

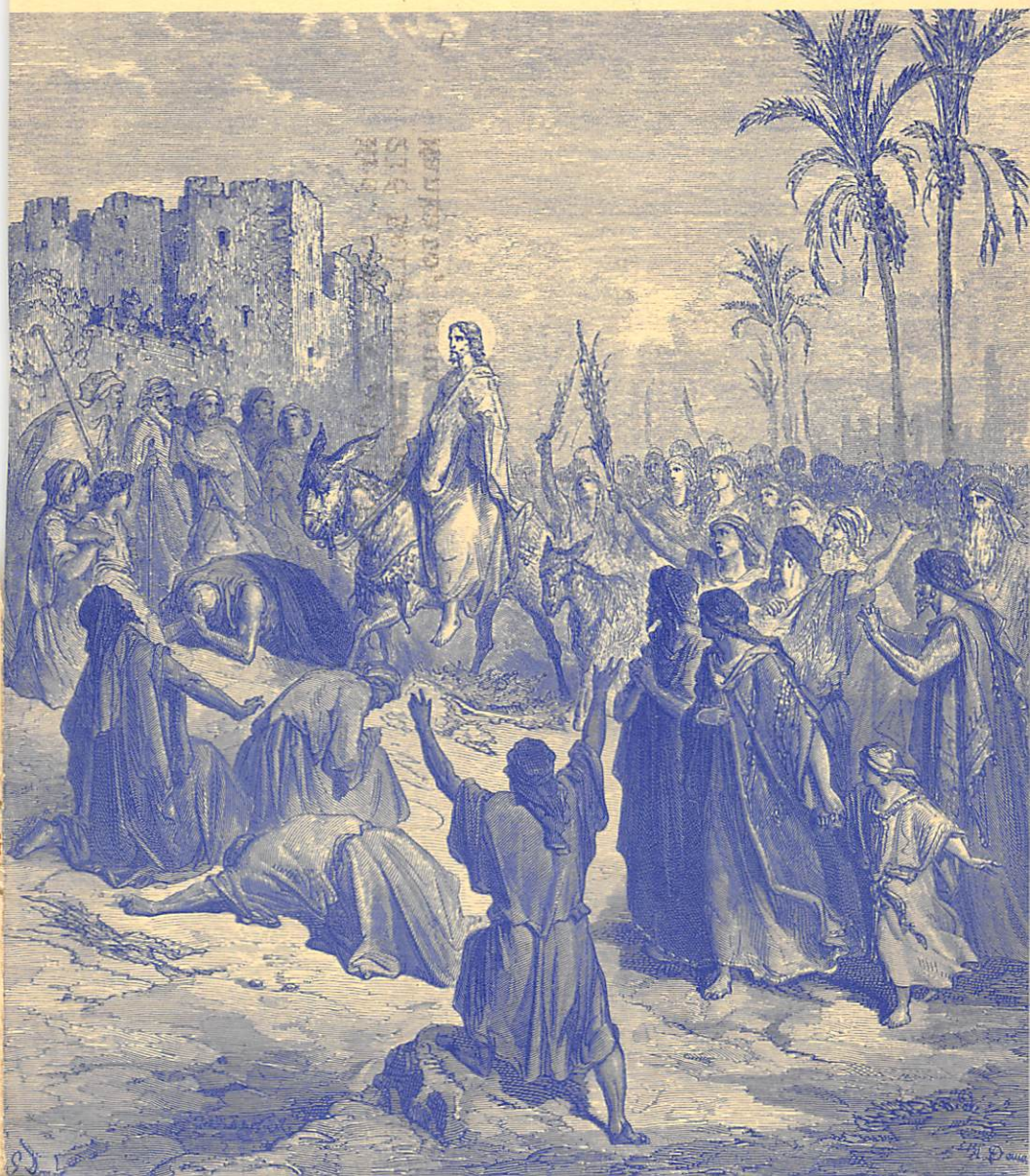
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SPOKESMAN

*J. J.
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S. D. G.*



BEHOLD — THY KING

It must have been a heartening experience for the disciples of Jesus to take part in and to witness the royal reception that was given Him as He entered Jerusalem on Palm Sunday. But they must also have experienced horrible heartache when the multitude that had sung hosannas was nowhere to be seen on the following Friday. And the reason for the disciples' distress must certainly have been the question of why it should have been so, the same question that troubles many a Christian today. For it happens again and again that there are those who joyously identify themselves with the Christ and then lose interest in Him.

Is it not that they do not know the Christ for what He truly is?

Know Him for what He is and the hosannas will be heard. They will not be suppressed, but will force themselves from our lips and it will make no difference what the circumstances may be. Look at

His Credentials

Certainly we must be cautious before we identify ourselves with an individual, a cause or an organization. We must be doubly cautious when we are invited to identify ourselves with one who promises to solve the burning issue of the conflict between us and our God.

Behold! See Him! And as we do so, we find that His credentials are in order. They will stand under the most critical examination.

Do you see Him riding into Jerusalem on an ass, and a colt the foal of an ass? At first glance there may be little here that will urge us to identify ourselves with Him as the King under whom we will walk now and through eternity. But the multitude saw something here that brought a shout of joy that rolled across the countryside. These were credentials. It had been the prophet Zechariah through whom the Lord of heaven and earth had declared that the Savior He would send should so ride into Jerusalem. Examine the evidence and see how carefully Matthew establishes that every detail revealed in prophecy during the years of the Old Testament about the Savior was perfectly fulfilled in the person of Jesus Christ.

Do you hear what He said? The record of all the sayings of Jesus Christ has been carefully preserved so that we may examine these sayings to see if His credentials are in order. They stand every test that can be made. How the opponents of Jesus tried, again and again, to demonstrate that what He said was contrary to what the Lord had revealed in His Word, but they could find nothing. But examine them for yourself and see that everything that He said about the will of God and every promise that He offers is in complete harmony with all that God has revealed about Himself and us. If we are to

identify ourselves with Him, then certainly every word that He speaks must support His claim that He is the King that had been promised and under whom we must walk. These credentials too are clear and stand under closest examination.

Let there be no doubts whatever! If He is the King who had been promised, who would establish a Kingdom in which we can live under Him and serve Him in everlasting righteousness, innocence and blessedness, then He must Himself be God to qualify. And the credentials are there for us to examine.

The countryside was still stirring with the news of it. In Bethany it had happened and the word had quickly spread. Lazarus had been dead three days and had, at the command of Jesus, come forth from the grave. The King Himself explained why this was done: "that they may believe that Thou hast sent me." They were allowed to see the glory that was His. It should be known and seen that He was very God of very God. Yes, it was demonstrated over and over again. He had the power to heal the lame and halt and blind. He could command the wind and the wave to be

still. And finally, He did Himself rise from the dead. Most assuredly He did qualify as the King. His credentials are perfectly in order.

Why then this strange silence from the multitude when He was judged and crucified? Was it not that they failed to see His glorious victory when He died? They were offended with a King who made no move to protect Himself. They didn't want a King who would come "meek and riding upon an ass." In order that we may rejoice with all our hearts let us understand

His Conquest

Jesus was determined to enter Jerusalem and He was not doing so blindly. He had carefully told His disciples what to expect when He did so. They should know that He would be betrayed, mocked, scourged, and crucified. To redeem a nation that could live under Him in His Kingdom this must be done. If there were those who did not want a King who was meek, who must suffer and die, they did not understand or want to know the deadly scourge of sin that had touched them.

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The truth of it had been simply declared. The curse of sin had drawn all men into the kingdom of Satan. And there they were held behind an impregnable barrier that could be pierced only by the holy, precious blood and the innocent suffering and death of the Son of God Himself. Peter did not like the idea and firmly declared, "Be it far from Thee, Lord." Others did not want a "meek" King. But meek He was and die He did — so that we might be ransomed from the power of Satan to be His and live under Him. And we can sing Him hosannas if we but know the blessings of

His Kingdom

We shall live under Him. And this is living indeed. He comes to us through the power of His Word continually assuring us that we are at peace with God, that we have the right to approach boldly the throne of grace with our burden of sin and find there complete relief. It is a kingdom in which we find security that can be compared to no other. For now He is surely not a "meek" King but reigns in all His glory

and majesty. Now we see Him at the right hand of the Father ready to exercise His power and move mountains if need be to support us and protect us. It is a Kingdom literally without end, and we shall live in it undisturbed through all eternity.

And we shall serve Him. It is this King who will come to us and will give to us a love for Him that will compel us to serve Him. It will be a love that will help us overcome the continuing temptations of Satan. It will be a love that will turn our thoughts from ourselves to the needs of others.

Behold thy King! He is a glorious King indeed bringing to us blessings precious above all else. We will sing hosannas to Him under all conditions if we but know Him well. Examine His credentials again and again, savor the victory of His conquest and enjoy to the full the blessings of His Kingdom. Then there will be no turning from Him as seems to have happened when His way did not appeal to the men of His time.

ROBERT REIM

NOTICE

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W.S.

THE CHRISTIAN'S HANDBOOK

by *Matthew-Levi, the Publican*

In chapters eight and nine of his book, the author groups ten miracles performed by Jesus of Nazareth. They are the outstanding miracles of Jesus, showing His outstanding compassion and His outstanding power — how He wanted to help anyone and how He could help anyone.

He would, and He could, help the outcast leper; He would, and He could help the Roman centurion's servant; it was important for Him to heal the fever-stricken mother-in-law of Peter, though great men of that day shouldn't be concerned with women, who were quite unimportant; in compassion for the fearful disciples He would and He could talk to the wind and waves; the compassion reaches to the other side and ends the misery of the fierce and mad Gadarenes; He can forgive and He can heal the paralyzed man.

And the seventh miracle of wondrous compassion and divine power took place in the Capernaum Revenue Office, where Levi was in charge. Levi was successful and had landed a subcontract with the Roman tax officials to collect the taxes for that region. He had to put up bond to guarantee that he would pay the amount expected from his division. It was left up to him to make assessments high enough to

pay off his superiors and still make a good income for himself.

Levi was hated for two reasons. It was considered treason to help the Romans collect taxes from God's people Israel, and with very few exceptions the tax collectors cheated the people outrageously. So they were classified as sinners, unfit for standing in nation or church.

But the King of Love entered the tax office. His compassion reached down to this lowest form of outcast, a slave of mammon, and said to him; *follow me*. The same royal power which healed the paralytic, which gave strength to those limbs to rise and carry his bed home, that same royal power lifted Levi from his tax table and empowered him to turn his back on his carefully built life, to reject his business, his wealth, and to pick up his cross and follow Jesus. He rejected Levi and took the name of Matthew, "gift of the Lord."

For three years Matthew learned what it meant to follow Jesus. He also learned that at the end of the three years he couldn't follow Him, but forsook Him and fled. But then came the sunshine of Easter compassion and Easter forgiveness. The Master even restored Matthew and the others to apostleship and sent them out to make followers of Je-

sus. For thirty years Matthew followed His ascended Lord and King making disciples, baptizing them and teaching them to observe all that Jesus had taught them in those three years.

Matthew took those last words serious. The apostles must not only evangelize and baptize, but they must be teaching, teaching, teaching the followers to observe all things, to follow Jesus in full obedience and faithfulness. Matthew found it necessary (praise God!) to write an instruction book for the believers. All the followers must receive the intensive training Matthew received from the Lord Jesus Himself. The result is the Gospel according to St. Matthew, often called the most powerful book ever written.

As we recommend this book for your Holy Week and Easter Season study, we urge you to approach it not as a book on the life of Jesus, but as instructional material written by a great teacher and disciple, Matthew-Levi. Let it be the answer to the question, What does it mean to follow Jesus, my Lord? Let Matthew show you how Jesus called them, and how Jesus trained them and formed them, yes, created them followers of Himself.

The theme of Matthew's book is found in Matthew 4:17. A figure appears on the stage of history and proclaims: Repent, for the kingdom of heaven is at hand. In 4:18-22 this strange man summons a few men to follow Him with the strange promise that He will make them fishers of men.

The first four chapters are in-

troductory setting forth who it is that makes this proclamation and calls people to leave all and follow Him. Matthew makes sure that we do not view Jesus of Nazareth as a great religious teacher, but as the King from heaven who entered into the gloomy history of mankind, who is the fulfillment of all promises to Israel. As you read those first three chapters notice the many quotations from the Old Testament. Matthew is setting Jesus before us as the Messiah promised to Israel.

The main section of the book is divided into five sections, built around the five great discourses of Jesus, each ending with the words, "When Jesus had finished these sayings" (7:28; 11:1; 13:53; 19:1; 26:1). These are followed by a conclusion, chapters 26-28, showing the passion, death, and resurrection of the Messiah. From the "follow me" of chapter four, Matthew builds to a climax in the last verse, make disciples of all nations. The Son of God came and sought disciples; His purpose remains to make disciples.

Each section of discourses by Jesus is preceded by a recital of deeds He performed, which provide the basis for the sermons to follow. In 4:17-25 we see Jesus calling disciples, teaching, preaching, healing. This is followed by the first discourse, the Sermon on the Mount, in which we hear Jesus as Messiah re-molding the followers, giving them a new will.

In chapters eight and nine Matthew pictures the compassionate and powerful healer who reaches out to help everyone and anyone. This recital of mighty deeds forms

the basis for the discourse in chapter ten in which the Lord sends the disciples forth as compassionate apostles, strong in His power and love.

In chapters 11 and 12 we see incident after incident of the people opposing and contradicting the Messiah, and how Jesus hides the mysteries of the Kingdom from those who reject Him. This is followed by seven parables of the kingdom in 13, in which Jesus deepens the disciples' understanding of the kingdom.

Next follows a beautiful section on fellowship. In chapters 14 and 15 Matthew records the incidents which demonstrate a contrast: as Jesus and the 12 are more and more separated from home and family, from Judaism, from Pharisees, during this same period Jesus deepens the communion and fellowship between Himself and His followers. His followers are alone and helpless in the dark and in the storm, but Jesus comes to them on the water. This recital of separation-fellowship incidents is followed by the tender instruction of chapter 18 on the fellowship Jesus creates among His followers, the fellowship of the little ones.

In 19 through 25 the Messiah gives His followers a sure and sober hope. In 19 through 22 the hopelessness of Israel which rejects its Christ stands out in awe-filled judgments. But in 23 through 25 Jesus gives His disciples a sure hope of a life everlasting in the midst of a nation and world ripe for final judgment.

And in the conclusion, the Mas-

ter goes alone to die for all men, and for those disciples who failed Him in that hour. He rises to bless them and all who believe with the gracious forgiveness of heaven's King.

For far too many years I read the Gospels as records of isolated incidents in the life of Christ, comparing one evangelist's account of an incident with the accounts of the others. This is not without value, and sometimes important. But I was failing to ever let the Holy Spirit accomplish through the author what he originally meant to accomplish. Let Matthew be the preacher, and let His Gospel be a sermon. And this Gospel is not much longer than some sermons.

This morning I spent an hour reading the Los Angeles Times. Then I read Matthew, and it also took an hour. There are times we will want to ponder long over an individual story or set of verses. But the way to learn a book is to read it from beginning to end — thirty times, fifty times, a hundred times. You will never regret reading Matthew in that way until his message ties together for you from start to finish.

This article was originally intended to be a book review, for most of the material is taken from a book that means very much to me. It is by far the most significant and helpful book I have read in the past five years. The book is *FOLLOW ME: Discipleship According to Saint Matthew*. By Martin H. Franzmann. St. Louis. Concordia Publishing House. 1961.

He will understand that it is too

difficult to review his book. For four years I had the privilege of trembling at his feet and trying to absorb a little of his masterful comprehension and understanding of Greek writings and culture. Since I can not think in Greek, and he can, I refuse to take the risk of criticizing. I am only thankful that

a man who is able to think Greek and thereby almost master Matthew's thinking, has shared this gift with us all in his excellent book.

If you wish help in a richer understanding of Matthew, this book can be ordered from the CLC Book House for \$3.50.

W.S.

BOOKS AND IDEAS

Can a lawyer be a Christian? Can a Christian be a lawyer? Most lawyers would consider the question ridiculous; but the question has been seriously asked both by the man in the pew and by pastors.

Concordia has published a paperback* containing essays on "The Professional Responsibility of the Christian Lawyer." These were delivered in April, 1964, at the dedication of a new law building at Valparaiso University.

The outstanding essay in the group bristles with ideas of benefit for Christians in all occupations, not only lawyers. Paul G. Kauper (Law School, University of Michigan) read this paper with the title, "What is the Added Dimension in the Ethical Attitude of the Christian Lawyer."

There were essays, speeches, and sermons by Dr. Oliver Harms, Professor Martin Scharlemann, Professor Jaroslav Pelikan, Secretary of State Dean Rusk, Chief Justice Earl Warren, and Attorney Fred L. Kuhlman. But it is Professor Kauper who helps.

He knows what he is talking about. Kauper endears himself to

us on the first page where he states "there is no such creature as a Christian lawyer . . . The legal profession is a secular profession . . . How competent and skillful they (lawyers) are in discharge of their tasks is not really a matter that depends on their religion. Nor is there a body of law that they deal with that is distinctively Christian law. We have no Christian state and we have no Christian legal system. (Bless him! Ed.) Not only is this result required by notions we have of separation of church and state, but it arises fundamentally out of the conception that it is not the purpose or function of the Christian Gospel to Christianize the law or the legal system. The Gospel speaks of faith, love, grace, forgiveness, and redemption. The law speaks of justice and reason and power. God's redemptive purpose manifest in the Gospel is achieved through the work of the Holy Spirit and not by means of the state's coercive power."

Lawyers with or without faith use the same tools and methods; one can no more speak of a Christian lawyer than of a Christian

plumber, as though they operated with different skills and procedures. And so Kauper rephrases the question to read: "What is the relevancy of our Christian faith to the ordering of our common life? More particularly, is the Christian faith relevant to a man's profession as lawyer? Does it condition his view of the profession, his place in it, and the ethical attitudes that govern his work?"

In a simple and uncomplicated way Professor Kauper sketches the role of a lawyer. He is advocate, counselor, legal engineer, draftsman, judge, administrator, and legislator. He may be content to be a competent and skilled craftsman, but at his highest level "may prove to be a legal statesman."

Next he summarizes the meaning of Christian understanding and commitment. He gives a fine summary of Christianity and personal faith. "The Christian then is committed in faith to the God who creates, redeems, and sanctifies. He acknowledges the Lordship of Jesus Christ in his life and in humble and grateful response makes his life a witness to God's redemptive purpose among men. He is redeemed from the burden and worry of sin, from the anxiety of self-interest, and finds his life an avenue for joyous service in the name of Christ."

Now the author relates the Christian to his profession. His faith "has an impact and a thrust that touches all his life." A Christian has a better perspective of the legal system, for though it is secular in character it is "vested with divine significance." He understands the

legal system to be based on human reason, though our legal system is "informed by the moral perception and ethical insights of the Judaeo-Christian tradition." But he also knows "these systems are adapted to man's human condition as a sinful, perverse, and self-seeking creature." The Christian understands man, he understands the temporary quality of the orders of this life, he understands the place of law in God's order of things.

Being a Christian will also give a better perspective of the legal profession. "He finds a dignity, a satisfaction, and a high sense of service and calling in his profession. In the Christian tradition we emphasize the idea of vocation: that any man can look upon his trade or profession and indeed his whole life, as a calling whereby he serves God and man within the limits of his skill, training, and knowledge, and the concrete situation in which he finds himself. In performing a useful service he is serving God's purpose." This section of the essay is exceptional and applicable to all walks of life.

"But does the Christian faith also enter in a concrete way into the lawyer's work and help shape his daily decisions?"

"The lawyer as Christian still lives, works, and moves in a secular order and finds his daily work and duties conditioned by the kind of order in which he finds himself . . . He deals with the laws, procedures, and governmental system as he finds them . . . and cannot expect in any special way to Christianize it or rely upon Christian love as a substitute for the law as it has

developed. He does not use Scripture in place of statutes and court decisions . . . He does not employ his profession as a deliberate vehicle of evangelization."

A commonly discussed problem area lies in the sphere of defending clients. Kauper explains the adversary system of Anglo-American law, which "means that every client is represented by a lawyer who will to the best of his ability and within the limits allowed by law assert and defend his client's interests . . . A lawyer operating in this system, whether Christian or not, owes a duty and has a responsibility with respect to the successful performance of the adversary system. Whether he feels it is the best system for ascertaining truth or arriving at justice is beside the point. This is the system in which he works and which defines his responsibilities and duties. It is therefore not only his privilege but also his duty when he assumes a client's case to exercise his best faculties and powers and to use the privileges and immunities afforded by the law in asserting his client's position, whether it be in a criminal or civil case. In so serving his client's interest as advocate, he is performing a service directly to that person and indirectly to the legal order and the kind of justice it dispenses. In this situation this is his Christian service. The ethics of the situation are defined for him by law, and he is subject to them — just as a judge is subject to the law in decisions he makes and cannot substitute for it a law based on his own perception of what is right and just."

What is central to the Christian Lawyer's position is that he performs his service with freedom and joy, since it proceeds from a faith that is a response to the power and love of God . . . Nor does he make a fetish or idol of the man-made system of laws for he recognizes the imperfections and weaknesses inherent in the system . . . It is his faith which illuminates the daily task and gives meaning to work which in many of its aspects may seem to the world to be simply prosaic, tedious, or extremely dull."

Of course the Christian lawyer has difficult decisions and faces many dilemmas. He has to choose a kind of practice best suited to his Christian motivation and dedication. He chooses clients. Here Kauper urges criminal work and dealing with the seamy side of life, particularly for the Christian lawyer for it is "highly significant for the Christian lawyer . . . to defend the wrongdoer, the disreputable person, the poor and the needy, to aid the oppressed, and to see to it that unpopular causes have their day in court. To minister to the needs of sinners is a Christian service."

Professor Kauper then treats areas of dilemma but does not provide a set of rules to solve them. This is wise. There are no easy answers. "He cannot use the Gospel as the measure of the law or for his duties as a lawyer. Nor is it his business to force Christian views on his client or to make a Christian of him."

There is much more of value in the essay. The only disturbing flaw was his concept of God's redemptive work infusing society with a

redemptive grace. In several sentences it appeared that Professor Kauper saw the kingdom of God being established in this world and gradually improving this world and its orders until Christ is finally ruling the world. If he only meant the believers are a salt and a leaven in society, then we have no objection. But it sounded too much like a millenium and giving a false optimism on a gradual conquest of the prince of this world.

What does all this about a Christian lawyer have to do with you and me? Much in every way. Most of us fail to relate our faith to our secular work. At times we make too great a separation between the sacred and secular, and at other times we fail to distinguish sufficiently. At one extreme the Christian thinks he must inject his Christianity into every situation or evangelize his employees and employers or correct everyone's morals. This leads many Christians to pursue the opposite extreme of divorcing their religious life and faith completely from their secular life and work.

The clergy has not helped the situation much over the years. The professional church workers like to view their position as having a divine call and only theirs. They cannot see the divine hand which makes another Christian a called engineer, a called nurse, a called teacher in the public school. These are secular fields and these fields serve only the physical or mental needs of others, not the spiritual. Having thus secularized the life of their parishioners completely, they must counteract this by enlisting

these people in as many church-related activities as possible, so that they fulfill their spiritual calling as priests of God.

Being a Christian does make a difference in carrying out our secular position, be it farmer, plumber, or accountant. From our faith and the Gospel we have better insights into the purpose of our work in God's government of all things. As children of faith we have a better attitude toward our work and dedicate ourselves to the highest ideals of the profession, whatever it may be. As Christians we have a better understanding of man, his weaknesses, his limitations, his frustrations, and his needs. In all our human relations with employers, employees, fellow employees, supervisors, customers, clients our faith will cause us to look upon them as individuals for whom Christ died, as individuals who may need a drink of cold water from our hand. As Christians we are relieved of the anxieties common to man and can do our work joyfully and conscientiously for our Lord who called us.

The public school teacher who is also a Christian will have much the same experiences as the lawyer. The teacher recognizes the secular limits of the school and will not try to Christianize the subject matter being taught nor the rules of the school. But as a Christian this teacher understands through the Gospel the value of education, the importance of each child reaching full potential. The teacher who is a Christian understands the sinful nature of the students and will suffer from no false optimism of the progressives.

The teacher of literature who is a Christian will have a better evaluation of the good and bad in prose and poetry through the light of the Gospel. These values will be transmitted without any direct preaching of Scripture. There would be quite a contrast between a study of Milton's *Paradise Lost* under an atheist and under a Christian.

The beauty of this looking upon one's work as a part of the entire Christian vocation or calling, is that the opportunities for direct witnessing to Christ will then come by themselves. Where the Christian

truly sees every task as one he performs in thankful dedication to His Lord, this work will stand out. It will attract attention without trying to. People will envy you, and seek your guidance in their problems. When you and I are true priests offering our lives in thankful service, the priesthood will shine like a light to many who know no professional priest.

Let's not wear our Christianity on the sleeve; but on the other hand, let's never forget that all our work is Christian service. W.S.

* **LAW AND THEOLOGY**, Essays on "The Professional Responsibility of the Christian Lawyer." Edited by Andrew J. Buehner. St. Louis: Concordia, 1965. 103 pages. Paperback. \$1.00

THE PRICE OF A PAIR OF SHOES

If you were informed that out of your present income as a wage earner you would have to buy an extra pair of shoes for yourself and an extra pair for your wife and confirmed children, would you seriously object and say that in the period of a year's time this could not be done? We think not.

Let us say that the price of a pair of shoes comes to \$11.00. Would you be *able* to give that amount in support of our missions in addition to what you have been giving? No one would say that this is *financially* impossible. We do not like to suggest any figures when it comes to giving for missions. We do not like to set a *limit* on the giving of our people for the Lord's work. But, let us take this figure of approximately \$11.00 per communicant as an example just to see what could be done with that amount of money.

First of all, let us give full salary subsidy (\$300.00 per month plus mileage and \$10.00 per month for each dependent child after the third) to all our missionaries who are still engaged full-time in secular work. This would cost less than \$2.00 per communicant member. Next, let us be more realistic about the salary code. Knowing that the cost of living has steadily risen in the past years, let us give each of our missionaries a \$50.00 a month raise in salary. This would cost a trifle over \$1.00 per communicant per year. Let us also remember all our professors at Immanuel Lutheran College, Eau Claire, Wisconsin, and give them a \$50.00 a month raise in salary. This would cost about \$1.00 per year per communicant member in the CLC. So far we have less than \$4.00 total per communicant member over and above the present giving for mis-

sions. Surely, we do not want to stop with that little amount!

Besides some missionaries that are still working full-time at secular jobs, we have a number of other pastors who are working at secular jobs whose congregations are not classified as missions. These congregations are too small to fully support their pastors and they, humanly speaking, have little hope of gaining many new members. If we were to support these indigent congregations to the extent of \$300.00 per month to help them pay their pastor's salary, this would add some over \$6.00 more per communicant member of the CLC per year.

For the total amount of approximately \$11.00 more per communicant member per year for missions we could support all missionaries, give all missionaries and professors a \$50.00 per month raise, and help out our indigent congregations who cannot fully support their pastors.

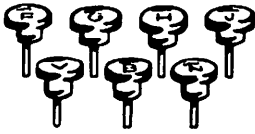
As we said before, we do not like to suggest any figure to limit the amount of giving for missions. We have simply used the figure of approximately \$11.00 per communicant more per year to show you what could be done with that amount. Undoubtedly there are many who could increase their giving for missions by more than that amount, and perhaps there are some who are so poor that they cannot give that much more. That is up to each individual Christian. He is to give as the Lord has blessed him, as Paul says: "Upon the first day of the week let every one of you lay by him in store, as God hath

prospered him." (I Corinthians 16, 2)

Is it not a bad thing that we still have pastors in our mission fields who are compelled to work full-time at a secular job? Is it not a bad thing that these men are forced to serve their congregations on a part-time basis because they have to be away from home at a secular job for as long as 9½ hours per day? Is it not a bad thing that some of our missionaries and professors are forced to go into debt year after year because they do not have sufficient income to meet their expenses? Is it not a bad thing that the health of some of our workers and their wives is adversely affected because this situation exists?

Now, we know that God-pleasing giving to the Lord does not come alone as the result of presenting facts and figures to ourselves. The Lord's Word must be preached so that by the Gospel our faith is strengthened and increased, and in this way we will also grow in sanctification and give more for the Lord's work. BUT, our people in the CLC have often demonstrated appalling ignorance of the situation that exists, as outlined above. It is high time that all our pastors inform their people as to why we need more money for missions. Let our pastors give the needed information to their congregations! Let the members ask and inquire if they are lacking information! Let us not hinder the work of the Lord in spreading abroad His Word simply because our people are not informed as to the need that exists!

M. H. EIBS



from the EDITOR

LBJ and NCC

The World Council of Churches sent forth a resolution from Geneva in February calling for an immediate cease-fire in Vietnam. It told the United States to recognize that there was a social revolution in the country that could be better settled by the Vietnamese. Since war is a moral problem the World Council considers it its obligation to speak out and instruct the nations where and when to fight, and what weapons are moral. Back in the Dark Ages the theologians argued about how many angels could dance on the head of a pin. Progress — we now argue about how many megatons may a country drop on another country.

A week later the National Council of Churches in the U.S.A. met at St. Louis. They too felt constrained to speak on the issues of the day. Some wanted to endorse the Geneva resolution, but other theologians had revelations which were more American, and didn't ask the president to pull our troops out right away. But they all agreed the Viet Cong should come to the peace table. If there is a peace table.

Then it seems there were some calls from the White House urging the NCC not to endorse the Geneva resolution. At least some top

sources of the NCC said there was a little pressure. Dr. Eugene Carson Blake said it wasn't true at all. He said he talked to Presidential aide Bill D. Moyers, but "the calls had no relation to the Vietnam policy statement." Other sources said the Johnson administration made the calls because it has become increasingly interested in Council of Churches' statements on foreign policy due to their impact on public opinion.

It makes me feel very humble. I do not know what to tell my congregation, much less my congressman, on what the best theological opinion is on Vietnam. I cannot even find Vietnam in my concordance. By background I do not like to follow Geneva, but then I am not so sure about St. Louis either. Here is a good moral issue, and I do not know exactly what our State Department or Defense Department should do.

The trouble is that my seminary gave me very poor training in international diplomacy and also in military strategy. I just cannot tell the President how to run that peculiar war in Vietnam. But I do have some advice for him.

He should never tell the NCC of the WCC how to phrase their resolutions. This will get him into

no end of trouble. But he can make a deal with them. He should agree to let the NCC establish the foreign policy and the military strategy for the United States (because these are moral issues). Let him instruct his cabinet officers to follow the policy line set down by the ministers.

And he should turn to domestic affairs. He should make an agreement with the National Council of Churches. In exchange for their right to make foreign policy for the

U.S. they should grant the President of the United States the right to settle all the theological problems which separate the churches. The President would issue orders that the Methodists must agree to the apostolic succession and join with the Episcopal Church. The President would solve the problem of membership in the Masons and other fraternal organizations, which is a problem the Lutheran Church in America and the Missouri Synod cannot solve. W.S.

THE THINGS THAT COME TO PASS

G. SYDOW

And What Happened to Fellowship?

All doctrines of Scripture are important and believers of every age must study and work with them all the time. But history also reveals that at certain times, usually under controversy, one doctrine comes up

for special attention and consideration, and believers have to work and wrestle with it above others. One such doctrine for our age is that which has to do with fellowship and its exercise. At the moment we are not concerning ourselves with what other denominations are doing with this doctrine, nor in how Lutherans in general are handling it. Rather, we are giving attention to what the remnant Lutherans, the 5% who sincerely desire to be "Lutherans indeed," are doing with it.

Example 1. An element of conservative Lutherans in The American Lutheran Church express themselves in a publication called, "The Word Alone." In an article in the September, 1965, issue the question is raised, "Can The American Lutheran Church be Saved?"

The admission is made that, "every informed member of The ALC knows of the inroads made by liberal theology during recent years." Again, "I, who knows what it is to be a sinner, to be in need of a Savior, who knows what it is to have a Savior whose blood cleanses 'from all sin,' cannot keep still and do nothing when I see so clearly the faith-destroying work that is going on in my Church."

To go on, "Something has to be done. Many have answered the question by withdrawing from The ALC." Then this is asked, "Is the above the only alternative?" The suggestion is made that the conservatives establish their own seminary, independently owned and controlled, within the organizational framework of The ALC, and also organize a conservative district with no geographical boundaries. "Pastors and congregations who wish to be true to the Lutheran Confessions and the constitutions of The American Lutheran Church would then join the district and elect their own conservative district president." We have to ask, what happens to the scriptural doctrine of fellowship in such a set-up?

Example 2. In the July, 1965, issue of the *Confessional Lutheran*, published by a conservative element in the Lutheran Church — Missouri Synod, we find on page 85 a fine comment on Romans 16:17. "God tells us that we should look out for persons — *persons*, mind you! — who are in the business of producing divisions and 'scandals' or death-traps, contrary to the doctrine we have learned. We are once and

for all to shy away from them — not merely from their teaching, but from *them*, mind you again, because of their teaching." What this "shying away from" means is further explained by a quotation from Lenski which says we are not to "fraternize with them; recognize them as brethren; practice fellowship with them."

In the same issue, page 74, is a lengthy overture, presented with approval to the June convention of the Lutheran Church — Missouri Synod, seeking reinstatement of membership for a pastor and congregation who had been expelled from the synod for making charges of false teaching. One has to ask, what goes on here? We are confronted with an attempt to restore a fellowship which admittedly is forbidden by Scripture. Just what concept of fellowship lies behind this?

One is hard pressed to bring these things in line with the scriptural teaching on fellowship. According to the Word of God, fellowship and its practice here on earth is based on oneness in scriptural doctrine. When that no longer exists, neither does fellowship, regardless of synodical decisions. Have churchmen become so steeped in organizational structures that their fellowship thinking is based primarily on formal synodical decisions? The question throws itself at us and has to be seriously asked; Is it in keeping with the Word of God that recognized and acknowledged error, a difference and deviation from sound doctrine, be present, and yet fellowship be continued?

High Fidelity Preaching

The Christian heart finds greatest joy in Easter. The resurrection is proof that the redemption for which Christ "was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried" was completed. The empty tomb is the rock upon which our faith is built.

For centuries believing hearts have expressed this Easter joy in music. One of the great selections of Easter music dates to the century before Bach. Henrich Schuetz (1585-1672) set to music the passion story from each of the Gospels. He did the same with the "Seven Words on the Cross," mentioned in a previous column. Those who enjoyed the latter work will not want to pass up his *Easter Oratorio*. It is done in the same simple style, the music aiming only to explain the account of the resurrection. Schuetz was a master at achieving drama by simplicity, in a manner that grows on one with repeated hearings. His *Easter Oratorio* is considered the oratorio of oratorios.

SCHWANN CATALOG now lists three albums. The best is *ARCHIVE 3137* or stereo *73137*, \$5.79 for either. Performance and sound are flawless. Only a shade lower in quality and cost are *VOX 970* or stereo *500970*, for \$5. *MUSIC GUILD 125* or *S-125* for \$2.39 rates third but is far better than its low price might indicate. I would not wish to give up any of these; each has good points.

Bach's *Easter Oratorio*, built upon the foundation of Schuetz's style, is much more spirited, but again the purpose is to drive home the text. One minor point, but a fine example: the wild excitement of the disciples' feet as they run to see if the tomb is *really* empty. They see; then comes the high point, a tenor aria expressing all the sweet joy of Christian longing: "Now death shall be only a slumber . . ." That's Peter, who had so basely denied his Savior and had received that wordless look of reprimand but also of promised forgiveness. How Peter's heart must have sung for joy when he saw that empty tomb. Bach understood; and the Lord made him sing about it for our enrichment.

Of the four albums listed in SCHWANN, I suggest either *CO-LUMBIA ML-5939* at \$4.79 or *MS-6539* at \$5.79; or *EPIC LC-3844* or stereo *BC-1244* at identical prices. Both are fine, the former is a richer performance while the latter excels in style and interpretation.

One of our favorite Easter stories is the Gospel for the Sunday after Easter: "And in the evening of that very Sabbath, when the doors were bolted . . ." That is the title of Bach's Cantata No. 42 for that Sunday. The disciples' foolish lack of faith is set forth astonishingly by the appearance of the risen Lord to comfort them. Bach preaches that comfort. "Despair not, little band . . . this will not last long." Moments later follows a rollicking victory song: "Jesus is His people's shield and will guard them from oppression . . ." Grand! It ends with Martin Luther's hymn: "In gracious mercy grant us peace" (not in our hymnal).

The overside has Cantata No. 35, "Soul and spirit are struck dumb, when the might of God I see." It is based on the Gospel for the 12th Sunday after Trinity, the healing of the dumb man. This account leads Bach to behold all the

wondrous works of God. In them we see His majesty and might, His love and protection and constant care, all of which draws us to look for the day when He shall draw us to Himself. Fittingly, this work is literally bursting with some of the most vivacious and majestic organ music ever written.

I would wish that everyone could hear this, an only recording of both works, superbly done. *WESTMINSTER 19080* or stereo *17080*, \$4.79.

Recently I received *Organ Music*

at the time of Schuetz, *ARCHIVE-3250* or *73250*, \$5.79 for either. Schuetz was the leader in improved organ design and also composition of organ music, yet not one of his organ selections has survived. This contains a number of fine preludes based on some of our hymns. Among the composers are Scheidt, Buxtehude, Scheidemann, Praetorius. One forgets that such fine organs, as heard here, existed over 300 years ago — and music to match them. This is a record that wants to be heard again and again.

The Bread of Life

G E N E S I S

When the chosen family increased greatly in number, so did the danger of intermarrying the heathen Canaanites. Jehovah used the jealousy of Joseph's father and brothers and a famine to move His chosen people into Egypt. Here He had them received by a friendly king and isolated them from the Egyptians in the district of Goshen.

April 1 — 37:1-4	Love plays no favorites	439,1-2
April 2 — 37:5-11	"Love is not puffed up"	439,3-4
April 3 — 37:12-20	"Whoever hates is a murderer"	439,5-6
April 4 — 37:21-24	The convenient way out	231,1-2
April 5 — 37:25-28	They sold him for 20 pieces of silver	231,3-4
April 6 — 37:29-36	"God moves in a mysterious way"	514,1-2
April 7 — 39:1-6	A believer can be well liked	514,3-4
April 8 — 39:6-12	"How can I sin against God?"	429,1
April 9 — 39:13-18	"With his mouth destroy his neighbor"	395,3
April 10 — 39:19-23	"No evil will befall you"	226,1-2
April 11 — 40:1-7	A sincere interest and a friendly word	395,4
April 12 — 40:7-15	"Remember me when it is well with you"	235,1-2
April 13 — 40:16-23	But he did not remember	235,3-4
April 14 — 41:1-8	But there was no man to help	26,1-2
April 15 — 41:9-13	He remembered in the Lord's time	30,1-2
April 16 — 41:14-24	"God will give Pharaoh the answer"	30,3-4
April 17 — 41:25-32	"God has shown Pharaoh what He is going to do"	30,5-6
April 18 — 41:33-36	Using talents selflessly	235,7-8
April 19 — 41:37-45	The God of history rules for His people	28,1-2
April 20 — 41:46-57	Being blessed, He was a blessing to many	26,5-6
April 21 — 42:1-5	When bodily hunger led to spiritual fulfillment	235,5-6
April 22 — 42:6-17	A dream come true	26,3-4
April 23 — 42:18-25	A guilty conscience	226,3-4

April 24 — 42:26-38	The vise-grip of former wrongs	226,5-6
April 25 — 43:1-15	God Almighty replaces human cunning	226,7-9
April 26 — 43:16-25	Your God has put treasure in your sack	441,1-2
April 27 — 43:26-34	"God be gracious to you"	47,4
April 28 — 44:1-17	The acid test of a soft heart	399,1-3
April 29 — 44:18-34	Love considers others' happiness	399,4-6
April 30 — 45:1-15	"God sent me to preserve a remnant"	34,4
May 1 — 45:16-28	True godliness has its reward	427,1-3
May 2 — 46:1-7	"I will bring you back again"	427,4-5
May 3 — 46:28-34	Their own land in a strange land	33,1
May 4 — 47:1-6	"The land of Egypt is before you"	33,2
May 5 — 47:7-12	"I'm but a stranger here"	660,1-2
May 6 — 47:13-26	Slavery and taxation	33,3
May 7 — 48:8-16	"God has led me all my life long"	427,6-7
May 8 — 48:17-22	"He put Ephraim before Manasseh"	645,1-3
May 9 — 49:8-12	His kingdom shall be everlasting	645,4-5
May 10 — 50:1-14	They buried him in Canaan	429,2
May 11 — 50:15-21	"Man proposes, but God disposes"	514,5-6
May 12 — 50:22-26	"God will bring you out of this land"	429,3

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

BUDGETARY

July 1, 1965 to March 1, 1966

RECEIPTS:	February, 1966	Total to Date
Offerings	\$ 4,729.95	\$57,034.30
Memorials	14.00	36.00
Revenues, Tuition	1,626.00	10,329.00
Revenues, Board and Room	2,662.00	17,740.00
Revenues, Other College	5.00	430.00
Interest Earned 1964-65		160.26
Total Receipts	\$ 9,036.95	\$85,730.06
DISBURSEMENTS:		
General Administration	\$ 74.90	\$ 1,021.53
Capital Investments	323.00	3,084.00
Home Missions and Administration	3,449.89	26,249.87
Japan Mission	550.00	4,400.00
I.L.C. Educational Budget	3,809.60	30,316.48
I.L.C. Auxiliary Services Budget	3,738.69	21,412.69
Journal of Theology		214.00
Loan to the Spokesman	500.00	1,000.00
Total Disbursements	\$12,446.08	\$87,698.57
Cash Deficit this Period	—\$ 3,409.13	—\$ 1,968.51
Cash Deficit, July 1, 1965		—\$ 5,386.46
Cash Deficit, March 1, 1966		—\$ 7,354.97

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NON-BUDGETARY

I.L.C. Classroom Building Fund	\$ 173.50	\$11,798.06
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Respectfully submitted
 Lowell R. Moen, Treasurer
 1309 7th Avenue N.W.
 Austin, Minnesota 55912

Notice

The **Coordinating Council** will meet in Eau Claire, Wisconsin, April 19-20. The first session will begin at 9:00 A.M.

The **Committee on Graduates** will meet in the evening of April 20. Calls for candidates for either the preaching or the teaching ministry must reach me before April 20.

Paul Albrecht, **President**

CLC Pastoral Conference

Time: Tuesday, April 12, at 10 A.M. to Thursday, April 14.

Place: Trinity Lutheran Church, Watertown, South Dakota.

Communion Service: Wednesday evening, April 13.

Speaker: Pastor Martin Galstad; alternate, Professor C. Kuehne.

Program: Discussion of Pastor Leland Grams' Exegesis of 1 Timothy 2; **Doctrine and False Doctrine, A Brief Definition of Terms**, M. J. Witt; **Our Mission Responsibilities — Are They Developed or Innate?** Gordon Radtke.

Kindly announce yourself to the host Pastor.

Paul F. Nolting, **Secretary**

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

Change of Address

The Rev. Leonard Bernthal
 700 Tuxedo Blvd.
 St. Louis, Missouri 63119
 Phone: (314) 961-7008

COMPARATIVE FIGURES

	February	Eight Months
Budgetary Offerings Needed	\$ 8,522.00	\$68,176.00
Budgetary Offerings Received	4,729.05	57,034.30
Deficit	\$ 3,792.95	\$11,141.70
Budgetary Offerings, '64, '65	\$ 4,618.58	\$52,901.99
Increase '65, '66	\$ 110.47	\$ 4,132.31

Board of Trustees
 L. W. Schierenbeck, Chairman