

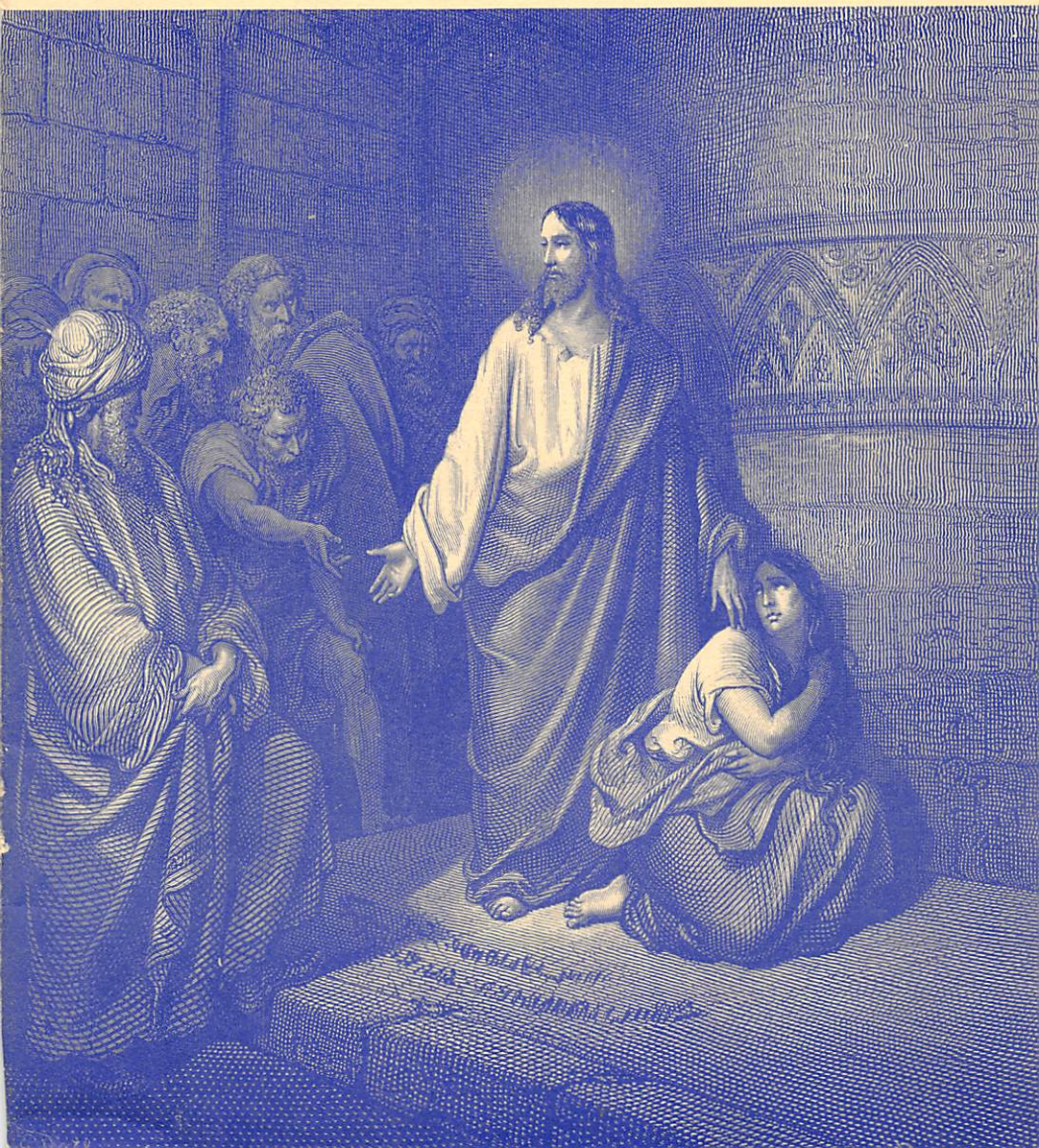
LUTHERAN

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SPOKESMAN

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THIS MAN RECEIVETH SINNERS

Luke 15:1-10

What would happen if our congregations were suddenly overrun with a large number of outsiders? What would happen if many people of shabby reputations or different racial background would desire to join our congregations? What if these outsiders would outnumber the original members and outstrip them in zeal for the kingdom of God?

We know what happened in the time of Jesus when "all the publicans and sinners drew near unto Jesus for to hear Him." The regular religious people, the Pharisees and scribes, resented it. They were shocked to think that any religious teacher would let this scum get close to him. He even ate with them! The shame of it! If He were God's prophet, He would know these people had a reputation for dishonesty. He would know these people led scandalous lives that were whispered about from house to house. How can He accept such sinners? So they hated Him and ended up crucifying Him.

We know what happened to Paul when large numbers of Gentiles flocked to the Jewish synagogue in Antioch of Pisidia, when "almost the whole city came together to hear the Word of God." The regular Jews resented it and opposed Paul. Who is this preacher anyway that attracts all these strangers and receives all these

outsiders? Doesn't he know they're Gentiles that have no knowledge of the true God? Man, these people are going to take over our church if we aren't careful. We'd better get rid of him and his Gentiles. So they threw him and them out of the synagogue and chased him out of the city and made life miserable for those left behind who believed Paul's Gospel.

I know what happened in a congregation out west a few years ago when we invited a lot of outsiders to our Vacation Bible School. They came from three racial backgrounds, some from the wrong side of the tracks. They outnumbered by far the regular members. There was resentment. But in a few weeks the school was over and things got back to normal. No one got hurt. But I wonder what would have happened if many of these people had returned for church services and become members. Would the regular members have said: What's our congregation coming to, anyway? Why does our pastor welcome all these strangers? Why does he associate with such people who are so different from us?

We ought to examine ourselves to determine whether we have the mind of Christ. Do we pastors conduct our ministries as He did: seeking sinners and receiving them? Are the Christians

in our congregations such as seek sinners and receive them gladly when they repent? Or is it true of us as it is of so many Protestant congregations: We are a tightly knit social club from the same background somewhat suspicious of outsiders and expecting all of our members to fit a certain traditional mold?

Our Lord Jesus Christ has taught us to pray: "Thy will be done on earth as it is in heaven." How do the angels feel when our churches are visited by outsiders with bad reputations wishing to hear the Word of God? "There is joy in the presence of the angels of God over one sinner that repenteth." The angels do God's will in heaven by rejoicing in the repentance of one sinner. There really must be a celebration in heaven when not just one but many sinners come to Jesus and receive His message.

So if we want to make the angels happy, we should first of all repent of our own sins. Now we're not talking about outsiders. We're talking about ourselves. When we say: "This Man receiveth sinners," we can't say this in a sneering and proud way. We ought to say it with joy and relief, for we ourselves are chief sinners. You see, that's what was wrong with

the Pharisees and scribes. They could see sin in others, but they were blind to their own. They thought they needed no repentance. They thought they were in spiritual health. To them Jesus spoke the pointed words: "They that are whole need not a physician; but they that are sick." They thought they had good spiritual eyes. But Jesus told them: "Ye say, We see; therefore your sin remaineth."

This is the basic cause of man's refusal to seek and to receive sinners. He talks himself into the idea that he is not so bad. He compares himself with "publicans and sinners" and declares himself a "good" Christian, at least not as bad as they. Let's get to the point. If this Man Jesus did not receive sinners, we would be lost. If all sinners must be cast out, we would be the first to go. If Jesus were not the kind of loving Shepherd who "goes after that which is lost, until he find it," we would remain lost. For all we like sheep have gone astray. We also resemble the lost piece of silver, and we can be very happy that Jesus resembles the woman who did "light a candle, and sweep the house, and seek diligently till she find it."

We were lost and condemned creatures, but our Shepherd gave His life

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to set us free and sent His Word to find us and bring us back into His fold. "By grace are we saved through faith; and that not of ourselves; it is the gift of God, not of works, lest any man should boast."

Sometimes confessional Lutherans are called Pharisees; we are accused of having a "holier-than-thou" attitude. In fact, all who have tried to follow God's command to avoid false teachers have been called separatistic and Pharisaic by the Protestants who are involved in the ecumenical movement. Let's not dismiss the charge as irrelevant just because we can't agree with those who make it. There is real danger that we become self-satisfied and smug in our isolation and not at all like our Lord Jesus, who sought sinners and accepted them and ate with them. Surely our Lord Jesus denounced false teaching and was not a partaker of other men's sins; yet He did what He came into the world to do: "to seek and to save that which was lost."

So, if we want to share God's will on earth as it is done in heaven, we shall rejoice with the angels when another sinner repents of his sins, even as we repent of ours. This is no time to consider social status, income bracket, religious upbringing, or racial background. Whatever the differences between such people and ourselves, we have this much in common always: we are both lost sheep who have been found by our Good Shepherd. We are both lost pieces of silver who have been diligently searched for with broom and candle. We are both prodigal sons who have run away from home and have been received with a loving embrace by our dear Father.

Oh, the joy of it must drown all other considerations!

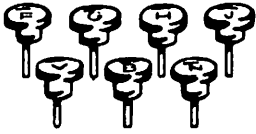
But will the repentant sinner continue in his sin, now that he has been forgiven? God doesn't want congregations of prodigal sons who continue to waste their substance with riotous living. God doesn't want congregations of impenitent sinners. He wants lost sinners who are found to bring forth fruits of faith.

Here we can expect miracles! Zachaeus, the publican, gave half of his goods to the poor. Saul, the persecutor of Christians, endured persecution for Christ's sake. The jailer of Philippi washed the wounds of his Christian prisoners. Lydia gave her home for the use of the missionaries.

But we can also expect failings, weaknesses, problems, doubts cropping up in new Christians. Are we going to remove someone from the congregation as soon as weakness is revealed? Think of Paul's letter written to young churches. How he brought God's Word to their problems, and admonished and encouraged them to grow in sanctification! There must be rebuking at times, but never in a Pharisaical spirit. Paul says: "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

We are followers of Christ, the Man who received sinners. We admit that we were once lost and have been found by God. Let us then be seekers of that which is still lost and then, when the lost are found, receive them gladly and eat with them and rejoice with them and the angels and the whole Christian Church. Yes, rejoice that "This Man receiveth sinners."

DAVID LAU



from the EDITOR

DOCUMENTS OF LUTHERAN UNITY IN AMERICA

The book contains 250 documents. The first document is dated 1730. The final document is the constitution of the Lutheran Council in the U.S.A. dated 1964. Richard C. Wolf, the author, must be most highly commended for his careful and thorough workmanship in completing this gigantic task.

Though the book has 672 pages it sells for the low price of \$2.50. Anyone interested in the problems of Lutheran unity and union will want to order this book at once from the CLC Book House at New Ulm, Minnesota.

The compiler has written a brief introduction to each historical period, just enough to guide the reader into the documents. He carefully avoids personal evaluations and permits the reader to draw his own conclusions from the documents. His fairness can be seen in chapter 19, treating of the Church of the Lutheran Confession, in which he gives respectful treatment to what he calls our "earnest witness."

Part I deals with the early years, 1730-1785. Part II (1786-1861) covers the years of transition when the many new Lutheran groups from all parts of Europe established synods in America. Part III contains 90 documents from the years of disunity, di-

vision, and rapprochement, 1862-1919. The final part (1920-1965) Wolf calls the years of increasing unity and increasing union.

Of the many forms of Lutheranism planted in this country, which form is emerging as the dominant one? It is a fascinating, though not too happy, study to observe the many influences at work.

Two types appear in the early years. One group was frankly unionistic and wanted union with the Reformed churches. The second type wanted to be Lutheran though not what we would call strict Lutheran. Eventually this lax confessionalism won out in the East over the unionists.

In the middle of the last century the midwestern synods were born, including Ohio, Missouri, Iowa, Buffalo, Wisconsin, the Norwegian groups, the Swedish, and many others. In general the midwestern synods were more confessional than the early Lutheran groups in the east. The many doctrinal tensions, differences in language and nationality, and the slavery issue divided the Lutherans of 1860 into dozens of separated bodies. At this point Dr. Walther emerged as the giant of the confessional Lutherans.

The two opposite poles are the liberal element within the General Synod and the Missouri Synod. One wants an American Lutheranism ad-

apted to American soil, blending Lutheranism with Methodism and other Protestant attitudes. The other insists on a total adherence to all Lutheran teaching. In between are some who lean toward laxity but do not want the rank unionism of the "American" Lutheranism. Others lean toward confessionalism but are afraid of the uncompromising attitude of Walther and the Missourians. All are searching for unity and the method of uniting Lutherans in America. Missouri advocated (and advocated and advocated) "free conferences."

A real breakthrough seemed to come in 1866-67. The most conservative elements in the General Synod rejected that Synod's lack of confessionalism and formed a General Council inviting all Lutherans to join in establishing a true Lutheran federation. When the planning convention for this council met in 1866 representatives came from all the strong conservative bodies including Missouri, Wisconsin, Ohio, Iowa, and across language barriers, the Norwegians. The goal seemed close.

The Ohio Synod raised four questions testing the Lutheranism of the proposed agency. They questioned what the attitude of the General Council would be to Chiliasm (the beliefs associated with the idea that Christ will establish an earthly kingdom to last 1000 years before the end of the world), to mixed communion (allowing non-Lutherans to partake of communion), to the exchanging of pulpits with Sectarians (meaning Protestant ministers), and to secret societies (lodges).

The General Council failed to satisfy Ohio on these questions. The an-

swers were compromising. Missouri had already pulled back and continued to insist that free conferences were needed before an agency should be formed. The weak answers to the four points of Ohio led other conservative synods to withdraw, including Wisconsin, Illinois, Minnesota, and Michigan.

This is the closest American Lutheran churches came to unity. The General Council represented the most confessional position reached by the eastern Lutherans. It was as close as they could come to Lutheranism. But at its best it still wanted room for mixed communion, pulpit exchange, and toleration of membership in lodges.

Thus instead of one form of Lutheranism three forms developed. The Synodical Conference with strict confessionalism, various groupings of conservative synods which did not agree with the full confessionalism of Missouri, and the gradual reunification of the General Council, General Synod, and the General Synod of the South.

Today, 100 years after the General Council effort, union has been achieved by 95% of the Lutherans in the formation of the LCUSA. Again we return to the question: which form of Lutheranism has emerged the victor? Has the LCA (the present successor to General Synod and General Council) embraced the confessional Lutheranism of Missouri? Have they met in the middle ground of the ALC?

Do the descendants of the General Council give the right answers now to the four points raised by Ohio in 1866? What is the attitude of the LCA today in regard to open com-

munion? Do LCA churches allow exchange of pulpits with reformed clergyman? Do they appear together and function together with Protestant clergymen in religious services? Has the LCA stopped tolerating lodge members in its congregations? The answers are too obvious.

In 1867 Missouri insisted on free conferences and doctrinal agreement preceding the forming of an agency. Have the LCA and ALC agreed to the Missouri proposal? Or is Missouri forming the joint agency first, and doctrine will be discussed later?

The long awaited union of Lutherans (with a few exceptions) is here. It is a union based not on confessional Lutheranism, not on the middle

ground once held by Ohio-Iowa-Buffalo, but on the unchanged basis set forth by the General Council 100 years ago. From General Council to United Lutheran Church (1918) to Lutheran Church in America (1962) this branch of American Lutheranism has remained steadfast and consistent. They have always stood their ground. They believe in open communion, they believe in exchanging pulpits with other Protestants, and they will not discipline lodge members. Missouri has come all the way.

This is only one of the many threads to be pulled out of this book. And this little sample hardly does the book justice. There is so much to learn, and it is all in the documents.

NEWS

DELTA TROUBLES

In 1964 the National Council of Churches authorized the expenditure of \$300,000 a year for a Mississippi Delta Ministry. Three dozen ministers were sent to work for the improvement and integration of the Negroes in this area.

Though this child is less than two years old, its parent, the NCC, is wondering just what it can do about its behavior. A committee sent to investigate the activities of the Delta Ministry reports that the Delta Ministry is spending too much money, acting without prior approval from the NCC, promoting racial separatism, accentuating the cleavage between poor and middle-class Negroes, ignoring poor Negroes who won't follow the

"staff line," and ignoring their stated purpose: the Christian reconciliation of Negroes with whites.

At last report the Delta Ministry was preparing to "go it alone," if differences with the NCC could not be ironed out.

It is really difficult to sympathize with the NCC. It was the parent which confused the kingdom of God with a better earthly kingdom for the Negroes. Had they sent 36 missionaries out to make disciples of Jesus, they could now rely on Jesus' authoritative instructions for this work. Since the NCC is more interested in changing 2nd rate citizens of the U.S. into

1st rate citizens than in making citizens of heaven, it now has no blueprint or guidelines from the Head of the Church. The confused parent has begotten some mixed-up children.

THE NEW PRESBYTERIANS

It is official now. The United Presbyterian Church in the U.S.A. has removed the Bible as its sole religious authority. At Boston the 178th General Assembly set aside the Westminster Confession of 1647 which confessed that the Scriptures were without error and has adopted a new "Confession of 1967." We must credit them with being more honest than most Protestant denominations. At least the Presbyterian bothered to change the confessional standard and brought it into harmony with what is being taught and preached in their denomination. The usual pattern is to change the teachings, but insist there is no change in the historic position of the denomination.

This action makes even more mysterious the agreement reached recently between the theologians of the various Presbyterian and Reformed churches and those of the three large Lutheran denominations, including the Lutheran Church—Missouri Synod.

LUTHERAN?

A uniquely ecumenical Lutheran congregation has been established at Stanford University which will include non-Lutherans in its voting membership and on its church council. It was organized on Sunday, May 29.

The congregation's constitution permits a communicant member of any Christian Church to be admitted as

a voting member while retaining membership in his home church and denomination. Only three of the 15 members of the church council must be Lutherans.

The church will be an official congregation of the LCA but it is also supported by the American Lutheran Church through the campus ministry of the National Lutheran Council.

The Lutheran Church—Missouri Synod declined to share ownership in this joint venture. But the Synod's California and Nevada District recently approved a proposal to establish a unified Lutheran campus ministry for northern California with the jurisdictional units of the ALC and LCA.

LUTHERAN CAMPUS LEADER CALLS FOR ECUMENICAL UNION

San Francisco—(NLC)—Immediate recognition by the Lutheran Church of the sacraments, rites and ordinations of other Christian Churches was urged by the Rev. John Arthur, western regional director of the Division of College and University Work of the National Lutheran Council.

Mr. Arthur spoke before the spring conventions of eleven districts of the Pacific Southwest Synod of the Lutheran Church in America on the theme "Ecumenical Imperatives in the Lutheran Confessions for Christian Higher Education and Ministry."

On the basis of the Lutheran Confessions, the campus ministry leader asserted that a belief in the unity of the church without believing in some form of visible, structural union "is an evasion of reality and very naive."

"The traditional distinction between 'unity' and 'union' so often cited by Lutherans is a rational truth, but, practically speaking, it is a myth, and has been an escape hatch for those who want to avoid the truth," he said.

Citing the words of Article VII of the Augsburg Confession that "it is enough for the unity of the Church to agree concerning the doctrine of the Gospel and the administration of the Sacraments," Mr. Arthur said that agreement on the inspiration of the Bible, the miracles, or on issues such as integration or Marxism, are not necessary conditions to a practical union of churches today.

The speaker suggested that Lutheran seminaries as well as colleges employ the best qualified professors whether they are Lutheran or not.

He also proposed that denominations share the ownership and use of campus and parish facilities and develop interconfessional congregations near universities as well as in mission fields.

Noting that the Lutheran Church in America has already declared fellowship with other Lutheran Churches, Mr. Arthur urged the denomination to acknowledge full fellowship with other Christian Churches whether they reciprocate or not.

Under the terms of this fellowship, he said, the LCA would admit all baptized and communicant Christians to its altars and would approve participation by LCA members in the communion services of all other churches.

A clergyman of the LCA, Mr. Arthur addressed the district conventions at the invitation of Dr. Carl Segerhammar, president of the Pacific Southwest Synod.

THE THINGS THAT COME TO PASS

G. SYDOW

A LITTLE CLEARER, PLEASE!

The National Lutheran Education Conference held its 52nd annual convention in Philadelphia during January, 1966. The theme of the gathering had to do with "campus rebellions and constructive changes." A recent News Bulletin of the NLC News Bureau tells us some of the things that were said on this subject by those present.

One Dr. A. H. Hetland of Chicago, is quoted as saying, "Being people-centered, the rebellions are essentially anti-ideological and anti-institutional . . . Churches, being institutional embodiments of ideologies, are in the line of fire. We can ask for no exemptions or safe conduct passes. We should not want special favors . . . Churches are in the line of fire since many congregations have been symbols and bastions of segregation, of economic disparities, of cultural and intellectual obscuritism and of social injustice . . . The rebellions, the protest movements, the discontentments, their orientations, are all tokens of a revolution which may push the church to peripheral existence. . . ."

A Dr. J. H. Ziegler, concerned with seminary instruction, disparaged a certain type of teacher as obsolescent and identified them as those "whose lecture notes are the interlinear annotations of the notes taken in Dr.'s classes thirty years ago; the teacher who resists any study of curriculum because it might trouble the smooth surface of his own academic fish pond; the teacher who prefers not to discuss existential issues with faculty colleagues because then he is outside his field of competence; the teacher whose classes consist of lectures so well timed that the last sentence is finished as the bell rings, thus saving him from the probing questions of students."

What should be said to all this? We find ourselves halting between two opinions. We are not sure what is meant with this apparent sympathy with "rebellions." In one sense we may admit to being somewhat of a kindred spirit, but because of the background of these remarks we have cause to bring serious question and request greater clarity on just where the revolution and change is to apply.

Wherever we turn today we find things classified as "symbols of rebellion." Even our local high school year book isn't exempt: "We are the Go-Go Generation; we want things now and fast. Our dances, our hair styles, our fads, our clothes, our speech, and our actions show our goals and our drive. We are rebelling against the past . . . In our message to the world we say: We are tired of your old ways, your failures, your excuses." Is this an attitude that I am to defend? Am I to say it is wholesome and good?

Here we might use the words of a

writer in *Eutychus and His Kin* (*Christianity Today*, May 27, '66), speaking of T. Altizer, who advocates just such a radical rebellion in his Death-of-God theology: "I am, however, convinced that any attempt to cut oneself and one's age off from the past is as ludicrous as it is unsound. Not only does such a move lead to profound psychological and sociological illness, it also cuts away the very ground of all human existence, thought and communication. Fortunately, such a move is, in the final analysis, actually impossible, as his own positive use of such past thinkers as Buddha, Jesus, Blake, and Hegel clearly demonstrates . . . Granted that change and reconstruction are constantly necessary within the theological enterprise, an absolute dichotomy between the present and the past is as impossible as it is self-defeating."

Let us not be misunderstood! We have no quarrel with being freed from the fetters of provincialism, traditionalism, and dogmatism. Surely, we, too, are wearied with a self-centered, self-satisfied, institutionalized church existence. At every turn Scripture encourages us to take a hard look at ourselves. We are to prove all things, examine ourselves, discern the signs of the times, and preach and teach in such a way that even the unlearned may say "Amen!" We of the CLC should have some understanding of this. Our very existence came about from taking exception to a generally accepted viewpoint and procedure. We broke out of a traditionalized and dogmatized use of certain Scripture passages. Recently we heard it strikingly expressed in this way, "We had to be liberal to be conservative." At

times to get at what Scripture really says the long-accepted has to be challenged, pet forms of expression reexamined. It has always been held among us that every age must study out for itself the truth of Scripture and if need be, develop its own words, and expressions, and procedures to preach and teach it to men. We have never seconded the idea that we should in a parrot-like manner repeat the learning handed down from the "fathers."

In all this, however, there are things we are not saying. When Scripture says, "prove all things," it also adds, "hold fast that which is good," good, that is, in the sight of God; and when it says, "examine yourselves," it also says, "whether ye be in the faith." This is not something that goes at random, lacking norms and directions, curbs and controls. It is a matter of not being taken in by the mania for change, which is the very essence of evolutionary philosophy, and reach out as if of necessity for innovation, novelties, and gimmicks, supposedly to further the spread of the Gospel. It is here that we have questions. When men fault the old and seek to set it hastily and scornfully aside, we want to know for what good reason, and what they have in mind when it comes to supplying something new. If the Church deals in an unchangeable truth, and surely it does, then all the self-examination, and study and review that we do dare bring only this, that our ways of expression and our methods are the best for the age in which we live. Never this, that we change one "jot or tittle" of Scripture. There is reason enough to be cautious in this day. Too many when

they speak of setting aside the old ways mean setting aside scriptural

In a recent essay, Dr. J. W. Montgomery (*Lutheran News*, May 16, '66) speaks of much the same thing in connection with the "muddle" in the Missouri Synod. We use it not so much to point a finger at Missouri, as to apply it to ourselves. "The nature of this muddle derives, I am convinced, from the impassioned desire of a number of theologians to achieve a new and 'relevant' Lutheran theology through chucking the theological orientation Missouri has displayed in its first century of existence. Here one observes, with mixed agony and incredulity, another instance of a blithe discarding of baby and bathwater—a phenomenon so frequent in church history that it could serve as a Leit-motive for an entire treatment of the church's past."

"Now it is characteristic of baby-and-bathwater dumpings (whether secular or religious) that they reflect both sin and irrationality. Not wishing to involve myself in the sticky realm of identifying sinful motivations (the passion to 'hear some new thing,' to be feted theologically outside of Synod, to achieve ecumenical relations at all cost, etc.), I shall devote myself strictly to pointing out some of the representative logical blunders characteristic of the present efforts to re-do Missouri's theology. Irrationality revealed does not, of course, necessitate correction of abuses (change of heart, not just change of mind, is always required for that), but perhaps some service can be rendered by showing that a powerful corrective to the theological balderdash lies *simply in keeping one's wits.*" (Emphasis ours)

NURTURING TENDER PLANTS

In The Blessed State of the Godly (Psalm 91)

Many of our young people are headed for the battle fields of Vietnam or other equally dangerous places. It seems likely that our nation will have wars and rumors of wars for a long time to come. Having become one of the world powers it is not likely that our nation can return to the peacefulness of the pre-world war II era. Consequently we will see many of our children and children's children sent far from home and family to serve our armed forces in strange lands.

Such prospects bring fearful thoughts to the hearts of parents. Will I see my child alive again? Will he be wounded or crippled for life? Will he resist the temptations to drunkenness and fornication which is so much a part of life in the service? Above all, will he repent if he should through the weakness of the flesh fall into sin?

It is indeed natural that parents become fearful over the welfare of children who are out of sight. But such fearfulness is not of faith. We parents are tempted to credit ourselves with far more strength than we have; as if we can keep our children safe from physical and spiritual harm so long as we have them near by.

It is only the Lord who can keep them safe even when they are near us and in our care. Physical harm can come to them even as they live with us under our watchful eyes. Keeping them out of Vietnam does not mean that they are safe. Young men who have gone to so-called peaceful fronts have been killed in accidents while

many who were in the front lines came home safely. Some who returned from tours of duty in Vietnam without a scratch have been seriously hurt in auto accidents shortly after their return. Each year many more are killed on the highways of our nation than on the battle fronts. We depend on the Lord to keep our children safe, even here at home, and the same Lord who watches over them here also watches over them in the thick of battle.

While we may keep our children from such sins as drunkenness and fornication, we can not keep them from lusting after those things in their hearts. We can not change their hearts. Only the Holy Ghost can do that! That same Holy Ghost on whom we must depend to keep their hearts and minds at home can also keep them in the midst of the temptations which surround them in the service. He can keep them from sin by reminding them of the Word of God which we have taught them. And by that same Word of God He can call them to repentance and faith if they have sinned.

We do not despair when our children must go away to far places. We put our trust in the Lord of Hosts. He will look after the physical and spiritual safety of our children. And let us accordingly, while we have them with us, be busy bringing them up in the ways of the Lord so the Holy Ghost can call these things to their remembrance at the proper time.

—RUBEN UDE

"The World Is Too Much With Us"

It is wise to look around, to see what is going on, and to take the temperature of the water, which, in the case of the frog in the pan, was about to boil him to death. The frog did not notice the rising danger, and he paid with his life. It could be that if we mark what is going on we could take certain steps to save ourselves.

Hence, this look at society around us. We do not intend to give a model or scheme of how society seems to work. A theoretical system is valuable for scholars in the same way that a grammar makes it easier to talk about language. But as something more than grammar is needed to produce good language, so something more than school-man sociology is needed for men to enjoy a good manner of life.

People who set up theories do us a favor, however. They give us a way of looking at things. That helps us handle the information that we have. But a model that men may have often needs to be changed when new information is gathered. One time the earth-centered view of the universe, for example, seemed to satisfy, but more knowledge seemed to require the sun-centered view. No man could say that one view is more *true* than the other, only that one seems to be a better explanation than the other of how our information holds together.

So theories come and go. When we were in high school the nebular hypothesis of the origin of the planets was commonly held. But it couldn't

account for some things, so it was dropped. The ever-present theory of evolution is now largely assumed, but careful students find huge gaps in it. Now the oxygen theory proposed by Lloyd Berkner and associates is making a strong bid as a better explanation.

Similarly with society. Sociologists have done us a service in giving us tools to help us think about masses of people. They have not perhaps really helped a great deal. They complain that we have not listened to them. Yet America has been listening to them, many fear to America's hurt. The Supreme Court has for some years told us that it has abandoned natural law as a basis for its decisions, and it is basing its findings on sociology, the purported science of people in groups.

There is not much proof that the vast increase in the science of society has yielded an increase in happiness. There is much evidence that knowledgeable man has messed up his life, which evidence will be brought from time to time in these articles. Some thinkers who write for us in serious books and in the better periodicals seem to be sensing man's limitations in this matter. Nor would we presume to propose in the name of Christian truth a philosophy of life that explains all our data. God in His Word has not seen fit to give us a philosophy in the school-man sense of the word to explain life from a unified point of view. God is having too interesting a time

working out His experiment with mankind to spoil it all for us by telling us the secret depths of the mystery of life. If we knew it all beforehand we wouldn't have curiosity enough to live.

But He lets us do our best. "Here it is," He seems to say, "now see what you can make it." He gives us His grace, but He does not force it upon us. No two of us do precisely the same thing with it. Some of us despise it, and others redeem the time. Some who have much of it do the least with it, as Bethsaida and Chorazin. Others with much lesser opportunity do much better, so much so that they will rise to condemn those who were born to the very manner of God and His righteousness by virtue of place and time.

Can sociology make sense of this? Has its devotees made sense with their conclusion that the problems of men are mainly those of poverty, food, clothing, and shelter? How great is society capable of becoming with these goals? The ghost of Robert Frost rises to tell them that poverty has done more good for men than has their affluence. The story of nations shows them growing strong in the face of challenges and problems. Does anyone tell us this? Is society, then, honest?

The elder Cato rose sternly in the Senate of Rome to repeat that Carthage must be destroyed, Rome's chief enemy. But Cato was wise enough to ask, "What will become of Rome when she no longer has any state to fear?" The Roman historian Mommsen has shown that it was the challenge of Rome's most formidable enemy, the Carthaginian military genius Hannibal, that brought out the best

of the old Roman spirit: self-sacrificing patriotism, unbending resolution, fortitude in adversity.

Is our culture honest enough to tell us things like this? We mean our parents, teachers, pastors, neighbors, and the people around us from day to day. For there is no such *thing* as society, that is only a word, a construct of the mind, an abstraction, a term; around us are persons, people who talk, act, and serve as examples. What *are* these people telling us? What are they doing to us? How are they molding us?

People have been told. Every society has had its warnings. Its thinkers and great men have forecast what will happen. Cicero outlined for Rome the process by which its people would lose their liberty, yet our America takes the same road anyway. A book is written about the coming Caesars in our day, but nobody seems to read it or take heed. A popular living American poet writes a thousand-page novel to make the point, but we have yet to meet a person who is aware that the book exists.

Joshua challenged Israel to fear the Lord and serve Him. The people answered and said, "God forbid that we should forsake the Lord, to serve other gods; for the Lord is our God, he is it that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among the people through whom we passed. Therefore will we also serve the Lord, for he is our God. And Joshua said unto the people, *Ye cannot serve the Lord.* for he is an holy God." (Joshua 24)

We know the story. Israel served the Lord while Joshua lived, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord. But it wasn't long before the people wanted what their neighbors in the world had, their way of life, their idols, and their kings, so they could be like the rest of the world.

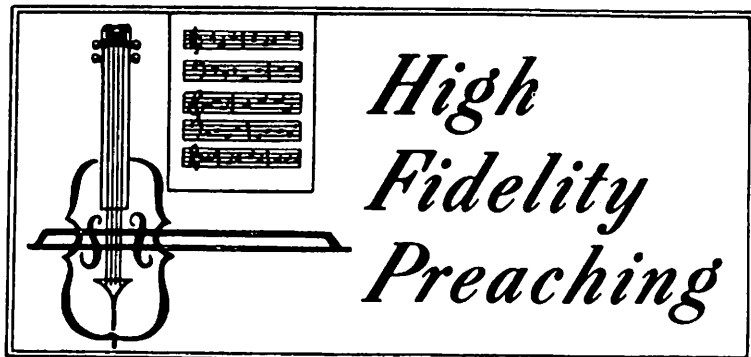
"The world is too much with us," said one poet. Another has put it this way: "We know when a nation goes down and never comes back; when a society or a civilization perishes one condition may always be found. They forgot where they came from. They lost sight of what brought them along. The hard beginnings were forgotten and the struggles farther along. They became satisfied with themselves. Unity and common understanding there had been, enough to overcome rot and dissolution, enough to break through their obstacles. But the mockers came. And deniers were heard. And vision and hope faded. And the custom of greeting became, 'What's the use?' And men whose forefathers would go anywhere, holding nothing impossible in the genius of man, joined the mockers and the deniers. They forgot where they came from. They lost sight of what had brought them along." (*Remembrance Rock*, by Carl Sandburg.)

The mockers and the deniers have a strong voice in society. The apostles of nothingness, the actors of the absurd in drama, the destroyers of love in the indulgence of sex, the disobeyers of parents for the purpose of disobedience, the mockers of law and order to the dismay of the police — all these come so close to our lives that something must be done to alert us to the enveloping danger. We breathe the atmosphere of the society around us. The culture of our time tends to become a part of our lives.

We have been asked to comment on these things for the readers of the SPOKESMAN. The average Christian, too, tends not to read a great deal. Some people purposely do not want to know, saying they are happier that way. They know not what they do — or don't do. Some don't want to know if they have cancer; others do, so they can take corrective measures. People perish for want of knowledge. Some want to be let alone to want what they want. To be let alone to want what one wants, and to get it, is the surest way to be destroyed. It is the way of the world, it is the way of all flesh.

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Hebrews 6:9)

—MARTIN GALSTAD



C. THUROW

One of the finest releases in recent months is **MOTETS FOR THE KING'S CHAPEL**. The King is Louis XIV of France. The composer is Henry Du Mont (1610-1684), music director of King Louis' chapel at Versailles.

Since the **SCHWANN CATALOG** lists no other Du Mont recording, we should be thankful for this one. It combines history with some liturgical music of great interest to the Lutheran Church. The motets are Mary's hymn of praise, "*The Magnificat*," (LH, p. 43); Zecharias' Song of Thanksgiving, "*The Benedictus*," (LH, p. 38); and *Psalm 127*, which teaches it is the Lord who controls our fortunes and blesses us, especially with the gift of children.

Du Mont's style reminds one every bit of Heinrich Schuetz, who was 25 years his senior. Whether in choral or instrumental sections, the music is simple yet rich, flowing and melodious, colored with counterpoint. As music alone, it is charming, never tiring; but as music written to express the divine content of the words uttered by Mary and Zecharias and the Psalmist, these motets are as worthy as any ever written by Schuetz or Bach.

Nor does it harm to know that reviewers praise this performance as flawless and predict that it will bring forth more Du Mont recordings.

Order directly from **THE MUSICAL HERITAGE SOCIETY**; 1991 Broadway; New York 10023, MHS 608-M or MHS/608-S, \$2.50.

A new record label offers an album of interest: "J. S. Bach, Music for Guitar and Organ." Segovia is one of the few masters of the classical guitar; it is a delight to hear him play Bach. On the other side Carl Weinrich plays three of Bach's best known preludes and fugues. Order **HELIODOR H-25010**, mono, \$2.49. The original recording was made in mono; the stereo is artificially produced by electronic means and is muddy.

A year ago we called attention to fine recordings of Mozart's *Requiem Mass* by **BOSTON** and **COLUMBIA**. The newest release should be mentioned because of its low cost of \$2.49 and its good performance by the Vienna Symphony. Order **HELIODOR H-25000**, mono. The above comments about stereo apply here also.

While touching upon the subject of liturgy it might be noted that

Beethoven, born in 1770, only 14 years after Mozart, composed a *Missa Solemnis* (Solemn Mass). SCHWANN lists six recordings; several are fine.

Right in the middle of the Romantic era (very emotional and dramatic in expression) is Guiseppe Verdi's *Requiem Mass* for which SCHWANN lists a full dozen recordings, mostly good. I suggest sample listening. If there is no access to such, order the slightly favored ANGEL 3649 or S-3649 at \$9.58 or \$11.58.

A mass is simply the chief portions of our liturgy set to music (Kyrie, Gloria, Creed, Sanctus, Agnus Dei). Far from dry, with a little listening it grips the hearer forcibly, especially because of the manner in which the various composers through their music emphasize the thought and content

of the words. For those wanting to sample as well as those already under the spell of this colorful and melodic type of liturgical music, the first-mentioned MHS album should not be missed, which falls in the Baroque era.

The appeal of the baroque music lies in its simple, pure manner, its clarity of line, even its very orderliness. I venture the opinion that today's great upswing in popularity of baroque sacred and secular music is that it is perfectly suited as an antidote to the hectic and frustrating pressures of life that tend to drown today's human being in hopeless confusion. This is especially true of the unbelieving masses and also of the millions whose churches have turned to ecumenical liberalism and cut their members loose from the one sure anchor which is Christ Jesus.

The Bread of Life

EXODUS

God had chosen Israel not because they were better but because in His goodness He wanted to preserve a people through whom He could send the Savior. Nor did they ever deserve His favor. In fact, their sin would have wiped them out if He had not dealt with them only according to His mercy and longsuffering.

July 6 - 32:1-6	Give us a god we can see!	17,1-2
July 7 - 32:7-10	People are stubborn	17,3-4
July 8 - 32:11-14	For the sake of the believers	17,5-6
July 9 - 32:15-20	"Do not I hate them who hate Thee?"	317,1-2
July 10 - 32:21-24	Don't blame me - I couldn't help myself	317,3-4
July 11 - 32:25-29	Relative against relative	317,5-6
July 12 - 32:30-34	Offering his life for his friends	347,1
July 13 - 33:1-6	"Lest I consume you"	347,2
July 14 - 33:7-11	As a man speaks to his friend	347,3
July 15 - 33:12-16	To force a favor from the Lord	347,4
July 16 - 33:17-23	Seek the Lord where He may be found	347,6
July 17 - 34:1-9	The name of the Lord God: <i>Merciful</i>	152,3-4
July 18 - 34:10-16	Discipleship - Come all the way out	347,5
July 19 - 34:29-35	A mediator between God and men	152,1-2
July 20 - 35:20-29	Everyone has a gift - Use it	425,1
July 21 - 36:2-7	Much more than enough for the work	425,2
July 22 - 40:34-38	The visible presence of Jehovah	425,3
July 23 - Lev. 10:1-6	You expect more from the leader	425,4
July 24 - Lev. 24:10-23	Whoever blasphemes the <i>Name</i>	425,5-6

NUMBERS

What had taken place during the journey from Egypt to Mt. Sinai was intended to prepare the people for the solemn events to take place there. Likewise, the thirty-eight years' wanderings which followed were to fit Israel for entering and possessing the Land of promise.

July 25 - 1:17-19	Men able for war	446,1
July 26 - 3:5-13	The Levites appointed to their service	446,2
July 27 - 5:1-10	Removing every trace of uncleanness	446,3
July 28 - 6:22-27	The highest of all priestly privileges	446,4
July 29 - 9:15-23	If Thy presence go not with us	446,5
July 30 - 10:1-10	Sound the trumpets	446,6

CHURCH OF THE LUTHERAN CONFESSION TREASURER'S REPORT

July 1, 1965 to June 1, 1966

RECEIPTS	May, 1966	Totals to Date
Offerings	\$ 5,288.58	\$ 77,356.74
Memorials	21.00	69.00
Revenues, Tuition	802.00	13,530.00
Revenues, Board and Room	1,528.00	24,781.00
Revenues, Other College	10.00	440.50
Interest Earned, 1964-1965 .....	.....	160.26
TOTAL RECEIPTS	\$ 7,649.58	\$116,337.50

DISBURSEMENTS:

General Administration	\$ 290.41	\$ 1,970.83
Capital Investments	323.00	4,053.00
Home Missions and Administration	1,588.03	34,735.32
Japan Mission	550.00	6,050.00
ILC, Educational Budget	3,554.72	41,251.98
ILC, Auxiliary Services Budget	3,028.97	31,608.91
ILC, Extra Budgetary .....	.....	281.00
Loan to the Spokesman .....	.....	1,000.00
TOTAL DISBURSEMENTS	\$ 9,335.13	\$120,951.04

Cash Deficit this period	\$ 1,685.55	\$ 4,613.54
Cash Deficit July 1, 1965 .....	.....	5,386.46
Cash Deficit June 1, 1966 .....	.....	\$10,000.00*

*Due to the debt limit of \$10,000.00, we were unable to pay June Requisitions totaling \$1,559.84.

NON-BUDGETARY

ILC Classroom Building Fund	\$ 155.00	\$ 12,500.20
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Lowell R. Moen, Treasurer
1309 7th Ave. N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	May	11 Months
Budgetary Offerings Needed	\$ 8,148.00	\$ 89,628.00
Budgetary Offerings Received	5,288.58	77,356.74
Deficit	\$ 2,859.42	\$ 12,271.26
Budgetary Offerings, '64-'65	\$ 4,656.19	\$ 70,514.13
Increase '65-'66	\$ 631.39	\$ 6,841.61

Board of Trustees
L. W. Schierenbeck, Chairman

SEVENTH ANNUAL CONVENTION
CHURCH OF THE LUTHERAN CONFESSION

Trinity Evangelical Lutheran Church
Spokane, Washington
August 11-16, 1966

Opening Communion Service —
Thursday at 10:00 A.M.,

Speaker: Pastor N. R. Carlson
Alternate: Professor John Lau
Convention Service — Sunday at
8:00 P.M.

Speaker: Professor John Lau ,
Alternate: Pastor Carl Thurow

Paul F. Nolting, *Secretary*

ORDINATION

As authorized by President Paul Albrecht, I ordained Paul F. Larsen into the holy ministry, and installed him as pastor of Peace Lutheran Church, Mission, South Dakota, and as pastor of St. Paul's Lutheran Church, White River, South Dakota, on Rogate, the Fifth Sunday after Easter, May 15, 1966, assisted by H. Witt, A. Gullerud, and V. Greve.
Karl Brandle

CHANGE OF ADDRESS

Professor E. Schaller
513 West Grover Road
Eau Claire, Wisconsin 54701

Pastor David Lau
7133 W. Beecher Street
West Allis, Wisconsin 53219

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

NOTICE

Notice is herewith given to the members of the CLC that Professor E. Reim has offered his resignation as professor at ILC Seminary. The Board of Regents regretfully accepted his resignation in view of his failing health.

The members of the CLC are requested to nominate candidates capable to teach Old and New Testament exegesis, dogmatics, and Church history. All nominations shall be submitted to the undersigned by July 15.

JAMES PELZL, *Secretary*
126 Eastwood Drive
Mankato, Minnesota 56001

name

address

city state zip code

Fill out and send to: **The Lutheran Spokesman**
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