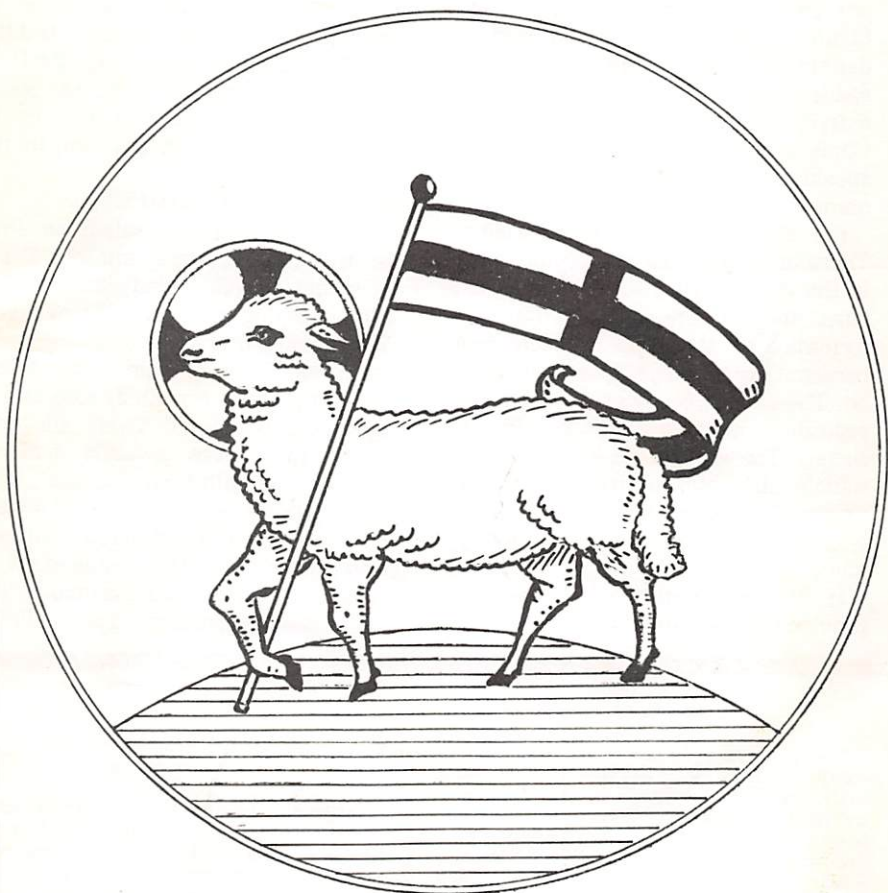


*J. J.  
Paul W. Schaller  
S. D. G.*

May, 1972  
Volume 14, No. 11

**LUTHERAN**

# **SPOKESMAN**



**Hail the day that sees Him rise  
To His throne above the skies!  
Christ, the Lamb for sinners giv'n,  
Reascends His native heav'n.**

**-Lutheran Hymnal, 213**

# The House That God Builds

## RUINS

Anyone who views the catastrophe in Northern Ireland would be justified in saying, "If that's what it means to be a Catholic or a Protestant, I don't want any part of it." It's sad that political factions there coincide with certain denominational preferences. It's sadder that few to none of the hostile activities bear any resemblance to Christianity in action. Humanly speaking, Christianity is getting a bad name.

But then that's not too surprising. There are many who are disappointed in the church. They are bound to be, since they would measure its performance on the basis of their own personal expectations of what it should be. The church becomes a convenient repository of blame for the ills of society. The world dares walk down the middle aisle and point the accusing finger, "You're not doing your job," as if they knew what it was in the first place.

If "church-building" were the province of men, then indeed we could

fill pews. If the gospel were anti-communism, social revolution, or ecological activism, the popular appeal would be overwhelming. There's a continuing cry that the building of the "church" needs the assistance of political forces in high places. And the corollary is equally tempting: the Holy Spirit certainly needs giant social structures and countless masses of people to accomplish anything in the world.

## NEW CONSTRUCTION

The crowds in Jerusalem on Pentecost, A.D. 30, were amazed. There was that unusual wind; then twelve men speaking a variety of languages. They looked drunk.

Not so, Peter explains. The Jesus, whom the Jews crucified, rose and is Lord of the Church. These allegedly drunk men were actually building God's house with their message. This house is not something new, as if it were built after the ruins of human failures. God's house is erected in spite of men's Babels. The architecture is unique. The tools are unfamiliar. The building

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materials are completely different. And few ever heard of the Master Builder before.

**CORNERSTONE.** . . Jesus Christ. In those less sophisticated times an entire structure depended on the conerstone for its horizontal and vertical construction. The most important stone in God's house is His Son. This sotne is at the corner. Jesus' sacrificial death for mankind's forgiveness gave rise to this special building in the first place. Everything about it is lined up on Jesus, the length, the width, and the up and down of it.

**FOUNDATION.** .The Prophets and Apostles. The bottom row in God's house are those entrusted with the ministry of reconciliation. These of God's mouthpieces in the world lie at the base alongside the cornerstone. Their message of pardon and peace through the forgiveness of sins is the foundation of faith, whereby men receive eternal blessings.

**THE MASTER BUILDER** . . the Holy Spirit. Every house is built by somebody. The house of God is erected by His Spirit. Only through Him can anyone say that Jesus is Lord. Without this Builder, there is no building.

**THE STONES.** .believers. These are they whom the Holy Spirit has fashioned to fit into the building. They are those whom He has called out of the world to faith in Jesus Christ. Each stone bears His imprint, as the Master Builder gives his personal character to the architecture. Don't you know that your bodies are the temple of the Holy Spirit, who is in you?

**THE TOOLS.** . .The gospel. Each of the stones is fashioned with special tools. "I believe that the Holy Ghost has called me by the Gospel. . ." The means of grace, the Gospel in Word and Sacrament, are special instruments in the hand of the Spirit, whose work in

men provides the stones for the building. Each stone is carefully matched and joined to others as the building nears completion.

#### **UNDER CONSTRUCTION**

The house of God is not yet finished. The scaffolding is still up. Since many don't see the wonderful character of what this building will be, there is considerable ridicule of the Master Builder, the foundation, the cornerstone, and even the stones themselves. So men indeed challenge what they see through the scaffolding. One of our hymns says, "Though with a scornful wonder Men see her sore oppressed, By schisms rent asunder, By heresies distressed." Rave on, blind world.

One day the scaffolding comes down. Everyone will then see this beautiful edifice which God was building. God's will and purpose in the world is accomplished in spite of what second-guessers thought the building should be.

The holy Christian Church is God's creation. His blueprints are the only plans. Following them the Holy Spirit calls, gather, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. Others have no business telling God what the Church's mission is or ought to be. Politics and social action are not part of the construction. The goal is heaven for those in whom the Spirit lives, whom He has led into all Truth. His very presence is the downpayment of the inheritance promised through the Christ.

"So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building,

being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a

dwelling of God in the Spirit." (NASB; Ephesians 2:19-22

M. Sydow

## God-Words

Calculating to deceive, people often use words for their sounds and not their meanings. A famous American president, Theodore Roosevelt, called this usage weasel-words, a figure from the farmyard. The thing that lies there may be called a chicken, but it is dead, the blood all gone and with it the very life.

In Isaiah 1, God said to Judah and Jerusalem that he could not stand any more of their sacrifices and burnt offerings and festivals and feasts because their hands were full of blood and iniquity and evil of all kinds. People did not mean what they said with their so-called worship. They were simply using god-words, hoping that the sound would have an effect on the Lord, thinking that they were still the people of God because they said the right things.

God asked Jeremiah to warn these people, "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord . . . For if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbor, if ye oppress not the widow, and shed not innocent blood in this place, neither walk after the other gods to your hurt, then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying

words that cannot profit." Jeremiah 7, and much of the whole message of that prophet, warns against the empty use of god-words. This echoes in John Baptist; and Jesus gave the same warning again and again. "Why callest thou me good?" It was only a god-word, a calculated pleasantry at best.

### PRETENSE

In the old cartoons depicting what people say and what people mean the sham was exposed: "Come and see us" meant "I hope those pests stay away." This is the season for pretense in politics, the veil over much promising and pretending so thin that a child can detect what is beneath. Advertising is so full of it that one could wish that there were a law restricting the marketers to a mere announcement of goods for sale. "False face must hide what the false heart doth know." A dreary subject. It started in Eden. But there is so much of it in sinful man that one is tempted to think that often it is a relief that men wear masks. How awful if everybody were seen as he really is!

The pretense pains us most, of course, the closer it approaches sacred things. Some are so sick of sham at Christmas that they wish to move our

celebration of the Incarnation to some other time. The same for Eastertide, if only moving it could keep the world from nailing Christ back on the Cross, and each of us ourselves kept free from having our sad part in it. At funerals we see this spectre at its worst; then someone who has lived a life apart from all that's sacred, or faithful and confessing, must be laid to rest "with a few words" from our good Book.

### IN THEOLOGY

What hurts the cause so many of us hold dear, what deceives the hearts of the simple, and what makes so many vessels broken cisterns that hold no water for souls athirst in the desert of post-Christian western society is the weaseled words of modern theology. The World Council of Churches admits all who agree that Christ is Lord, but in their literature that Christ is not the Deity we meet him to be in Scripture. Often he is but a teacher to take his place beside the Buddha and Mohammed, not seldom a cop-out hippie type that asks us on a trip. Long years ago he was not safe within the wording of the Apostolic Creed, but Bible Christians had to shore up their confession with the Nicene and the Athanasian. Even the Church has been redefined, not as those who come to conversion and a new relationship with God, but as a group that has gathered to work for social betterment of the world.

Trinity has been reduced to mere modes of operation of the Father-God, and Spirit is anything that shows signs of life. Love has perhaps suffered most, now used to veil the weakling's lack of will for what is right and true. Or Peace, maybe, means more of nothing to the world today than ever in its

history. For these and all the rest we must refer you to your reading; do give attention to it: situation ethics, that form of murder called abortion, and the drive to damn the holy state of marriage to a thing of play with passion, deceiving and being deceived. How must a troubled Protestant protest the misuse of words!

### SURPRISE

Despite the throats that called out Crucify, what they had said five days before was true! It was the Son of David come to Jerusalem on the Sunday of Palms, precisely as they said. Though demons said it in Christ's ministry, he was "Jesus, thou Son of the most high God." King of the Jews he was, though the priests tried to make Pilate change it. Love he remains, though men drag that word in the mire and rake the muck. He remains the Lamb of God, and as such he can be put on a cross still, and the god-words shall return to haunt his detractors when he appears as the Lion of Judah.

We go with him outside the camp, but that hamlet is the hidden city of the living God, the new Jerusalem, a city that hath foundations, whose builder and maker is God. Men cannot change the meaning. The Temple remains the place where God set his saving Name. The carols at Christmas still say the truth, though they be sung with unhallowed lips. The Lord will defend his words, misuse them as men will. Unsullied they shall stand though now a while they be a mockery, in many minds bled white of saving truth. What consternation when the Moment of Truth confronts the wicked world! And what salvation!

# Contemporary Worship Hymns

No. 12

In Adam we have all been one,  
 One huge rebellious man;  
 We all have fled that Evening Voice  
 That sought us as we ran.

We fled thee, and in losing thee  
 We lost our brother too;  
 Each singly sought and claimed his own;  
 Each man his brother slew.

But thy strong love, it sought us still  
 And sent thine only Son  
 That we might hear his shepherd's voice  
 And, hearing him, be one.

O thou who, when we loved thee not,  
 Didst love and save us all,  
 Thou great Good Shepherd of mankind,  
 O hear us when we call.

Send us thy Spirit, teach us truth;  
 Thou Son, O set us free  
 From fancied wisdom, self-sought ways  
 To make us one in thee.

Then shall our song united rise  
 To thine eternal throne,  
 Where with the Father evermore  
 And Spirit thou art one.

No. 4

God made all mankind brothers  
 Wherever they may be;  
 One destiny unites us —  
 Man, woman, slave or free.  
 No tyrant can defeat us,  
 No nation strike us down  
 Who will to live as brothers  
 The whole wide world around.

My brothers are all others  
 Forever hand in hand;  
 Where sounds the call to freedom,  
 There is my native land,  
 My brother's fears are my fears —  
 Black, yellow, white or brown —  
 My brother's tears are my tears  
 The whole wide world around.

O God, enlarge our vision!  
 Let faith and love abound!  
 Let every voice be thunder!  
 Let every heart be strong!  
 Our work will not be needed —  
 Let not our courage fail —  
 Till all men live as brothers  
 The whole wide world around.

Two hymns on unity, but what a contrast! No. 12 views man as separated from God and the brother relationship fractured. No. 4 assumes the brotherhood of man under the fatherhood of God. No. 12 sees Christ as restoring man to God and thus to unity with man. No. 4 knows nothing of the Son of God. No. 12 looks to divine power to remove man's wisdom and man's will. No. 4 ascribes to man the will to live as brothers. No. 12 seeks the ultimate goal of an eternal union of God's children and the Triune God. No. 4 seeks the goal of being set free from earthly tyrants.

Only one of these two religions can be true. No. 12 expresses the Christian religion, contains Law and Gospel, and praises the wonderful works of the Father, Son, and Holy Spirit. No. 4 is a pagan song that slaps Jesus, blasphemes the God of the Bible, rejects the Holy Spirit, and glorifies man.

They are both in the same hymnal. They are both in a Lutheran hymnal. It is "Contemporary Worship Hymns — 1," prepared by the Inter-Lutheran Commission on Worship. This commission is made up of men from the Lutheran Church in America, the American Lutheran Church, the Lutheran Church-Missouri Synod, and the Evangelical Lutheran Church of Canada. The hymnal is published by Augsburg Publishing House (ALC), Concordia Publishing House (LC-MS), and the Board of Publication Lutheran Church in America.

We are here not discussing an aberration of some way-out theologian or of material found in some obscure magazine. This is a hymnal provided by the outstanding musicians and hymnologists of all major Lutheran bodies and published by their publishing houses. This is being promoted for use by some eight million Lutherans in their church services.

There are 21 hymns in this book. I wish I could say that Hymn No. 4 is the exception. No, Hymn No. 12 is out of place. Hymns 1, 18, 19, and 20 range from fair to good and could be tolerated. Several others could with great effort be given a good construction. But well over half of the hymns must be condemned as either pagan or ugly perversions of the Gospel.

No. 2 praises our own love and makes our mission "to guard each man's dignity and save each man's price." No. 3 urges the church to evolve to a higher mission of making all wars end and making all men good. Millennialistic. No. 4 we have reviewed. No. 5 does not mention Jesus, and wants everything to praise God. No. 6 is a Christmas hymn which sees the worlds reconciled by the incarnation, but sees no need for the atonement. No. 7 is once more pagan. No Christ. The message of the King is that we should offer up ourselves in love. "The kingdom of the Lord was made for all the good."

No. 8 is a strange Christmas hymn which teaches us that we can not find the "Word made flesh, and in a manger," until we first learn "brother love for better seeing." No. 9 is crass millennialism: "Keep bright in us the vision — Of days when wars shall cease. . . and Christ shall rule victorious. . ." No. 10 is unchristian. The image of God is that we "share inventive powers with God." Here on earth we must use our creative powers to bring everything in line with God's creative purpose. And we can do it. No. 11 makes faint mention of Christ in whom God's love has burned. Our mission is to end war and reach heaven here and now.

No. 12 is the one outstanding Christian hymn. This first appeared in the "Worship Supplement" of the Lutheran Church-Missouri

Synod (No. 759). The only change made was in verse three, where the "Shepherd's voice" was changed to the lower case "shepherd's voice."

No. 13 is a confused Easter hymn. It does teach the resurrection of Jesus. But the effect of this is a resurrected world. No. 14 is a vague ecumenical prayer. No. 15 knows no Jesus Christ and describes Scripture as "written by thy children with a smudged and crooked line." No. 16 is a scandalous communion hymn. Pelagian. We qualify for life forever if we sacrifice ourselves and love our fellow man. No. 17 is an example of Tennyson's romantic pantheism. No. 21 promotes the fatherhood of God for every family on earth. But it is Trinitarian.

It is hard to find words angry enough to describe this hymnal. It distresses me more than any book I have ever seen in Lutheran circles. If this book is used in the LCA, ALC, and LC-MS it makes all doctrinal discussions hypocritical and useless. Ecumenical conferences are not needed. Why debate about the LWF, the NCC, or WCC? Churches that can sing these hymns are ready for immediate fellowship with all Protestants, Catholics, Jews, and Moham-medans. They are ready for secular ecumenism, uniting with all agencies for the betterment of mankind and this world. Why argue about being Lutheran, when your worship contains heathen songs? To place this hymnal in the pew and ask congregations to sing these songs, is to change their song from "Hosanna" to "Crucify Him."

The charges above are very strong. If not true, they are vicious. I have only provided documentation for one hymn. The reader must study for himself to see if the charges are true. My prayer for this book is that no Lutheran pastor will place it into the hands of his congregation. A comforting suggestion to the publishers: if you remove No. 12 you may find a good market among Unitarian-Universalist churches and the Masonic Lodge.

Winfred Schaller



## Good Lutheran Music

In an earlier issue we stated that good church music has but one purpose — to glorify God and edify man. In order to accomplish this aim the music,

especially the hymns and their tunes, must be much like the holy Word. That Word is divine, majestic, firm, and clear in all it says. Likewise, a hymn



should teach, comfort, admonish, and cheer us by presenting in clear and pointed language the appropriate teachings of God's Word. The tune should match these lofty truths of salvation — dignified, avoiding all semblance of superficial emotion. As we grasp this basic standard for hymns, we begin to understand why there are certain hymns that our pastors hardly ever use even though there may be many who like them personally.

### HYMNS OF LESSER QUALITY

Jesus, Savior, Pilot Me, (LH: 649), is an example of a hymn that is best not used in public worship. The words sound pleasant enough, but what do they really say? What do they say? "Jesus, pilot me through life. You can do it. As death approaches, assure me that you will pilot me through." Granted, there is no false doctrine. The words are pious; but is there so much as one clear statement about sin, about damnation, about why death is so dangerous? Pilot me — but how and why? By faith in His sacrifice — but no one could ever guess that from the words. Although there may be rare times when the hymn might possibly be appropriate in a service, its appeal lies solely in its pious words and phrases and a tune that almost draws tears from our eyes. It appeals most to the person whose faith is based on emotion, who thinks he is a believer so long as he feels all aglow and mellow inside. The danger is that such a hymn can transfer our faith from trusting in Christ to trusting in our own feelings. And that would be idolatry.

Hymns perhaps only a shade better are, *I'm But a Stranger Here* (LH:660) and *Beautiful Savior* (LH:657). Touching, easily moving the singer to tears. But examine the words intently.

Can you find one phrase that tells you HOW and THAT you are saved by Jesus? *Examine Nearer, My God to Thee*, (LH:533). In all five stanzas only one phrase has any teaching value: "E'en though it be a cross that raiseth me," and by itself that is too vague to have any specific meaning or to edify. The tunes match the hymns well. Like the words, they are pleasant and sweet — and very shallow.

In the above hymns we have deliberately chosen from those of least value. Nevertheless, these are favorites of many of our dear Christians, and we are content to let it be so. But do not fault your pastors for using them seldom or never. They are better suited for private enjoyment or group singing than for public worship.

Mention should also be made of the so-called Gospel hymns heard regularly on religious TV and radio programs, such as *Beautiful Isle of Somewhere* and *He Leadeth Me*. Songs of that type are not even worthy of being called Christian hymns.

We can move upwards a step to *What a Friend We Have in Jesus* (LH:457). It speaks of prayer, but it says nothing more instructive than that Jesus is a wonderful friend. And that can mean many different things to different people. The words and the lush tune combine to make a moving emotional experience, but the emotions are based on the individual's own feelings, not on the solid truths of Scripture. There is no word on HOW and WHY Jesus is our Friend, and why prayer to and through Him is effective. *Rock of Ages*, (LH:376), has some lines that teach sin and grace clearly, but the hymn is very subjective and personal. The emphasis lies too much on the singer (I bring, I cling, etc.), too little on the objective truth of Christ's universal redemption. In both of these hymns the fact of shallow emotionalism is definitely

emphasized by the excessively lush tunes in which one can almost hear the sighing and weeping of the singer.

One thing more needs to be said of all hymns of this general class: They are ideal ecumenical hymns. Like a politician's speech, or like modern Protestant Sunday School material, they speak in words so broad and bland that anyone from any kind of church can accept them. You and I can read the right meaning into them. On the other hand, they can also be enjoyed by today's typical "Christian" — the one to whom "faith" means no more than being somewhat decent to your neighbor and saying nice things about "that man up there." Such hymns "blow an uncertain tune."

#### SCRIPTURAL HYMNS

For an eye-opening demonstration of what we mean, turn the page from LH:376 to LF:377, *Salvation unto Us has Come*. Here is a hymn that teaches all the basic Scripture truths of sin and salvation so clearly that a man could be saved through it alone, without ever having heard of or seen a Bible. There is no soft double-talk. Everything is said with precision; nothing can be

misunderstood. As for the tune — it is rock solid, rugged, majestic, befitting the almighty love of the gracious God about whose salvation it praises.

There are many such "solid hymns that truly comfort and teach and glorify God. There is the very fine LH:296, *Speak, O Lord, Thy Servant Heareth*, (to the beloved tune of *Jesu, Joy of Man's Desiring*). Note especially stanzas 1 and 5 of LH:369, *All Mankind Fell in Adam's Fall*. Nothing vague there. If a man knew and believed nothing more than what that those two stanzas teach, he would be saved. LH:413, *I Walk in Danger All the Way*, has fine words, matched to a tune that was adapted from an ancient folk song. LH:463, *For All the Saints Who from Their Labors Rest*, is a modern, 20th century hymn. It points to the glorious joy of the life to come, thereby encouraging and sustaining us through the trials of this present life. The tune is majestic and lofty, closing with sublimely confident hallujas.

Page through your hymnal often, read the hymns for study and edification. You will soon learn to sift the chaff from the wheat.

-C. Thurow

FROM  
THE



EDITOR

## On Being Involved

The Christian is not alone in thinking that there is much amiss in the world today, that serious and far-reaching social, economic and political problems abound. And he knows quite well that their basic cause is sin, and that in all of this the morality of God is involved. The unbeliever does not work from this background but he too, with natural

powers, can see the problems, is upset by them and earnestly seeks remedies.

Today the pressure is on to be "involved." And men are responding. Concern for society and environment is increasing. Church people too are responding in a measure above ordinary. Many to such a degree that they have lost sight of the mission for which the Gospel was committed into the hands of men, and have made correcting and alleviating the ills of society their prime concern. And they become so wrapped up in this endeavor that they fault those who are so "other worldly" in their Christianity that they appear to be by-passing a rightful involvement.

#### WHAT ABOUT US?

Here is where we come in. We are Christians. We live in this world. Doesn't the love-thy-neighbor principle have application here? Although our mind is definitely fixed on our heavenly goal, and we have definite ideas as to what is the business of the Church, and we seek to abide by the principle of the separation of church and state, we still are not a people who are unaware or unconcerned about the affairs of this life, and the state and the society in which we live. The question then comes up, however, just how shall we exercise ourselves in these things under the "love-thy-neighbor" principle?

#### EXAMPLES

In the State of Minnesota there is, as in many other states, strong agitation to liberalize the abortion laws. A group of "concerned citizens" has been formed to counteract this pressure on the state legislature, and apply some of its own. As one who would prefer to see the law remain much as it is, some of the meetings of this group have been attended. Although the membership is predominantly of one denomination it still is a citizens group and activity in it does not necessarily involve a denial of

confessional principles. Yet we find it impossible to be whole-hearted and enthusiastic about the program and effort advocated. Although the moral issue is not ignored, it is realized, in true pragmatism, that to influence legislation a spiritual, a religious, or a scriptural approach cannot be used. The case is thus debated on the merits of its legal, social and economic implications and impact on society. To this end, the common devices of political pressure and propaganda are being used, even to the point of meeting demonstration with demonstration.

We question the propriety of seeking to gain a spiritual and moral end on the pretext of a social, economic and political concern and approach. To be open and honest for a Christian the issue must be debated on the basis of God's Word, the Bible, and its relationship to its redemptive message, and the attack must be in depth dealing with evolutionism and socialism which have spawned this monstrous sin. We are not afraid to do this. We would be happy to do this. But unless we have the opportunity to work with the motivating power of the Gospel we get ourselves mixed up in cross-purposes, and perhaps even a denial of our Lord. In the name of the truth of God we cannot limit ourselves to an appeal to natural law.

We run into this same thing in the matter of seeking to get the creationist viewpoint taught in the public school system as an alternative proposition to evolution. Materials are available for doing just this, and in some states church people have brought it about. To the Christian there appears to be much in favor of going about and gaining this end. For those of us who must use the public school system it seems desirable that the teaching our children get at home and at church would get a fair hearing in their general

education., and for mission out-reach wouldn't it be well that the unchurched hear something of God and the Bible in hopes that "they should seek the Lord, if happily they might feel after him, and find him." But again the question arises, "Is this what we have been called to do?" "Is this preaching the Gospel?" "Is it right to present divine creation apart from the message of salvation in Christ?" It is truth as far as it goes, but misleading in what is not said.

#### OUR STANCE

Indeed, we are being urged to "get

involved" but we find complications. Our involvement may well be this, that for ourselves we study the issues quite thoroughly on the basis of the Word of God, and that as individuals we vote issues in keeping with the Word of God, and to influence legislation write to our representatives in government, but to publically join forces with those who do not operate with our premises and motivation can become a matter of walking on thin ice where we do not bear witness in the clear-cut manner of John the Baptist, who "confessed and denied not, but confessed."

-G. Sydow

# Announcements

#### COMMENCEMENT ILC

The Commencement Service at Immanuel Lutheran College, Eau Claire, Wis., will be held on campus, May 26, at 10 A.M. Pastor em. Paul G. Albrecht will be the speaker.

Class Day exercises will be held Thursday, May 25, at 3:00 P.M. Prof. James Pelzl will deliver the academic address. In the evening at 7:30 P.M. the Commencement Concert will be given.

-C.M. Gullerud, President

#### DEVOTIONAL BOOKLET

A second booklet of ILC Chapel Addresses is available, following in the pattern of the first, "Divine Encounters." This issue is entitled "Our Father's Business," and is made up entirely of the chapel addresses of Prof. Egbert Schaller who passed away last July. Copies may be obtained at the CLC Book House, 22 No. State St., New Ulm, Minn. 56073, for \$.50 plus postage.

Copies have already been ordered by most all CLC congregations. Members of CLC congregations most likely will be able to get copies through their pastor.

#### YOUTH CAMPS

The three CLC congregations of the Upper Peninsula of Michigan are again sponsoring a youth camp at Sawyer Lake, Aug. 13-19. For further information write Pastor E. H. Rutz, 402 Madison Ave., Stambaugh, Mich. 49964.

A Youth Bible Camp is announced for Spiritwood Lake, June 26-30, near Jamestown, No. Dakota. For particulars write Pastor L. D. Redlin, 424 5th Ave. S.E. Jamestown, No. Dakota 58401.

#### MINNESOTA DELEGATE CONFERENCE

The Minnesota Delegate Conference will meet on Sunday, June 25, 3:00 P.M. at Salem Lutheran Church, Eagle Lake, Minn. Agenda: Essay, "Public Offense and Its God-pleasing Removal," E. Hallauer; Consideration of the Convention Prospectus. Announce to the host pastor, K. Olmanson.

R. Rehm, Secretary

### WISCONSIN DELEGATE CONFERENCE

Date: June 23-24, beginning at 7:00 p.m., Friday

Host: Calvary Lutheran Church, 6th & Ohio, Marquette, Michigan.

Agenda: Essay: "The Christian Life: What it is, How it is generated, How its growth is nurtured and stimulated," Mr. Lester Wehrwein, essayist; Prospectus of the 1972 CLC Convention — reports as assigned. Elections and other conference business.

Please announce or excuse to the host pastor, James E. Sandeen.

James E. Sandeen, Secretary

### CALL FOR NOMINATIONS

Nominations for the President of Immanuel Lutheran College for the period July 1, 1972 to July 1, 1974 are requested from the constituency of the CLC. Please have the names in the hands of the Secretary of the Board of Regents by May 31, 1972.

Marlin Beekman  
3708 Halsey  
Eau Claire, Wisconsin 54701

### WEST CENTRAL DELEGATE CONFERENCE

Our Savior's Lutheran Church, Jamestown, No. Dakota, June 6-8, beginning 10:00 A.M. June 6. Announce to the host pastor, L. D. Redlin. Agenda: "Encouraging One Another in Personal Witnessing," B. J. Olmanson; "Can a Layman Administer the Lord's Supper?" H. Witt; "How Christian Day Schools Can Help Parents Fulfill Eph. 6:4." J. Pfeiffer; "Is It Dishonest to Ask People to Subscribe to Confessions They Have Never Read," V. Greve and M. Fuerstenau; 1972 Convention Prospectus; Reports. Chaplain, A. Geiger (V. Fossum); speaker, W. Schaller (D. Koenig).

-D. Lau, Secretary

### CHANGE OF ADDRESS

Pastor David Lau  
P.O. Box 98  
Okabena, Minn. 56161

# My Neighbor Is Saying

... "Welcome to the Billy Graham Evangelistic Association." But the Lord God is asking, "Why mix straw with wheat?" (Jeremiah 23:28)

My city has too many churches. Let the reader judge. I see an overabundance of churches in the yearly plans for a combined Thanksgiving Day Service. And don't forget to worship together in a large theater on Good Friday! If these people can worship together thus, then why not come together each Sunday? Save unnecessary expenses on construction, heat, light salaries; combine these many different churches into more economical larger groups. We are inclined to ask: if these people belonging to different and differing churches can worship together on Good Friday, then why be separated from each other on the other days of the year?

## WHY BE SEPARATE?

We see many churches preparing to sponsor a "Billy Graham Crusade." If these people, personally differing in religious beliefs, can yet join together and freely support whatever teachings the selected crusader presents, then why not join together the rest of the year, combine resources, and pool monies to support larger but more economical institutions. It seems to us incongruous for supposedly differing peoples to sit down in separate churches Sunday after Sunday, worshipping alone; and then at the same time actually being able, without violation to conscience, to worship together at special occasions. Why not worship

together all the time? Why should each have its distinctive name? Why should the many churches of a community welcome us from a single billboard, and not "the" church of my city? Why push individualism and separatism when we can together sponsor a Billy Graham Crusade?

We overpress the point: it seems rather out of place for people to be so separatistic with each other, when at the same time they ignore their differences in teaching and background and nationality, and worship together on special occasions. But surely there is something we do not know. Is it perhaps a mis-reading on our part of God's Word?

## YET GOD ASKS!

Yet what is God's Question? WHY MIX STRAW WITH WHEAT? May that question fittingly haunt us of the CLC, as we correctly struggle against this devilish deception in the efforts of many who would simply ignore Scripture (or despise Scripture), and join churches together in the process of despising to hold to the One Truth, and thinking nothing to join truth with error, chaff with wheat. To Luther (We honor the name!), God's teachings were everything; to him, pure doctrine was essential to a God-pleasing life. While many today say of that principle — stupidity, hardness of spirit, foolishness, egotism and sinful pride — we remember God's observation that His Word is far from good-for-nothing. It is a fire; it is a hammer; and it is to be mixed with nothing foreign to its purity and preciousness. Neighbor of mine: Why mix straw with wheat?

-J. Schaller

**CHURCH OF THE LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
 July 1, 1971 to April 1, 1972

<b>RECEIPTS:</b>	<b>MARCH</b>	<b>TO DATE</b>
Offerings	\$ 12,446.82	\$107,207.67
Memorials	224.00	273.00
ILC Revenue, Board & Room	3,466.00	46,371.00
ILC Revenue, Tuition	1,219.00	22,741.00
ILC Revenue, Other	5.00	535.00
<b>TOTAL RECEIPTS</b>	<b>\$ 17,360.82</b>	<b>\$177,127.67</b>
<b>DISBURSEMENTS</b>		
Retirement Fund	\$ 200.00	\$ 1,825.00
Emergency Support	300.00	2,100.00
Capital Investments	1,126.00	11,196.96
General Administration	382.20	2,670.89
Home Mission & Administration	5,269.71	48,194.99
Japan Mission	650.00	5,445.00
ILC, Educational Budget	7,051.01	53,095.60
ILC, Auxiliary Services Budget	4,423.35	34,340.99
ILC, Insurance	—	1,647.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 19,402.27</b>	<b>\$160,516.43</b>
CASH BALANCE	(\$ -2,041.45)	\$ 16,611.24
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, April 1, 1972		\$ 20,457.26
		<b>10TH ANNIVERSARY THANKOFFERING</b>
Offerings	\$ 223.00	\$223,342.46

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>MARCH</b>	<b>9 MONTHS</b>
Budget Offerings Needed	\$ 12,375.00	\$111,375.00
Budget Offerings Received	\$ 12,446.82	\$107,207.67
<b>SURPLUS</b>	<b>\$ 71.82</b>	
<b>DEFICIT</b>		<b>\$ 4,167.33</b>
	+ +	
Budget Offerings, 1970-71	\$ 10,413.00	\$ 94,118.74
Increase, 1971-72	\$ 2,033.82	\$ 13,088.93

Board of Trustees,  
 L. W. Schierenbeck, Chairman

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(Cover design, Pastor M. Eibs)