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EASTER COMFORT

Easter means many different things to different people. For some it means little more than the end of a dreary winter and the beginning of a season of recreation. It is exciting for others only because they can now change the drab, heavy clothing of winter for the bright and colorful clothes of spring. And then there are those sad people who are suddenly reminded that they have a "duty" to perform and then trudge off to make their semi-annual appearance at a church service of some kind. There is certainly nothing in the thinking of these people that will prompt them to join with much enthusiasm in the heart stirring hymns of the Easter season.

That can be done only when we immerse ourselves in the Word of Truth so that the Spirit of God may bring to us the wonders of Him who called Himself the Resurrection and the Life.

The disciples of Jesus failed to do that and the result for them was heartbreak and unbearable grief and fear. Their grief and fear is described for us in detail. We are told of the women, who went to the garden that morning, that they were carrying sweet spices "that they might anoint Him." There was another occasion when Mary had brought spices to anoint Jesus, but that was a light burden brought with joyous heart. But this was a heavy burden they were carrying, spices with which to anoint a dead body, a burden that

told of the heavy hearts that troubled them. The Christ was dead, they thought. It is the apostle Paul who reveals the reason for their despair; "Now if Christ be not risen your faith is vain, you are yet in your sins." And all of this because they had forgotten the Word.

The disciples of Jesus were hiding behind locked doors. The holy writers needed to say no more. Suddenly the enemies of Jesus were their enemies for the Christ was dead, they thought. And the reason for their fear was rooted in the same thinking that burdened the women. They could have courage only as long as they were carrying in their hearts the certain conviction that they were the redeemed children of God. But if He who had told them that He would bear their sin and set them free from the curse of it were Himself the victim of death, then all those promises were nothing but a monstrous fraud. Without the living Christ, Victor over death, the memory of His assurance that they need take no thought for the morrow was empty and meaningless. They were convinced that they were indeed in danger of violence at the hands of those who had crucified the Lord.

And later on that Easter Sunday there were the two disciples on the way to Emmaus. They walked their weary way, so burdened with grief they stood still on the road looking sad.

And all of this grief and fear was

completely justified if their reasoning was sound and Christ was in fact dead in the grave. But let it be understood clearly. Their grief and fear was inexcusable. It was there because of their failure to hold fast to every word that had been told them by the Savior. The record was clear.

While walking with the two to Emmaus, Jesus reviewed the prophets. "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory?" Yes, the record was clear. Instead of walking with heavy hearts to Emmaus, they should have recalled what had been written and should have been standing at the tomb, early in the morning, waiting to greet the risen Savior, their Victor over sin and death.

And had the disciples held fast to the Word that was given them, the women would not have been carrying burial spices, they themselves would not have been hiding behind locked doors. Was there not one of them who could recall that the Savior Himself had told them at the very beginning of His ministry that this Temple would be destroyed and in three days He would raise it again? He had impressed it upon their minds not too

many days before this that the time had come when He must go up to Jerusalem to suffer and be crucified and to rise again on the third day. But they had closed their minds and hearts to the precious Word that they had received from Him. They had failed — failed to use the one thing that could have made this day the most wonderful experience of all time. Had they listened to that Word, they would have stood without fear and grief before the tomb waiting to greet their risen Lord and with deep felt gratitude pledge Him their service.

When we immerse ourselves in the Word we shall share in rich measure the Easter joy offered to all men. We are being harassed by those who would destroy that Word for us and rob us of the Easter joy and comfort. The proposition is being offered that Jesus of Nazareth did not in fact rise from the dead but that the followers of Jesus perpetrated a hoax that has deceived the Christian Church from that day until now. This proposition is in fact nothing new but was first offered as a solution by the chief council of the Jews who bribed the guard to report that they had fallen asleep and that the body had been stolen. It was this kind of thinking that prompted Paul to write his trem-

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endous chapter on the resurrection of Christ to the troubled Corinthians. There will be no end to the ways that will be found to discredit the Easter miracle for the powers of hell know full well that such doubts can burden us with the same grief and fear that possessed the disciples.

This will not happen if we but immerse ourselves in the Word we have!

We have a glorious record of the resurrection of our Lord. In His grace our compassionate Lord has given us a detailed account to shore up our quivering faith. The apostle Paul was quick to recite for the Corinthians the list of those who saw with their own eyes the risen Lord.

Let us stand hidden and watch and listen as Mary Magdalene finds Him standing before her in the garden that morning. Let us stand in the depths of the tomb and see the glimmer of hope that lights the eyes of Peter and John as they see the linen wrappings lying on that stone slab. By all means let us look through the door of that little house in Emmaus and share the joy of the two disciples when their eyes were opened and they knew Him. We will not want to miss being in the upper room on that Easter evening to see Him appear through locked doors and reveal Himself to the disciples gathered there. Certainly we will want to see and hear the Christ offer gracious forgiveness to a troubled Peter and reassure a doubting Thomas. We will want to share in the meal that He provided on the shores of the Sea of Galilee.

We will not want to do this just to observe in a detached way the wonders of the greatest miracle of all

time. When we learn that we are personally involved in what happened on that Easter morning we will sing forth the wonders of that resurrection with joyous hearts.

For we are personally involved. When Paul wrote of the glory of the risen Christ he did involve the Corinthians personally in what had happened. He is addressing us as well. That Easter morning was important because of what had gone before. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scripture." This was the heart of the matter. It was the knowledge of the guilt of their sin that burdened the disciples. It is this knowledge that lies at the bottom of all the anxieties and griefs that trouble man. "If Christ be not raised, your faith is vain; you are yet in your sins."

Reverse Paul's simple proposition! Christ is risen — you are not in your sins. And with the wonder of the Easter miracle we have the answer to every burden that troubles us. We are at peace with God. All the power He possesses and all the knowledge that is His governs our affairs. The powers of men must yield when they threaten us and when He in turn raises His hand to shield us. The horrors of death cannot touch us for the tomb in the garden stands open and empty to tell us the victory won by the Christ for those whom He redeemed.

Yes, we will immerse ourselves in the truth of His Word and ours will be an Easter filled with comfort and peace.

ROBERT REIM

BE ANGRY

There are times to be angry, much as this may surprise or shock those of us who have not thought this through. That one may be angry seems to contradict all that we have learned about love and the power of it. But one more paradox should not upset Christians, for they live on a steady diet of truths that seem on the surface to be both wrong and absurd: to be weak is to be strong; to save life is to lose it; to be poor is to be rich.

God says we may be angry. To be sure, He sets a limit to the time we may "enjoy" the emotion — the going down of the sun that day. But His permission is there; read it in Ephesians 4:26: "Be ye angry, and sin not; let not the sun go down upon your wrath."

There was a time, when making a snap judgment, that we thought God could surely not mean this as it sounds, so we said, "Don't be angry and sin." This, of course, is true, one of those "safe" truths, obviously so. We find two new Bible translations that are equally afraid to say the rugged truth here, so they soften it into "If you are angry, do not let anger lead you into sin." But we also find two translations that let it stand the way it is in the original Greek of the New Testament, "Be angry but do not sin."

The grammarians remind us that this is the permissive imperative, much the same as when father says to his son who has been asking for the family car a number of times, "Take it, but be careful." None of us

understands that as a command to take it, for father is not that far gone. But he permits it, and sets limitations.

It is clear that God both permits us to be angry at the right things and at the right times, and also expects us to know when and how to be angry. He is not much of a Christian who is beyond being riled by evil.

God has set the example, and He permits us also in this to think His thoughts after Him. Here we could go on for pages giving examples of the Lord's threatening to kill His people with the sword when they were disobedient. God was ready to wipe out all Israel and start over again with Moses to raise a nation of faithful servants. God was ready to kill Aaron, but Moses prayed for him and saved him. God removed Israel out of His sight into captivity and into oblivion, saving Judah only. He wants our reactions to match His.

What has always amazed us even more is how quickly God was merciful and forgiving toward these people. Again and again Israel went through these cycles of disobedience and again repentance when things got bad enough. When the children in our Lutheran schools survey this whole history in quite some detail, even they don't understand how God could ever be so patient with such people. It is because God will not permit Himself to remain angry. He will dispose of the evil, and that is that. It is His mercy and goodness and love that will abide forever among His own so that they may "enjoy Him forever."

The climax of God's anger came, of course, when all the sin of all the world was piled upon His Son our Savior, and His wrath exploded so that the earth shook, some of the graves broke open, and the very sun got scared and didn't dare to shine for three hours on Good Friday. God's wrath tore from His Son His very life so that He suffered the hell of being forsaken by His Father. For a moment! For us! The bright grace of God's blue heaven must shine on Easter morning, His love take charge again, that we might come unto God by Him!

Only God can have complete anger, for He has perfect love. The Lord Jesus could drive with a whip the evils from the Temple, for it must be a house of prayer. He could look upon them with anger in the synagogue for the hardness of their hearts. He could call Peter a Satan when he was exactly that. "The fear of the Lord is to hate evil" (Proverbs 8:13).

The higher you stand with God, the holier you can hate. It was the man "after God's own heart" that could breathe curses upon those who mocked his God. That was David, of course; and you can hardly believe his blasts in Psalms 109 and 139 until you realize that what he said there was right. Also you and I shall vote "aye" when the final judgment is pronounced on the condemned.

Could a God of love do otherwise? Would you have Him permit evil to spoil our eternity with Him? This is God's doing, and He would have us think His thoughts after Him, pattern our behavior after His. A little of it should rub off on us now.

It is not good for us to think that we are above getting angry when really we should. For then we would be below something that we should be up to. When we are incapable of righteous wrath, we are in trouble morally.

We could wish that thousands of Christians across the land today were capable of rising up to reject the theologians that have robbed them of their Lord and Savior, neither going into the Kingdom themselves nor showing others the way. But they tolerate them, keep them, and continue to pay their salaries. They should do something, in indignation; then stop! Then go on with the kindness and sweetness that Christian witness should use to win lost souls to the way of life. The emotion of anger is not allowed as a "luxury" to be enjoyed.

A father may have to whip his son for disobedience or other evil; but then he should take him fishing. A parent may have to "hit the ceiling" and "raise the roof," but only long enough to set right the things below it. The sun must not go down upon one's wrath. God just cannot trust us even with righteous wrath for long. It can easily become wounded pride or bad temper. And if one adopts this mood and ascribes it to God, then he is in deep, deep trouble. Even the thunderings of Good Friday were for the stopping of sin; Easter morning was for the starting of something new. All strictures upon sin are for the stopping of it; love and its many workings are the power for eternal living.

The higher we stand, the greater is our danger. Great men can become

merciless fanatics. Those who are ready to die for a good cause can easily be tricked by Satan into killing for it. In other words, our indignation must not be allowed to grow greater than what we can contain. Being sinners, we cannot be trusted with it very long, only till the sun goes down. Even to remind the sinner the next day may become nagging; let him remind himself, his conscience will tend to that. Blessed are the peacemakers.

"But we don't want to become involved!" Aye, there's the rub. We will not rise in indignation, so we sit and suffer the irritation. One stroke of a father so furious that the windows rattle may be enough to stop for ever some bit of wrong-doing; the lesson may be learned that such things just aren't done, and that's the end. Think how much time is then saved for the pleasant things! Teachers today are often not allowed to show their authority, so police are engaged to protect

them from students as they come and go from school, or in the halls. Please! We have a straight face! This is going on some places today. Parents are afraid of their children, we are told; because they can't thrash them. So anger and bitterness becomes an atmosphere for the family to live in.

Not long ago there was the girl in New York who was stabbed to death, and not one man of some thirty witnesses lent a hand to help or call police. So low has burned the spark of moral courage. Yet giants in the faith have stopped their very kin from evil ways by terrifying threats of righteous wrath. Promised whippings have stopped men from abusing their families. "Be ye angry," says God, "but do not let it settle down upon you as a mood. It is a thing too glorious to trust you with but for a moment. Vengeance is mine, I will repay."

Yet a little should rub off on us. Enough to last till the sun goes down.

MARTIN GALSTAD

CHURCH News



ST. PAUL, MINNESOTA — Heart-warming news comes from that frosty, snow-bound capital city of Minnesota. The CLC pastor there, Rev. Marvin Eibs, wrote to us about Berea Lutheran Church while the 75th inch of white was drifting firmly into place in his driveway. The chilly miseries

of winter will be melting memories by the time you get to read these notes, but the news of Berea remains as welcome as the sight of nodding daffodils.

For six years and 11 days a man gave the best of his time and energy to the sorting of mail in the St. Paul

Post Office. Useful, honorable work — but not the service for which seven years of specialized schooling and much working experience had qualified him. This man had been trained by the church for the delivery of God's message of hope and joy to His children — rather than to sort out bills and other people-to-people letters.

How come? It has happened and will continue to happen that some congregations do not like the message which their minister delivers from God in a certain situation, and they



Berea Lutheran Church

turn in anger against him. In ancient times they stoned prophets. Today the action may be less dramatic.

The minister moves — sometimes into some other occupation, seeking means of support for his family. Luther, at one time, ordered a set of "lathing tools" in order to learn the trade, but was spared the need.

In St. Paul a concern for the Word of God faithfully spoken drew a small group of Christians together as Berea Lutheran Church. They received brotherly encouragement and financial assistance first from Immanuel Church of Mankato, then the CLC mission program as that got under way.

Although his time for such a ministry was severely limited, Berea welcomed Pastor Eibs as their "messenger." With CLC assistance they acquired an attractive chapel-parsonage at 1162 Marshall Ave.

Because of time and energy spent in the Post Office, the pastor could make only a few of the contacts which normally enlist new people in the work and worship of the congregation. But the evident zeal of the membership speaks for inner growth during that time. If contributions may be taken as a valid measure of zeal it is worth noting that these people raised an average of \$53.00 per communicant member last year for missions alone — besides their support of their own program.

Now, as a result of three-way cooperation between congregation, mission board, and pastor, this minister is retired from that postal work and fully engaged again in the office of the Word. The CLC increased its subsidy, the members gave more, and the pastor's family tried to adjust to a 40% reduction in family income.

Under these new conditions a progressive spirit is manifest in the congregation. Although the full-time ministry did not begin until September, there was an increase in membership of 20% for the year. In spite of the added operational costs of the new arrangement, the people tackled the construction of a Schober electronic organ. This was completed in time to trumpet the Easter triumph, which assures us that our labor is not in vain in the Lord.

With news like this, who needs daffodils?

THE LUTHERAN FREE CONFERENCE — AN EVALUATION I

According to preliminary announcements the fourth in a series of Lutheran Free Conferences is to be held approximately in mid-July, somewhere in the Chicago area. Referring to last summer's meeting at Columbus, Ohio, the undersigned stated that the very fact that this undertaking was at that time going into its third session had made it clear that this movement was no flash-in-the-pan. It is an earnest attempt of serious minded people to do something about what has happened in the broad area of Lutheranism in America, and it is a movement about which we of the CLC must make up our minds. (JOURNAL OF THEOLOGY, March 1966, p. 36) Since not only the text of the six essays delivered at that Third Conference but also a set of notes reflecting the trend of the discussions have recently become available, it should be possible now to make specific observations as to the direction this movement is taking, and the results that have thus far been achieved.

The emphasis is on *this* movement, *this* series, and on *specific* observations. That is as it should be. For to do one's thinking and to arrive at one's conclusions on the basis of broad generalizations and sweeping judgments — this would be too much like deciding that all white people are good because they are white, and that

all black people are bad, simply because they are black. Or turn these propositions around. In neither case do they make any sense. For sound judgments can be formed only on the basis of careful, objective, and specific observations. Equally important is that as far as possible *all* the factual observation be taken into consideration. Either to suppress or ignore any relevant facts would inevitably lead to a biased judgment. So let the record speak, both as to the way these conferences have been conducted and the attitude we have taken toward them.

The First Conference (Waterloo, Iowa, 1964) was in a way the simplest to arrange, and yet was the hardest to analyze. It proceeded from the fact that many pastors and laymen in various Lutheran synods "not in fellowship with each other" shared a deep concern over the rise of "liberalism" in their respective church bodies, particularly regarding the doctrines of inspiration and creation. The scheduled essays dealt entirely with the first of these topics. While the meetings were open to observers, the privilege of the floor was restricted to the registered "participants," — and one could become a participant only by agreeing in advance to what was defined as "the doctrine of the inerrancy, inspiration, authority, and historicity of Scripture, and on the necessity of doctrinal unity as a prerequisite for joint worship and church work." (See SPOKESMAN, March 1964, p. 7; also JOURNAL OF

Since Professor Reim has been a close observer of this movement, we have asked him to give our readers his evaluation. It will appear in two installments. Ed.

THEOLOGY, February 1964, p. 36).

The second of these conditions meant that there were to be no joint devotions or prayers. This we noted with unqualified approval. But we expressed frank concern over the first condition, not because of any dissent from the doctrinal views there set forth, but because of the way this built in stipulation made for an assured and easy agreement at this first session. Since that could well divert attention from the very real differences which did and do exist among the various participants and thus cause the "ultimate objective" of full unity to be forgotten in favor of the more immediate (and easier) purpose of "mutual strengthening," we pointed out that there can also be unionism on the conservative level, and that the pleasant agreement on the first round of discussion could invite the use of similar methods for subsequent programs. Qualified observers assure us that symptoms of this trend were indeed not lacking. Nor could one at that time say what the direction of future conferences would be. Would they also pick the easy way of superficial agreement, or would they address themselves to the hard but wholesome task of squarely facing the real differences that everyone knows are there?

The answer began to appear at the Second Conference, in Cedar Rapids, Iowa, 1965. The program called for six essays on various aspects of the Doctrine of Justification. Though some considered also that choice a "safe" subject, this was not necessarily the case. Nor did it turn out so. The printed report of that Second

Conference ("His Pardoning Grace," NWPH) informs us over the signature of the editor that the essays presented a "unified view of the doctrine of justification," though the subsequent discussion revealed "some areas of disagreement among those present." This conclusion is not only supported by the published "Summary of the Discussion," but agrees with my personal observation.* But when the Arrangements Committee recommended that the topic for the Third Conference be on the Doctrine of the Church, and when this recommendation was accepted by formal resolution, it was now clearly evident that the direction of the movement had been firmly established. The course has been set. And it is the course for which we have stood consistently, both in earlier intersynodical controversies and in the face of current theological trends.

As stated above, the materials discussed at the Third (Columbus — 1966) Session are now at hand. They will again provide the sole basis of our study and review, and must therefore once more take the place of personal observation. It is our hope that this will make for a more detached, impersonal, and objective evaluation. This is being reserved for the next issue of the SPOKESMAN. In the meantime it may be said, however, that also here there were "areas of disagreement," larger areas and stronger disagreements, since the doctrine under discussion constituted a

*Here it should perhaps be said that for the sake of personal observation my plans were to attend each of the three sessions that have been held, but illness forced cancellations in 1964 and 1966.

much more recent and sensitive issue. A further item of interest is that during these last two years two of the essays were presented by members of our CLC, N. Reim in 1965 on Justification, and W. Schaller on the Church, in 1966. So we have not stood aloof.

In the meantime, however, one may ask, "What about those differences? Are they simply being ignored? How can any new subject be taken up before the former is settled? Is this not compromise? Is this not simply a new form of unionism, and on the conservative level at that?"

These are fair questions. They dare not be evaded. But let us consider. These conferences neither can nor should "settle" anything. This is not suddenly a new church body that is being formed. These conferences are not a confessional unit but rather

simply a forum, a public forum, where existing differences are being frankly faced, where real efforts are being made to remove these differences in the only way by which they can be removed, on the basis of the Word of God. As for the outcome, that we must leave to the Lord. Certainly the results can not be measured on any collective basis. They can come only by individual personal conviction. But that there have been such results has become evident by the declared personal acceptance by some participants of understandings and convictions they once thought they could never share. So the Seed of the Word has borne fruit. Let this be recognized with humble gratitude. And let this determine our further attitude toward these endeavors.

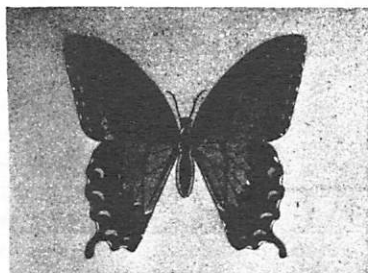
E. REIM

HEAR IT SUNDAY

April 2

IN WHITE GARMENTS

The First Sunday After Easter



Will you be making a hypocrite out of yourself by what you ask for in church this Sunday? Such is, of course, not your intention. You will be asking in the Collect: "Grant . . . that we who have celebrated the solemnities of the Lord's resurrection may . . . bring forth the fruits thereof in our life." You will be asking, in short: "Lord, let it show. By the way I act and by the good works I am doing, let it show that the towering love of my Savior even for me will result in so much more than the usual new outfit and some extra ham and eggs. How do

I love Thee? Let me count the ways!" It will take us much longer to count if we mean what we ask.

April 9

THE GOOD SHEPHERD

The Second Sunday After Easter



What's different about our Shepherd? A nationally televised news commentator said not long ago, taking a broad and cynical swipe also at Christ: "Every great leader in this world's history has, at one time or another, asked his followers to obey him like children or sheep." But this Shepherd makes claims and offers proof that separates the shepherds from the wolves. Our Shepherd — with no apologies for a simple, yet profound, word — is the "good One. This Shepherd paid blood-money for us — His blood. And then He did what no other shepherd has ever done: Our Shepherd arose from the grave. I like being called a child and a sheep since I have come to know the Father and the Shepherd. That's the difference.

April 16

THE NEW CREATION

The Third Sunday After Easter



Some Americans advise bombing North Vietnam off the map while others advise everything from draft-card-burning to surrender. Some even advocate resisting the government if it disagrees with my policy. What about the Christian? He is to be a new creature, a different person entirely than he was when sin ruled his mind and body. He is governed now in his thought and action by the one principle of love for God, ". . . the first great commandment." God reveals Himself in Scripture as "just" — loving righteousness and punishing evil. Today's Epistle (I Peter 2:11-20) tells us one way in which the Lord carries out that punishment; these words from the just God to Christians urge us all to ". . . submit yourselves to every ordinance of man for the Lord's sake." The government is ". . . sent by Him for the punishment of evildoers." Hear it! Let it sink in! The eternal God is speaking to us. Unless the facts prove the government to be the evildoer, our course as Christian citizens is clear: obedience to

God also through our government. "Fear God. Honor the king." In that order. When our heavenly Father says, "Submit," we are both first and last serving Him, not the world. Though we have the right in a democracy to dissent, yet the Christian can never translate dissent into disobedience.

April 23

THE SINGING CHURCH

The Fourth Sunday After Easter

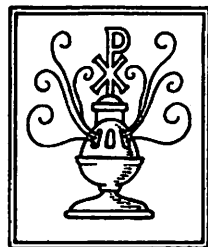


Monotones, we salute you! There is at least one of you courageous people in every Lutheran congregation. You are absolutely right if you contend that the note on which you sing God's praises does not necessarily have to go up and down. The Latin name for this Sunday, Cantate, comes from the first two words of the Introit; "Oh, sing unto the Lord a new song, Allelujah!" Solo and choral experts, whose sole purpose is the same as yours, really laugh with you, not at you. This kind of laughter is the merry rejoicing that sings (as well as crows) the praises of Him from whom ". . . cometh down . . . every good gift and every perfect gift." (Epistle: James 1:16-21) Rumor has it that the original "Johnny-one-note" was a Lutheran. Sing out, Johnny! Beauty is in the ear of the Hearer.

April 30

THE PRAYING CHURCH

The Fifth Sunday After Easter



Every true prayer begins and ends with at least the thought and understanding, if not the words, "In Jesus' name we pray." The Gospel to be read this Sunday (John 16:23-30) does more than simply explain why we want nothing to do with prayers that shut out our Savior's name. It answers also those who think of prayer only as a good way to get our troubles off our otherwise unchanged chests. Our prayers do not evaporate into the thin air of the world. They ascend, via Christ, into the heavenly world where our Savior has gone ahead in order to bring our requests before the very throne of the Father. That is why the Gospel we hear this Sunday, the last after Easter, ties up prayer with the resurrection; Jesus is also there in heaven to assure us: "Whatsoever ye shall ask the Father in My name, He will give it you."

B. NAUMANN

BOOKS AND IDEAS

This is a book you have to read, but this is a book you shouldn't read. It is a worrisome book. The book is *A Religious History of America* by Edwin Scott Guastad, Harper & Row, New York.

Long before I read this book I had enjoyed another book by the same author, *Historical Atlas of Religion in America*. This book had accurately portrayed the growth of the various denominations in each county of the United States.

Guastad is an excellent writer and a careful researcher. His later book traces the religious developments from Columbus to the present day. He uses quotations from religious leaders of every era to demonstrate religious trends as they develop in our country. He takes us through the age of exploration, the age of colonization, the age of expansion, to the present age, this nation under God. Chapters four and five describe this nation at worship and at work.

The book is worrisome because it is intended to be a textbook for the study of religion. As such it would be used in public schools for an impartial study of religion. I am not worried because the author is unfair or impartial. He is not. I am worried because he is accurate.

The author describes what he sees in the pages of his story. He analyzes and depicts the American story of religion. He sees the independence which leads to the development of 250 sects and denominations. Then he sees the forces at work which draw

these churches together into united action and worship.

What will be the result of such instruction in the hands of the public school teacher? The pupil will learn that America has progressed to the point where doctrinal differences are not important and that we have learned how to cooperate across denominational lines. How many teachers will point out that this has been at the sacrifice of the confessional principle? How many will teach that hereby we have lost allegiance to Christ and His Word for the sake of national solidarity?

Nothing has been more effective than this book in bringing home the truth that we must have parochial education. Even the most objective treatment of religion will have the result of training our children into the ecumenical movement. Neutrality in religion is impossible.

A valuable contribution to the literature on church and state problems has been provided by Pastor Paul Nolting in his monogram entitled, *Consistency or Inconsistency? (Supreme Court Decisions on State-Church Issues)*. This is a valuable book because it provides source material not easily accessible to the average student of these matters. The book can be ordered from the author, 710 S. Grove St., Sleepy Eye, Minnesota 56085.

The author brings quotations from all pertinent court decisions dealing with the question of church-state problems. In chapter one he deals

with decisions based on the free exercise clause, and in chapter two on decisions based on the establishment clause.

Chapter One was particularly well done, bringing good quotations on the many problems involving the free exercise of religion. The quotations are apt, and the field is well covered. Any student of this subject will be grateful for the work done here.

Chapter Two presents a few problems. The author believes the Court has been inconsistent in applying the establishment clause. He objects to the distinction made between supporting religious hospitals and religious schools. He also objects to the child-benefit theory, under which the court allows funds to be used which benefit the child in a parochial school, but do not directly support the school itself.

There is room for argument here. There is a difference in function, for example, between schools and hospitals. Schools deal with the spirit of a child, while hospitals deal with bodies. Schools preach; hospitals heal. There is also room for disagreement on the child-benefit theory. It must be remembered that the state itself requires education, therefore aid in textbooks or transportation is not directly aid to the religious organization, but a paying for that which the state itself requires.

Since there is much room for discussion on this matter, the book would have more value if there would be more quotations from both the majority and minority opinions, and less evaluation. These are matters that each citizen will have to evaluate on

the basis of the opinions themselves. We would encourage Pastor Nolting in this work, and in a future revision urge him to expand the quotations and also include information on the vote in each case, whether it was 8-1 or 5-4.

One thing is certain, we need more work of this kind, so that all of us can operate intelligently in this difficult field of study.

Do you think you can pick up a book and read 15 sermons through without stopping? I think you will if you buy a little book of sermons called, *Ha! Ha! Among the Trumpets* by Martin Franzmann, Concordia Publishing House, St. Louis, 1966.

Not that the book is easy reading. Dr. Franzmann is always deep and his language somewhat demanding. Most of the sermons were not addressed to congregations but to Seminary students and professors. This tends to give the sermons a college level language.

Yet they hold the attention every line. For the thought is always invigorating and fresh from the text. In a sermon on John the Baptist he writes: "Men twiddled theological thumbs at him and did not make up their minds about him. They swathed him in the whipped cream of their indecision."

In a Lenten sermon the author says: "The Christ, the obedient Son, the Crucified, comes to us still. He comes to us in the word of His apostles. His presence is a real presence—in a book, a presence as offensive as His presence in the flesh. as offensive as His presence in the bread and wine. When we play off the Christ against the Book, His Book;

when we leave the Book and wander out behind and beyond, seeking His presence behind and beyond the Book, we are nudging the real Christ out of the vineyard. We destroy the Heir by excision and revision."

One more quotations from a Pentecost sermon on Revelation 22:17. "When the church no longer cries, Come! when the church no longer looks to the end, then means become ends; that is, they become idols from which we can no longer turn to serve the living God. Take this fine thing with the ominous name, the church's "image"; the church that has forgotten her coming Lord will worship her own "image" instead of her Lord."

For something quite different and refreshing order *Conversations with Prophets* by Phyllis Stillwell Prokop, Concordia, St. Louis 1966. It is 75 pages and the cost is \$1.50.

We would like to call attention once to a valuable periodical which we fear is little read. It is the Concordia Historical Institute Quarterly. The subscription price is \$3.00 per year and subscriptions are to be sent to the Concordia Historical Institute, 801 De Mun Ave., St. Louis, Missouri 63105.

To understand our problems and difficulties we must understand our history. This periodical is a journal for the history of Lutheranism in America. It brings excellent articles from the past and concerning the past with which the reader can make intelligent judgments. So much writing, talking, and thinking about church conditions is carried on without an accurate knowledge of what went before. This makes it superficial. You

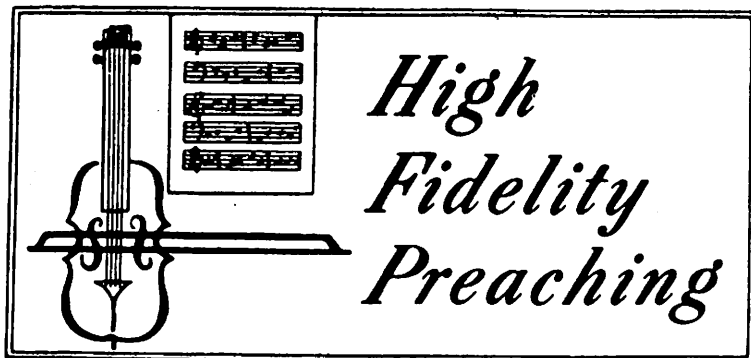
just cannot study too much history.

The January 1967 issue demonstrates that history is not boring by any means. First there is a paper delivered by John Behnken, the Honorary President of the Lutheran Church - Missouri Synod. He delivered this paper on the Lutheran Council in the USA in April 1965. It is a fascinating study, for he points out the dangers and problems but is optimistic about their solutions. The two year history since the paper bear out the dangers and fears and show how naive his optimism was.

Then there is an exciting account of a missionary journey in Michigan in 1865. Pastor Ferdinand Sievers of Frankenlust, Michigan set out on a journey through the wilderness to find Lutherans in central and northwest Michigan. He took with him two students and his two young sons, one of whom, Bernhard, wrote this account. One should read about their suffering, their getting lost repeatedly, their near-starvation and miraculous rescue, and their determination to complete their task. It makes one feel a little foolish and quite ashamed when we grumble about our current hardships in church work.

Carl S. Meyer had a lengthy and informative review of the new 3-volume *Encyclopedia of the Lutheran Church*. Alan Graebner contributes a most fascinating essay, *On Uses of the Past*. He pleads for a full use of the past and criticizes the selectivity of most uses of history. The individual uses only what is favorable to his cause.

Do yourself a favor; add the CHI Quarterly to your reading list. W.S.



C. THUROW

Palm Sunday and Easter are behind us but not forgotten. The theme of the King of Heaven who died and rose again continues to weave its way through our sermons and Scripture readings right up to the Ascension of our Lord. Therefore, one new release demands our attention at this time — a recording of Bach's Cantata 182, for Palm Sunday, *King of Heaven, ever Welcome*, and Cantata 4, for Easter, *Christ Jesus Lay in Death's Strong Bands*.

These two festivals fall only a week apart; and now for the first time these two cantatas are conveniently linked on one record.

The Easter Cantata is well known, based on the entire hymn No. 195 from our hymnal, a grand work, fully discussed in the column several years ago. There are now eight recordings. This one equals the several best in quality of performance and sound, and that is high praise.

The Palm Sunday cantata is less well known. *Schwann Catalog* lists only one other recording a good one — but this is just as good.

Violins and flute open with a tender melody representing our King's love for sinners. The bass viol accompanies with a slow plucked beat that suggests the stately approach of our King riding into Jerusalem on Palm Sunday. The opening chorus welcomes the "King of Heaven." What joy! At last He has come to keep His promise, to redeem us. A bass aria sings melodiously about Christ's great love in coming that we might have salvation. Then an alto aria urges us to bow our hearts in faith and devote our lives to this King. A tenor follows with the believer's response: "Jesus, though the world shout, *Crucify*, keep me ever near Thee, let me never Thee deny."

At this point the believing heart naturally thinks about our King's suffering and death that will follow in only a few days. How often, in the midst of such thoughts, haven't we found ourselves humming snatches of "Jesus, I will ponder now on Thy holy passion." Well, Bach was a very ordinary Christian. He does the same thing right here — one whole rich

stanza. With faith thus strengthened, the choir of Christians closes this sermon with what I can only describe as a spirited and joyous victory song: "Come, let us accompany our Savior in His love and pain as He goes to prepare the way for us." That's the sermon: Jesus' suffering and death is my sweetest joy.

Order VANGUARD EVERYMAN

CLASSICS: SRV-225-SD or mono SRV-225. The price is an astonishing \$1.98. This is one album of a "Bach Research Series" just announced by VANGUARD under its budget *Everyman Classics* label. Five albums of cantatas are already released, all excellent. For literature write: Vanguard Recording Society, Inc.; 71 West 23rd St.; New York 10010.

The Bread of Life

I SAMUEL

Apr. 2 - 13:1-7	The first kingly act 425,1
Apr. 3 - 13:8-15a	The first kingly disobedience 425,2
Apr. 4 - 13:15-23	Defeated by cooperation 425,3
Apr. 5 - 14:6-15	Trust in Jehovah his only weapon 425,4
Apr. 6 - 14:16-23	The exercise of faith is contagious 425,5-6
Apr. 7 - 14:24-30	Wisdom outside of the leader 423,1
Apr. 8 - 14:31-35	The king's first altar - too late 423,2
Apr. 9 - 14:36-42	"Lord, why didn't you answer <i>today?</i> " 423,3
Apr. 10 - 14:43-46	Ransom for a believer 423,4
Apr. 11 - 14:47-52	Saul, the valiant 423,5
Apr. 12 - 15:1-3	Solemn command to execute the curse 423,6
Apr. 13 - 15:4-9	Human ingenuity instead of trust 427,1-2
Apr. 14 - 15:10-16	"The people - they did it" 427,3-4
Apr. 15 - 15:17-23	To obey is better than anything 427,5-7
Apr. 16 - 15:24-31	The Lord has rejected you 430,1-2
Apr. 17 - 15:32-35	Saul was without a prophet of God 430,3-4
Apr. 18 - 16:1-5	I have come in peace to sacrifice 430,5-6
Apr. 19 - 16:6-13	The Lord sees not as man sees 430,7-8
Apr. 20 - 16:14-23	Jehovah guides behind the scenes 514,1-2
Apr. 21 - 17:1-11	The way man sees it 514,3-4
Apr. 22 - 17:12-18	A little something from home 514,5-6
Apr. 23 - 17:19-27	The way faith sees it 429,1
Apr. 24 - 17:28-30	Who do you think you are! 429,2
Apr. 25 - 17:31-37a	The Lord will deliver me 429,3
Apr. 26 - 17:37b-40	Childlike, but not childish 431,1-2
Apr. 27 - 17:41-47	The name of the Lord be hallowed 431,3-4
Apr. 28 - 17:48-54	What can we say? 431,5-6
Apr. 29 - 18:1-4	Blest be the tie that binds 464

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1966 to March 1, 1967

BUDGETARY		
	February	To Date
RECEIPTS:		
Offerings	\$ 5,982.93	\$57,159.18
Memorials	4.00	3,054.00
Revenues, Tuition	2,761.00	12,242.00
Revenues, Board & Room	4,946.00	21,828.00
Revenues, Other College	40.00	480.00
Interest Earned, 1965-1966	—	100.04
TOTAL RECEIPTS	\$13,733.93	\$94,863.22
DISBURSEMENTS:		
General Administration	\$ —	\$ 2,010.80
Insurance	—	1,026.00
Capital Investments	750.00	5,933.96
Home Missions & Administration	3,988.30	30,110.97
Japan Mission	550.00	4,400.00
ILC, Educational Budget	3,292.55	26,536.20
ILC, Auxiliary Services Budget	3,843.18	25,696.01
ILC, Extra Budgetary	—	91.64
TOTAL DISBURSEMENTS	\$12,424.03	\$95,805.58
Cash Difference this Period	\$ 1,309.90	—\$ 942.36
Cash Deficit July 1, 1966		—\$ 2,282.58
Cash Deficit March 1, 1967		—\$ 3,224.94

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

COMPARATIVE FIGURES

	February	Eight Months
BUDGETARY:		
Budgetary Offerings Needed	\$ 8,349.32	\$66,798.56
Budgetary Offerings Received	5,982.93	57,159.18
DEFICIT	\$ 2,366.39	\$ 9,639.38
Budgetary Offerings '65-'66	\$ 4,729.95	\$57,034.20
Increase '66-'67	\$ 1,252.98	\$ 124.98

L. W. Schierenbeck, Chairman
Board of Trustees

ANNOUNCEMENT

Servant of Christ Lutheran Church is now conducting services in the following places. On Sunday mornings at 9:00 a.m. at the SDA Church, 13965 E. Ramona Blvd., Baldwin Park, California. This location serves El Monte, Covina, Arcadia, Pasadena, W. Covina, Puente, and other cities in the San Gabriel Valley.

Services at 11:00 a.m. are conducted at the Winnetka Women's Club, 7515 Winnetka Ave., in the San Fernando Valley. This serves Woodland Hills, Canoga Park, Reseda, Northridge, Sepulveda, Van Nuys, and other communities in the San Fernando Valley.

Services are conducted in Fresno, California at 7:00 p.m. at 4550 E. Santa Ana Avenue. This location also serves the cities and towns in the central San Joaquin Valley.

Please send names of persons who would be interested to:

Pastor W. Schaller
8624 Valjean Avenue
Sepulveda, California 91343

NEW ADDRESS

The Rev. Otto J. Eckert
3461 Crestmont Drive
Saginaw, Michigan 48603

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