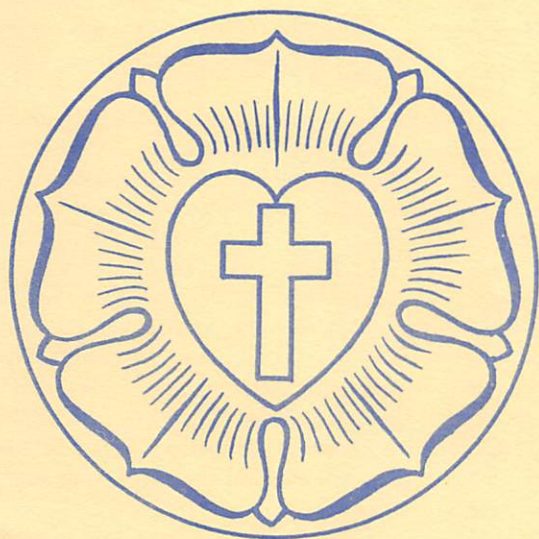


LUTHERAN SPOKESMAN



MARTIN
LUTHER

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I Saw Another Angel

Just about everybody worries about conditions in the churches. And just about everybody is trying to do something about them. Liberals, moderates, and conservatives all are agreed on one thing: we need another reformation.

Of course, they worry about different things. And whatever worries them determines what they want reformed and how it should be done. Do you worry? What worries you in the churches?

Luther worried. There were many minor irritations but he had one big worry. He worried about the sinner's conscience. He knew that Jesus of Nazareth freed his conscience of guilt and fear by taking Luther's sins upon Himself. Now Luther worried that sinners everywhere did not have this assurance, did not know that Christ had set them free from sin, from the Law, from death. He worried that sinners were dying and would face the judgment of God relying on their merits, relying on the church and human teachings.

The everlasting Gospel! Luther was not concerned with temporal matters, with church organization and authority. He was not concerned with temporal governments, as though he must support or oppose them, because his was an everlasting Gospel. His worry was not the social and temporal advancement of the peasants, for he was worried about their everlasting relationship with God on high.

This was not the case with earlier reformers. Wycliffe in England had much correct doctrine but he allowed himself to worry about the national

interest and fought the papacy to help free England from its tribute to Rome. Huss taught many things which Luther later taught but he too allowed his work to serve Bohemian interests over against German infiltration. Savonarola in Italy failed because he fought symptoms and tried to reform the moral conditions among the clergy.

Strangely, or not so strangely, many temporal benefits resulted from Luther's work. But it was because he did not seek them, but sought the kingdom of God and His righteousness and left the temporal needs in the hands of a heavenly Father who knows what bread His children need each day.

Lutherans, alas, have forgotten the lesson. The large Lutheran bodies have shifted the emphasis to the temporal needs of man, to civil rights, peace in Vietnam, and better immigration policies. They are determined to "redeem society." They are not as worried about the everlasting needs of man.

Militant conservatives are worried about the wrong things. They fight communist conspiracies to make the United States strong. That is a temporal gospel. They worry about authority, and whether the synod or local congregation ranks first. They fight to preserve and purify and reform a synod, laboring for a temporal organization. They fight at symptoms, exposing individuals in their endless publications.

Let's worry, but let's have one big worry. Are we preaching or having preached to us the forgiveness of sins in Jesus; every day and every Sunday?

W.S.

CHURCH NEWS



SPRINGTIME

HARVEST



Redemption congregation of Alderwood Manor, Washington, (a suburb of Seattle) enjoyed an early harvest this year. On June 19 it took the form of children's baptism and confirmation as well as adult baptism, confirmation, and reception from other Lutheran bodies by expression of agreement with the position of the CLC.

These are not the first fruits from the specific area this congregation has chosen for its church locality, but it was the largest group to that date. Together with recent acquisitions by transfer these additions resulted in a net increase of about 50% in the communicant membership. The congregation is grateful for this gath-

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Editor W. Schaller, Jr.
8624 Valjean Ave., Sepulveda, Calif. 91343
Church News Editor Rollin Reim
317 Sycamore St., San Carlos, Calif. 94070
Associate Editor G. Sydow
1106 S. Broadway, New Ulm, Minn. 56073
Contributors: O. J. Eckert, M. Galstad, D. Lau, J. Lau, B. Naumann, Robert Reim, R. Roehl, C. Thurow.

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ering by the Holy Ghost and they report a good potential for future growth. They have a good list of prospects, and more will be moving into the area. Boeing is building a new plant to produce its new 747 superjet only seven miles north of the church site. An estimated 30,000 new workers (including the supporting trades) will be moving in.

The great need now is a church building for this growing congregation, which meets for worship in a school. A construction permit has been granted, and work must begin on the structure within three months. Talent within the congregation provided the plans for an "A" frame style build-

ing to seat 112 besides the 24 in the choir balcony. The Sunday School and fellowship area will be in a daylight basement.

The building will be financed almost entirely through the sale of church bonds. These will be available for purchase in denominations of \$100, \$250, \$500 and \$1,000 and will earn interest for the purchaser at the rate of 6% per annum. Those who might wish to invest savings for anywhere from 1 to 14 years are asked to write to the pastor:

THE REV. NORBERT REIM
20120 24th Ave. W.
Lynwood, Washington 98036

AUSTIN ANNIVERSARY

St. Paul's congregation, Austin, Minnesota, observed the twenty-fifth anniversary of its organization June 26, 1966. Since the scheduled guest speaker, Professor E. Schaller, was hospitalized, Pastor Schierenbeck was his own guest speaker in the morning service. His text was a portion of Moses' song of praise in which he recalled the greatness of God and urged the Israelites to remember that it was He who had created and established them. (Deut. 32:1-8).

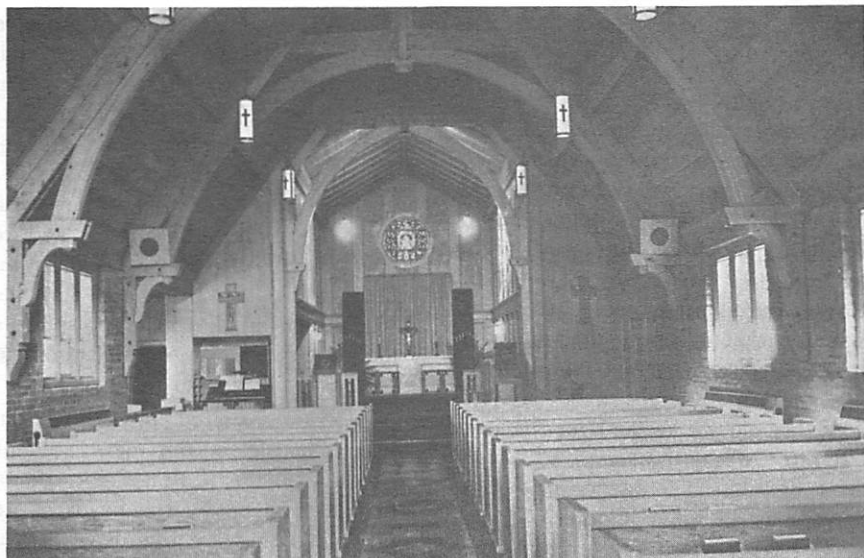
In the afternoon service Pastor Paul Nolting of Sleepy Eye, Minnesota, pointed the congregation to the future and to its continuing purpose (Ps. 46:10-11).

In gratitude to God the congregation built a balcony in the church and pledged itself to make a special gift of \$2,500.00 for some work still to be designated in the CLC. The anniversary offering was designated for

the classroom building fund of Immanuel Lutheran College.

The history of St. Paul's congregation begins in the early spring of 1941. Fifteen families appealed to the Minnesota District of the Wisconsin Synod for spiritual service. The first service was held on June 15. The initial congregation comprised 14 voting, 43 communicant and 57 baptized members. Thirteen of these people are still members of St. Paul's. During the ministry of the first pastor, the Rev. A. W. Blauert, the present church site was acquired, and here the first church building was erected. Because of war conditions, this had to be limited to a "basement church."

When Pastor Blauert suddenly died in 1944 the congregation called the man who had served them at the very beginning, just before assuming his first pastorate elsewhere in the state. The Rev. Lester Schierenbeck still serves the group.



St. Paul's Lutheran Church, Austin, Minnesota

St. Paul's Church became a charter member of the Church of the Lutheran Confession at the time of organization in 1960. In April of that year the congregation had severed its relationship with the Wisconsin Synod and the Synodical Conference.

The present membership includes 499 baptized members, of whom 351 are communicants. During the twenty-five years of grace now past 380 children and 33 adults were baptized; 238 children and 125 adults were confirmed.

"As we look toward the future we are reminded by the past that we have no future of ourselves; that our only hope for continuing in God's Word and the saving grace it brings rests with 'the God and Father of our Lord Jesus Christ . . .'"

ILC SEMINARY CALL

The Board of Regents of Immanuel Lutheran College, Eau Claire, Wisconsin, has extended a call to the Rev. Gordon Radtke, pastor of Immanuel Lutheran church of Mankato, Minnesota. He is to fill the vacancy in the Seminary Department created by the resignation last June of Professor E. Reim. Pastor Radtke has accepted the call.

FULL-TIME MINISTRY

St. Peter Lutheran Church of Denver, Colorado, has been enjoying the benefits of a full-time ministry since October 1. At that time Pastor Daniel DeRose terminated his work as a psychiatric assistant at the Fort Logan Mental Health Center in order to devote his full energies to the parish ministry.

BY GRACE — A NEW SCHOOL YEAR AT ILC

By all human standards ILC has no right to exist. Judging from the arguments that have been raised for the much-publicized Federal Aid to Education and from the country-wide demands that are being made upon it as an indispensable thing, we might conclude that a school that depends upon the voluntary support of a handful of people cannot long survive. How then do we account for the fact that our College has survived seven years of blessed existence and has just embarked upon another?

We have a word for it which the world does not understand—Grace. Yes, by the grace of God a new school year was opened on September 6. Already for some weeks before the date of opening it was apparent that the quarters previously occupied would not be adequate to house the new student body. Especially was this true of the dormitory space set aside for the girls. Emergency measures were introduced and carried out. The opening day made it clear that the anticipated increase in enrollment was not just based on wishful thinking. The assembly room was filled to overflowing for the opening service.

The president of the College addressed the student body, faculty, parents, and visitors on the basis of Paul's words to Timothy: "But thou O man of God . . . follow after righteousness and godliness." The speaker stated: "As we follow Jesus Christ, we follow after righteousness and it shall be our chief endeavor to live according to His Word, to conform our con-

duct to His will, to comport ourselves so that our behavior will reflect credit upon the faith which we profess. This should be on our minds in the classroom, in the dormitories, on the campus, on our trips downtown and wherever we are. . . . Follow after godliness. This implies reverence and respect for the Word of God. This will characterize the life of the Christian student as he derives his inspiration and strength from the Head-Master who asks all men to follow Him."

After registration procedures had been completed the new students gathered in the "Cottage" for orientation talks given by the heads of departments and by the dean of students. The busy day was ended on a note of good fellowship as students and faculty gathered for a social evening in the college assembly room.

The enrollment figures are officially reported as follows: Seminary—6; College—25; High School—66. The increased enrollment poses problems in the areas of housing, classroom, assembly room, and recreational facilities. That the CLC is aware of these problems and is planning to do something about it was made clear by the presence of the Planning Committee on the campus at the very opening of school. This committee is making a careful study of the needs of our school and will make proposals to the church body as to how these needs may be met.

May the Lord guide and direct all efforts that are made for the maintenance and expansion of Christian Education for our young people.

C. M. GULLERUD

A RINGING ALARM FOR THE DROWSY

This is the fourth in a series of articles giving a survey of individual books of the Bible. Previous books treated were I Peter, Matthew, and Hebrews. The purpose of the articles is to help the individual study a book of the Bible by himself. We suggest the reader use these articles when he has time to sit quietly for an hour or more reading the book of the Bible as he reads the article. After discovering the train of thought of a book in this way, we suggest that the book be read through during the month as often as possible, making the understanding of the book one's permanent possession.—Ed.

The letter of James is not for bed-time reading. Its energetic style commands your attention. James button-holes you by his direct address, with his use of questions and imperatives (54 have been counted). His voice is the voice of a prophet with a prophet's cry: Turn from evil to your God who would save you.

This servant of God and of the Lord Jesus Christ has a deep concern for the Jewish Christians he addresses. His letter, written about 45 A.D. is addressed to the Jewish churches in and about Palestine whose lot was much like that of the Jerusalem church (Acts 1-12). They are in poverty and under persecution and are being tempted to weary of preaching God's grace to a rebellious people doomed in their unbelief. To go along with the Judaic world in its mad pursuit of wealth and liberty was a strong attraction for a wearied and oppressed church. The danger of falling away was real for the people of God.

We also have a need for this letter of James, the brother of the Lord. Persecution today does not have the form of open hostility but of complete

indifference to the Gospel, an indifference hard to exaggerate. This also includes the many Sunday Christians who find no value for Christianity in their lives. They join because it is proper or because everybody who is somebody in the community belongs. This is leading churchmen to despair of the Gospel, declare God dead, and encourage the church to become one with the world in its pursuits. The temptation is real for the oppressed people of God to weary of Christianity and to go along with the world in the pursuit of wealth and pleasure and the freedom to do as one pleases. We need the ringing alarm of James to keep us alert and active.

Turn from the world to the good giver of gifts, 1:2-27

James brings his readers up short by turning the world's values upside down. When you have to face trials of many kinds, he says, "count it all joy" (2). This is not what the world calls the pursuit of happiness. They try to ward off evils with a vengeance. If you find it hard to find happiness under trials, then pray for wisdom that you may bear them with a glad as-

sent to what God wills; that you may rise above riches and boast when God humiliates you that He may exalt you (5-9). Your happiness lies in a tried and tested faith and in this faith you receive from Him the crown of life (12).

You are warned not to blame God for your sin and death, it comes from your own lustful heart. The unchanging Giver gives only good gifts, the supreme gift — your new birth by the Gospel. You are now a part of His new creation and no longer a part of the world in its sin and death (13-18).

While yet living in the world curb your pride and anger. Submit humbly to the word of truth God has implanted in your heart and among His believers. Be quick to hear this word which is able to save your souls (19-21). Avoid the self-deception, however, that hearing is all He requires. For the implanted word is also a liberating word (25) which sets you free for love and mercy, that you come to the aid of orphans and widows, and so sets you apart from the values of the enslaved world which sees the other man as one who gets in the way of his greedy pursuits (22-27).

Turn from a Sunday Christianity to an active faith, 2:1-26

A mere assent to confessional creeds (19) is not faith at all. This faith finds values outside God, the Lord of glory. It fawns on the rich — and that also in the assembly of worship. In a dramatic illustration James observes the eyes of worshippers focusing on jewelry and tailored clothes which God does not see, and that these same eyes dishonor the beggar whom God does see and makes rich in faith (2-7). Such conduct cannot be justified

for the law of love rules out partiality; nor can one hope to offset a transgression of one commandment with the keeping of another (8-11). That which saves one in the judgment is God's mercy; and that which will document our salvation is that faith which has shown mercy (13).

A faith of words is as useless as a love that feeds the hungry with pious talk (15,16). "This" faith cannot save one (14). A faith that has only knowledge of God's truths is no better than that of demons, and their hair stands on end at the judgment coming upon them (19).

Look to a living faith, the faith of an Abraham. His faith was "at work in his actions" (22), for he willingly offered up the best gift God had given him and so held God dearer than his son. The harlot Rahab had a faith that made her a doer of God's will (21-25). Faith is never alone, so that one can say a man is justified by works and not by faith "only" (24). Without works, Christianity is a sham, such a faith is dead and unable to save.

Turn from would-be teachers of religion to the true wisdom, 3:1-18

Too many are unaware of the fearful responsibility imposed on one who teaches (1). An idle word, like the slight pressure of a rein or a degree turn of a rudder, directs the way of man off course. A spark can set a forest ablaze (2-5). That little member of the body, the tongue, is such a fearful power for evil, so full of deadly poison, that no human being can tame it. Man can tame wild animals, but not his tongue. It is possible for man to curse man made in the image of God and still bless God (6-12).

"No man" can tame the tongue, only God. Man's wisdom gives the lie to the truth of God (14) and in its selfish ambition creates divisions and produces every vile practice. Turn from this devilish wisdom to the wisdom from on high as seen in the Lord Jesus. They who humbly submit to this wisdom will be teachers who promote purity, harmony, mercy; they will plant seeds which grow and ripen into the righteousness of God (13-18).

Turn from the world to the Giver of the Spirit, 4:1-12

The world gives free rein to lust which leads them on a collision course with one another. They search for happiness but do not find it because they do not seek it on God's terms. So turn from friendship with the world which makes you enemies of God (1-4).

The secret of a Christian's life is that God's Spirit has taken possession of his life. God also gives greater grace for the greater need, that we live humbly before Him and have all He gives. Submit to God and so chase away the devil who is a conquered conqueror. Draw near to God for He has drawn near to you in His grace. Turn from worldly joys and give undivided loyalty to your God (5-10). Do not hinder your repentance by judging your brother in self-righteousness. It brings you under the wrath of the Judge who alone is able to save you (11,12).

Turn from doing-as-you-please to the Lord's will, 4:13-5:6

The practical atheist thinks himself lord of his todays and tomorrows. Since the Lord rules all life, you cannot make plans as you please. Not to live under His Lordship is sin (13-17). Nor can you use and accumu-

late wealth as you please. The world uses wealth for itself, but not for the benefit of others. This is condemned as unused wealth which will witness against the rich on judgment day (5:1-3). They accumulate ill-gotten wealth which they squander on luxury and pleasure and so they fatten their hearts for the day of slaughter (4-6).

Turn to the returning Lord, 5:7-20

They who set their hearts on riches have Christ against them, but you have Him for you; therefore you can be patient for Him who comes to right all wrongs, just as the farmer who knows what he patiently waits for — the precious harvest. As did Job you also patiently endure any suffering knowing it comes from the merciful Lord. Steadfastness brings a great reward (7-11). Let your every word to your brother be a word of love. Do not give your yes and no an oath before the Lord, and so escape the condemnation of Him who soon comes to judge and reward (9,12).

Serve your Lord by prayer and praise. Serve your brother in love by caring for the sick and by seeking the brother who wandered from the truth. Pray for the sick in the confidence that healing and forgiveness are there by God's giving; faith can pray as Elijah prayed. Seek the erring brother and know you bring him back from sin and death to forgiveness of sin and life (13-19).

The letter of James ends on a high point, for to this we are called as colonists in this present world. Read and read again his letter. His concern is for the people of God who live in the last days under God's grace.

L. G. BERNTHAL

HEAR IT SUNDAY

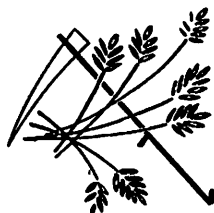
Pastor Naumann tunes our ears for the Sunday message. These would be best used during the family devotion on Saturday evening so that the heart and mind start directing themselves to the special message of the Sunday coming.—Ed.

November 6

DEATH'S CONQUEROR SUNDAY

(24th After Trinity)

6th After Michaelmas



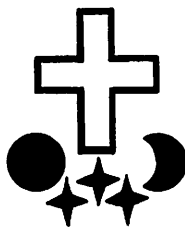
God is dead! . . . and white is black! . . . and day is night! If you do not agree with the first, far-out claim of a few modern church leaders then you're simply not "with the program." Thank the living God. Wouldn't you like to hear the modernists repeat their stupidity to Jairus just as Jesus took his daughter by the hand and raised her back to life? Or to Lazarus? Or to the Almighty very soon now? But recall the words of Abraham: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). Well, what do Moses and the prophets say? "I know that my Redeemer liveth" (Job 19:25). Hear and believe it Sunday. It is not death which conquered God, you know.

November 13

SIGNS OF THE END SUNDAY

(25th After Trinity)

7th After Michaelmas



When the gas-gauge points to "E" you can't ignore it and expect to get there. When the clock reads 11:59 you don't set it back again to gain time. When the map directs you north to home, it is not the wisest move to travel east. The gauge, the time, and the map all point, read, and direct much like the Word of our Lord concerning the signs of the world's end. In today's Gospel lesson (Matthew 24:15-28) God told His chosen people to clear out of Jerusalem when the Roman eagle symbol stood in the church. Most of them ignored the warning then; most people ignore the Lord's warning signs today. It is said—

and the statistics are impressive even in this day of imminent mass destruction—that over a million Jews were murdered in Jerusalem, a quarter-million more in the surrounding countryside, and almost a million sold as slaves by the Romans. Hear the signs of the end of time described by your pastor from Scripture this Sunday. The gauge and clock and direction all point you home to Christ now.

November 20

THE WISE AND FOOLISH
VIRGINS SUNDAY

The Last Sunday After Trinity



A Coleman lantern provides lots of light. It works by a combination of air and white gas which is lit as it comes under pressure through some rather fragile mantles. It takes a match to start it. It takes refueling and pumping and repair to keep it in trim. So it is with the lamp of faith. It is lit by the Gospel. It stays bright when fed under pressure regularly by the Word and Sacraments. The human element won't stand up under constant neglect and abuse. But when you follow directions it gives more than adequate light to make the path ahead easy to see. Just as the wise virgins in today's Gospel (Matthew 25:1-13) show us, it makes eternally good sense to keep it ready to go. THIS Sunday.

November 27

THE LORD WHO COMES SUNDAY
1st In Advent



The news is full of the exploits of men who are going out into space. May we suggest, however, that it is more important to know the good news about the Man who came this way from beyond out there. The One whom God promised to His people *has* come to earth via Bethlehem centuries ago. He *is* coming this Sunday through the Word and Sacraments to give our planet's people forgiveness and peace. Finally, and we do mean finally, He *shall* come in a space-spectacular of unrivaled majesty to take us forever home. Dear God, how surpassingly marvelous is the season of Advent! Help us to make the best of it.

B. NAUMANN

DISCONSOLATE MAN

We think about man in the large when we discuss sociology. Christians are caught in the seine of history with the good and the bad, and they find it hard to shake off the influences of the world which is too much with us. So we must face the facts of the world around us when we seek to understand our problems, for the problems of Christians are somewhat the same as "the problems of men" in their totality.

Before we discourse on the Christian's secret solution of his difficulties, the one that you have heard often, but often did not recognize because it was veiled, we want to prepare for its revelation by looking first into the depths of the world's darkness. We can appreciate consolation more when we have come first to see the disconsolate state of man.

Not that we need, indeed, to produce the documentation. You read your papers and you listen to your neighbors. But do you read the prophets, the literati who really say what the world's situation is? And we do not mean the preachers in your churches. They are not as a rule expert in detailing the gloom of the world's dark night. It is not their assignment to do so. Theirs is the nobler task of holding high the Light, and this light will be lovely enough for those who have themselves seen how disconsolate is the dark.

The *world* has the prophets of doom. They are calling the whole experiment of mankind absurd; they are saying that life has no meaning, that

there are no values worth struggling or dying for. We see this in their novels, in their plays, and in their poetry. Their art says it often; you can hardly guess what it means; even the painter does not know what he intended at times. The most you can say is that it is good art because it has portrayed meaninglessness, frustration, or despair. Modern art (that is, much of it) has pictured man as he is in his meaningless bewilderment. To this many artists agree.

Most of our people do not read the prophets, really; which may be just as well, except that not reading they are not informed, and not being informed they are not appreciative of their own much better state. So we write these things for such as are a little informed, whose understanding is great enough to want to learn more about how things are. If they want to they can, for instance, read Arthur Miller's *After The Fall* and see how sick is the modern temper. They may see this thing about Virginia Woolf on the screen, which we haven't, but we have heard that it can make you wish for the day of judgment to hurry. A sensitive soul among us said that she read a certain modern novel, best not mentioned, and it made her sick. So it is best that we heed the Scripture's advice not to pollute ourselves with this wickedness. We can sin as much by risking taking pleasure in those that do it as in doing it ourselves.

Yet Paul knew enough about the desperate state of fallen man to identi-

fy it for his readers, as in Romans one. The sacred prophets knew it too, well enough to warn. It got so bad once that God, both in justice *and* mercy, blotted it out in the famous case of the cities of the plain, Sodom and Gomorrah. We wonder, when we look, how close God's hand must be in reaching once more for the blotter.

The amazing thing is that modern disconsolate man is himself so well aware of his own sad situation. His prophets, defined as those who speak for him, are competing to give the best picture of his own state of absurdity—the view that it is foolish to try to live, that there is nothing to live for but to do as you please; pour kerosene on some sleeping transient and burn him to see him writhe; toss rocks at passing cars to enjoy the sound of smashing glass. But this, you say, is only the sick and the saddened few.

In the measure that we are shallow that is what we say. But if we think deep we see more. We are stupid not to seek causes. Insights are free for the taking, the duty of inquiring minds. "Hast any philosophy in thee, Shepherd?" You need not rank high to think large. You need not be a specialist to strike the nerve of truth. Our humblest people have a way of outranking the scholar. It was a farmer with a hoe in his cornfield who said to the passing pastor, "I'm looking for something I do not want to find." The clergyman made that remark into a message for the parents in his parish. It is unworthy of us not to keep asking, "What meaneth this?"

Disconsolate man crowds all around us. What his writers say you read and then cry, "Why, this is ridiculous!"

But one of the disconsolate men pauses and asks, "But isn't this what life is like?" Just so wrote a critic recently in his "Literary Horizons." This is what he said about our *society*, if we must remind you what is our topic in these essays. He was speaking about man as he is in the mass, and it is about him that we are especially thinking.

It may be that the chief topic of thought and writing today is this: Why is man so unhappy? He fusses about our Asian war; the race riots make many finger their wallets; and the possible crash of their investments makes many sleep ill at night. The bomb is no longer so bad, it seems, when it is let alone, as Man's worry about an overcrowded planet; but worse is his boredom with daily living. He is disconsolate. You could cry, that is, in sympathy.

We still want to know why mankind is so sad. Why is society as such so sick? He has been duped, deceived, he's been had, or, if we may coin a usage, he's been goofed. He has actually been scorned by that very world of nature which in modern times he set out both to worship and to control. Now, it has been well said that one who begins being a dupe ends by being a rascal. And rascals aren't happy men. Besides, the condition spreads. "One dupe is as impossible as one twin." How a page is needed to fill out each sentence; but you won't read that much!

One man says it is all caused by "the decay of traditional Christianity in the life of Western man," and the speaker is not known for any religious bias. Another adds, "But there is more to be said than that. As sci-

ence has revealed more and more about the universe, from the infinitely small to the infinitely great, it has become increasingly hard to believe that the universe was designed for the benefit of the human species or in accordance with human values. . . . In many minds belief in progress has taken the place of belief in God. But in the past fifty years, with calamity after calamity, the idea of progress has seemed less and less tenable. Generous plans for social betterment have nourished tyranny (note, you zealous social engineers, you World Council theologians!), and science has come to seem a threat as well as a benefactor."

You see? They *know* they have been duped. The promised pay-off has not come. That "man does not live by bread alone" we knew all the time; and that "a man's life consisteth not in the abundance of the things which he possesseth" has been said long ago, a plank, we hope, in every Christian's platform. But now that *they* know, it must explain somewhat why they are so furious. That can explain why they are so anxious to make monkeys out of the sacred prophets. It was the knowledge, "Thou hast conquered, Galileean," that made the dying Emperor go down in the dust shaking his fist at the victorious Jesus. None is more upset by us conservatives for our striving to proclaim the revealed doctrine of God than those who know that they themselves are losing it. Society in the large has traded its heritage for the promised pottage of progress, but the pot is putrid, as their daily experience keeps telling them. Things did not turn out as they thought they would.

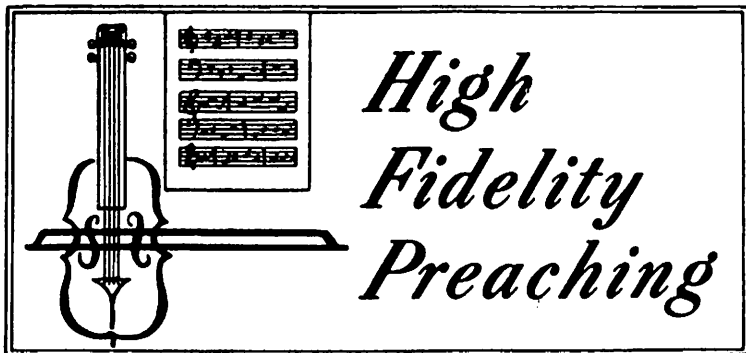
"Ours is a lost cause and there is no place for us in the natural universe." Of course not. Man and the society that he has set up were driven out of his original home, and he should know that he is "out there" in punishment for his misbehavior. God never pretended that sinful man should be at home any more in the sinful world than he could be as a sinner within his first home. But (and here is the solution for all who will have consolation) man is out there in the sense of on probation, and the way back is clearly indicated: "Ye shall know the truth, and the truth shall make you free."

All of which is much too neat a solution for many, and all but the truly wise reject it. So be it. It was too neat for man in the first place, this simple fact that man could not himself be God and do as he wished.

Modern man (defined as man in the last three centuries) decided not to want values, that is faith, ideals, poetry (without which you can not even read the Prophets); patriotism, self-sacrifice, respectability, honor — which are said to have died on the Western Front and been buried in World War II. Greatman got what he wanted. One must always be careful what he wants, for he is sure to get it. Nothing is more sure than that: every man gets what he has learned to want.

And no justice can more enrage mankind than that! It ends in the gnashing of teeth. So disconsolate is man. A sad way to end, but Jesus often ended leaving man in hell, where he chose to be. Just look at our theme!

MARTIN GALSTAD



C. THUROW

REFORMATION

During the last quarter century Reformation celebrations have lost their spark and spirit. Life has become full of busy-ness; Christians take less time to thank God for the blessing of pure doctrine he restored to them through Luther and the Reformation. Lest we be called overly zealous about doctrine, be reminded that this doctrine is a matter of salvation or damnation. Salvation is founded upon the grace of God given us through faith in Christ Jesus. The church of Rome damned that doctrine; it falsely said salvation was a matter of obedience to "the church" and also of faith aided by man's works, etc. Luther pointed the way back to free grace. For that let us ever be thankful, and on that free grace let us stand.

If we appreciate the doctrine of salvation by grace alone we will fight for that truth, trusting that God will shield us from harm and light the way. We will pray Him to preserve us in this truth so that we may praise Christ's name forever.

These old fashioned Reformation thoughts are expressed with vigor in Bach's Reformation cantata, No. 79, "God the Lord is Sun and Shield."

The introduction strikes a triumphant majestic vein (horns, timpani, flutes, oboes, violins). At once the theme seems familiar, and the horns sound it repeatedly while accompanying the chorus. At this point an oboe and an alto soloist join hands to assure us that "God is *still* our sun and shield." A grand duet, sparkling with Gospel assurance!

Now we learn why that opening theme was so tantalizingly familiar. It appears again at mid-point as the trumpets accompany the first stanza of "Now thank we all our God." Many will recall this from the album of five years ago, SING, JOYOUS CHRISTIANS, by the choirs of ILC and Immanuel Church. The arrangement is so well sung there by the church choir that no one, having once heard it, can ever forget it.

Near the end is a prayer asking God never to fail us but always to help us in spite of our enemies. Solemn words are these, sung by soprano and bass. But listen to the violins as they lilt and dart in and around and over and under the words, confident that God will hear. Breathtaking!

The work closes with a well known chorale, a prayer that God preserve

us in the truth so that we can praise His name through Jesus Christ. And Bach's majestic accompaniment echoes the assurance of Luther's words: "Amen, amen, that is, yes, yes, so shall it be."

This is Bach's Reformation masterpiece, surpassing even his "A Mighty Fortress" cantata. It is newly available on records: MHS-665, mono or stereo, \$2.50, from MUSICAL HERITAGE SOCIETY, 1991 Broadway, New York 10023.

Performance is good, surfaces are quiet. Overside is the well known can-

tata No. 106, "God's time is the best time." This is likewise a work of art. It concerns being prepared for death so that when the Lord's time comes, "in peace and joy I now depart" (LH:137:1)—calm and tranquil beyond words. The closing chorale of praise to God (LH:524:7) moves at a measured and stately pace—until the last line. There the words, "through Jesus Christ, amen," prove irresistible to Bach's faith; the music bursts into unrestrained joy. What preaching! Fear death? Through Jesus Christ I laugh at death. Amen!

THE THINGS THAT COME TO PASS

G. SYDOW

TRUE EVANGELISM

In a rather lengthy article in the June 24 issue of *Christianity Today*, Dr. Hermann Sasse of Immanuel Theological Seminary, Adelaide, Australia, seeking to answer the historical question, "Why Christianity did not become the religion of the East?" concludes with these paragraphs:

"Since the nineteenth century, the question has repeatedly been asked whether this tragdy will repeat itself in Western Christendom in our time. Everyone knows how far the apostasy from the Christian faith has advanced in the 'Christian' countries of Europe and the Americas. To see clearly what is going on in the Christian world is the first presupposition of any effective evangelism. From an insight into the religious situation in the present world we must come to an understanding of our task. Evangelism has to put to the Christians of our time, to churches and individuals, the great question: 'Will you also go away?' Evangelistic preaching must show what going away would mean. It would mean that we would have to live without a Savior, without forgiveness, without hope for life eternal. Most Protestants, even in our churches, have reached that stage where they think they no longer need forgiveness. . . . We have to discover again, and to bring home to our hearers, the

nature and the greatness of sin. It is not enough to repeat the old words. We must not shrink from speaking the language of the Bible, but we must be sure to explain to our hearers the full richness of the biblical view of man and his sin. We must make clear to them what the love of God is, the love of Him who died for us.

"To have a Savior means to love him. But we cannot love him without knowing who He is. There is no true faith in Christ without a clear confession, a clear answer to the question He puts to us: 'Who say ye that I am?' The ancient churches of which we spoke lost their love for Christ when they were no longer able to confess His true divinity, His true humanity, and the unity of His person. We must overcome the pernicious notion that we can have a Christian faith without a Christian doctrine. We must overcome in our evangelism the fear of being dogmatic. None of the apostles, none of the great evangelists of the early Church, knew this fear. This is the heritage of the era of Pietism in the Western Church. Undogmatic evangelism leads to emotionalism and to conversions that, being only superficial, do not have lasting effect

"Evangelism must be based on a clear concept of what the Gospel is. It is the message of the forgiveness of sins. The justification that is essentially the forgiveness is inseparably bound up with sanctification. The new obedience must shape the entire life of the Christian. It comprises also the obedience that the Christian must show in his life as a member of society, of a family, and of a nation, and in the social obligations of his calling.

This has been unduly neglected in that time of individualism during which modern evangelism has been shaped. The reaction to this neglect came in the form of the so-called social gospel, which assumed that the Gospel contains a law for society, as if the Kingdom of God can and should become manifest in the order of human society. Neither Jesus nor the apostles nor the early Church assumed the task of establishing the Kingdom of God on earth, or of demanding and carrying out social reforms. Such reforms, which a Christian may desire and further, belong entirely in the sphere of what the Reformers called 'civil justice.' It is the task of the state and not of the Church to carry out social or political reforms. The Christian is engaged in them only as a citizen, not as a Christian. . . . Evangelism must make clear the nature of the Gospel and warn men against falsifying the New Testament Gospel by confounding it with social theories that originate in human wisdom or foolishness and not in the Word of God.

"The duty to proclaim the Gospel is a duty of the Church at all times, irrespective of success. There are times in which the Gospel seems to find open ears. There are times in which the hearts seem hardened. This was the experience of the prophets and of our Lord himself. True evangelism will never despair of the power of God and His Word. But it will always remember that we cannot open the hearts of men. This is God's privilege. The Holy Spirit alone can cause men to say in the hour of the great temptation, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

The Bread of Life

JOSHUA

The continuance of some unconquered people soon becomes a source of danger. Though not entirely conquered, Canaan was to be considered theirs and divided as if it were. Go forward believing the promise and obeying His command.

Oct. 28—13:1-7	Divide the land — though not conquered	431,1
Oct. 29—14:6-15	As strong for war as strong in trust	319,1
Oct. 30—17:14-18	Storm clouds: jealousy, pride, and laziness	431,2
Oct. 31—18:1-7	A plan to avoid further jealousy	431,3
Nov. 1—19:49-51	Joshua also given a city and rebuilds it	319,2
Nov. 2—20:1-9	Cities of refuge and mercy	431,4
Nov. 3—21:1-12	Cities of the Levites' dwellings	431,5
Nov. 4—21:13-19	Cities of the priests, the sons of Aaron	431,6
Nov. 5—21:43-45	So far as the Lord was concerned . . .	319,3

Joshua's work now ended, there remained but one final test. A test which he experienced more in heart and mind than in person: Would Israel remain faithful to their God? The storm clouds of pride were already forecasting coming evil. But Joshua's farewell addresses summed up the motto of his life and work: Serve the Lord.

Nov. 6—22:1-9	Go in peace and love the Lord	464,1-2
Nov. 7—22:10-20	Bearing one another's burden	464,3-4
Nov. 8—22:21-29	We did it to bear witness	464,5
Nov. 9—22:30-34	They spoke no more of war	464,6
Nov. 10—23:1-13	For it is the Lord's doing	393,1
Nov. 11—23:14-16	He will bless or curse	393,2
Nov. 12—24:1-13	Your eyes have seen it all	393,3
Nov. 13—24:14-15	Now therefore serve the Lord	393,4
Nov. 14—24:16-18	Misguided zeal	393,5
Nov. 15—24:19-21	You cannot serve the Lord	393,6
Nov. 16—24:22-28	This stone shall be a witness against you	396,1-3
Nov. 17—24:29-33	The death of (Joshua and) an era	396,4-6

JUDGES

In the book of Joshua we saw two outstanding facts, one explaining the outer, the other the inner history of Israel: 1) Inner: Ever since the sin of Peor, idolatry had a foothold in them; 2) Outer: Completion of their possession of Canaan was dependent on their faithfulness to Jehovah. In Judges, a third, and the most important fact, stands out: the unchanging faithfulness and unfailing pity and steadfast love of Jehovah which "raised them up judges and delivered them from their enemies" whenever they turned again to Him (2:18). These three facts form the subject matter of Israel's history under the judges.

Nov. 18-1:1-7	Who will go up first for us? 607,1-2
Nov. 19-1:8-15	The Lord gave them into their hand 607,3-4
Nov. 20-1:16-21	Some left to test Israel's intentions 607,5-6
Nov. 21-1:22-36	Slavery is not new 607,7 & 9
Nov. 22-2:1-5	Now I give you what you wanted 607,10-11
Nov. 23-2:6-10	Another generation who did not know the Lord 607,12-13
Nov. 24-2:11-15	Joshua's fears well founded 607,14-15
Nov. 25-2:16-19	The Lord was moved to pity 607,8
Nov. 26-2:20-23	It takes effort to walk in the Lord 607,16-17
Nov. 27-3:1-4	The Lord tested them by their own folly 607,18-19

TREASURER'S REPORT

July 1, 1966 to October 1, 1966

RECEIPTS	September	To Date
Offerings	\$ 7,622.00	\$18,375.26
Memorials	35.00	44.00
Revenues, Tuition	5,447.00	5,900.00
Revenues, Board & Room	8,175.00	9,439.00
Revenues, Other College	360.00	360.00
	\$21,639.00	\$34,118.26
DISBURSEMENTS:		
General Administration	\$ 783.78	\$ 924.66
Insurance		903.00
Capital Investments	633.00	2,120.48
Home Missions & Administration	7,410.22	10,466.99
Japan Mission	1,100.00	1,650.00
ILC-Education Budget	3,419.58	9,970.86
ILC-Auxiliary Services Budget	2,378.66	4,702.73
	\$15,725.24	\$30,738.72
Cash Balance This Period	\$ 5,913.76	\$ 3,379.54
Cash Deficit July 1, 1966		-2,282.58
Cash Balance October 1, 1966		\$ 1,096.96

Respectfully submitted,

Lowell R. Moen, Treasurer
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	September	3 months
Budgetary Offerings Needed	\$ 8,349.82	\$25,049.48
Budgetary Offerings Received	7,622.00	18,375.26
Deficit	\$ 727.82	\$ 6,674.22
Budgetary Offerings, '65-'66	\$10,596.94	\$20,088.88
Decrease '66-'67	\$ 2,974.94	\$ 1,713.62

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

**PACIFIC COAST
PASTORAL CONFERENCE**

Where: Gethsemane-Spokane, Wash.

Robert Reim, pastor

When: November 8-9, 1966

Preacher: Norbert Reim

Papers:

Continuation of I Peter — W. Schaller.

Freedom and Form, Part III — Rollin Reim.

The Pastoral Office Re-examined — Robert Reim.

How to Relate the Gospel to Social and Political Concerns Without Making Christ Partisan — K. Hallauer.

Robert Reim, *Secretary*

A REQUEST

Names are desired of women qualified to teach on the secondary level in the areas of English, German, and possibly French. Please send such names to me at an early date.

Paul Albrecht, *President*

**MINNESOTA DELEGATE
CONFERENCE**

October 16, 1966 at 3:00 p.m.

Our Redeemer's Lutheran Church, Red Wing, Minnesota

Host Pastor: George Barthels

Essay: Released Time, P. Nolting

Alvin P. Sieg, *Secretary*

**WEST CENTRAL
PASTORAL CONFERENCE**

Place: St. Paul's Lutheran Church, Winner, South Dakota, K. Brandle, Pastor.

Date: November 8-10, 1966. Opening devotion at 9:00 a.m.

Conference service: D. DeRose, speaker (N. R. Carlson, alternate).

Chaplain: Chr. Albrecht.

Agenda:

Homiletical Study — P. Larson

The Sermon as Worship, Teaching, Evangelism — D. Redlin.

The Benefit of a Sense of History to the Pastor — L. Grams.

Please register in advance with the host pastor.

A. Schulz, *Secretary*

NOTICE

All official and business communications for the *Journal of Theology* should be sent to the new editor:

Professor E. Schaller

513 W. Grover Rd.

Eau Claire, Wisconsin 54701
