

LUTHERAN

October 1972

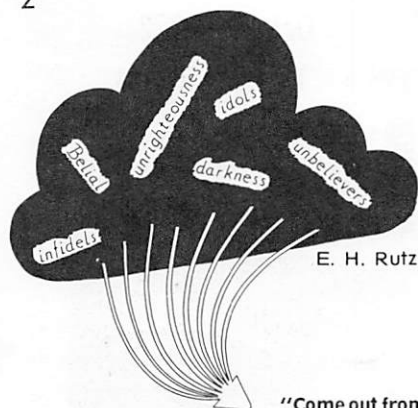
Vol. 15 No. 4

# SPOKESMAN



"A Mighty Fortress Is Our God"

The Castle of Wartburg



## Reformation - Separation

"Come out from among them, and be ye separate."

Even if little is known of the Reformation most every one is aware that a separation from Roman Catholicism was involved. It did not start with that intention. It was not born of false pride and self-centered independence, a prelude performance of rebellion against "establishment." And although political, national, social and economic pressures came into the picture, these were not the forces that motivated Luther. He knew very well the words of Paul in Ephesians that a Christian is to "endeavor to keep the unity of the Spirit in the bond of peace," of course, within the bounds of Scripture and human capability. Man is limited to operate within a confessional principle. He deals only with what he can see and know from word and deed.

In this day in which we live, separation is disparaged as something ungodly and contrary to Jesus' prayer "that they all may be one." What has to be understood is that although Scripture encourages a seeking of unity it also very strongly teaches separation. And this is not a contradiction. God does not deny Himself. Thus we

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The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn. 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Associate Editor: M. Eibs, Box 63, Sanborn, Minn. 56083; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Schierenbeck, M. Sydow, C. Thurow.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news

items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

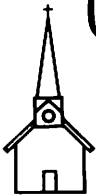
Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

have to say that God's kind of unity is established and built by the separation principle. And the unity that God wants among those that claim His Name is that they "speak the same thing"; that they "be perfectly joined together in the same mind and in the same judgment"; that they "give attendance to doctrine"; that they "teach no other doctrine"; that they "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

It is well for us to realize that separation is something that is inherent in the very nature of Christianity. The world lieth in sin, "gross darkness covers the earth." Under these circumstances the Lord of grace and mercy "calls out of darkness into the marvelous light" of salvation in Christ. This "calling out" separates, and this then becomes part of the essence of our believing existence. It is said for us in so many words by Paul in II Corinthians, "Wherefore come out from among them and be ye separate, and touch not the unclean thing." And again in Ephesians, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." A fellowship principle that approves touching the unclean is a violation of the sanctity that a holy God has laid down for believers.

The Reformation, we repeat, was not intended to be separation, but in that it did it became a fulfillment of the Lord's will.

-G. Sydow



## Church News

### "An August 29th Birthday"

The 1972-73 school year was conceived many months before any students arrived on campus during the last week in August. Already then our school calendar and catalog of courses established germinal outlines and directives for the smooth inaugural of our multi-dimensional ILC life come Opening Day. Growth of the 1972-73 student body developed apace as the summer months added new layers of enrollments; its life-forces freshened as arterials for communication became shaped at each professor's study desk, as nourishing building-blocks were laid

in store at library, lab, classroom, book store, dormitory administration. Deep well-springs of Life invested each component organ with the vigor that presages a blessed life for this new organism, our 1972-73 student body.

Size at birth: 150 students in all departments. Vital statistics: 111 high school students, 32 in college, 7 in seminary; about one-third are new this year; 50-50 ratio on girls-boys, including seminary men.

Place of birth: ILC campus, spacious, yet with all rooms filled to

capacity in all dormitories, plus 14 housed in private homes to accommodate the overflow, besides the two dozen whose home is Eau Claire.

This offspring, our student body, was blessed with the Word at its Christening on August 29th, 10:00 a.m. by President Gullerud with thoughts drawn from James 4:7-8, "Draw nigh to God, and He will draw nigh to you."

**Care and Feeding:** A minimum of four 45 minute feedings are given per day between the hours of 7:40 a.m. and 2:20 p.m., with as many as seven permitted in the classroom, plus an evening quiet time for individual self-feeding. Classroom reports seem to indicate that nourishment is being received willingly, that though spoon-feeding may be required on occasion, some preference is already evidenced for meat and vegetables over pabulum. Library reports reveal a growing taste for its supplies, in keeping with the maturing processes.

We thank our parent body, the CLC at large, for having so generously provided for our new addition's welfare and comfort, growth and care. You may visit your offspring almost any time to see how things are going, and we invite you especially to come when our youngster demonstrates its growing proficiency in extra-curricular activities such as the various concerts and sports events in season. You might be interested in hearing its voice by subscribing to our student body magazine, the **Beacon**, in which students express their concerns over and interests in a variety of subjects.

We implore your prayers for the spiritual and physical welfare of this, our new student body, and for its foster parents who during the coming months will be acting in your place and stead. God grant us grace to function as He would have us, and accomplish all He sets before us.

P. Koch

## New Schools Part I



**Board of Education:** Front row: L. Lueders, N. Schwartz, E. Loudon, Pastor W. Thurow,

M. Eichstadt Back row: W. Peterson, R. Kraft, G. Dreyer, D. Pacholl

Many of our congregations have had a long-standing appreciation of the benefits to gain for our life in Christ through the agency of a Christian Day

School. Eleven churches have managed to maintain such a program. One of them, Immanuel of Mankato, has even extended its efforts to include a full



Teacher Shirley Wendland

high school. In other places, however, the desire has been frustrated by circumstances, usually financial. CLC policy has not allowed the opening of new schools in missions while they are receiving subsidy from the body at large. When they become self-supporting, some congregations like Gethsemane in Spokane are eager to start but hesitate until their strength is proven.

So the opening of a new school is quite an event. St. Paul's of Austin and Holy Trinity of West Columbia are in the midst of the excitement now. We have reason to rejoice with them, for their success may embolden others to take the big step.

#### After Decades of Talk

St. Paul's of Austin has always taken a long range view in its planning. For years they worshipped in a rather damp basement structure, holding out for the day when they could do well with their permanent church-parsonage complex. The results surely justify the



Teacher Carla Thurow

patience. While they waited, they busied themselves with the establishment of a daughter congregation to the north of the city. And they spoke of school. For several decades there was intermittent planning for a school. And now the day is at hand.

The following report was submitted by Mr. Dean Pacholl, Chairman of the Board of Education.

#### Pacholl's Report

It was in October of 1971 that the members of St. Paul's of Austin,



Minnesota, took the first of many long and sometimes painful steps toward the establishment of a Christian Day School. At the October voters' meeting a church council resolution to study the feasibility of establishing a school was accepted by the congregation. A Christian Day School committee of four members was appointed to make this study.

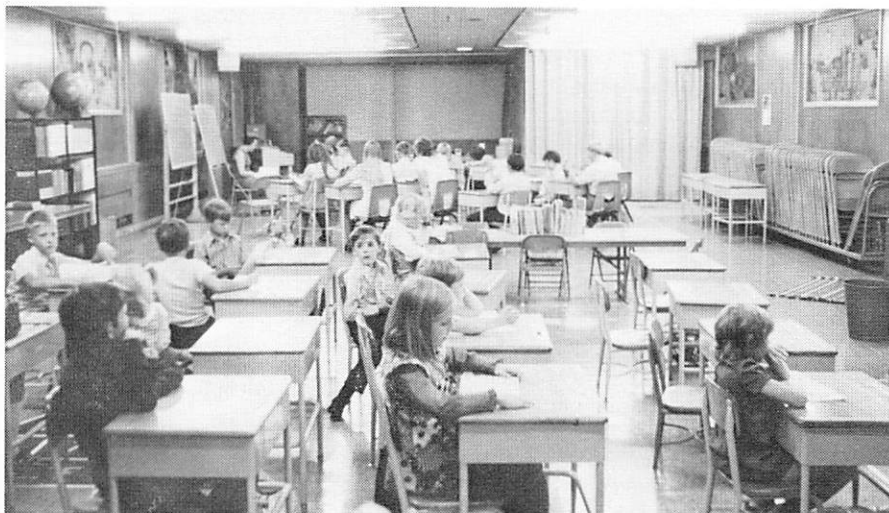
At the annual meeting of January, 1972, the committee reported its findings and made its recommendation. As a result, the congregation voted to establish a Day School on a trial basis for one year, to open in the fall of 1972. The final decision to continue or discontinue the school will be made no later than the April, 1973, voters meeting.

### Solutions

With this decision, the members of the Day School committee and an existing Education Committee were appointed as the Board of Education for

the 72-73 school year. This Board of Education was charged with the responsibility of implementing the decision of the congregation. Then the work began in earnest. After much discouragement, many disappointments, and frequent frustrations the Lord answered the prayers of the board of education. So they were led to solutions for seemingly unsolvable problems and to decisions which eventually made the school a reality.

The school was to find its first quarters in the substory of the church. Extensive remodelling was required to make it suitable and acceptable for school use. This meant the construction of a new entrance, installation of firewalls, fire doors, a sprinkler system, improvements in lavatory facilities, and the like. Two teachers were called and were led by the Lord to accept the challenge of guiding the thirty children who expressed their intentions to attend. Miss Shirley Wendland of Watertown, South Dakota, was called as principal and teacher of



Double Classroom

grades 5-8. Miss Carla Thurow of Cheyenne, Wyoming, will be teaching grades 1-4. A tuition fee of \$100 per student was assessed to help toward the cost of the school, with half the amounts payable at the beginning of each semester. The Board of Education was granted a budget of \$40,000 to remodel the basement and to operate the school during the first year.

Much prayer and tedious but rewarding labor preceded the official opening of the school on September 5. Twenty-nine students were registered. On September 10 the teachers were installed by Pastor Carl Thurow, and the school was "founded." The Rev.

Paul Larsen of St. Paul, Minnesota, was the guest speaker. In the afternoon of the same day a conference was held for the orientation of parents and members of the congregation.

Much remains to be done. The one important thing, however, is the fact that St. Paul's Lutheran School is now a reality. We hope and pray that the Lord will guide us in our efforts to provide quality education — both religious and secular — for all our children and lead us to a final, God-pleasing decision regarding the continuation of our school. The prayers of all our brothers and sisters in Christ are sincerely desired and earnestly needed.

Rollin A. Reim

## Accidents

### The Unseen Hand

An August 2 editorial in the New York TIMES states that the 1972 presidential election "is fated to be decided by human accident, blunder, and caprice, by things unplanned, unforeseen, and untold that leave the actors and spectators alike stunned with disbelief — The whole scenario would have been different but for the Kennedy tragedy at Chappaquiddick, the bullet in George Wallace's spine, Tom Eagleton's fatal silence at Miami Beach, Hubert Humphrey's vain yearning for one last chance, and Ed Muskie's emotional outburst in the New Hampshire primary. In a flash these accidents change the question, close the door on some careers and open it to others — and sometimes years pass before there is any remedy."

The editorial calls all these things accidents, and they may be so called in the sense of being unexpected and unforeseen. But be that as it may. God still rules in all things, whether they be purely accidental or the result of human passion, misjudgment, or even crime. This does not mean that God is responsible for mistakes in accidents or for evil in deeds, such as the attempted assassination of George Wallace. The blame and fault lie in human error. But accidents and evil deeds cannot occur without God's permission and when they occur He uses them in His providential rule in the affairs of men. Thus we would never blame God for all or any of the wickedness of those who brought our Savior to the cross. Their wicked deeds were theirs to answer for

alone. But God used them as instruments to fulfill all that had been written in the prophets concerning the Lamb of God that taketh away the sin of the world. He took them into His plan and worked them in accordance with His own counsel and will to achieve His desired end.

That is true also in the affairs of nations and of our nation and its election. "The Kingdom is the Lord's: and He is the governor among the nations". Ps. 22:9. A presidential election is by the people. Our votes have a share in it as we use our best judgment in the interest of our country's welfare. But the unseen hand of God directs it, and the outcome will be according to His scheme. "The powers that be are ordained of God". Rom. 13:1.

#### God's Aim and Purpose

What is the aim and purpose of God's providence in all this? Sometimes it may be to bring judgment upon the wickedness of men as was the case when God permitted the Roman legions to destroy Jerusalem and raze its temple. But for the church there is a blessing in God's providence. Eph. 1:22 tells us that all things have been put under our Savior's feet and that He is given to be the Head over all things to the church. The church consists of believers who love Him, who loved them and gave Himself for them. (Gal. 2:20) Of them Rom. 8:28 says: "All things work together for good to them that love God." Because Christ is the Head over all things to the church He works in all things and makes all things work together for its good in all that He permits, directs, and controls, so that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matth. 24:14) Though we may not always understand this, it still is

true.

God moves in a mysterious way  
His wonders to perform  
He plants His footsteps in the sea  
And rides upon the storm.

#### Our Comfort

God's providence extends no less to the smallest gnat than to the biggest elephant and concerns itself as much with the lowliest worm as with the majestic lion. The sands of the sea and the infinitesimal number of ultra-microscopic atoms are in His hand as much as the brightest stars of the firmament. So are also all big things and little things in our lives. Our Savior says Matt. 10:29-31: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Our failures in spite of our best efforts, our successes in spite of our blunders, the coincidences and accidents in our life, and the grief and sorrow that come to us, are all in His control. Even the very hairs on our heads are numbered by God. He knows if any, how few and how many. Not one falls out without His will.

#### More Than Sparrows

For us who are worth more to Him than many sparrows all has to work out according to His pattern devised in love and wisdom and carried out by His might. We may not always understand. "Now we see through a glass darkly." (I Cor. 13:9) But in heaven and the glory of the resurrection we shall see face to face and understand. Luther says: "Our Lord God works like a printer, who sets his letters backward; we see and feel His setting, but we shall see the print yonder — in the life to



come." Meanwhile, "we walk by faith and not by sight." (I Cor. 5:7) This is not fatalism. It does not mean that we should not try to do our best, for God works also through our efforts. But it does mean that we should commit all things to God's direction in our prayers, knowing that He will ever hear and

bless, sometimes miraculously. May God strengthen us in such faith!

Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter  
And He will make it plain.

Otto J. Eckert

## BOOK REVIEW

# Damned through the Church

by John Warwick Montgomery  
Bethany Fellowship, Inc. 1970, 96 pp., \$2.95

### Authorship

John Warwick Montgomery, of Trinity Evangelical Divinity School, is a scholar of international reputation. Dr. Montgomery, an ordained Lutheran minister and the author of *In Defense of Martin Luther*, is a frequent contributor to *Christianity Today*. He is known as a courageous evangelical who refuses to stand above and criticize the verbally inspired Word of God. He insists that we must stand below it and let it criticize us.

### Severe Title

"Damned through the Church" may sound somewhat severe for the title of a book addressing itself to ancient and modern misconceptions of the nature of the church. But the author has skillfully united the negative term "damned" and the positive term "church" with the preposition "through." This, he explains, is to indicate that "damnation and the church are not necessarily opposite but often have a very close relationship."

### Self-Centered

Montgomery reflects on the current simple but honest lay definition of church: a local community of worship. (Lay, because a pastor would probably not indicate why people do go to church but why people should go to church.)

Gleaned from an article in the *Reader's Digest* by Stanley High entitled "I go to Church," Montgomery relates five reasons for lay churchgoing today: (1) He likes the preacher; (2) He finds it convenient; (3) Habit impels him; (4) He "gets something out of it," specifically, (a) historical perspective, (b) reverence, and (c) morality; (5) He "gets along better."

At this point the author seizes the sword of the Lord and begins to slash relentlessly at these "self-centered" reasons. He asks, "What has all this to do with the essential nature of the church as revealed by and centered on Jesus Christ?" One could argue that the significant thing is that the man is going to church rather than the golf course on Sunday morning. But Montgomery retorts, "The Church is no

place for religious fellow-travellers. A man had better go to church for the right reasons — God-centered — or not at all." The Lord agrees to that in Revelation 3: 15-16.

### Called Out

The biblical conception of church is far from being as vague as Stanley High's. But in the author's words, "We have so blurred the distinction between the church and the world that we make church membership ridiculously easy."

The Greek word for church, *ecclesia*, means literally "that which has been called out." The complication is that the church has been called out of the world as a separated body of saints unto God Himself. Montgomery adds, "The center of attention is on God in Christ who calls the person and on whom the person must rely." And we cannot forget that Jesus presents the real function of the church — to witness — as His Great Commission at the end of the Gospel of Matthew.

### Danger

The heart and climax of the book comes in chapter two. Here the title comes on with fresh impact for the reader as the author shows how dangerous it was to be an Israelite, one of God's chosen people. And it is just as dangerous to be a Christian today. Why? "Because when they went out under God's command they put themselves in a position where God expected more of them than He would have otherwise."

Montgomery continues, "The greatest mistake Ananias and Sapphira ever made was to join the church. Hearing the gospel can put a person in an extremely dangerous situation. God never comes in neutrality; He always comes either in judgement or in grace." Oh, that the reader may grasp

this important point! We take a terrible risk if we try to make over the church in our image.

### Periods of Error

There were some damnable periods in church history which presented problems that still remain with us today. Dr. Montgomery details four such epochs in which the nature of the church was badly misunderstood.

He calls the church in Luther's day "sacramentalistic." That is, people went to church feeling that if they took part in the prescribed rituals their problem of God-relationship would somehow be automatically solved for them. Luther fought this thinking in no uncertain terms, making clear that the church and its Means of Grace were not magical.

Then there was the church during the French Revolution which substituted "rationalism" for the Word of God. Everything irrational was eliminated from religion. Reason became god. Two centuries earlier, Luther had branded reason as "the devil's whore." So it was to be in Napoleon's day.

In the nineteenth century, the problem of Kierkegaard's Danish church was "dead orthodoxy." This proved to be a reactionary swing from reason. Copies of the Bible were so abundant and the Bible was considered as such an authority that few people ever read it.

Finally, there appeared the church of Hitler's Germany where "politicism" prevailed. Politics and government were substituted for the Christian faith. And the Old Testament was all but eliminated because of its references to the Jews.

We are indeed subject to these errors of the past. Let the reader's knowledge of the church today fill in where this review dare not go.

### Errors Multiplied

Dr. Montgomery concludes his historical references by eluding to four ecclesiastical misconceptions which, he believes, we have added to those inherited from the past. They are: (1) "Activism," the idea that the church does much "good" with extra membership activities which in reality only divert the energies of Christians from preaching the saving gospel of Christ; (2) "Subjectivism," that we must subject ourselves to a sort of psychoanalysis, the looking to ourselves for salvation, rather than looking to what God did for us on the cross; (3) "Togetherness," that fellowship is a proper goal of the church rather than a by-product of seeing Christ in the person sitting next to you; and (4) "Ecumenicalism," the spirit of unionism among the churches at the expense of efficiency and doctrinal purity.

### Salvation Too

"Who, then, can be saved?" asked the disciples in Matthew 19:25. Montgomery relieves our agony by reminding us that Jesus answers in the

following verse, "With men this is impossible; but with God all things are possible."

"You can huff and you can puff, but faith does not come," says the author, "so shift your attention from the problem to Christ." Because "Faith cometh by hearing and hearing by the Word of God." (Romans 10:17)

### Endorsement

This reviewer urges immediate acquisition of this book for your home library. It has its source in a lecture series presented to the Faith and Life Committee of the Evangelical Lutheran Synod of Eastern Canada. And although the author begs pardon for departures from accepted literary style, the general reader will find it easy to follow and the arguments quite convincing.

Sprinkling his text with well chosen warnings from Holy Scripture, Dr. Montgomery does us the worthy service of showing that damnation through the church is possible only when one is indifferent to or rejects the grace of God as revealed in His Word. We get the feeling that this book was written to drive the reader to that grace.

H. Hasse

### THE HEART OF THE REFORMATION

"Rome and the Reformers both declared that a man is justified by God's work of grace. It is all-important that we see the real contrast between the Roman and Reformation faiths in this: Rome — justified by God's work of grace in man; Reformation — justified by God's work of grace in Christ.

"The real difference between Rome and the Reformation was in fundamental emphasis. Romanism is essentially subjective — it is man centered, experience centered. The Reformation faith was objective — it is Christ centered.

"The focal point of Catholic theology is God's work of grace within human experience. That is why it is so devastating to Christian freedom. Man is his own prisoner because his own experience has become the center of his concern. Catholic doctrine adds despair to grief by basing man's standing with God on what grace does within him. . .

"This was the problem that confronted that devout Augustinian monk, Martin Luther. While he based his right standing with God on God's work of grace in his heart, he could never be sure that he had enough of it. . . Then came the enlightenment of the gospel in the rediscovery of Paul's doctrine of justification. Says the apostle: ". . . being justified freely by His grace through the redemption that is in Christ Jesus." God accomplished His act of liberation for all men in Jesus Christ.

"Here is the dividing of the way between Rome and the Reformation. Rome declares that a man is justified by God's work of grace in his heart. The Reformation declares that man is justified by God's work of grace in Christ."

— Present Truth



### **“Sing To One Another”**

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.

- Colossians 3:16

Music is a fair and lovely gift of God. Next after theology I give music the highest place and the greatest honor.

- Martin Luther

### **Suggested Devotional Readings For November**

Music plays an important part in our public worship services. It helps to ready our hearts and minds for meditation, prayer, and praise. It turns our thoughts toward the works of God and the glories of the Gospel message. Through hymns the precious truths of Scripture are sung into the hearts of Christian people.

Hymns and songs and other Christian music also have a place in private and family worship. We can join in singing hymns — we can read or pray them. We can meditate upon Scripture truths while listening to music which enhances and emphasizes the thoughts presented in prose or verse. Dismissing all thought of performance, one or more members of a family can speak to the others “in psalms and hymns and spiritual songs” — singing to the Lord even while they teach and encourage one another through a living presentation of the living Word.

The recent release of an album by our Immanuel Lutheran College Choir (ILC Choir Fund, Immanuel Lutheran College, Eau Claire, Wis. 54701 — \$4.95) presents us with a special opportunity to make Christian music a part of our devotions. A record like this permits these young people to join our family circles, to proclaim to us the glories of God's grace in Christ, and to lead us in giving thanks and praise to our Savior-God.

The readings suggested below are parts of Scripture which the indicated choir selections amplify, develop, and underscore. For those who are unable to obtain this record, a selection from the Lutheran Hymnal is also listed. It is suggested that the hymn be played after the Scripture reading is considered — or, better yet, both before and after the reading.

- Nov. 1 Ps. 103; My God, How Wonderful Thou Art (Side 2, Band 1) or L.H. 27.  
 Nov. 2 Ps. 145; My God, How Wonderful Thou Art (Side 2, Band 1) or L.H. 27.  
 Nov. 3 John 1: 1-5; Ave Verum (Side 2, Band 6) or L.H. 294.  
 Nov. 4 John 1: 6-14; Ave Verum (Side 2, Band 6) or L.H. 294.  
 Nov. 5 Is. 9: 2-7; A Child of Hope (Side 2, Band 7) or L.H. 106.  
 Nov. 6 Matt 1: 18-25; A Child of Hope (Side 2, Band 7) or L.H. 106.  
 Nov. 7 Luke 2: 1-14; All Glory Be To God On High (Side 1, Band 2) L.H. 237.  
 Nov. 8 Rom. 5: 1-11; All Glory Be To God On High (Side 1, Band 2) L.H. 237.  
 Nov. 9 Jer. 9: 23-24, Gal 6: 14; When I Survey The Wondrous Cross (Side 2, Last Band) L.H. 175.  
 Nov. 10 Phil 3: 3-11; When I Survey The Wondrous Cross (Side 2, Last Band) L.H. 175.  
 Nov. 11 John 20: 1-18; Let ALL Ye Sons (Side 1, Band 5) L.H. 208.  
 Nov. 12 Luke 24: 36-48; Let All Ye Sons (Side 1, Band 5) L.H. 208.  
 Nov. 13 I Cor. 15: 12-26; Today Is Risen Christ The Lord (Side 2, Band 3) or L.H. 199.  
 Nov. 14 I Cor. 15: 50-58; Today Is Risen Christ The Lord (Side 2, Band 3) or L.H. 199.  
 Nov. 15 Ps. 34: 1-10; O Taste and See (Side 2, Band 4) or L.H. 29.  
 Nov. 16 I Pet. 1: 22-2: 3; O Taste and See (Side 2, Band 4) or L.H. 29.  
 Nov. 17 I Pet. 2: 4-10; Christ is Our Cornerstone (Side 1, Band 1) L.H. 465.  
 Nov. 18 Eph. 2: 13-22; Christ is Our Cornerstone (Side 1, Band 1) L.H. 465.  
 Nov. 19 Ps. 5; Kyrie, God Father in Heaven Above (Side 2, Band 5) L.H. 6.  
 Nov. 20 Ps. 28; Kyrie, God Father in Heaven Above (Side 2, Band 5) L.H. 6.  
 Nov. 21 Jn. 10: 11-18, 27-30; Children of the Heavenly Father (Side 2, Band 2) or L.H. 627 or 648.  
 Nov. 22 Ps. 23; Children of the Heavenly Father (Side 2, Band 2) or L.H. 627 or 648  
 Nov. 23 Ps. 95: 1-7; Now Thank We All Our God (Side 2, Band 8) L.H. 36.  
 Nov. 24 Ps. 100; Now Thank We All Our God (Side 2, Band 8; L.H. 36.  
 Nov. 25 Rom. 10: 5-13; The Nicene Creed (Side 1, Band 4) L.H. 251.  
 Nov. 26 Jude 3, 17-25; The Nicene Creed (Side 1, Band 4) L.H. 251.  
 Nov. 27 Eph. 6: 10-18; For All The Saints (Side 1, Band 3) L.H. 463.  
 Nov. 28 Rev. 2: 8-11; For All The Saints (Side 1, Band 3) L.H. 463.  
 Nov. 29 Rev. 5: 1-14; Worthy is the Lamb (Side 1, Band 6a) or L.H. 344.  
 Nov. 30 Rev. 22: 12-21 Amen (Side 1, Band 6b) or L.H. 343: 7.

# Announcements

## INSTALLATIONS

As authorized by President Robert Reim, I installed Mrs. John Lau and Mrs. L. W. Schierenbeck as teachers in the Day School of Messiah Lutheran Church, Eau Claire, Wis., on Aug. 27, 1972.

-L. W. Schierenbeck

As authorized by President Robert Reim, I installed Mr. David Lueck as principal and upper grade teacher of Faith Lutheran School, Markesan, Wisconsin, on August 6, 1972.

-Egbert Albrecht

Paul W. Schaller was ordained to the holy ministry and installed as pastor of St. Stephen Lutheran Church of the East Bay, Castro Valley, California, on July 23, 1972. His temporary address: 20559 Forest Ave., Apt. 4, Castro Valley, CA 94546. Telephone 537-2249.

-R. Reim

## CONFERENCES

**Minnesota Delegate Conference:** Faith Lutheran Church, New Ulm, Minn., Oct. 15, 3:00 P.M. Program: The Scriptural Principles by which Congregations and Pastors must be Guided in Dealing with Matters of Divorce, M. Eibs; Occupations in which a Child of God Cannot with a Good Conscience be Engaged, K. Olmanson; Reports on the Coordinating Council by members of the various boards. Announce to the host pastor.

-Robert Rehm, secretary

**CLC Teachers' Conference:** Mankato, Minn., Oct. 18-20. Program: Chronology of the Old Testament, P. Nolting; Christian Attitude Toward Competition, G. Radtke; Geometry — Ideas or Methods to Develop Fundamentals, J. Pelzl; Teaching Catechism from Scripture and Bible History from the Catechism, M. Galstad; The Teacher's Reading as Preparation for Teaching, H. Hasse; Is Education the Solution to our Problems, or is the Solution our Problem? G. Sydow; Making your Bulletin Boards Work to Develop a Christian Attitude Toward Holidays, Dorothy Schmolesky; Helps for the Art Curriculum, Elsas Ketler; The Value and Purpose of Parent-Teachers Meeting, round-table discussion.

-Robert Rehm

**The Minnesota Pastoral Conference:** Nov. 12-13, at Grace Ev. Lutheran Church, Fridley, beginning at 5:00 P.M. Sunday. Program: The Misuse of Article VII (cf. second half) in the Augsburg Confession in Defense of Religious Unionism, M. Eibs; The Various Modes of Christ's Existence, R. Reim; Micah 7:11ff, G. Sydow; I John 11ff, G. Barthels; Factors that Determine which Old Testament Laws Still Apply to the New Testament Christians, with Special Application to Leviticus 18:16 and 20:21, K. Olmanson.

-E. Hallauer

## REQUEST

A mission endeavor at Slate Run, Penn., is in need of an altar cross and candlesticks. If such furnishings are surplus in any of our congregations they could well be sent to Ronald Perry, Box 33, Jersey Mills, Pa. 17739.



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

<b>RECEIPTS</b>	<b>AUGUST</b>	<b>TO DATE</b>
Offerings	\$11,583.22	\$19,305.15
Memorials		10.00
<b>TOTAL RECEIPTS</b>	<b>\$11,583.22</b>	<b>\$19,315.15</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 310.00	\$ 620.00
Capital Investments	1,155.00	2,310.00
General Administration	134.04	1,368.52
Home Missions & Administration	6,417.97	12,491.07
Japan Mission	565.00	1,130.00
Immanuel Lutheran College, Regents	4,300.00	8,600.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$12,882.01</b>	<b>\$26,519.59</b>
<b>CASH SHORTAGE FOR PERIOD</b>	<b>(\$ 1,298.01)</b>	<b>(\$ 7,204.44)</b>
<b>CASH BALANCE, July 1, 1972</b>		<b>\$11,453.12</b>
<b>CASH BALANCE, September 1, 1972</b>		<b>\$ 4,248.68</b>

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>AUGUST</b>	<b>2 MONTHS</b>
Budget Offerings Needed	\$14,256.00	\$28,412.00
Budget Offerings Received	\$11,583.22	\$19,305.15
<b>DEFICIT</b>	<b>\$ 2,672.78</b>	<b>\$ 9,106.85</b>
Budget Offerings, 1971-1972	\$ 7,724.86	\$16,506.76
<b>INCREASE, 1972-1973</b>	<b>\$ 3,858.36</b>	<b>\$ 2,798.39</b>

Board of Trustees,  
 L. W. Schierenbeck, Chairman

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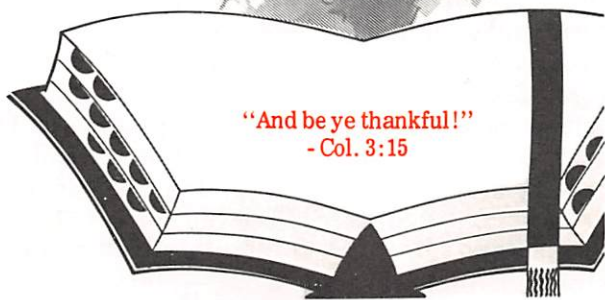
LUTHERAN

November 1972

Vol. 15 No. 5

# SPOKESMAN

*Count Your Blessings*



**"And be ye thankful!"**

**- Col. 3:15**



# FROM THE EDITOR

## **"NEITHER DO THE HOGS!"**

Luther tells us something special about a Christian when he says in his explanation to the 4th Petition that we are "to receive with thanksgiving our daily bread." This sets us apart from "the wicked," the unbelieving who also receive daily bread from a gracious God but do so without acknowledgment or gratitude. A story is told of a small boy who noticed that at his friend's home there was prayer at mealtime, and remarked, "We don't pray at our house." His friend answered, "Neither do the hogs at our house." It was a distinguishing feature of man at creation that He was made with the ability to understand his relationship and dependence upon God and could express it in worship. This set him above the beast. And in the "saving of that which was lost" it remains a distinctive mark of the child of God. "The light of the knowledge of the glory of God in the face of Jesus Christ" sets us straight also on this.

This none of us question. But there is much about us that can weaken and destroy what this means. The insidious influence of those devilish "isms" which surround us — materialism, naturalism, evolutionism — tends to make a prayerful attitude of thanksgiving something less than the "Christian's vital breath." A haphazard, chancy, falling together of things in nature leaves no place for a creating and providential God. That is why there can be no thanksgiving where evolutionary philosophy rules and is accepted, and why a "Thanksgiving Day" is meaningless, really an impossibility, to so much of our nation. The Christian always has to remind himself and meditate continually on the depth of the providential care of God — how all inclusive and en-

compassing it is. The Psalmist understood. He brought it down to his daily living when he said, "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

But having come even to this full realization does not take care of all that might profane our thanksgiving. Repeatedly our Lord tells us that under His providential care we are "to take no thought for the morrow," not to worry, and we are to "be content with such things as ye have." Are we aware that there is much pressure on us to do just the opposite? An advertising man once said that the purpose of his work was "to make people dissatisfied with what they have." Who wouldn't grant that the clever and colorful advertising with which we are bombarded tends to do just that.

We cannot make ungodly the effort to improve our material situation in life, but we do have to take care lest these efforts are accompanied with sneaking bits of worry and discontent, and our "Now thank we all our God" is marred with fretting and dissatisfaction. But then it is asked, "Who, even among Christians, is completely free of this." Indeed, no one! But that, of course, does not change what the Lord expects. Here again we see "how frail" we are and our crying need of the forgiveness of sin. Then prayer is pressed upon us, "Lord, I believe; help thou mine unbelief." Make my thanksgiving pure!

-G. Sydow

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The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn. 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Associate Editor: M. Eibs, Box 63, Sanborn, Minn. 56083; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Schierenbeck, M. Sydow, C. Thurow.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news

items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

# No Peace From Bavaria

By now the terror in Building 31 is a tragedy fading in memory, serving only as a scar on the pages of athletic history. When men think of the XX Olympiad, recently concluded in Munich, Germany, they will not only recall the achievements of the individuals and teams competing there. These were the games when the Arabs killed the Israelis.

But then I suppose we're getting a bit accustomed to that kind of terror. Just because it was part of an international sports contest doesn't really make that much difference. Since Oswald took a fatal shot at President Kennedy, there have been a series of assassination attempts, many successful. Skyjackings are weekly events as not-so-stable individuals, either for personal, economic, or political reasons jeopardize the lives of innocent hostages as they go about their dangerous ventures.

At Munich the Israelis were held for exchange for a few hundred Arab prisoners held by Israel. If world attention was their goal, they received their reward. Sympathy with their political position as Arabs is difficult to muster in view of the violent course chosen to broadcast their national grievances.

It's the old agricultural truth as wrapped in divine wisdom by the apostle Paul, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life." (Galatians 6:7, 8 NASB). This time the harvest was corruption.

## Myths

While we're at it we may just as well expose a few myths commonly considered as absolute truth by flesh-sowers. The euphoria surrounding the opening of the games in Munich was loudly proclaimed in media notices here in the States. The harmony and peace of nations whose combatants fight in feats of physical strength under rigid rules is praised for its world significance and influence. They liked to call it the shared sleeping quarters of the lion and the lamb. Spears there were thrown for distance and not for death.

Enter the screams of the prophet Jeremiah, challenging the soothing message of the false shepherds, " ' Peace, peace,' But there is no peace." (6:14) Eleven Israeli athletes dead, four Arabs, a helicopter pilot, and a policeman. Myth No. 1 — that a general and lasting peace in the world is imminent, and that man is going to pull it off without the assistance of almighty God.

The Thessalonians were specifically warned about temporal security as the end approaches, "While they are saying 'Peace and safety!' then destruction will come upon them suddenly like birth pangs upon a woman with child; and they will not escape." (I Thessalonians 5:38 NASB) At the time when everyone thinks things are going smoothly. . .

The danger is to misunderstand the nature of terrorists. Any appeal to law and order evaporates in their ears. For them the necessity of this and similar actions is a religious compulsion. For those seeking world attention and



sympathy, methods are justified by their objectives. Furthermore, they are totally committed, with a religious fervor that would be enviable were it properly channelled.

However, the end does not justify the means. Wars continue; but that doesn't mean we are comfortable fighting wars. And man himself is predictable in his behavior, but not as most believe. Myth No. 2 — that man is good, and that he can be expected to behave in accustomed and accepted ways, according to a rational code, and serving humanitarian purposes. No way! The circumstances of personal or small-group infighting are background to all wars. "What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask." (James 4:1, 2 NASB)

Therefore the solution must of necessity involve another way, an alternative that works. Jesus says He

has a peace which is different from world peace. He says the type of non-hostile circumstance He comes to offer is a repair of a broken God-man relationship. He tells of forgiveness of sins, the peace between God and man, the outcome of the struggle on Calvary, the victory of the Son of God.

Armed with this peace, circumstances in the world take on a much different perspective. This peace of God allows for earthly contentment with simply food and clothing. There is genuine concern for fellowman. There's no need to get up tight about saving national face, and building a mecca to usher in the millenium. Armed with peace, such a simple weapon, is talking of citizenship in God's country. Here loyalty, purpose, and goals are predetermined, the outcome assured. Here reigns perfect peace. This the Olympics can't provide. World peace is as fragile as the idiot with the grenade. Heavenly peace is assured, since the death that made the difference has been conquered by Him who is the Life.

M. Sydow

## Ye Are Complete in Christ

Jesus said: "I am come that they might have life, and that they might have it more abundantly." He promises us fullness of life, the more abundant life. His whole career on earth — from His birth as the God-Man in whom dwells all the fullness of the Godhead bodily to His peace-making death on the cross and His victorious resurrection from the dead — was designed to fulfill His promise to us of this fullness of life.

But in the first century after Christ there were other religious leaders who made promises of something better. In Colosse they peddled their propaganda.

"Come with us," they said, "and we shall enlighten you on the mysteries of the universe. We shall make you members of an elite religious club. We have a philosophy that will more completely satisfy your religious yearnings."

### Can Satan Offer Something Better?

The apostle's response to their claims in his New Testament letter to the Colossians makes it clear that their religion was a fraud. Yet their philosophy was impressive because of

its many rules of behavior ("Touch not; taste not; handle not"). With its "voluntary humility and worshipping of angels" and its ascetic "neglecting of the body" it gave the impression of being a higher wisdom from above than the simple Christianity taught by Paul and his assistants.

Today Satan is again making propaganda for "better" and "more complete" religions, and even persons who have been well instructed in Christianity are being trapped by them. Consider the tremendous impact of astrology and witchcraft on our culture. Consider the rapid growth of the so-called religions of the East with their secret ceremonies and their practices of self-discipline. Nor should we minimize the continuing attraction of older sects like Jehovah's Witnesses and Seventh Day Adventism and Christian Science and Mormonism, which also claim in their distinctive ways to be superior to simple Christianity, offering more complete and more satisfying answers to the problems of life and death. Must we not also mention the rapidly increasing numbers of Pentecostals in all the denominations who claim to have superior blessings in their baptism of the Holy Spirit and their speaking in tongues?

At the other extreme is the "religion" of evolutionism, which downgrades Christianity as simplistic and outdated. As a twin sister of evolutionism there has come into being in our country an animal philosophy of liberation that seemingly knows no moral restrictions. Its symptoms are evident everywhere around us: abortion, pornography, women's lib, rebellion to authority, the drug culture, and an incredible looseness in sexual behavior. Satan surely wishes to entice us through these means as he enticed the Colossians: "Come with us, and we

shall show you what life is all about. We'll give you real fulfillment; we'll show you a good time that Christ and His religion can never give you."

But can Christ be improved on? Can Christianity be topped? Read Paul's letter to the Colossians, and thank God for His gift of Christ. What religious leader can be superior to Christ, who is God's "dear Son," "the image of the invisible God," the Creator of all things in heaven and earth, "in whom are hid all the treasures of wisdom and knowledge," in whom "dwelleth all the fullness of the Godhead bodily"?

What can be given us that Christ has not already given us? In Him we have been "delivered from the power of darkness; in Him we have redemption through His blood, even the forgiveness of sins." In His Gospel we have the hope of heaven laid up for us; we are "meant to be partakers of the inheritance of the saints." Although by nature we were dead in sins and enemies of God, yet by the blood of Christ's cross we have been reconciled to God, and we can look forward to that new Paradise, in which all creation, likewise reconciled to God by Christ, will be delivered from the bondage of corruption into the glorious liberty of the children of God. We shall be presented as "holy and unblameable and unreprouceable in His sight." Jesus has fulfilled His promise to give us life, and we "are complete in Him."

#### Beware of Substitutes

If somebody wants to offer you something better than Christ, forget it. "Beware lest any man take you captive through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." If it is according to Christ, go along with it. If it is not according to Christ, don't dabble with it in curiosity, but drop it at once lest you become

another one in the long line of Satan's victims. "Beware."

If we want to grow spiritually, there is plenty of opportunity to grow IN CHRIST, for we can never grow beyond Him. Indeed, if the Holy Spirit through the Gospel has taught us to receive Christ, we surely "desire that we might be filled with the knowledge of His will in all wisdom and spiritual understanding, walking worthy of the Lord, pleasing Him in every way, being fruitful in every good work, and increasing in the knowledge of God."

Such growth is possible only as we "walk in Christ, rooted and built up in Him, and establish in the faith," yes, "if we continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

Has God not nailed His law that damned us to Christ's cross, thus

removing our guilt? Has He ~~not~~ conquered Satan once and for all by Christ's death, His descent into hell, and His triumphant resurrection? Have we not been baptized into Christ and made partakers of His death and resurrection? Has He not forgiven us all our sins and given us the new life in Christ, and that more abundantly? What more could we possibly want? "We are complete in Christ, who is the Head of all principality and power." We are complete in Christ, "who is before all things, and by Him all things consist." We are complete in Christ, "who is the Head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence." **WE ARE COMPLETE IN CHRIST.** Give thanks to God.

D. Lau

## "The Christian And Campus Violence"

"Downtown Stores Looted and Robbed"; "National Guardsmen Called to Restore Order"; "Students Blockade Major Roads and Expressways"; "Administration Building Seized" — such were the Headlines that filled many of our newspapers last spring in wake of yet another series of campus uprisings that have become commonplace in recent years. Most experts feel this coming school year will bring more of the same.

As much as one would like to ignore what is happening, to completely disavow a connection between these campus uprisings and life as we know it, simply cannot be done. What is threatening the life and purpose of our nation's institutions of higher learning is an indication of a sickness that is infecting every facet of our American

society — and no one, not even the Christian, is completely immune to its poisonous bite.

### Close To Home

Many of our own children are at present attending secular colleges and universities and are daily exposed to a wide variety of worldly influences. Oh, yes — we have tried to prepare them for this moment. Despite our failings, we have during their formative years sought to build their faith firmly upon the foundation of Christ and His Word. We have warned them of the many temptations that will confront them, both in and out of the classroom. We pray that their faith will be strong enough. But we wonder: Will they be able to cope with all of these pressures, especially with those subtle undercurrents of rebellion and disrespect

that can so easily gnaw away at one's faith?

Put yourself into the shoes of one of our young people attending a secular university. What should he think? How should he react in the midst of such an explosive situation? What should he do when encouraged by his peers to participate in the demonstrations, and do so in the name of justice and freedom? Hopefully he will clarify the real issue at stake (sometimes cleverly disguised amidst the muddy waters of subjectivism and a twisted sense of values) and will then turn humbly to the Word of His God to see if His Savior has anything to say to him in this particular situation.

#### The Real Moral Issue

What then is the real issue at stake in the wake of all these campus demonstrations and acts of violence? First of all, let it be made very clear that for the Christian the question is not the rightness or wrongness of our nation's foreign policy or of our Viet Nam position. That is a political and a social question, not a religious one. On that subject God has not spoken — and our response as individual citizens, carefully assessing all the facts and using whatever means has been made available to us, may be a very strong and sincere feeling on the matter, one way or the other. But it is our response, not God's; it is our voice, not the Lord's it is our decision, not His! And we would certainly be wrong in making this a religious issue and seek to bind other consciences to our decision.

We are not questioning a student's — or for that matter — any man's right to disagree with a particular political philosophy and feel strongly about it. Scripture nowhere espouses a single political philosophy as being sacred. We are not disputing the right to peaceful dissent. Governments made

up of sinful human beings do make mistakes — sometimes very great ones (recall the horrors and atrocities of Hitler and Nazi Germany during World War II). Even our nation's staunchest supporters realize there is much room for improvement — and for this improvement we must strive. But those who think this world or this nation can ever be made into a wonderful Utopia, a veritable Paradise, those who feel that with their "pot" and "acid" and immorality they are the architects of a heaven on earth — such people are ignorant of the lessons of history, of the make-up of sinful human nature, and of the Word of the Living God. Nevertheless, we are not questioning their right to dissent.

But what we are questioning is the right of any man to take matters into his own hands, to flagrantly disobey and disregard those laws of our land which do not happen to suit his fancy, to openly defy the duly appointed authorities of our land. This is the real moral issue in these campus uprisings. Romans 13 simply does not leave room for an attitude or behavior which does not recognize, honor, and respect our leaders as the "Higher powers. . . ordained of God." The Fourth Commandment still applies — even to college students. And the Christian student who finds himself under such peer pressure will do well to remember what God asks and expects of him in this commandment.

#### Current Attitude

One word best summarizes the attitude of many of the young people on our nations campuses — rebellion, rebellion against parents, teachers, professors, administrators, against all authority. Hence, rebellion against God Himself. And while such a spirit may be hailed by many students and educators alike as being a desirable form of in-

dependence, freedom, and self-expression, to the child of God it is one of the most common, coarse, and dangerous results of sin. That such a growing spirit of defiance is the product of a deeper sickness is even being recognized by some who are not religious leaders. One of our nation's leaders in speaking on this problem of campus violence has pinpointed much of the problem:

"We must look to how we are raising our children. They are, for the most part, the children of affluent, permissive, upper-middle-class parents who learned their Dr. Spock and threw discipline out the window — when they should have done the opposite. They are the children dropped off by their parents at Sunday School to hear the 'modern' Gospel from a 'progressive' preacher more interested in fighting pollution than in fighting evil — one of those pleasant clergymen who lifts his weekly sermons out of old newsletters from a National Council of Churches that has cast morality and theology aside as being 'not relevant' and set as its goal on earth the well-being of the United Nations and the preservation of the Florida alligator. Today by the thousands — without a cultural heritage, without a set of spiritual values, and with a moral code summed up in that idealistic injunction 'Do your own thing,' junior — his pot and portnoy secreted in his knapsack — arrives at the 'Old Main' and finds there a smiling and benign faculty even less demanding than his parents."

The real problem goes much deeper than the campus — it extends back to our homes, and back further to our hearts. The blatant rejection of Christ and of Scriptural truth can only result in a sin-sickness which will bring about not only the destruction of the human soul, but also the breakdown of every institution in our society and eventually, of course, in the collapse of the society itself. Viewed in this light, one can see how serious this matter of campus violence really is.

But what is even more tragic is that so many sincerely believe they are doing the right thing. Some even believe themselves to be following a rebellious and anti-establishment example of the Lord Jesus. But such blasphemous thinking reveals a total ignorance of our Savior's mission and message. They forget that Jesus submitted obediently to the laws of His land and encourage others to do so also. (Mt. 22: 17-22). Furthermore, we have the inspiring example of the apostles and leaders of the early Christian Church. They lived in a land where the rulers were as viciously cruel, morally corrupt, blood-thirsty, and anti-Christian as one could imagine. Yet they honored them and gave them unquestioning obedience as God's representatives. This they continued doing through good days and bad until they were commanded to do something in direct conflict with their faith and with Scripture — not to worship God and preach Christ. Then and then only were they conscience-bound to say: "We ought to (must) obey God rather than men. (Acts 5:29)

How thankful we should be for the blessings of our land! Oh, that every man, woman, and child would listen to the eternal voice of the Divine Establishment, the Almighty God, on

this matter: "Let every soul be subject unto the Higher Powers. For there is no power but of God: The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. . . Render therefore to all their dues: Tribute to whom

tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Romans 13:1, 2, 5, 7)

Would that these words together with the Fourth Commandment were written on the bulletin boards of every campus in our land, on a plaque in every home, and engraved by the Holy Spirit on every heart! "Let every soul be subject unto the Higher Powers!"

D. Schierenbeck

## Know The Scriptures

Earlier in this series we spoke of the many existing witnesses to the original autographs of the inspired writers of the Holy Scriptures. These are in the form of manuscripts, versions, lectionaries of the early Church, and quotations in the writings of the Fathers. Of the New Testament alone there are approximately 5000 manuscripts (MSS). These all have been catalogued as late as 1964 by a man named Metzger.

Much more difficult is the work of comparing each MS with some well-known printed text and noting where the MS differs from that text. Tischendorf, who discovered the Sinaitic MS, included a storehouse of information concerning the readings of the New Testament documents in the eighth edition of his Greek New Testament (1864-72). Several others of his century and ours have undertaken this tremendous task also. In 1949, an international committee was formed to produce an edition of the New Testament in Greek which should include also the most recent discoveries in its list of comparisons. The work of this group has scarcely gotten off the ground and has already been severely criticized.

### Many Become Three

The many witnesses have also been classified according to their agreement with each other. Men have tried to determine which MSS, versions, and other writings have common ancestors, all of which are lost, and then place them into certain "families." One of the first to undertake this work was J. A. Bengel in the early part of the eighteenth century. He divided the documents into two families, the Asiatic and the African. Later in the century, J. J. Griesbach divided them into three families, the Western, the Alexandrian and the Byzantine. Essentially, this is the arrangement adopted by Westcott and Hort in 1881 and all scholars since that time.

Each family has associated with it a text which has served as basis for later versions or translations. The Western text gave birth to the Latin Vulgate and the English Douay Version of the Roman Catholic Church. From The Alexandrian text have come such notables as the English Revised Version of 1881, the American Standard Version of 1901, Goodspeed's Version, the Revised Standard Version, the New English Bible and the New American Standard Bible. Luther's German Bible



is from the Byzantine line; so are several of the English versions from Wycliffe's Bible to the present. Noteworthy among these are Tyndale's Bible, the Great, the Geneva, the Bishop's, the King James and the King James II versions.

#### Family Traits

A few general observations regarding the families of witnesses and their texts may be called for. The Western text is associated closely with Rome, whence it spread to all parts of the civilized world during that period when the Roman Church was in her glory. The Alexandrian text, no doubt, is the result of the work of scribes in Alexandria, Egypt. The Byzantine text has its home in Asia Minor and the region around Antioch among the Greek-speaking Christians.

Scholars inform us that the Alexandrian text contains fewer words and verses than does the Byzantine and that the Western text contains more. Occasionally, these words and verses amount to entire sections of a chapter. Some have observed that the copyists of the Byzantine MSS were apparently poorer and less skillful in writing than the others; consequently, they would keep their copies clean and free of marginal notes and rub-outs or strike-outs. Western copyists were more artful and perhaps made neat marginal notes which may have been incorporated into the body of the text by the next copyist. Alexandrian scribes were classical scholars, who would arbitrarily choose the shortest and least difficult readings where the MSS differed.

#### Evaluation

It is difficult to evaluate the merit of the various texts that have survived the seas of time without making a personal, exhaustive study of the whole matter. And then much depends upon one's

method of approaching the subject. If one uses a neutral method of textual criticism, he may treat the New Testament Greek texts just as he would treat the texts of other ancient books. He will attempt to show, by an abundance of scholarly evidence, that a certain text is above and beyond all others and to persuade unbelievers to accept it as God's Word purely on the basis of outward considerations. This type of textual criticism assumes nothing supernatural about the method by which the true text has come down to us.

Another may approach the subject of determining the true text from a different angle. He will rest his confidence upon the Lord's promise to preserve His Word to the end of time through His Church. He may feel that God in His gracious providence has guided individual believers to reject false readings and accept the true readings of the many manuscripts, thus preserving the true text.

Yet another might be inclined to accept or reject a certain text because he believes it to have been the official text of the early Church, that it was created by ecclesiastical authority and presented to the Church as the true text, to be accepted by all, and that, therefore, it is the one found in the great majority of Greek New Testament MSS.

#### Borrowed Conclusion

At our last CLC pastoral conference, Pastor Paul Larsen, after leading us in a study of the many witnesses and their family arrangement found "no cause to contend with the values of the families as they are now being used, with the possible exception that the Byzantine family is rated lower than it should be. . . As far as the value of the Byzantine text goes, it appeared that too much

importance was placed on its relative age, disregarding its pedigree. We don't wish to elevate the Byzantine family beyond its due, but apparently the whole story has not been told. Edward F. Hills, in his book 'The King James Version Defended' gives ample evidence of a more deserving value on the text that lies behind our own version (AV). He does an excellent piece of work in refuting Westcott-Hort's theory that the Byzantine text is a collated text. Rather, Hills suggests with not a little appeal that, even though the MSS of the Byzantine family are later, they represent an earlier and purer type. The supposed collated, or conflated, passages in the Byzantine texts are shown by Hills to have more support than the diverse readings from Aleph, A, and B. Hills contends the problem is really the reverse — that the other families had been copied from early MSS which, in error, had omitted those passages that were found in the Byzantine MSS."

He concluded, "Yet, with the regard that most critics give it, and with the textural criticism of modern scholars regarding all MSS in general, we do not hesitate to say that we have in our possession the true Word of God, carried to us via these many MSS. If we have a serious problem in deciding which modern version to turn to for an acceptable text, it does not lie in the

MSS behind it but in the translator's use of the language. This is, in my opinion, a greater threat than the differences and questions which remain between the ancient families of MSS." Pastor Larsen is referring, no doubt, to such translations as seem deliberately to discredit the Son of God, Who is the Sum and Substance of the Holy Scriptures.

Before we delve into the individual books of the Bible, here is a list of sources from which the material for this series thus far has been gathered:

- Collet, S.: All About the Bible  
 Demaray, D. E.: A Layman's Guide to Our Bible, 1964  
 Franzmann, M.: The Word of the Lord Grows, 1961  
 Hills, E. F.: Believing Bible Study, 1967  
 Hills, E. F.: The King James Version Defended  
 Larsen, P.: Comparative Value of the Various Families of Greek Manuscripts Of the New Testament, 1972 (mimeo)  
 Lightfoot, N. R.: How We Got The Bible, 1963  
 Schaff, P.: A Companion to the Greek Testament and the English Version, 1883  
 Schaller, J.: The Book of Books, 1918  
 Smyth, J.P.: How We Got Our Bible, 1912

E. Hallauer

# Book Review

## The Lutheran Book of Prayer 1970 Edition

### General Description

The 1951 Edition of the Lutheran Book of Prayer has been used extensively by many Christians. It was in such great

demand that it was reprinted no less than twenty-three times. Although the twenty-third printing is still available in limited quantity, the 1970 Edition of

this well known prayer book has been extensively revised. The outward appearance of the new book is quite the same as the older edition — handy pocket size, bound in buckram and stiff cover, durable and attractive.

#### Contents

As to contents, many of the prayers in the new edition have been recast into different words, although the substance and the occasion for the majority of the petitions are the same as in the older edition. Some new prayers and occasions for prayer have been added in the 1970 Edition, especially in the categories labeled "Prayers for Others," "Prayers for Individual and Family Occasions," and "Personal Prayers."

A few of these additions have gone to the extreme, in the opinion of this reviewer; for example, in a prayer "For Those Who Work in the Performing Arts" the prayer expresses a need "to let our minds identify with others through radio, television, stage, and screen. Thank you, Father, for the people who serve us in these fields. Give those seeking careers in these vocations an extra measure of courage, patience, and persistence."

However, in compensation for a few such "lows" there are also some excellent expressions of prayer in categories that are frequently neglected and forgotten. Example, in a prayer "For Prisoners" we find these gems: "Show them that because of Your limitless grace they are not too evil to come to You for forgiveness and help, for guidance and comfort, for strength and renewal. . . . Help them to begin a new life centered in You. Finally, cause us to do all we can to reclaim for the heavenly kingdom those who according to men's standards may have committed greater sins than we, but according to Your standards are

just as precious as any of Your children."

#### Prayer "In Jesus' Name" An Essential!

Comment should be made on a few of the prayers in the new edition that are weak in one of the essentials of true prayer, namely, the essential of praying "in Jesus' name," or as "children of God by faith in Christ Jesus." The emphasis of this essential of true prayer rests on the fact that we as unworthy sinners can reach God in prayer only through the merits of Christ, our Savior, who died for us on Calvary to take away our sins, and who kept the Law of God perfectly in our stead to establish in our behalf a perfect righteousness before God in heaven. On this basis and with this faith in our hearts we are assured of reaching God in prayer despite our own sinfulness.

Now it is true that this basic truth of Christ's atonement for us sinners need not be put into words every time a prayer is uttered with the lips or breathed from the heart, as long as that conviction and comfort rests in the heart of the sinner when he prays. Nonetheless, it is frequently put into words by the one who is praying in such expressions as "for Jesus' sake" or "in the name of Christ Jesus, our Lord," immediately before closing the prayer with the concluding "Amen."

In a manual of prayers, such as the one being here reviewed, the authors strive to avoid repeating certain expressions or phrases, lest they become nothing more than "an empty formula" because of frequent repetition.

In striving for variety of expression, however, there is also some danger of misplacement of emphasis, lack of clarity, and loss of this essential, especially in cases where this prayerbook is used by such who are not yet thoroughly familiar with that

necessary ingredient of true prayer. In fact, the so-called "prayers" of anti-Christian societies are all deliberately devoid of this imperative essential, although their petitions or requests themselves may be truly of the noble sort.

Here are a few examples in this new edition of the Lutheran Book of Prayer where this misplacement of emphasis and lack of clarity on the above mentioned essential of prayer may easily occur: "for the sake of Jesus, who went about doing good," "Hear us for the sake of Jesus, the great Healer," "We ask this in the name of Jesus, who had no place where to lay His head," "for the sake of Jesus, whose witnesses we are." Most of the other prayers in this manual are more clearly worded on this principle and focus attention on Christ's atonement on Calvary.

#### Personal Pronoun For God

One general area in which this 1970 Edition differs from the 1951 Edition is in changing the personal pronoun when it refers to either or all persons of the Holy Trinity from "Thou," "Thee," and "Thine" to "You," and "Your" for the nominative, objective, and possessive cases. Although it seems to be the "modern" thing to do, it is by no means an improvement in the opinion of this reviewer. To reserve a special manner of addressing our God in appropriate respect and reverence, even through the use of pronouns, that is distinctively different from the manner in which we address our fellowmen, to this reviewer still stands in very good taste. The mere capitalization of the "You" and "Your" in order to make this distinction, is manifest only when written or printed and completely disappears when orally spoken, while the other form, "Thou," "Thee," and "Thine," is distinctly retained in both oral and written form. The so-called "stiffness" or "stuf-

finess" of the consequent accommodating verb forms like, "Thou art" or "Thou givest" etc., are worth every bit of the extra distinction they give to our gracious God when addressing Him and setting Him apart for extra reverence and recognition. When thus used, these forms can be very brilliant and glorifying instead of "stuffy." Although we grant that usage of these forms is a matter of personal taste, and is not to be legislated one way or the other, try imposing the modern usage of "You" and "Your" on this precious jewel: "O Christ, Thou Lamb of God, that takest away the sin of the world: Have mercy upon us."

#### Vocabulary

The general vocabulary, or choice of words, used in the prayers in this book, is for the most part easy and simple, with only rare exceptions. Some of the readers might have to consult the dictionary for the word "cordon" to find that it means "a line of troops or military posts enclosing an area," and "empathy" to find that it means "the capacity for participating in another's feelings or ideas." Other words that may be somewhat strange to the average reader are easily understood by the help of their context in the prayer.

#### Conclusion

In conclusion we wish to quote the opening paragraph of the Preface to this new edition, which is well put and sets the tone for this whole collection of prayers. "Lutheran Book of Prayer" is issued in the conviction that the prayer of a Christian is not some futile gesture, purely pious exercise, or vain escape mechanism from reality, but the divinely ordained means by which a child of God taps that limitless reservoir of power which the Almighty has placed at the disposal of those who come and ask in the name of Jesus. The

Lord's gracious invitation 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me' (Ps.

50:15) is only one of the many Scriptural authentications for the preparation of this volume."

G. Barthels

## CHURCH OF THE LUTHERAN CONFESSION

### TREASURER'S REPORT July 1, 1972 to October 1, 1972

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$11,957.12	\$31,262.27
Memorials	—	10.00
<b>TOTAL RECEIPTS</b>	<b>\$11,957.12</b>	<b>\$31,272.27</b>
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 930.00
Capital Investments	1,155.00	3,465.00
General Administration	653.32	2,021.84
Home Missions & Administration	7,516.03	20,007.10
Japan Mission	565.00	1,695.00
Immanuel Lutheran College, Regents	4,300.00	12,900.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$14,499.25</b>	<b>\$41,018.94</b>
<b>CASH SHORTAGE FOR PERIOD</b>	<b>(\$-2,542.13)</b>	<b>(\$-9,746.67)</b>
<b>CASH BALANCE, July 1, 1972</b>		<b>\$11,453.12</b>
<b>CASH BALANCE, October 1, 1972</b>		<b>\$ 1,706.45</b>

Respectfully Submitted,  
Lowell R. Moen, Treasurer

+ +

### COMPARATIVE FIGURES

	SEPTEMBER	3 MONTHS
Budget Offerings Needed	\$14,256.00	\$42,768.00
Budget Offerings Received	\$11,957.12	\$31,272.27

+ +

Budget Offerings, 1971-1972	\$12,841.41	\$29,348.17
DECREASE, 1972-1973	\$ 884.29	
INCREASE, 1972-1973		\$ 1,924.10

Board of Trustees,  
L. W. Schierenbeck, Chairman

# Announcements

## INSTALLATION

As authorized by President Reim, on the 10th of September, I installed Miss Shirley Wendland as principal and teacher of the upper grades and Miss Carla Thurow as teacher of the lower grades of St. Paul's Lutheran School, Austin, Minn.

Carl M. Thurow

## CHANGE OF ADDRESS

Pastor Michael Sydow  
1183 Big Bend Road  
Ballwin, MO. 63011  
Phone: 314-225-3458.

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9001644 07 2 813  
SKARPHOL, E  
20926 HAVILAND AVE  
HAYWARD CA 94541