing the Kingdom of God on American soil through the cooperative efforts of state and church lay a deep-rooted misconception of the nature of the power that governs Christian behavior. That power was conceived of as being generated within a person but needing aid by force from without. The power within is the

regenerating influence of the Spirit of God; the power without is the law-enforcing power of the government. Calvinistic theology tended to rely upon the governmental force from without to control and enforce the standard of behavior according to the alleged will of God. It finally amounted to this: Whether the individual wanted to or not he would have to conform to the Christian pattern of behavior.

The Puritan ideal lost out in the competitive struggle of ideas on American soil, but some of its methods seem to have more than nine lives. The Sunday blue laws that aim to regulate behavior in a Christian manner on the Sabbath, the sentencing of juvenile delinquents to attendance at Sunday School classes and church services, the attempts to make daily prayers and Bible-reading an integral part of the public school program, the great experiment of the Prohibition Amendment from 1919 until its repeal in 1933 are all examples of attempts to use force from the outside to control and regulate the behavior of society in an allegedly Christian or more Christian manner.

But this isn't Christianity. Christianity remakes, reshapes human personality and gives motivating power for human behavior alone by power from within. The Spirit of God through the medium of the good news that the individual's entire debt of sin has been cancelled by Christ makes a new creature out of the sinner. All things become new to him. His life is motivated from within. The law of the Lord has been put in his inward parts.

He has been made willing to do the will of the Lord with delight. He is motivated not by laws which are necessary for the lawless and disobedient but by the steady stream of divine grace and love which refresh him daily and supply will and desire to walk as a child of the light.

This is Christianity, not government. Government spells out the laws and affixes appropriate penalties to insure respect for the law and to punish violation of the law. Laws reflect the needs of society or groups in society guided by the experience of the past. The Spirit of God does not sit in the legislative halls and court rooms hoping to put His program into effect by lobbying with congressmen and influencing judges. The government deals with citizens who reveal historically an unchanging need of restraint by law. Yea, the government itself needs restraints upon itself. Hence the need of a constitution. The Spirit of God deals with some of the same people but uses different means to remake them so that they will honor the government and live according to its laws. Let us understand the basic difference between government which operates by compulsion from without and Christianity which works alone by convictions from within. This difference makes the adjective "Christian" inappropriate in describing our nation.

But may not our nation be called Christian because we have a democratic form of government? It is quite common in our country for people to identify Christianity with

democracy with the result that democracy has become a sort of national religion. Let us realize that others, for example, the Southeast Asian countries identify democracy with imperialism and exploitation of all kinds. Democracy glories in equality. Christianity proclaims the equality of all in guilt under the law of God and redemption and justification under Christ. But Christianity champions no form of government. The Bible is no handbook for the political scientist, for it proclaims a Kingdom not of this world. Christianity took root and flourished on totalitarian soil. It has also taken root and flourished on democratic soil. It flourishes wherever the Spirit wills. No nation is exclusively Christian; the peoples of any nation can become Christian.

What our nation needs is not the misapplied adjective "Christian," but rather the salt and the light that each individual Christian contributes to his nation.

PAUL F. NOLTING

### Tokyo, Japan

Missionary Fred Tiefel and his wife will be able to return on furlough this summer. Mrs. Tiefel has had surgery recently and is awaiting her physician's consent to travel. Missionary Tiefel will leave as soon as he can arrange for the care of the property during his absence. Mission Board Chairman Leland Grams reports that as of June 1, \$1000.00 had been donated for the travel expenses of Missionary and Mrs. Tiefel. More will be needed.

D.



# High Fidelity Preaching

C. THUROW

## A New BELSHAZZAR

When Handel composed his *Belshazzar* oratorio he wanted to call attention to the decaying spiritual condition of England. However, his great work serves just as well to emphasize the swift-paced moral and spiritual decay in our own USA. Religion today, as the religion of man always has been, is a mockery. We are glorified as, and we pride ourselves in being, a Christian nation. So gross is spiritual ignorance that anything religious passes as Christianity. Most Christian churches teach little or nothing that has a right to be called Christian. There is much concern for building large church bodies, but little concern for the Truth that alone can build the Kingdom by winning lost souls to cling to our Savior's gracious offer of forgiveness. Besides that, the great American idol is pleasure and more pleasure — eat, drink, and be merry . . .

VOX records has just released a new three-record album of *Belshazzar*, done in English and rated by all reviewers as a masterpiece of performance and recording. The story is based on the fifth chapter of the Book of Daniel. King Belshazzar, son of Nebuchadnezzar,

pursues a life of idolatry and immorality. The tension mounts as he celebrates with a wild feast at which he and his concubines eat and drink from the sacred golden vessels taken from the temple at Jerusalem. His mother admonishes earnestly; he answers her arrogantly. Then appears the God-sent hand, writing that dreaded prophecy of doom on the wall. After the hustle and bustle of finding interpreters, humble Daniel is brought before the king. Waving aside the offers of splendor and wealth, he spells out the Lord's message: "God hath numbered thy Kingdom and finished it." (Oh? Don't the brilliance of our scientists and the might of our arms and missiles assure our future?) "Thou are weighed in the balances and found wanting." (But, Lord, don't you see all our churches and our praying and our religious mottoes?) Handel's music paints this in dramatic colors.

But man can only propose; God does the disposing. That night Belshazzar is killed, and King Darius and his victorious army take over.

This three hours of music on three records costs only \$10 in either mono or stereo, and it will be played repeatedly: *VBX-209* or *SVBX-5209*.

A recent one-record album by DECCA deals with the same story: "*The Play of Daniel*," a Twelfth Century Musical Drama as Presented at the Cloisters." The director of this undertaking is Noah Greenberg, a specialist in digging musical treasures out of ancient archives and producing them in original form. The beauty of this music is its simplicity. Its aim was to teach the story to Christians of that time, few of whom could read. There is a skillful intermingling of tunes based on the liturgical chants and on popular tunes that the people knew and sang at home. That is the special appeal of this delightful and highly praised performance: *DCM-3200*, \$6, mono only.

## BOOKS and IDEAS

### *On Church and State*

Every theological professor must have written at least one volume on church-state relations in the past 15 years. There is no excuse for not being confused — the facts are few, but the opinions are many and varied.

Why is this church-state question so pressing today? Mostly because we live in a socialistic age, in which men look more and more to society for the solutions to their problems. Man's problems become more complicated and intense as he becomes more crowded in larger and larger cities. There are so many things he cannot solve by himself without involving a thousand people living in the same square mile. And the many people create many more problems.

Governments are only too happy to oblige by expanding their powers and their sphere of influence and control. Not only does government regulate external behavior but it is willing to pass judgment on what is best for its citizens morally, spiritually, and psychologically.

The churches are on the defensive. They have lost ground and no longer exert much influence. This is in part because they failed in carrying out some functions (such as education) and partly because of the rapid growth of government, and partly because of the mobility of the people which loosened the ties between individual and congregation. But above all because since 1800 reason has conquered faith in the heart and hope

of man and the gulf between man and God has widened until God has become very distant and hazy, and relatively unimportant.

So government daily becomes larger than the churches. In every way. Look at the huge government buildings going up on prime land. One new governmental office building costs more than a thousand churches. Often 90% of the front page of the daily newspaper is devoted to political and governmental activities. There was a day when a controversy over the "real presence" of Christ in the Lord's Supper could start a war. Now the question of whether God wrote the Bible or not is not as significant as the effect of pulling a beagle's ears.

The churches have a new interest in church-state relations because they are trying to get a word in edgewise. People don't come to the preacher with their troubles: they go to the county agent, their case worker, their marital counselor, their congressman, or their lawyer. Since the life of the individual is wrapped up in the state, the churches feel they must have a larger voice in government, in legislation, in the governor's office, for only here can modern man be influenced. Life has become one large army where the soldiers are under the domination of their state, and the best the churches can do is get a chaplain on the scene.

The books on the subject show us the efforts of different churches to fit themselves into the changing

scene. We will try to bring a representative picture. *Christians and the State* by John C. Bennett (Scribners) represents the views of the modern school of thought of Niebuhr and the like. *Church and State* by Marcellus Kik (Nelson) is an answer from the more conservative element of Protestantism as we see it in *Christianity Today*. Of special interest to us is *Church and State Under God*, by thirteen persons within the Missouri Synod under the editorship of Dr. Albert Huegli (Concordia). A commission of the Lutheran Church in America (LCA) issued a monograph in 1963 entitled *Church and State, a Lutheran Perspective*. In 1964 a statement on *Church-State Relations in the U.S.A.* was commended by the American Lutheran Church (ALC) to its members.

Bennett condemns Luther's position "which contrasted the preserving work of God through coercive political power with the saving work of God through the persuasive power of the Gospel." He calls this the Lutheran handicap "which has had its most fateful consequences in Germany." Thus he blames Hitlerism upon Luther's teachings on church and state. He charges Luther with separating "these two realms so completely that there is no way of keeping political order under the ultimate criticism of love."

Yes, he wants the state to operate with love and therefore he is very happy with the expansion of the state into many areas involving the social and ethical welfare of its people. Love should remove capital punishment, and the

churches should influence this meeting of love and justice. Fortunately, he says, "Today no Protestant theologian with ecumenical influence teaches a doctrine of hopeless future punishment," and thus we are able to influence government to remove the emphasis on punishment and place it upon the rehabilitation of the criminal.

In short this viewpoint would have a church, which has a sentimental mush-mouthed gospel, influence the state to all manner of feministic do-goodism.

J. Marcellus Kik is true to his Calvinist tradition. He either has not read Luther, or if he has, he cannot understand him. His concept of the separation of church and state is that the state dare not in any way control the church but that the church should influence the state and make sure the state is obedient to the laws of God. "There is no reason, under the Constitution of the United States, why the principles of Christianity cannot pervade the laws and institutions of the United States of America." Mr. Kik does not want the State to dominate the Church. He is also against the Church-dominated State. But he does want a Christian State. That is, he considers it the duty of the Church to bring the laws of the nation in line with the law of God as revealed in Scripture.

The Evangelicals differ from the moderns or neo-orthodox only in their ideas of what Christianity is. Both wish to bring the Christian influence to the halls of Congress and the White House.

The Lutheran churches have the

greatest problem. Recently (November 1964) some 40 representatives of the LCA, the ALC, and the Missouri Synod met in Minneapolis to discuss some current developments in church-state relations. This was a practical meeting and dealt with areas of tension between Church and State, particularly with the question of civil disobedience. The LCA went much farther than the ALC and Missouri in approving and encouraging disobedience against unjust laws, or laws believed to be in basic conflict with the law of God.

But also the Missouri Synod book shows how this synod has been drawn into the Calvinistic approach to Church and State. In a chapter headed: "Scriptural Concepts of the Church and State," we read: "As the herald of God's Word the church must at times become critical of society and of the state. In this respect it has fallen heir to the spirit and message of the ancient prophets of God. The church must stand like a watchman, condemning injustice wherever it occurs. In this capacity it must often show the prince how to wear the sword, to borrow a phrase from Luther. It is especially bound to alert the state to its temptations to become demonic, constantly reminding governing authorities of their functions and destiny under God."

Though the Lutherans are somewhat uncertain on how the Church should judge the state, these three large synods are agreed that both church and state are "under God." They agree to the prophetic role of the Church to address itself to the

State on all matters having moral implications.

Let's think a moment about the voice of the Church. It does indeed have a voice. It is the voice of God to preach His Word of forgiveness to a dying world, to all nations. But this Gospel voice has nothing to do with laws or governments. It continues under the leadership of the exalted Lord to proclaim forgiveness and administer Sacraments under any and all governments.

It also has a voice to proclaim the life in that kingdom of Jesus, and through the creative Word to bring the followers of Jesus into closer and closer conformity with their Master. This Word is addressed to the disciples of Christ, for it assumes acceptance of His lordship. It cannot even be understood by those who have not been brought to say that Jesus is the Lord.

The pulpit of Jesus also has things to say about society and the world, morality and justice and governments. But it says these things again to the followers, who are to judge all things by the Gospel. It does not address its Christian judgments to the state. A nation is made up of a majority of unbelievers and a small minority of believers in Jesus, the Savior. It listens to reason, but not the voice of prophecy. Jesus told His followers that Jerusalem would be destroyed. He did not initiate a campaign to "turn the rascals out."

In a democracy the churches are also corporations with certain legal rights. As corporations they at times must address the state and seek justice and redress. This they



do not as the voice of God, not with Bible in hand, but with the Constitution and the lawyer's brief.

The sad thing in all this is that the churches which are struggling to regain their influence by this marriage with the state are losing more and more. Though a Christian citizen may use his sanctified judgment in the arena of politics and law, he is always speaking as a citizen, and his appeal will be to reason and common sense when he joins his fellow-man in arriving at good legislation and justice for all.

When the pulpit speaks, when the denominational voices speak, when the NLC or the NCCC speak to the government they are always

speaking as the voice of Christ. They cannot take off the robe, because their reason for existence is to proclaim the Word of the Most High God. So when churches speak on immigration policies, civil rights legislation, foreign policy and what have you, they must give the impression that this is the voice of God speaking. Large segments of their memberships will disagree with them on these matters and will more and more look upon the voice of the pulpit as a human voice. The churches that would influence the state become servants of the state and the kingdoms of this world.

W. S.

**Sixth Annual Convention  
Church of the Lutheran Confession**

August 10-12, 1965

Immanuel Lutheran College

Eau Claire, Wisconsin

Opening Service at 10:00 A.M. .... PASTOR ARVID GULLERUD

Communion Service, Wednesday Evening ..... PASTOR B. NAUMANN  
PASTOR C. THUROW, Alternate

Closing Service ..... PASTOR J. LAU  
PASTOR R. SCHALLER, Alternate

Daily Devotions ..... PASTOR OTTO ECKERT

Convention Essay, *The Macedonian Miracle* ..... ROBERT REIM, Essayist

Note: Each congregation is entitled to send two delegates.

All delegates are to bring their own bedding.

PAUL F. NOLTING, *Secretary*

## What of the Communist Threat?

Pete Seeger, the well known folk singer, is scheduled to sing at the International W a l t h e r League's 1965 convention. So far the responsible Missouri Synod officials have not removed his name from the agenda, though many have protested that he is a communist. These protesters are convinced that unless the Missouri Synod takes a strong conservative stand on this matter she will cease to be an orthodox church body and become a false-teaching church.

With mounting fervor and intensity many conservatives are urging pastors to join them in their fight, to form anti-communist study groups in their congregations. Laymen should encourage their pastors to preach against the threat of communism in their sermons and through their church bulletins. All should write letters to the House Un-American Activities Committee. Former FBI men are invited to address the men's and women's clubs of their congregations.

They regard communism as a threat to the Gospel of Jesus Christ and to the Church of Jesus Christ. They therefore feel that it is part of the mission of the Church to fight communism. Is it?

There certainly is a sense in which communism does come under the church's mission to preach the Gospel. Communism is a philosophy. It is a philosophy which has no place for a god; if there is a god he is not important and it is not important for man to worship

or honor him. Without a god communism must account for everything in the world by some theory of evolution — man too was not created, but evolved from some lower form of life or matter. Communism therefore is materialistic. It places all the emphasis on the here and now, the needs and desires of this life. To achieve these earthly needs and goals for all, the individual must be submerged; salvation is gained by the group, community, or society as a whole, and finally by the state. All these atheistic, evolutionistic, materialistic, and socialistic theories are contrary to the Gospel spirit. And since they form the number one thought pattern in the world today, they naturally affect the Christian also. They threaten the spirit and faith.

It is part of the mission of the church to oppose these influences with the powerful word of the gospel. The Christian pastor today will recognize how much these ideas appeal to man who seldom has all the things he would like. He will rejoice at every opportunity to paint a Jesus and a Gospel so big that his hearers will no longer see anything attractive in communism, socialism, and materialism. Such Christ-preaching will reveal to their eyes a community in which King Jesus provides far more than they could ever need.

Communism is also a threat to our nation. There are foreign nations who have built communistic political systems and governments. As such they present a threat to

our democratic way of life; they may have a vast network of spies and may be training traitors from our own midst; they may be advocating the forceful overthrow of our government; they may even endanger our freedom to worship as we wish. This is the business of Caesar; not the church. It is the problem of government officials: the Department of Defense, the Internal Security Council, the House Un-American Activities Committee, the Central Intelligence Agency, the FBI, the legislature, the White House. This will naturally involve every citizen in his private sphere of activity: learning history, keeping up with current events, listening to his president's speeches, and writing his senators and representatives when he is pleased or displeased with their work.

This has absolutely nothing to do with the Kingdom of God, the Gospel of Jesus Christ, or His church. Foreign opposition and subversion are physical enemies; it takes physical weapons to fight them. The church is spiritual; it simply does not have any physical weapons.

Nor is it in any way the business of the church to advise the government on how to handle the problem of communism. The State is run by reason; the church has only the Gospel, the Word of God. Whether to be liberal or conservative in politics is decided by reason, not "Thus says the Lord." How much our government can restrict the Communist Party without endangering basic freedoms for all its citizens, is a problem the Bible has not solved for us. Our reason,

based on our knowledge of history, may.

We ourselves are materialistic if we equate democracy with religion or orthodoxy; if we imply that religious modernism equals communism; if we tie the Gospel freedom to American freedom; if we hold that political conservatism equals orthodoxy and political liberalism indicates religious modernism. We ourselves are materialistic whenever we depart from our mission to preach the Gospel and engage in anti-communist activity. Thereby we actually serve the cause of communism. For by this we make the church a servant of the state and exchange our heavenly charter for a license to engage in earthly business. Less and less we provide the only power which is able to protect the hearts and faith of men against the real communist threat.

Here both the liberals and conservatives are guilty. As the liberals press for social legislation, the conservatives are doing as much harm by using the church as a force for anti-communism. And all the while the doctrines of God's Word go apparently unnoticed. The liberals have long since downgraded doctrine to a place of secondary importance. They long ago abandoned the idea that agreement on the doctrines of Scripture is either possible or necessary. And they make no apologies for it.

But the conservatives are causing more trouble for confessional Lutheranism than the liberals. Because their perversion of the doctrines is a more subtle one; and therefore less easily recognized. They carry on their fight in the at-

mosphere of a high regard for the doctrines of the Bible. They are fighting for the honor of God. And so they are highly respected for their courage and boldness by Christians who love God's Word; but little thought is given to the question whether they should be fighting at all.

By fighting communism they are perverting the good news of peace into a call to arms to everyone who loves his country. They pervert the Gospel from a message which was

intended to bind up the wounds and heal the festering sores of sin into one which opens new wounds. This ends in their losing a living appreciation for the Gospel of Jesus Christ and the teachings of God's Word. False doctrine and unionism is tolerated — if only we fight communism. Thus communism is a threat not so much for what it does to us as what those do to themselves who are drawn in to fight against it.

N: HARMS

## How Every Christian Serves His Country

When Christians get to feel the world's hostility — the "hatred" that Jesus said should not amaze us — they are often tempted to withdraw. The urge is to colonize; to seek out your own with whom to work and among whom to live.

Sound sensible?

Perhaps, but it is not the Savior's way. When He said GO He scattered His people like seed on the vast acre of the world. There is no Bible directive for a Geneva plan, or church controlled state, as John Calvin sought to establish. Nor is there in Scripture an "Amana" plan for a religious colony. We are to be in the world, while not of it. This is, of course, a harder way. But it is the only way in which our society can be preserved during its time of grace . . . by the salt-like, preserving character of the believers within it.

Should a Christian seek a position of influence in government, business, the arts and the profes-

sions? Will the world *have* him? The surprise answer is *Yes!* Fact is, the world is often quick to appreciate the value of the gifts with which the Spirit enriches the children of God. In one midwestern town, the business and professional men regularly gave priority interviews to the graduates of a local Lutheran high school, even though this school was not as well equipped or as completely staffed as others in the community. You know why. The qualities of honesty, diligence, loyalty and unselfishness all mean a great deal to any employer. You may not be sought after because of your faith in Christ, but you may very well be wanted for your natural and spiritual gifts.

The president of a substantial Wisconsin business firm was asked whether he found it hard to hold his position without being a member of one of the lodges which are supposed to hold the keys to power positions. His answer was, "If you



have what the world wants, you are in. If you don't, even the lodge grip wouldn't get you very far."

Egypt had no love for Joseph's God, but it wanted what Joseph had, and it prospered through his Spirit-given abilities. There is no hint that Nebuchadnezzar or Darius of Persia ever bowed their knees to Daniel's God, but both were pleased to entrust their most vital governmental powers to this great Jewish statesman.

Should a Christian seek office in government? It will not be easy for him to maintain his Christian integrity (as Daniel found out), but this is no valid reason for withdrawing from opportunity. The world needs the services of God's children for survival. And it needs this service on every level in every department.

### Savory Salt

The *world* as our Lord speaks of it is so large, while we are so small and so few. Can we possibly be of substantial influence in it?

Remember, it takes but a little salt to flavor and preserve the bulk of a ham; it takes but a small source of light to overcome the darkness of a room. Let us be what we are. What the effect will be is not our concern. Only do not let us hide our convictions, no matter how high or exposed our position might be.

The experience of Abraham's nephew Lot at Sodom and Gomorrah offers a vivid illustration. Peter tells us that Lot was vexed in his soul, day after day, by what he saw. Since he "sat in the gate" of Sodom, we may assume that he was

active in local politics, for this expression was used for what we would call the city council. At the time of the angels' visit, he sought desperately to restrain the townspeople, whom he called his brethren, from committing the vice of "sodomy" and so became the victim of their taunts and fury.

Did Lot accomplish anything for these twin cities of vice? His disgust and his rebukes did not change anything, to be sure. And we are not told that he was able to sponsor any legislation to curb the delinquency. We know from Genesis, however, that those cities would have been spared the frightful judgment of fire and brimstone *if there had been only ten people like Lot living there!* (Gen. 18:32) So we may know that any Christian citizen may serve his country in at least two ways. The fact of his *being there*, for one thing, is enormously important. And being there as a person who is obviously vexed in his soul by the evil around him . . . This may also help. The sins of our times must be reproved by God's people, for the world as such makes light of them. To whatever extent the world may then be restrained from course outburst of sin by such witness, to that extent the world is also granted a continuation of its time for repentance.

Quite a service to perform, is it not?

Let us be busy in thus serving our nation wherever we may live or work. Take courage from the prayer of Jesus, whose Savior-heart is filled with concern for His people as they fulfill their dangerous

mission "out there." "I pray not that thou shouldst take them out of the world, but that thou shouldst

keep them from the evil." John 17:15

ROLLIN A. REIM

## Nurturing Tender Plants

*To Be Good Citizens of Their Nation*

God has established the higher powers and He wants His people to be good citizens of their nations; as it is written: "Submit to every human authority to please the Lord: to the emperor as one who is over you, or to governors as men whom he sent to punish those who do wrong and to praise those who do right. God wants you to silence ignorant and foolish people by doing right. Act as free men, and don't use your freedom as an excuse to do wrong, but be God's slaves. Honor everyone, love your fellow Christians. Fear God; honor the emperor." (I Peter 2:13-17, Beck)

Since God holds parents responsible for the training of their children, therefore, it is also the duty of parents to train up their children in good citizenship. In Romans 13:5 the Lord gives us the motives for good citizenship which we must instill in our children.

### "For Wrath . . . Sake!"

The government is God's agent to provide peace and safety among men here on earth. It does its work of hindering and punishing evildoers by making and enforcing laws. Knowing this, the Christian will diligently support his government and obey its laws because he fears its wrath.

### "For Conscience Sake!"

The Christian also has an inner motive for obeying and supporting his government. He does not want to go against his conscience. In a democracy, such as God has given us, it is as much a sin to neglect intelligent voting and other civic duties as it is to disobey the laws. Recognizing poor citizenship to be a sin against the fourth commandment, the Christian's conscience will hurt him whenever he dishonors, neglects, or disobeys his government.

Above all, the Christian knows that good citizenship is one way in which he is to show forth his thankfulness to God. God's boundless love for us, which moved Him to give His Son, Jesus, for our redemption, moves us to be thankful. Moved by his desire for a clear conscience, the Christian in thanksgiving to God diligently obeys and supports his government in every God pleasing way.

Good citizens are made not born. Parents who are training their children for good citizenship will themselves try to be good examples; for it is certain that parents who neglect their civic duties or feel free to break speed laws, hunting and

fishing laws, deny civil rights to  
minority groups, can not make good

citizens of their children.

R. UDE

## TREASURER'S REPORT

### BUDGETARY

July 1, 1964 to June 1, 1965

#### RECEIPTS

Cash Balance July 1, 1965 .....	\$ 4,257.04	
Offerings .....	70,514.22	
Memorials .....	429.00	
Revenues — Tuition .....	13,959.00	
Revenues — Board & Room .....	28,406.00	
Revenues — Other College .....	435.00	
<b>TOTAL RECEIPTS .....</b>		<b>\$118,000.26</b>

#### DISBURSEMENTS

General Administration .....	\$ 2,620.95	
Home Missions & Administration .....	34,078.58	
Japan Mission .....	6,200.00	
I.L.C. Educational Budget .....	36,607.70	
I.L.C. Auxiliary Services Budget .....	33,173.03	
I.L.C. Miscellaneous Expenses (Extra-Budgetary) .....	3,938.95	
I.L.C. Budget III, Capital Investments .....	3,245.39	
Journal of Theology .....	201.15	
Emergency Loan .....	690.00	
Transfer to I.L.C. Relocation Fund, due to verifications from Congregations .....	5,294.23	
<b>TOTAL DISBURSEMENTS .....</b>		<b>\$126,049.98</b>
<b>CASH DEFICIT June 1, 1965 .....</b>		<b>\$ 8,049.72</b>

### I. L. C. RELOCATION FUND

Running Totals to June 1, 1965

#### RECEIPTS

Offerings .....	\$80,859.49	
Bequests .....	6,602.68	
Estate Sale .....	2,988.85	
Insurance Adjustments .....	4,542.70	
<b>TOTAL RECEIPTS .....</b>		<b>\$ 94,993.72</b>

#### DISBURSEMENTS

Property Payments — Principal .....	\$31,500.00	
Property Payments — Interest .....	3,989.38	
Principal Payment on New Mortgage .....	1,000.00	
Remodeling & Relocation Expenses .....	57,765.03	
<b>TOTAL DISBURSEMENTS .....</b>		<b>\$ 94,254.41</b>
<b>CASH ON HAND, June 1, 1965 .....</b>		<b>\$ 739.31</b>

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

## The Bread of Life

**Date                      Reading                      Hymn**

### The Word of Reconciliation

July 1—	Luke 7:36-50	331,1-2
July 2—	Luke 15:11-32	331,3-4
July 3—	Rom. 13:1-7	581,1-3
July 4—	1 Pet. 2:11-17	581,4-7
July 5—	Rom. 4:1-8	319,1
July 6—	Rom. 4:16-25	319,2
July 7—	Rom. 5:1-11	319,3

### The Congregation of Sinners

July 8—	Gen. 50:15-21	236,1
July 9—	Col. 3:12-15	236,2
July 10—	Matt. 5:43-48	236,3
July 11—	Eph. 4:30-5:2	236,4
July 12—	Matt. 18:15-20	395,1-2
July 13—	Phil. 2:1-4	395,3-5
July 14—	Acts 7:54-59	395,6-8

### Follow Me

July 15—	Matt. 4:17-22	430,1-2
July 16—	Luke 9:51-62	430,3-4
July 17—	1 Kgs. 19:15-21	430,5-6
July 18—	Matt. 19:27-30	430,7-8
July 19—	2 Tim. 4:1-5	421,1-2
July 20—	1 Thess. 2:13-20	421,3
July 21—	Matt. 13:47-52	421,4-5

### The New Righteousness

July 22—	Is. 45:9-13	369,1-2
July 23—	1 Pet. 3:18-22	369,3-4
July 24—	Mark 16:14-18	369,5-6
July 25—	Col. 2:6-13	377,6
July 26—	Eph. 3:14-21	377,7
July 27—	Mark 10:13-16	377,8
July 28—	Rev. 3:1-6	377,9

### The Sanctification of Our Bodies

July 29—	Col. 2:18-23	19,1-2
July 30—	1 Cor. 6:12-20	19,3-4
July 31—	Luke 11:33-36	19,5-6
Aug. 1—	Mark 9:42-50	393,1-2
Aug. 2—	Gal. 4:12-20	393,3
Aug. 3—	Matt. 10:26-33	393,4-5
Aug. 4—	1 Cor. 15:35-45	393,6

## NOTICE

A new CLC congregation is being formed in Rochester, Minnesota. Any-one knowing of interested persons in the Rochester area are urged to contact the undersigned.

Please inform the undersigned of any of your members who are coming to Rochester for medical reasons.

Pastor Harland Reed  
1866 - 18½ St. N.W.  
Rochester, Minnesota 66901

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

G-7

## Wisconsin Delegate Conference

Place: St. Peter's Lutheran Church, Stambaugh, Michigan.

Date: July 9-10, 1965, beginning at 7:00 P.M.

Study Topics: Adiaphora, and the Convention Prospectus.

Announce to the host pastor, George Tiefel, Sr.

David Lau, Secretary

## Okoboji Lutheran Youth Camp

Date: July 12-17, 1965. Ages: 8-18. This year's theme will center on the Christian and the space age, with Pastor Gordon Radtke leading a study on Creation versus Evolution according to Genesis 1 and 2.

For information write to Pastor Ruben Ude, Box 86, Okabena, Minnesota 56161.