

LUTHERAN

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JUNE, 1973  
VOL. 15 NO. 12

# SPOKESMAN



And suddenly a sound came from Heaven like the rush of a mighty wind. And there appeared to them tongues as of fire.

## "Living With Error"

The Lutheran Church — Missouri Synod meets in convention in New Orleans this July. The liberal-conservative, or "moderate"- "evangelical," battle is still in full swing, this time somewhat centered in personalities — the synodical president, J. Preus, overagainst the St. Louis seminary president, J. Tietjen. In the debate over the seminary's use of the historical-critical method of handling Scripture, the inspiration and inerrancy of the Bible comes into question. On this point our sympathies are with the conservatives, who abide by the historical position of the Missouri Synod that the Bible is indeed the very Word of God, verbally inspired and containing "no errors or contradictions."

### The Old Refrain

But on another point we see a failing among the conservatives. The synodical gathering is being built up in a somewhat political and humanistic way into another crucial, crisis, hour-of-decision convention. That it will be such cannot be questioned, but this is getting to be an "Old Refrain." For decades now conservatives in Missouri have approached their conventions with doctrinal issues at stake

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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.

and with the same turn of mind, but nothing decisive is forthcoming on their part, except more of the same — an acceptance of a position of living together with recognized error on fellowship terms.

### Long a Puzzle

In recent years **The Christian News** has taken up the battle for the authority of Scripture in the Missouri Synod. In earlier decades **The Confessional Lutheran** carried the torch. But for many years now, we must admit, we never could acquire from their writing a clear picture of how these publications stood on fellowship, other than that which their actions proclaim — a documenting, a charging, a protesting of error, but also a living in fellowship with it. Piously quoting Romans 16:17: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them;" and the Brief Statement: "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9-10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21," doesn't answer the question under these circumstances. Such publications as these cannot serve as a rallying point, nor assume a position of leadership for orthodoxy as long as a fellowship stance of this nature is maintained. Quite the contrary — there is a misleading here.

### The FAL Figured It Out

At times we find **The Christian News** quoting or citing, apparently with approval, the activity of **The Federation for Authentic Lutheranism**. This group, made up primarily of former Missourians, has had some experience with this living-together-with-error business, and at their very inception took up the matter and came up with a scriptural answer. They define their stand in connection with the State of Confession concept: "That step (State of Confession) is to declare oneself publicly in protest to those deviations, and unable for doctrinal, confessional reasons to practice fellowship with those who advocate and subscribe to these aberrations." (Sola Scriptura, Nov.-Dec. 1970) We of the CLC would agree.

### An Interesting Sidelight

In the Wisconsin Synod Quarterly (Jan. 1972) Prof. Joel Gerlach of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, gives his support to such a definition of the State of Confession. Two views of the State of Confession currently found within the Missouri Synod are presented. One brings fellowship into the picture: "(3) to limit the practice of altar and pulpit fellowship to those who have publicly adopted this declaration." The other, pertaining to Missouri's relationship with the ALC, speaks of "a partial suspension of

fellowship with the ALC," which "involves Synod in what some would call a kind of In Status Confessionis stance."

Commenting on these two views the professor says: "A partial suspension of fellowship is suggestive of a commitment to the principle of fellowship by degrees — something which has no basis in Scripture. If the basis for fellowship is a faithful commitment to and a continuing in the Word of the Lord, then the practice of fellowship reduces itself to a simple either-or. Either you do or you don't, but never partially. Commitment to the truth coupled with firmness of conviction calls for forthright declarations and unequivocating actions. The alternatives can only cause confusion among the people of God. In times of danger the trumpet ought not give uncertain sounds." Amen! But this has to be squared with his own synod's "vigorously protesting fellowship" position which by its very name betokens a living together with error. This is further evidenced by a recent statement of the WELS Commission on Doctrinal Matters: "...that such a state of confession is frequently called for before terminating fellowship with a group that has been infected by error." (Minutes, joint meeting with the Board of Doctrine of the CLC, July, 1972)

### **A Timely Warning**

This same writer in commenting on Missouri's 1971 convention in Milwaukee had this to say: "The ultimate tragedy of Missouri is that many of conservative mind have learned to live with their opponents without seeing the necessity of separation." (NWLutheran, Aug. 29, 1971) This same danger is incipient in his own synod's "vigorously protesting fellowship" concept. We wish it were different!

-G. Sydow

## **Dummies**

It's bad enough that people could care less about God and His Word. What really adds insult to injury results from intolerance of everything that suggests there is a God who chose to speak to His creatures through a divine revelation. Take for example the California "Textbook Case." The prestigious National Academy of Science not only

doesn't want divine creation presented in school textbooks as an alternative to the theory of origins, they don't even allow that a viewpoint with God as the sole cause and source is an acceptable alternative. Anyone who believes God created everything is a real dummy, not even to be considered capable of rational thought. So they say.

The real clincher comes when the unbelieving can't take the hint when their investigations don't match their preconceived ideas. The Bible-Science Newsletter (April, 1973) reports such an example. "That orange moon soil which astronauts and geologists thought might be of volcanic origin and therefore 'young' has disappointed the scientists. It is made of tiny glass beads which were probably formed when a meteor slammed into the moon." Rather than accept the possibility that evidence doesn't support what they think, disappointment predominates until some observation produces something they can interpret more to their liking. Another "Clipping" from the same newsletter states, "Disappointed in lunar exploration, some scientists are pushing for exploration of comets and asteroids to uncover information about the 'origin of the solar system.' "

#### **Believing is Seeing**

And it's not the other way around. "Now faith is the assurance of things hoped for, the conviction of things not seen...By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible." (Hebrews 11:1, 3) What one can't see becomes visible through a different means: faith.

It's the whole matter of intolerance of an alternative which provides a persecution in our day. A believing scientist could lose his job for suggesting that God designed and brought into existence all matter and life on this planet. A young Christian in school could be laughed right out of his classroom for questioning a teacher's assertion that life has been known to exist for at least a couple billion years. The non-godly academic radical fights tooth and nail with his philosophical colleague about the order and

mechanism of their theories. But place a Bible witness against their suggestions, and you'll find a powerful, united, vocal, and convinced group which opposes any suggestion that there is a Designer. But then they'd be in trouble if they for a second admitted that there was something or "Someone" out there who put it all together. To "Him" they would then be accountable. And that would be an unacceptable alternative.

#### **Who's On Top?**

Forewarned is forearmed. God understands that His children are faced with intolerance. He tells them ahead of time that they'll run into the ridicule of the world for trusting Him for their answers. He states that the preaching of Christ crucified for the sins of the world is stupidity to the worldly wise. To others, this message would trip them up. The very thing that the world considers absolutely irrational, unwise, and unacceptable has His approval, because it has Him as its source. "But God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things that are strong...that no man should boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness, and sanctification, and redemption." (I Corinthians 1:27ff) We are to expect no better treatment from the world than our Savior Himself received. They mocked, ridiculed, injured and killed.

It would be rather stupid to put up with all this ridicule if in fact there were no God and no Savior and no resurrection of the dead. Why give up all the world has to offer and suffer their abuse if faith is grounded on falsehood? God is His own witness. And He established His revelation on hard evidence. People, hundreds of them, saw a resurrected Christ. "To these He

also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God." (Acts 1:3) See what faith can see! Righteousness is reckoned "as those who believe in Him who raised Jesus our Lord from the dead, Him who was delivered up because of our transgressions, and was raised because of our justification." (Romans 4:24)

We're on top! Our genuine, living God

does not leave us in the world at a disadvantage. Jesus says, "In the world you have tribulation, but take courage; I have overcome the world." (John 16:33) "For whatever is born of God overcomes the world; and this is the victory that has overcome the world — our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?" (I John 5:4) (All Bible quotations from NASB)

—M. Sydow

## Lutheranism, Speaking in Tongues, and Unionism

A notice came in the mail a few days ago, informing us of The Second International Lutheran Conference of the Holy Spirit, to be held in Minneapolis from August 7-11, 1973. Among the scheduled speakers are Baroness Maria von Trapp, of the Trapp Family Singers; the Rev. David Wilkerson, an Assembly of God preacher who experienced and wrote "The Cross and the Switchblade;" Dr. David du Plessis, a world Pentecostal leader; Father George de Prizio, a Catholic priest from Florida; and Lutheran pastor Larry Christenson, author of "Speaking in Tongues." This conference is planning workshops on such matters as Pentecost, the gifts of the Spirit, healing, charismatic ministry, and the occult.

What is the reason for this sudden interest among Lutherans in the so-called charismatic gifts of the Holy Spirit? Can it be that the Holy Spirit is pouring Himself out through these special gifts in order to break down the denominational barriers between Lutherans, Pentecostals, Protestants, and Catholics? Is the Holy Spirit Himself thus putting His stamp of

approval on the ecumenical movement?

There are many who believe this is what is happening. Moreover, many would consider our criticism of the ecumenical flavor of the charismatic movement as a quenching of the Holy Spirit, who in their opinion is much more concerned with spiritual revival than with the details of pure doctrine.

But if we believe that the Holy Spirit is God, we know He cannot contradict Himself. If we believe that the Holy Spirit is the Author of Holy Scripture, there can be no denying that He wants us to avoid all churches and organizations and groups that espouse teaching and practice that is contrary to His Word. The Holy Spirit has spoken to us in such passages as Rom. 16: 17-18 and 2 John 10-11. He cannot now be contradicting Himself by encouraging fellowship with errorists by means of His charismatic gifts.

Nevertheless, our God surely will make use of the present-day interest in the Holy Spirit and His charismatic gifts, regardless of this involvement with unionism. When a new religious movement arises, emphasizing a

certain aspect of Bible teaching, it is usually an overreaction to a previous neglect. J.W. Montgomery has said: "The appearance of sects and cults invariably points up negligence in doctrine or practice on the part of established churches." (Ecumenicity, Evangelicals, and Rome, p. 42) We Lutherans may well have neglected the teaching of the person and work of the Holy Spirit. In 1963 a Lutheran professor wrote a little book on the Holy Spirit entitled "The Half-Known God." The Holy Spirit has been and still is to a great extent half-known among us. Is it so strange then that what we have neglected now becomes for many one of the most important teachings of all? The current interest in the Holy Spirit should now drive us all to our Bibles to learn what the Holy Spirit says about Himself and His gifts, in order to make up for our past neglect.

#### Speaking in Tongues on Pentecost

One aspect of the Pentecostal revival in the Lutheran churches is "speaking in tongues" or "glossolalia." Let us not make the mistake of immediately condemning this phenomenon without carefully investigating the Bible's teaching. There is such a thing as speaking in tongues in the New Testament. It is referred to in Mark 16:17; Acts 2:4; Acts 10: 44-46; Acts 19:6; and First Corinthians 12-14.

The most well-known occurrence is that of Pentecost, when the 120 Christians in Jerusalem "were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance." (Acts 2:4) The "other tongues" in this case were foreign languages which could be understood by Jews who had come from many different lands to Jerusalem for the Pentecost harvest festival.

The other Scriptural accounts of tongue-speaking do not specifically say that foreign languages were spoken.

Nevertheless, it seems likely that these other instances of tongue-speaking were the same as the first, since the same expression is used. Thus the Jewish Pentecost in Jerusalem was followed by a Gentile Pentecost in the home of Cornelius, "for they were hearing them speaking with tongues and exalting God." (Acts 10:46) Peter then says that these Gentiles "have received the Holy Spirit just as we did." (Acts 10:47) This same experience was repeated in Ephesus for twelve men who had heard of Jesus, but knew nothing of the Holy Spirit. "And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking with tongues and prophesying." (Acts 19:6) Perhaps the giving of the Holy Spirit to the Samaritans, as recorded in Acts 8, was also accompanied by the speaking in tongues, since Simon the Magician was so impressed that he wanted to buy the power to confer the Holy Spirit on others.

#### Speaking in Tongues in Corinth

The other mention of tongue-speaking in Scripture is recorded in First Corinthians 12-14. Paul lists "the various kinds of tongues" and "the interpretation of tongues" as gifts of the Holy Spirit, which He gives to individual Christians, not to all of them (1 Cor. 12:30), for the benefit of the whole Church. (1 Cor. 12: 10, 28)

How is the gift of tongue-speaking to be used? Paul answers by saying: "If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal." (1 Cor. 13:1) Every member of Christ's Church who has the gift of speaking in tongues must use that gift in love for the other members of the body. Love is more important than all these special gifts of the Spirit. "Love never fails; but if there are gifts of prophecy, they will be done away; if

there are tongues, they will cease; if there is knowledge, it will be done away." (1 Cor. 13:8) This passage can hardly be used to prove that there can be no tongue-speaking today, unless we are willing to say that there can be no knowledge now either. "Tongues will cease." In the context this simply means that they will not endure to eternity, as will love, for tongue-speaking will not be needed in eternity.

In Chapter 14 of First Corinthians Paul deals with practical questions concerning the use of tongue-speaking in the congregation. In no way does he absolutely forbid any Christian from speaking in tongues. (1 Cor. 14:49) In fact he even says: "I wish that you all spoke in tongues," and he says: "Desire earnestly spiritual gifts," (1 Cor. 14:1) which of course includes speaking in tongues. With regard to himself he says: "I thank God, I speak in tongues more than you all." (1 Cor. 14:18)

In comparing the gift of tongues with the gift of prophecy or proclaiming God's Word, however, Paul surely indicates that the gift of prophecy is much more beneficial for the whole congregation. "Desire earnestly spiritual gifts, but especially that you may prophecy." (1 Cor. 14:1) "One who speaks in a tongue speaks to God; for no one understands...One who prophesies speaks to men for edification and exhortation and consolation. One who speaks in a tongue edifies himself; but one who prophesies edifies the church...Greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying." (1 Cor. 14: 2-5)

Paul's concern with speaking in tongues is that it can do others no good if they can't understand it. "If I come to you speaking in tongues, what shall I profit you?" (1 Cor. 14:6) "Unless you utter by the tongue speech that is clear,

how will it be known what is spoken? For you will be speaking into the air." (1 Cor. 14:9) "If I do not know the meaning of the language, I shall be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me." (1 Cor. 14:11) For Paul the great lack in the tongue-speaking in Corinth was this: "The other man is not edified." (1 Cor. 14-17) Therefore Paul states his own conviction: "In the church I desire to speak five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue." (1 Cor. 14:19)

Paul was also concerned with the impression that tongue-speaking would make on visitors to the service. "If therefore the whole church should assemble together and all speak in tongues, and men unversed in spiritual gifts or unbelievers enter, will they not say that you are mad?" (1 Cor. 14:23)

In his concern Paul lays down several rules for tongue-speaking in the service. "If there is no interpreter, let him keep silent in the church; and let him speak to himself and to God." (1 Cor. 14:28) If an interpreter is present who can translate the tongue for the benefit of the rest, then "if any one speak in a tongue, it should be by two or at the most three, and each in turn." (1 Cor. 14:27) Paul's guiding principles were these: "Let all things be done for edification," (1 Cor. 14:26) and: "Let all things be done properly and in an orderly manner." (1 Cor. 14:40)

What purpose did God have in mind with the gift of tongues? We may think that His purpose on Pentecost was to enable the visitors present to understand the Gospel in their own languages. However, all these Jews from other lands could understand the language the Jews spoke at that time, and they did not need the breaking of the language barrier in order to understand Peter's Pentecost sermon.



Rather, Paul says in 1 Cor. 14:22: "Tongues are for a sign, not to those who believe, but to unbelievers," in keeping with Isaiah's prophecy (Is. 28: 11ff.) God used the Pentecost speaking in tongues as a sign, making the unbelievers in Jerusalem wonder what strange thing God was doing. He did not use speaking in tongues to work conversion or edification.

### Speaking in Tongues Today

The big question for us is whether any of the tongue-speaking that was introduced by the so-called Pentecostals in about 1900, and that is being revived in many of the mainline churches today, is identical to the tongue-speaking on Pentecost or the tongue-speaking in Corinth. I have my serious doubts. We must remember that the devil is permitted to do signs and wonders too (2 Thess. 2: 9ff.) Many who speak in tongues are no doubt victims of self-hypnosis or self-induced trances. Nevertheless, we cannot say that the Holy Spirit is unable to move men to speak in tongues in our day, if that is what He wants.

If we remember that the Holy Spirit cannot and will not contradict the Scriptures, we can be sure it is not the Holy Spirit who is belittling pure doctrine and fostering unionism by means of the charismatic movement. According to the July 30, 1972 issue of *The Northwestern Lutheran*, one conservative Lutheran congregation was forced to suspend from mem-

bership twelve members who had become involved in the charismatic movement, simply because they refused to discontinue fellowship with members of false-teaching churches. If what is claimed to be of the Spirit contradicts the Holy Spirit's Book, then it cannot be of the Spirit, no matter how much tongue-speaking is manifested.

If unionism and other unscriptural practices and teachings are not involved, I suppose that tongue-speaking in itself is hardly an issue on which anyone should be suspended from a Christian congregation. If anyone claims to have this gift, let him speak to himself and to God in private, as Paul suggests. This gift has no place in the public service unless there is an interpreter. Even then, everything must be done to edify the congregation in an orderly manner. If the tongue-speaking gift is not of the Holy Spirit in any individual case, it will soon manifest itself in unscriptural ways, so that the congregation will know how to judge it.

Meanwhile let us give ourselves to a study of the Holy Spirit's Book to determine what He wants us to know about Himself and His gifts. Then we shall be better prepared to evaluate such occurrences as The Second International Lutheran Conference of the Holy Spirit. (All Bible passages from the New American Standard Bible)

-D. Lau

## The Summer Slump

For many people, the seasons of spring and summer are the most enjoyable time of the year. Not only is it a time when school is recessed, when the family usually is able to find time for a vacation — but the warm and beautiful weather, the magnificent beauties of nature, the bustle of outdoor activities

make this a most delightful time of year.

However, for those who have been long associated with the work of the church, it comes as no surprise to say that the summer season is the most dreaded time of year. It is a time when the inevitable happens, when the

perennial "summer slump" strikes church after church with depressing regularity. It is a time when there is a significant decline in church attendance, when many church members apparently go off into spiritual hibernation, planning to return in fall for the beginning of a new church season; It is a time when there also is a noticeable drop-off in Christian giving, as if the work of the Lord's Kingdom is suddenly discontinued for three months in the same way that a factory is closed down for a period of time. Summer is a time when the Lord's work is often drastically curtailed, when church budgets both on the local and synodical level suffer hardships from which they are hard put to recover; summer is a time when the church rarely operates at peak efficiency.

#### Nothing New

Certainly this is not a new problem. We can be sure that our forefathers wrestled with this problem at their church meetings generations ago. But with the advent of our new American way of life, with the development of modes of transportation which make it possible to go hither and yon in one short weekend, with the increasing availability of more leisure time for many, and now, with the latest, the moving of our major holidays to Monday — the problem of a summer slump has become more acute than ever. Today's child of God faces more severe temptations than ever before.

#### A Word for all Seasons

The word of God contains many warnings against the dangers of making our religion a seasonal thing. The Book of the Law is not to depart out of our mouths; we are to meditate therein day and night; it is to a governing force at all times in our lives, in season and out of season; our faith needs constant exposure to the Word in July as much as it does in April or

December.

Unfortunately, judging from the visible response of many to these divine warnings and encouragements (and what else do we have to judge by?) many people have interpreted the Lord's Words a bit differently. To them the Bible seems to say:

"The Lord is in His holy Temple" — except in summer.

"How amiable are Thy Tabernacles, O Lord" — except in summer.

"My soul longeth, even fainteth, for the courts of the Lord" — except in summer.

"Not forsaking the assembling of ourselves together" — except in summer.

"Let us work while it is day" — except in summer.

Ridiculous? Is it really? Isn't that exactly what people are saying about those Bible passages by their example? Isn't that the interpretation they are giving them by their lives? The excuses given by those who turned down invitations to the Great Wedding Feast seemed somewhat reasonable and valid. These were excuses of well-intentioned people who wanted to hurt no one's feelings. They would never dream of saying "I don't want to come." And yet, the message of their excuses could not be mistaken. Their cattle, their land, almost anything was more important to them than attending that Great Supper.

Isn't this precisely the message that comes across to our God, to our family, to our fellow believers, to the world when we continually or seasonally slight God's invitations to come to His House to worship Him and to Hear His Voice? Whether we admit it or not, we are making value judgments. Our actions do speak louder than our words. And despite all efforts to sugarcoat or excuse our spiritual apathy — we are in effect saying that our rest, our

recreation, our lawn, our leisure time, our newspaper, our car, our work are all more important than the hearing of God's Word.

#### A Solution

Various avenues have been explored by church leaders in an effort to combat the summer slump. Many churches have resorted to a variety of gimmicks such as entertainment and sensationalism in an effort to entice their people back to church. But if they come for the wrong reason, if the Gospel of Jesus Christ is not a drawing power, of what value is their presence there?

The solution for us would rather seem to lie in an honest reexamination and reevaluation of our own priorities. Are we seeking first the Kingdom of God and His Righteousness at all times? Do we make every effort to nourish our

souls as well as our bodies during the summer months? If we must be absent from the Lord's House do we set aside our offerings, knowing that the needs of the Lord's Kingdom go on? If we are visiting or on vacation, do we make an effort to meet and worship with our brethren in other churches throughout the CLC? Do we take our Bibles and Hymnals with us when we go for the purpose of personal Bible reading and informal family devotions?

Rather than being part of the problem of the summer slump, let us instead become part of the solution — by putting first things first every moment of our lives, by making an extra effort not to succumb to this special seasonal affliction and thus remain effective year around witnesses of our Lord and Savior.

-D. Schierenbeck

## BOOK REVIEW

# Jonathan Livingston Seagull

by Richard Bach

Avon, 1970, 127 pp., \$1.50

### Self-Deception

Here is subjective intellectual freedom at its best. And Richard Bach, truly a prophet of today's temper, has inscribed it for our learning in a well-known best seller. Indeed, this surreptitious little volume may also become known as one of the more inspired among the gospels of man. With a fowlish flare, Bach has given us an accurate expression of pure subjectivism. And he does so with a dash of spiritualism which makes it appealing to man's ego-based religiosity. An aura of parabolic mystic prevails as the reader wings his way through this choice dream of mankind.

A sort of renaissance on an individual level is called for. Others have asked for responsibility, excellence, self-

renewal, and leadership. Most ask for freedom. (Today's "do-your-own-thing" mentality.) Bach asks for perfection. He calls it "flying." But this reviewer calls it deception.

It seems that man has a genuine obsession for lying to himself. He concludes that his problem is to find a purpose in life. Then he looks within himself for a solution. Bach, and all others, are fools not to see the vanity of it all.

### Lower Story

"Most gulls don't bother to learn more than the simplest facts of flight — how to get from shore to food and back again. Jonathan Livingston Seagull was no ordinary bird. More than anything else, Jonathan loved to fly. He spent whole days alone, experimenting.

There's so much to learn, he thought."

Jonathan "worked at the very peak of his ability," but finally had to face crushing failure. "I am limited by my nature," was his conclusion. And this was followed by a promise to accept his limitations and to be just another one of the flock. But then an idea, another experiment, and success led him to feel guiltless about breaking the promise. "One who has touched excellence in his learning has no need of that kind of promise," he thought.

More experimenting. Then a breakthrough. But near collision with the Breakfast Flock. Centered for shame. Cast out of gull society. "Who is more responsible than a gull who finds and follows a meaning, a higher purpose for life? We have scrabbled, now we have a reason to live — to learn, to discover, to be free!" Jonathan pleaded. But "with one accord they solemnly closed their ears and turned their backs upon him."

"Jonathan spent the rest of his days alone. His sorrow was not solitude, it was that other gulls refused to believe the glory of flight that awaited them; they refused to open their eyes and see. He learned more each day. He discovered that boredom and fear and anger are the reasons that a gull's life is so short, and with these gone from his thought, he lived a long fine life indeed."

### Upper Story

"So this is heaven, he thought. True, the same young Jonathan Seagull was there that had always lived behind his golden eyes, but the outer form had changed. He began, delightedly, to learn about these new wings. He was ever so faintly disappointed. There was still a limit that would take great effort to crack. In heaven, he thought, there should be no limits. New sights, new thoughts, new questions. Why so few gulls? The memory of his life on Earth

was falling away. He felt only that he was welcome and that this was home.

"Jonathan saw that there was as much to learn about flight in this place as there had been in the life behind him. But with a difference. Here were gulls who thought as he thought. For each of them, the most important thing in living was to reach out and touch perfection in that which they most loved to do."

Instruction. Practicing. Thinking. "Our purpose for living is to find perfection and show it forth. We choose our next world through what we learn in this one. Learn nothing, and the next world is the same as this one, all the same limitations and lead weights to overcome. Heaven is not a place, and it is not a time. Heaven is being perfect. Perfection doesn't have limits. Perfect is being there."

More instruction. "Jonathan learned at a tremendous rate. He took in new ideas like a streamlined feathered computer. To fly as fast as thought, you must begin by knowing that you have already arrived. The trick was for Jonathan to stop seeing himself as trapped inside a limited body. Forget about faith! You don't need faith to fly, you need to understand flying."

### Love Story

Jonathan was now ready to begin "the most difficult, the most powerful, the perfect invisible principle of all life." He was ready "to begin to fly up and know the meaning of kindness and of love."

"And the more Jonathan practiced his kindness lessons, the more he worked to know the nature of love, the more he wanted to go back to Earth. Jonathan was born to be an instructor, and his way of demonstrating love was to give something of the truth that he had seen to a gull who asked only a chance to see truth for himself. He

couldn't help but think that there might be one or two gulls back on Earth who would be able to learn too."

#### Observations

Yes, Jonathan went back. But as to his success — you simply must spend thirty minutes or so with this book to get the full impact for yourself. As a lucid reference of man's plight, his own plan of salvation, this book is worth the time spent with it.

Obviously, the central truth of the Word of God, objective justification, is lost among the feathers. In fact, the three objective aspects of justification, namely, free grace, the doing and dying of Christ, and the righteousness of faith,

do not even exist so far as Jonathan is concerned, nor can they, because he finds **within himself** no limitations.

When asked how he could love those who had tried to kill him, his response was. "You don't love hatred and evil, of course. You have to practice and see the real gull, the good in every one of them, and to help them see it in themselves. That's what I mean by love."

Sound familiar? It had better not! Now read Romans 3 and 8. If that Word doesn't lead you to see that all glory, praise, and honor belong to God alone, nothing will. No, Jonathan, you haven't even learned level flight!

—H. Hasse



#### READINGS FOR JULY

The summer months are vacation-time for many. A time for families to get away and relax—and maybe visit some of the historic sights across the country. There are not a few mountains, lakes and rivers which draw us because of famous events and men which are connected with them.

There are also many historic sights in Bible lands, but few of us will have the time or money to visit them in person. However, we can take a "vacation trip" to these places through our daily Bible readings. Such a "trip", of course, will emphasize the Divine History which makes certain mountains, rivers and lakes worth remembering and "visiting". In this month's "tour of Palestine" we want to review what God has done for and through men (and for us!) at various Bible sites. If you wish to add the scenic view of these places to your devotions, keep a pictorial Bible dictionary or atlas at hand. (One can be obtained through most religious book stores and publishing houses for as little as \$2.50.)

#### A TOUR OF HISTORIC PALESTINE Northern Region

- |        |                                                                                                                |
|--------|----------------------------------------------------------------------------------------------------------------|
| July 1 | Mt. Hermon, Matthew 17:1-8, The Mount of Transfiguration.                                                      |
| July 2 | Waters of Merom, Joshua 11:1-9, The Lord gives victory to His people.                                          |
| July 3 | The Horns of Hattin (probable site), Mt 5:1-12, The Sermon on the Mount.                                       |
| July 4 | Sea of Galilee, Matthew 13:1ff, With a ship for a pulpit.                                                      |
| July 5 | Sea of Galilee, Matthew 14:22-33, The Son of God walked here.                                                  |
| July 6 | Mt. Carmel, I Kings 18:20-40, The LORD, He is the only God.                                                    |
| July 7 | Mt. Tabor and the River Kishon, Judges 4:4-16, The victory went to Deborah and Barak, but not for their honor. |

- July 8 Hill of Moreh, Judges 7:1-23, The sword of the Lord and of Gideon.  
 July 9 Wood of Ephraim, I Samuel 18, A son of shame meets his end.  
 July 10 Waters of Aenon, John 3:23-36, Listen to John and you will follow Jesus.  
 July 11 Brook Cherith, I Kings 17:1-7, God feeds His own.  
**Central Region**  
 July 12 Mt. Ebal and Mt. Gerizim, Joshua 8:30-35, The Word — it is for all to hear.  
 July 13 River Jabbok, Genesis 32:22-32, On its banks a man wrestled with God.  
 July 14 Valley of Shechem, Genesis 12:1-8, Abraham worshipped here.  
 July 15 Valley of Aijalon, Joshua 10:1-14, The Lord fought for Israel.  
 July 16 Mt. of Temptation (Wilderness of Judea), Matt 4:1-11, Jesus tempted.  
**Jerusalem and Environs**  
 July 17 Mt. Moriah, Genesis 22:1-18, Probably one of Jerusalem's hills. On another God offered up His only Son.  
 July 18 Mt. Zion, Hebrews 12:18-24, A picture of the Church and its heavenly goal.  
 July 19 Pool of Siloam, John 9:1-12 & 35-38, The light of the World gives sight to sinners.  
 July 20 Brook Kidron, John 18:1-13, Bitter waters.  
 July 21 Mt. of Olives (Western Slope) Matthew 26:30-46, Under pressure in the "place of the olive press."  
 July 22 Mt. Calvary, Luke 23:32-49, Calvaria is Latin for "skull".  
 July 23 Mt. of Olives (Eastern Slope), Acts 1:1-12, "He ascended into heaven."  
**Southern Region**  
 July 24 Jordon River, Joshua 3:9-17, "The Lord of all the earth passeth over before you..."  
 July 25 Jordan River, Matthew 3:14-17, "To fulfill all righteousness."  
 July 26 Valley of Elah, I Samuel 17:32-51, "The battle is the Lord's."  
 July 27 Dead Sea (Beneath its southern waters lie the former sites of two cities.) Genesis 19:15-29  
 July 28 Mt. Nebo (The summit of Mt. Pisgah), Deuteronomy 32:45-52 and 34:1-6, Moses saw. . .and died.  
 July 29 Mt. Horeb, Exodus 3:1-18, And God said, "Go."  
 July 30 Mt. Horeb, I Kings 19:8-18, A still small voice.  
 July 31 Mt. Sinai, Exodus 19:1-20, Here God gave Moses the Law.

W. V. Schaller

## Announcements

### CLC Pastoral Conference

J. Witt, No. 4724 Wall St., Spokane, WA 99208.

P. Nolting, Secretary

**Place:** Trinity Lutheran Church, Spokane, Wash.

**Time:** July 13 to 16, 1973, opening with a Communion Service, 9:00 A.M., July 13.

**Agenda:** Exgesis, John 8:31-32, Pastor J. Pfeiffer; The Role of Women in the Church in the Light of I Cor. 14:33-35 and I Tim. 2:11-15, Pastor A. Gullerud; A study of the Olivet Address, Pastor P. Nolting; Panel Discussion - Admissions Policy to our Schools, Prof. C. M. Gullerud, Moderator, with Pastors W. Schuetze and M. Galstad; Service speaker, Pastor M. Eibs; alternate, C. Thurow.

Kindly announce your attendance or send your excuse to the host pastor, M.

### Installation

With authorization from the CLC president, Pastor Robert Reim, Pastor Norbert Reim was installed at Holy Cross Ev. Lutheran Church, Phoenix, Arizona, on May 13, 1973, by Pastor H. C. Reed with Pastor A. Gullerud, Mr. James Skelley, president of the congregation, and Pastor Rollin Reim assisting. Pastor Rollin Reim preached the sermon.

H. C. Reed

### Change of Address

Pastor Norbert Reim  
 4008 W. Golden Lane  
 Phoenix, AZ 85021  
 602-937-2877

## Rochester Contact

CLC members desiring spiritual ministrations while in Rochester, Minnesota, may contact Mr. Merton Rew, R. R., Pine Island, Minn. 55963;

507-356-8677.

Or Pastor Robert Mackensen, 1534 West Ave., Red Wing, Minnesota 55066; 612-388-4403.

## CHURCH OF THE LUTHERAN CONFESSION

## Treasurer's Report

July 1, 1972 to May, 1973

RECEIPTS:	APRIL	TO DATE
Offerings	\$ 10,554.60	\$132,808.91
Memorials	3.00	416.00
Payment on Spokesman Loan	—	400.00
<b>TOTAL RECEIPTS</b>	<b>\$ 10,557.60</b>	<b>\$133,624.91</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 310.00	\$ 3,100.00
Capital Investments	1,430.00	12,356.48
General Administration	280.79	3,638.69
Home Mission & Administration	8,454.82	67,970.85
Japan Mission	-(1,435.00)+	5,650.00
Immanuel Lutheran College, Regents	4,300.00	43,000.00
ILC, Extra Budgetary	3,292.00	3,292.00
Extra Budgetary	—	472.20
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 16,632.61</b>	<b>\$139,480.22</b>
CASH DEFICIT	-(6,075.01)	-(5,855.31)
CASH BALANCE, July 1, 1972		11,453.12
CASH BALANCE, May 1, 1973		5,597.81
+ \$2,000.00 for Tiefel Furlough Fund assumed by Japanese congregation		

Respectfully Submitted,  
Lowell R. Moen, Treasurer

+ +

## COMPARATIVE FIGURES

	APRIL	10 MONTHS
Budget Offerings Needed	\$ 14,256.00	\$142,560.00
Budget Offerings Received	\$ 10,557.60	\$132,808.91
<b>DEFICIT</b>	<b>\$ 3,698.40</b>	<b>\$ 9,751.09</b>
+ +		
Budget Offerings, 1971-1972	\$ 11,596.10	\$118,803.77
DECREASE, 1972-1973	\$ 1,038.50	
INCREASE, 1972-1973		\$ 14,005.14

Board of Trustees,  
L. W. Schierenbeck, Chairman

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