

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

**MARCH
1961**

THE ROYAL BANNERS FORWARD GO!

Not a Matter of Indifference

What is a Synod?

A synod is an association of congregations and pastors. A synod is formed to confess the unity of the Spirit by an external union, and to carry out specific parts of the Church's commission which cannot be achieved as well by individual congregations. Through such a union congregations can serve each other in many ways. Since a synod with a true confession can come into being only through the power of the Gospel, it is a divine creation. Only its external form is of human origin, as is also the case with all other forms of Christian association. What actually makes a synod a *church* body is the unity of the Spirit. And where this unity is absent, all religious fellowships are an abomination to God. The unity of the Spirit qualifies a synod to participate in the work of our Lord.

Limitations of a Synod

To the external form of a synod belong the limitations placed on its scope of work. These are stated in its constitution. Here the member congregations give the synod specific assignments in areas such as the following: the preservation of unity of doctrine through mutual brotherly supervision; mission work; educational institutions; the publishing of Christian literature for church, school, and home; advising congregations in the calling of pastors and teachers. These assignments limit the synod. It can make resolutions

only in regard to such matters as the congregations have placed in its care. These limitations vary in different synods. It all depends on what use of their individual rights the member congregations agree to give up. In our country we usually limit synods to an advisory capacity and prohibit the synod from acting in local affairs without an invitation. It is important to remember that it is not wrong if congregations agree to give up more authority to the larger body. There is nothing unscriptural in an episcopal system as such or a ruling by consistories. The point Lutherans have made is that bishops are not *necessary*, and congregations cannot be *compelled* to submit to any specific form of church government. To have a super-church is a human arrangement, and the policy not to have a super-church is also a human arrangement.

To Join or Not To Join

A synod of the true confession is doing the Lord's work. This in itself does not make it a matter of conscience to join such a synod. Congregations can support this work without actually being members of the synod. Yet joining is not a matter of indifference. In a country where there are some 250 denominations within Christendom, joining a larger church body is a *confessional* act. Love for God and for our brethren will not allow us to treat this lightly, nor long postpone joining a church of the true confession.

We Americans worry a lot about joining an organization and giving up the use of some of *our rights*. That is the cost. But the cost of not joining may be higher. Unless there are excellent and unusual reasons for not joining an orthodox synod, a congregation lays itself open to the suspicion that it is separatistic; that it prefers to go its own way in doctrine and practice without mutual supervision; that it does not want to share in the reproach of Christ which its brethren are experiencing. A loose affiliation (without actual membership) does not give a very

clear testimony to the world and the false churches; it certainly does not imply a permanent relationship. The bachelor who prefers being engaged to being married cannot complain if the sincerity of his love is suspected. No one can rightfully force a congregation to join a synod. It is a matter of Christian freedom. And in the exercise of this freedom, each Christian or group of Christians seeks an answer from one source, *love* — love for Christ and for his brethren.

W.S.

A Clarification

In my editorial, "Organized for What," on pages 2-3 of the February 1961 issue I referred to a new hymnal as "Songs of Praise." This could be confusing. The correct

title of this fine book is "Our Songs of Praise." It is a hymnal for primary grades edited and compiled by E. W. Klammer, published by Concordia, 1954.

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PSALM 22:1-11

My God, my God, why hast thou forsaken me? No man can fully grasp these words of Jesus from the cross. These are the words of a person in extreme anguish, yea, in the terrible torment of hell. One who is forsaken of God is separated from His love and mercy — all His goodness. And what makes hell's torment so dreadful is that there is no end to it. *Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.* A person can endure even severe pain if he can see an end of pain. Thus Jesus was not only forsaken of God, but He could see no end of it since God kept spurning Him in all His prayers.

It would seem that the Father had entirely reversed Himself in spurning His Son, that He had stopped hearing the cries of His own. For God had always revealed Himself as the Helper of the afflicted who called upon Him in faith. *But Thou art holy, O Thou that inhabitest the praises of Israel. Our fathers trusted in Thee: They trusted, and Thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee and were not confounded.* And yet God's very own Son must become the most despised and rejected of men on earth. *But I am a worm, and no man; a reproach of men, and despised of the people. All*

they that see Me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him. This was the worst temptation that could come upon Jesus, yea, the very fiery darts from Satan himself mouthed by the unbelieving Jews: If He were God's Son, why should God so forsake Him? In this dread temptation the devil keeps urging: Curse God and die.

What made this temptation so severe? *But Thou art He that took me out of the womb: Thou didst make me hope when I was upon my mother's breasts. I was cast upon Thee from the womb: Thou art my God from my mother's belly.* Ever since Jesus took upon Himself flesh and blood from Mary's womb He had always praised and glorified God. How can God forsake an innocent righteous person and still be God? One must find the answer to this question or forever be offended with Jesus' death upon the cross. God Himself tells us: "The Lord hath laid on Him the iniquity of us all." We must first well know that our sins brought this dreadful judgment upon Jesus.

'Tis I who should be smitten,
My doom should here be written:
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging,
'Tis I who have deserved them well.

But why then does Jesus suffer my anguish and torment?

A crown of Thorns Thou wearest,
My shame and scorn Thou bearest,
That I might ransomed be.
My Bondsman, ever willing,
My place with patience filling,
From sin and guilt hast made me free.

How thankful can we only be that Jesus bore our guilt for us and did that which we could never do. He was able to bear our sins. Though in deepest torment because of our sins, He yet does not curse God, but continues to cling to Him: *Be not far from me; for trouble is near; for there is none to help.* Though God forsook Him, He does not forsake God. He hoped in God against all hope. This faith God could not

spurn but again turned to His Son in deep affection, pressed Him to His bosom, so that Jesus died giving His spirit into His Father's hands. Jesus' victory over our sin and hell is our victory. Jesus so suffered that we might never have to bear this suffering. And all this He bore willingly for us, not at all complaining that our sins caused Him so great torment, but having only the deepest desire to save us from this torment. Such great love can only move us to praise Him forever:

Lord Jesus, we give thanks to Thee
That Thou hast died to set us free;
Made righteous thro' Thy precious
blood,
We now are reconciled to God.

L. BERNTHAL

Rejoicing Laymen

THE CHURCH COUNCIL

Among our many rejoicing laymen in the Church, we have those who are chosen by the Lord through the prayerful election of the congregation to serve on the Church Council or Board of Elders.

The congregation will choose men from her midst who have proved their love for the Gospel, and who have as a result of knowledge and experience developed a sober Christian judgment that is tempered with love. Such men will not be satisfied with what they already know of God's Word, but will rather seek as rejoicing laymen to ever increase in spiritual understanding. It is the

Gospel itself which is the power that will promote the Christian virtues and graces so necessary for them as leaders in the congregation. The necessity to advance in spiritual growth is emphasized by the assignment to give assistance to the pastor in caring for the *spiritual* welfare of the congregation.

In order to be better established to rejoice in this spiritual assistance, these men will attend regularly to the Word of the Gospel not only by a regular church attendance, but also by participation in Bible classes. They will encourage family devotions. It is by such opportunities

that the Lord by His Word produces men who are humble and patient, but at the same time alert and ready in joyous faith to lend their aid in attending to the spiritual welfare of every member. So also the Gospel will create the attitude on the basis of which the Church Council will work in peace and harmony.

Now what are some of these areas of spiritual assistance in which the Church Council will be occupied? The members of this body will first of all support the pastor in the preaching of the Gospel to young and old in its truth and purity. They will be concerned that the practice be in accord with the Gospel. There is nothing that will dampen and then destroy the joy and hope of the believer as quickly as a deviation from the doctrine of Christ. Christ's doctrine is precious, holy and powerful. In the same measure that one tampers with that Gospel one also loses the joy and hope of salvation. For that reason every council member together with the pastor will rejoice in contending for the faith. "Blessed are they that hear the Word of God and keep (guard) it."

The Church Council will furthermore strive to make the best possible provisions for the instruction of the children. This does not mean that the injunction that God gives the parents to bring up their children in the nurture and admonition of the Lord is delegated to the Church Council, but rather that the

efforts of this representative body are to complement the efforts of the parents in the exercise of this joyous privilege. To this end the Church Council will not only be interested in the general conduct of the Sunday School, but also in the promotion of the Christian Day-School. To this day the Christian Day-School is the best means we know to establish our children in the Gospel of Christ. For this very reason these men will encourage the establishment of a school.

Spiritual assistance will also be given the pastor in visiting the sick, in promoting love and harmony among the members, in urging mission work, and in the furtherance of God's work at home and abroad.

Beside such duties as are listed above, it is also the duty of the Council to administer the temporal affairs of the congregation. This means that they will, according to the directions of the congregation, keep the property in good repair and attend to the support of the pastor, teachers, and all other necessary expenses. The pastor should not be burdened with the details of administering the temporal affairs of the Church. Here the Word of God would apply: "It is not reason that we (the apostles) should leave the Word of God, and serve tables."

Indeed, the members of the Church Council are given blessed opportunities to exercise their joy in the Lord.

PROFILES IN CHURCH HISTORY

4. FLAGELLANTS

It was the year 1348 A.D. The Old World lay shrouded in the deepest darkness of the Middle Ages, and throughout Europe the epidemic known as the Black Pest raged. That hideous disease, having originated in India, and scattering its infection from pus-filled boils through densely inhabited cities and regions, was claiming between one-third and one-half of its victims. In the face of this violent foe no weapons availed, and wide-spread panic drove many unenlightened hearts to acts of unreasoning terror of which the Jews were the chief sufferers. Mobs drove them from their burning homes and slaughtered them; their offices and shops were looted and destroyed by the superstitious fear which laid the blame for the pestilence upon their race.

Meanwhile another and quite different spectacle, touched off by the same ignorant fear, could be observed at various places in the affected regions. Let us observe an instance.

In a small city in Austria, very early in the morning, church bells begin to ring and a procession of men emerges from the city gate. Two by two in solemn order, and to the singing of hymns, they march into the country-side to a chosen place in the open fields. And there takes place the most bizarre act of penance ever seen. Each man removes his clothes to the waist and

all lie down upon the ground in a huge circle, heads toward the center. From this position, by some pantomime or signal, each indicates for what sin he is performing this act — whether cursing or perjury or adultery or theft. Their leader walks about the circle, touching each man in turn with a whip and chanting:

Arise, thy holy agony to honor!

Arise with firm resolve to sin no more.

Every penitent in turn stands up and follows the chief about the circle until all are on their feet again. Thereupon they sing their mournful song as they whip their bare bodies with scourges, that is, whips of leather or rope thongs armed with knots, imitating the scourging suffered by our Lord before His Crucifixion.

After this gruesome ceremony one among them reads aloud a letter which had, it is claimed, been delivered from heaven by an angel and which says that Christ is filled with wrath against the world and wants to destroy it, but that His Mother and the angels are pleading with Him to have mercy and spare the world. Numerous other "mysteries" are revealed in that letter. After it has been read, the flagellants (whippers) return to the town in procession.

On the occasion of such ceremonies, which gradually spread throughout Europe and into England, there

was of course great excitement and interest shown by the populace which accompanied the flagellants in great numbers and stood to watch as they beat themselves bloody. Many of the by-standers heartily accepted the fiction of the letter. When the priests asked their misguided parishioners to say who had certified the letter and ratified the whipping ceremony, the people in turn smartly asked who had certified the four Gospels. Since the priests had no good answer for that, it came about that the people believed the flagellants more than they did the priests. Ever larger numbers joined the scourging fraternity and the movement for a time assumed the proportions of a religious epidemic. It did nothing to abate the spread of the pestilence; on the contrary, in its small way it helped spread the germs of the Black Death, drawing crowds among which infection found splendid opportunities.

The religious zeal that inspires people to inflict bodily torment upon themselves, in the notion that they are thus pleasing God and winning His favor, is in itself the symptom of a most serious disease. Such movements were not new even in the 14th century; and they have not disappeared from the earth in the 20th century. Not too many years ago in the memory of many of us, the government was forced to proceed against groups of flagellants in our southwestern states of New Mexico and Arizona, where fanatics

were known to have allowed themselves not only to be whipped, but literally to be crucified! In the islands of the Philippines, meanwhile, the abominable practice of scourging is said to be occurring to this very day.

It is significant, and not an accident, that such horrors occur in areas where Roman Catholicism is predominant. The flagellants, in their desperate eagerness to crucify the flesh and subdue the haughty spirit in the hope of earning merit with God, are symbolic of a religion of uncertainty and fear. Having been fed with a corruption of the Gospel and burdened with a faith supported by nothing other than human authority, they seek especially in seasons of trial and plague a deliverance that lies beyond the promise of the unsatisfying fare offered by the established church. In the domain of Popery, where acts of penance and self-denial are urged as means for reaching the heart of an angry God, the hunger of the soul for more effective striving for grace can well be expected in some instances to express itself in the manner peculiar to the flagellants, which fits into the pattern.

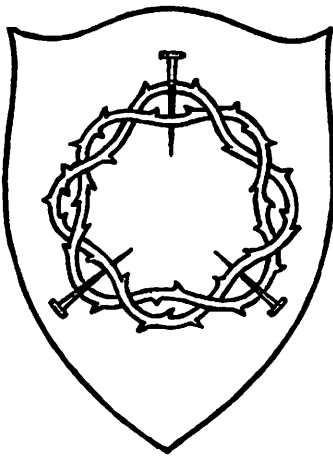
But elsewhere, when hungry souls are offered a different variety of stone in place of the heavenly Bread, their yearnings will manifest themselves under other forms. In Protestantism, so far as we know, there are no flagellants. But there are many starving hearts. And where the saving Gospel has been suppres-

sed, men reach out for devices in an effort to quiet their sense of emptiness. At present, the rage is unionism. In its way, this is as absurd, outrageous, and pathetic as the zeal of the scourgers. The frantic effort to heap churches together helter-skelter and to tie them with lovely bow-knots of "love" exhibits a vast spiritual frenzy. Pacts of outward unity are substituted for the unity of heart with peace and certainty that only the Gospel can truly confer; for the authority of the Word of God has been subverted by the unionist, and men must have something to support their faith. Once the true foundation has been undermined, nothing remains but that church leaders bruise their knuckles in painful handshakes to indicate that the churches are firmly united, if not in doctrine, then at least in joint

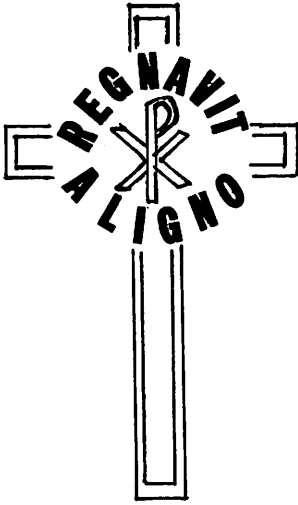
worship and work. The people run together to gape at this exhibition of strength and cry: Ah, now we are in business and all is well! A modern letter from heaven entitled: "Ecumenicity Over All", is being read aloud by the Lutheran World Federation and the World Council of Churches. Millions of people say: Amen! and allow themselves to be bled for funds to maintain these imposing organizations and their work.

We on our part find healing and sufficiency in the scourges of Pontius Pilate and in the wounds of the Body on the Hill of Skulls. Their power and love compel us to offer complete obedience to the heavenly Letters in our Testaments which alone remain our solace and our wisdom.

E. SCHALLER



Thou, ah! Thou, hast taken on Thee
 Bonds and stripes, a cruel rod;
 Pain and scorn were heaped upon Thee,
 O Thou sinless Son of God!
 Thus didst Thou my soul deliver
 From the bonds of sin forever.
 Thousand, thousand thanks shall be,
 Dearest Jesus, unto Thee.



Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. Behold Him in His royal majesty as He steps from out the mad destructive circle of insane humanity. High and lifted up, as the very King He is, He has ascended the throne on which His love drowns out the passion of hate and madness of sin. Behold and hear the King interpose Himself between us and the eternal fires of hell. **Father, forgive them; for they know not what they do.** The halls of heaven are electrified by the voice of their King. The recording angel drops the pen with its terrifying accusations. The Father's wrath is stilled. And over all the wretched sinners beneath, the everlasting curse is silenced. A blessed forgiveness rests over Golgotha, over all the world. Find safety, o sinner, in this first royal decree from the King upon the cross.

He was clothed in a garment dipped in blood, and he hath on his vesture a name written: KING OF KINGS and LORD OF LORDS. Even Pilate was forced to write that

He Reigns And T

all may behold, "Jesus of Nazareth, King of the Jews." For He is the King of His people, He is the King of Paradise. We see a crown of thorns, but lo, it is rimmed with the gold of heaven. In majesty He flings wide the gate of Paradise and brushes aside the angel with the flaming sword, and with royal hand assigns to one of His own his place in the eternal kingdom. **Today shalt thou be with me in Paradise.** Oh hear the triumph in the voice of the King as He defies the judgment of God over this wretched sinner! With absolute sovereignty He cancels out every "thou shalt" of the Law with this impossible decree: **Thou shalt be with me in Paradise. With me, the King, you will be safe. I will cover you with my royal robes dipped in blood. Fear not death; fear not hell; fear not the throne of heaven: for you shall be with me, the King. Everyone must do His bidding in heaven and in earth. While otherwise the crucified would hang for days in agony, Jews and Romans must agree to hurry up their death this one time, for the King had decreed: Today thou shalt be with me in Paradise.**

The Lamb which is in the midst of the throne shall feed them, and God shall wipe away all tears from their eyes. See now how the royal One takes care of each detail. His kingly activity is ceaseless. He looks down from His throne on the cross and sees the weeping mother in distress and the deep sorrow in the kindly eyes of the disciple whom He loved. In His lavish love the utmost must be done. Even the tears due to their earthly lot must be wiped away again and again. In death and separation He must rearrange their lives, and decree for them solace and comfort. To Mary He gives a new home with new joys and a part

Triumphs From The Tree!

in John's important work. To John He bequeathes His mother, as a lifetime token of His friendship and love. Behold thy son, behold thy mother. May the words be our assurance that Our King rules everything, and will not allow us too much grief, but ever wipe away the tears.

Fear God and give glory to Him, for the hour of His judgment is come. The sight is too much for us. The searing burning wrath of God fiercely torturing the soul of the King! God forbid that we should ever see this horror, or even learn the language that would tell the judgment of the eternal God. Not even the pen of God seeks words to describe it, just that single cry of anguish: My God, My God, why hast thou forsaken me? Forsaken! It has come, the terror from which He shrank in the garden: in one immeasurable, crashing mass the wrath of God over all the sins of man is falling upon his soul. Yet, we must behold our King at His greatest moment, and see the victory of a King who descended for us into the foul fumes of hell, the eternal dying of a billion souls under God's wrath. Who though forsaken did cling in trust with that one word: My God, My God. He did not forsake God though God had forsaken Him. Oh hear the anguished cry of your King, and believe that you will never know what it means to be forsaken by God. Lord, have mercy!

They shall hunger no more, neither thirst any more. In His intense thirst such as no man can ever understand Jesus thinks yet of His subjects. He will take His throne in heaven soon, and His people on earth will not have Him to rule visibly. There will be much thirsting for knowledge, for the waters of life. And it is of them the royal one is thinking, a King with

grave responsibilities, when He cries out in physical pain over the heads of these unthinking and hating ones: I thirst. The King said it that the Scripture might be fulfilled. Never can the filthy hands of men attack this King or rob His subjects of their knowledge. He caused the waters of Scripture to flow as a safe and sure source of life and strength and power. He fulfilled the Scripture to the very last detail, that all might know from His dying decree that it is true, it is perfect. The Word has no false information. There is no promise which cannot be taken at full value. That all the doubting ones may for all times have their trembling faith made sure and firm, He placed it as a royal seal upon every page of the Bible: I thirst. For the lamb shall lead them into the fountains of living water.

There were great voices in heaven saying: the kingdoms of this world are become the kingdoms of the Lord and of His Christ, and He shall reign forever and ever. O the greatest of the royal proclamations from the Crucified King: It is finished. He had descended to seek and to save that which was lost. It is completed, the lost are found, the condemned are redeemed. He had come to remove sins from us as far east is from the west: hear the proclamation from the throne: It is finished. He had come to make a highway back to Eden and the tree of life: that task is done: the King has cried: My mission is accomplished. He had come to be the servant and render obedience to God for a disobedient world: hear it, o sinners everywhere: it is finished; the law has been kept, has been kept by man, and its curse is gone forever. It is finished. The horrible judgment against mankind which doomed them all can no

longer stand. The word, o marvelous word, ascended to the throne and all is changed; the judgment is blotted out by that royal decree of decrees: it is finished. O sinner, come to the marriage supper of the Lamb. The King of Judah triumphs now!

Fear not, for I am the First and the Last; I am He that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and death. Ah, he should have been too weak to whisper, but the King has the one final edict to give. One last

enemy must still be trampled under the royal foot. Confidently He gathers up His last strength and sends forth the challenge of the ages, the first one to defy the giant: O Death, now I come to you: **Father, into Thy hands I commend my Spirit.** The King decreed His own death. Death came not to Him: He sent His spirit away; He willed to die, see His last act of majesty from the cross: he bowed His head. But forget not, o sinner, it was an act of conquest: and Death is dead. Our King lives forevermore.

W.S.

The Things That Come to Pass

The Reason

In reporting on the November convention of the ELS in the January issue of the Spokesman, mention was made of the change in time, from June to August, of the 1961 convention, with the concluding remark, "A reason for this is not given." This was based on the report in the Lutheran Sentinel, which was our source of information. An official report of the convention has been received in which the reason for the change is stated: "Whereas, As we face the future we are greatly desirous of working, if possible, in harmony with those other members of the Lutheran Synodical Conference who share are (sic) position, which we believe to be that of the Lutheran Synodical Conference and in harmony with the Scriptures; and WHEREAS, At least two of the member synods of the Lutheran Synodical Conference will hold general

conventions in the early part of August, 1961, at which time they will address themselves to the problems of the Lutheran Synodical Conference and its future; and WHEREAS, It will be most advantageous and helpful to our congregations and pastors to have at their disposal the actions of these other synods regarding our common problems as an important part of the evidence on which we shall have to resolve the question of our membership in the Lutheran Synodical Conference;

Therefore, be it Resolved, That we set August 21-26, 1961, as the time of our next regular convention.

Convention Time Announced

The recessed convention of the Ev. Lutheran Synodical Conference will be held at Wisconsin Lutheran High School, Milwaukee, Wisconsin, May 17-19. By resolution, "the entire program of the recessed convention is to be devoted to the doc-

trinal issues," troubling the Synodical Conference. Since the overseas theologians were granted the privilege of presenting to the convention an evaluation of the four statements on Church Fellowship prepared by the four synods of the Synodical Conference, consideration of their findings will most likely be the first order of business. Something of an idea of what is in the offing can be gained from the "Revised Overture of the Foreign Delegates" at the Conclave of Theologians held last summer at Thiensville, Wisconsin.

"a. WHEREAS, the four presentations of the Doctrinal Committees of the synods of the Synodical Conference on fellowship are very valuable in exploring the factual and scriptural ground, they yet present considerable difficulties for a synthesization; and

b. WHEREAS, the matters of fellowship (*koinonia*) and of joint prayer seem less crucial than the Doctrine of the Church (*ekklesia*) and CA VII; (Augsburg Confession, Article VII — G.S.), and

c. WHEREAS, the impact of the ecumenical movement demands more attention to the relationship of the *Una Sancta* to the confessional principle than the four documents seem to show; and

d. WHEREAS, for the necessary understanding of the *Una Sancta* itself, basic questions call for consideration, e.g. (a) Whether the point of departure should be an individual believer or the given *Una Sancta* and whether this 'given' in-

volves not only all believers as joined to Christ, (Gal. 3, 26-28) but also the whole body of revealed truth as taught by Christ, (1 Tim. 3, 15; Gal. 4, 26) and (b) Whether the church of CA VII refers to the *Una Sancta* as distinguished from the visible church or churches or as operative in them;" So far the overture. In a report on the conclave to the ELS we find these words, 'In their battle for conservative Lutheranism they [the overseas delegates] have found much consolation in the support they have received from the Synodical Conference in this country. They are much alarmed over the possibility of a collapse of the Synodical Conference, which in their view would give glee to their liberal opponents. They would like to do something if possible, to save the Synodical Conference, and they all made fervent pleas for time to work.'"

New Translation

March 14th will mark the appearance of a new English translation of the Bible, to be called *The New English Bible*. For 13 years a team of British Scholars have been working on the translation. Only the New Testament will be published at this time. The Old Testament is due in about six years, and the Apocrypha after that. There will now be a British counterpart to the latest American translation, The Revised Standard Version.

For comparative study let us use the many translations that are available. They often have an apt word,

a happy phrase, which makes matters clearer and profits our understanding. Lutherans who have had a sound indoctrination in a slow and painstaking course of instruction are not running a great risk of being corrupted by an erroneous modernistic interpretation which may be found here and there in some of the new translations. This basic understanding of the Truth will be a great help to them in reading the Scripture, and really is the key to their understanding. Wherever there arises a serious question as to the meaning of some word or phrase or verse, it will continue to be necessary to consult the original Hebrew and Greek.

GS.

A New Printing

Also of interest in the field of translations is a report in the *Lutheran Witness* (January 24, 1961) of a new printing of the RSV late in 1960. A full scale revision will come at a later date. This new printing includes 189 corrections affecting 222 passages. Though many are of very minor importance there were 60 changes made which were significant. The Advisory Committee (of the Lutheran Church - Missouri Synod) on English Bible Versions submitted many recommendations to the RSV Committee. Six of these

changes they classified as essential because of doctrinal implications, four in the Old Testament, and two in the New Testament. These particular translations have constrained the committee to withhold an unreserved recommendation of the RSV. Three of these essential changes were made in the new printing. In the New Testament the translation of Romans 3:30 "because of their faith" was changed to "through their faith"; and "married only once" to "the husband of one wife" in 1 Timothy 3:2, 3:12, 5:9, and Titus 1:6. A very vital change was made in Job 19:26 where "without my flesh" has been changed in the new printing to read "from my flesh." Altogether 18 of the changes proposed by the Missouri committee were accepted, and others are being considered in connection with the proposed full scale revision. Some of those adopted at this time besides the above are the following: in Matthew 27:54 and Mark 15:39 "a son" to read "the Son"; in Romans 1:5 and 16:26 "obedience to the faith" to read "the obedience of faith"; in Ephesians 5:27 "the church might be presented before him" to read "he might present the church to himself"; in Revelation 20:4, 5 "came to life again" to read "came to life."

W.S.

God Cannot Be Defeated

As God rules and directs the destiny of nations and of individuals for the benefit of His believers, the Church, the hand of God so often is invisible. We see only natural causes as they are called and so often fail to see and know God's hidden and deeper purpose behind it all.

When Mary and Joseph fled into Egypt with the Christ Child, being warned of God in a dream, they might have been tempted in thinking that the Son of God, the Son and Glory of the Highest, was being pushed around by men in high authority. They saw no miracle being performed in this trying hour, but had to make the hard and dangerous six day journey to Egypt. Once in Egypt they found themselves surrounded by idolators and separated from friends and acquaintances, yea, at a distance from the temple and its service which they had learned to love so dearly. But it was in obedience to God's Word that they found themselves in these surroundings and circumstances. After all they had Him along, who was the Lord of the temple. They could still worship Him in spirit and in truth, though they be only two or three, in anyplace where they would call upon His name.

In spite of the fact that "the rulers of the earth take counsel together against the Lord, and against His anointed — He that sitteth in the heavens shall laugh: the Lord

shall have them in derision." We see how man proposes, and God disposes. While it may appear for the time being that all opposition to Christ was having a field day, all was done that the Scriptures might be fulfilled and that God's will might be done. All opposition in the end fails. God cannot be defeated.

Once a farmer was made a laughing stock by the people of the village because he had gone to great pains in clearing the vines and brush from a hillside. When he told the people that it was his plan to plant the entire hillside with young pines, they scornfully asked: "Don't you think it's foolish for you to try growing trees on a hill that's overgrown with brush when there's so much good level land on your farm?"

"No," he answered, "It's the only really smart thing to do. That other land you're talking about raises food, and this land raises trees . . . of course, I know you're thinking I won't get anything out of it in my time." Yes, that is the thinking of so many, just living for now and their time and getting the most out of it.

"But," the farmer said, "I'm thinking about someone who lives after me *who will enjoy my planting*. Much of our testifying to the truth of the Gospel and sowing of the Gospel seed is the same story. Often we don't see the benefit until

many years later. Often we don't observe the good our testimony and our mission work does in the world. But God has promised that His Word shall always be preached with results. What we do for the Lord now will always bring results, for

God is not defeated, even though the harvest be years later. The testimony you give today, the money you give now, may be responsible for the salvation of many souls in years to come.

ARVID G. W. GULLERUD

Fellowship Then And Now *

Under this general heading the *Northwestern Lutheran* of February 26 brings the second of a series of articles written in behalf of the Wisconsin Commission on Doctrinal Matters. It begins with a question: "What were the principles of fellowship that guided our forefathers in the years preceding the founding of the Synodical Conference?" Wisconsin's shortlived membership in the General Council, now part of the United Lutheran Church, is mentioned only in passing. But it is mentioned in a way that might seem to condone that synod's present policy in its protracted dealings with Missouri, a policy that advocates termination of church fellowship *when one has reached the conviction that admonition is of no further avail.* In similar words the present article says that Wisconsin left the General Council "*when further testimony appeared to be of no avail.*"

The two statements do not say quite the same thing. But the uninformed reader may well draw the conclusion that prolonged discussion and negotiation was the rule on fellowship "then" and "now." That

this would be wrong becomes clear when one reviews the time-table of that brief and unhappy union. It goes as follows: Drafting of "Fundamental Principles," *December 1866*; Organization Meeting with Wisconsin as a constituent member, *November 1867*; Wisconsin withdraws after protest against altar- and pulpit-fellowship with non-Lutherans, *June 1868*. Certainly not a model for the tempo of today!

We dare to hope that in the interest of the truth also these facts will be made known to the readers of the *Northwestern Lutheran* in future installments of its series.

E.R.

* This item appeared first in the February issue of *Journal of Theology*. We have reprinted it in the *Spokesman* for two reasons. First, the comments Professor Reim makes on this matter are valuable, and we wish to bring them to the attention of all our readers. Second, we wish to salute the maiden issue of this theological magazine. May the Lord graciously make it His instrument for the Truth! May its editorial staff be endowed by Him to proclaim the Glory of His Gospel! May they confute all opposition to the Gospel coming from the modernists as well as the neo-orthodox! May they stimulate our faith by provoking our pastors and teachers to intensive and scholarly work in the Holy Scriptures, so that we neither succumb to new winds of doctrine nor lapse into the slumber of traditionalism.

Ed.

O Come, Let Us Worship

LET US PRAY!

Just as by his very nature as a child of God the life of a Christian is a life of prayer, so the act of prayer is vital and indispensable when children of God gather together to worship. Worship without prayer is unthinkable. But prayer without worship, without thought, prayer in which the heart does not participate — how quickly that degenerates into that empty prattling, that hollow mockery of “vain repetitions” against which our Lord warns so earnestly.

We do have much prayer in our services. Pastor and congregation both make their confession in the form of prayer. The Kyrie (“Lord, have mercy upon us!”) and the “Create in Me” are prayers that the sung by the congregation. Then there is that model of prayer, the Lord’s Prayer, in which He stands before us in person, teaching us to pray, opening our eyes to the infinitely wide scope and the eternal range of prayer, leading us to that Heavenly Father who is so ready to grant all that we ask in His Son’s name. Let us *think* on these things as we pray it.

Then there are those brief prayers that in our liturgical language we call “collects,” perhaps because they are the collected treasures of prayer that have been gathered over the many centuries of the history of the Church, perhaps because the intent of these prayers is to gather together into a few short words the thoughts and desires and hopes of the entire congregation. And finally there is a much more comprehensive prayer, wide in its scope, deep in its aware-

ness of and concern for the needs of other men, warm in its sympathy particularly for the sorrowing, *intercessory* in character. We call it the General Prayer of the Church. Much prayer, indeed!

Are these then after all the “vain repetitions” of which we spoke before? They not only may, but will be that if they are said and heard thoughtlessly by Pastor and Congregation. But they need not and will not be that if we note *what* is being said and *why* it is being said. Then we see how the collects, for example, change from one Sunday to another, how they are related to the particular lessons that are being read on that particular occasion, how they emphasize the special character of the day. They ring with the joy of the Birth-Day of our Lord, they sorrow in witness of His suffering and death, they echo the message of His resurrection. They are expressions of thanksgiving for blessings received, of penitence over the sins that beset us, of trust in the boundless mercy and forgiving grace of God, of hope and longing for the life to come. Often they are chosen with obvious reference to the Word that less has been preached to us that day, perhaps they have been specially adapted to that particular message.

No, these prayers need not be “vain repetitions.” They will not be if we note their wide variety, their special function, their precious content. But, let us *note* these things. Let our thoughts *dwell* on them. Let our *hearts* be in it. In short, LET US PRAY!

E. REIM

Church News

Two Upper Michigan Congregations
Marquette - Green Garden, Michigan —

Calvary Lutheran Church, Marquette and St. Paul's Lutheran Church, Green Garden, are located on the shore of Lake Superior, in Michigan's Upper Peninsula.

During Lent of 1955, the former Wisconsin Synod congregation, Trinity, terminated the call of its pastor, the Rev. Egbert Albrecht. It rejected its pastor's and the Wisconsin Synod's supporting scriptural admonitions concerning Christless fraternal organizations, the Roman Catholic ante-nuptial agreement, woman suffrage in the Church, and warnings concerning the growing problem of religious unionism.

A minority, numbering 65 communicants, subsequently organized Calvary Lutheran Church, and called Pastor Albrecht to serve them. The new congregation flourished under the Lord's promised blessings.

Two years later, Pastor Albrecht accepted a call to a parish in central Wisconsin. The Rev. B. J. Naumann, the present pastor, was installed in the summer of 1957. With financial help from the Wisconsin Synod, Calvary congregation built its own house of worship at the corner of Sixth and West Ohio Streets. Dedication day was Dec. 1, 1957. In the meantime Trinity congregation, although declared out of fellowship with and by the Wisconsin Synod, applied for and was accepted into the Missouri Synod

and Synodical Conference fellowship.

With this untenable situation . . . two churches separated locally, but joined nationally by association in the Synodical Conference . . . both pastors and laymen expressed growing concern, and particularly over the Wisconsin Synod's inaction over against the Synodical Conference's continued involvement in error. Lengthy instruction until October, 1959 culminated in the suspension of fellowship with the Wisconsin Synod by Calvary and St. Paul's congregations. Both congregations felt there was no better, no more God-pleasing way to repay the synod's past spiritual and financial help than by obedience to God's Word, even though this meant leaving the synod's fellowship.

Calvary congregation now numbers 100 communicants; St. Paul's, ten miles south of Marquette on Highway 41 in rural Green Garden, numbers nearly 200.

Rapidly expanding K. I. Sawyer Air Base is nearby. Upon referral, Pastor Naumann stands ready to serve all CLC Air Force personnel who may be stationed at the base.

Mission Board News

Contributions to the mission treasury are increasing. If these continue to increase, the Mission Board will not only be able to help more congregations, but it will be able to help them more generously.

Presently the new Mission Board,

elected in January, is allocating funds on the basis of the last requests placed before the Interim Mission Committee.

The Board of Trustees has decided to begin the fiscal year of the CLC on July 1, 1961. To help it arrive at a budget before that date, the Mission Board is asking all congregations wishing financial help to estimate their needs for the fiscal year, July 1, 1961 — June 30, 1962.

The entire Mission Board is meeting the week after Easter. All requests and estimated needs for the 1961-1962 fiscal year should be in the hands of the chairman, *Pastor H. E. Rutz, 424 Fifth Ave., SE, Jamestown, North Dakota*, the preceding week.

College Transfer Completed

Mankato, Minnesota —

Transfer of Immanuel Lutheran College to the CLC has been completed. The CLC is now responsible for the property, management, and obligations of Immanuel College. Since its beginning, the Board of Control had consisted of members of Immanuel Lutheran Church.

Installation

Eau Claire, Wisconsin —

February 19, 1961, was installation Sunday at Messiah Lutheran Church. The congregation's first church council was installed in the morning service, and Pastors Arvid G. W. Gullerud and Keith Olmanson were installed in an afternoon service. Pastor Rueben Ude, of Okebena, Minnesota, was the guest

speaker in the morning service; Dr. Norman A. Madson, Sr., Mankato, Minnesota, former dean at Bethany Lutheran College, preached the sermon in the afternoon service, Pastor Ude served as liturgist, and Pastor M. H. Eibs, St. Paul, Minnesota, assisted with the rite of installation.

Messiah Lutheran is a new congregation formed by former members of Pinehurst and Ascension Lutheran Churches. (See *The Lutheran Spokesman*, February, 1961, p. 14). D.

NOMINATIONS

Members of the Church of the Lutheran Confession have submitted the following nominations for professors in (a) Religion, Greek, and Hebrew in the College Department, and (b) Education in the College Department and High School subjects at Immanuel Lutheran College, Mankato, Minnesota.

(a) Religion, Greek, and Hebrew

The Rev. Geo. Barthels
The Rev. Leonard Bernthal
Prof. Alfred Fremder
The Rev. Roland Gurgel
The Rev. John Johannes
The Rev. Paul G. Koch
Mr. Clifford Kuehne
The Rev. John Lau
The Rev. Paul Nolting
The Rev. Egbert Schaller
The Rev. Edwin Schmelzer
The Rev. Albert Sippert

(b) Education and High School

Prof. Martin Galstad
Prof. Vernon Gerlach
Prof. Richard Hawley
Mr. Gerhard Mueller
Prof. James Pelzl
The Rev. Albert Sippert

Communications concerning these nominations must be in the hands of the undersigned by April 1, 1961.

James C. Pelzl, Secretary
414 McKinley Ave.
N. Mankato, Minnesota

The Bread of Life

Mar. 19 — John 19:1-11	171, 5-6
Mar. 20 — John 19:12-16	171, 7-8
Mar. 21 — Luke 23:26-31	168, 1-3
Mar. 22 — John 19:17-22	168, 4-6
Mar. 23 — John 19:23-24	173, 1-2
Mar. 24 — Luke 23:34-37	173, 3-4
Mar. 25 — Luke 23:39-43	148, 5-8
Mar. 26 — John 19:25-27	182
Mar. 27 — Matt. 27:45-49	171, 9-10
Mar. 28 — John 19:28-30	171, 11-12
Mar. 29 — Matt. 27:50-56	172, 9-10
Mar. 30 — John 19:31-37	169, 1-5
Mar. 31 — John 19:38-42	167, 1-4
Apr. 1 — Matt. 27:62-66	167, 5-7
Apr. 2 — Matt. 28:1-15	192, 1-2
Apr. 3 — Mark 16:1-11	190, 1-3
Apr. 4 — John 20:1-10	190, 4-7
Apr. 5 — John 20:11-18	195, 1-2
Apr. 6 — Luke 24:13-27	195, 3-5
Apr. 7 — Luke 24:28-35	194, 1-2
Apr. 8 — John 20:19-23	192, 3-4
Apr. 9 — John 20:24-29	192, 5-6
Apr. 10 — John 21:1-8	192, 7-8
Apr. 11 — John 21:9-14	206, 1-2
Apr. 12 — John 21:15-19	206, 3-4
Apr. 13 — John 21:20-25	206, 5-7
Apr. 14 — 1 Cor. 15:1-11	206, 8-10
Apr. 15 — 1 Cor. 15:51-57	198, 1-4

W.S.

MINNESOTA PASTORAL CONFERENCE

Place: Faith Lutheran Church
11th and Broadway
New Ulm, Minnesota

Date: April 3, 1961

Communion Service: 9:30 a.m.

Host Pastor: Rollin Reim
1009 So. State Street
New Ulm, Minnesota

Send announcements to host pastor.
L. W. SCHIERENBECK, Secretary

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

LOWER MICHIGAN - INDIANA PASTORAL CONFERENCE

Place: Lamb of God Lutheran Church
Rankin, Michigan

Date: March 27, 1961, 9:00 a.m.

Agenda: Galatians I, O. J. Eckert
Host Pastor: E. Boniek

3033 E. Grand Blanc Rd.
Grand Blanc, Michigan

Send announcements and requests for
lodging to the host pastor.

E. BONIEK, Secretary

ADDRESSES

The Rev. David Lau
2310 West Vienna Avenue
Milwaukee 6, Wisconsin