

LUTHERAN SPOKESMAN

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ALL WE LIKE SHEEP



Jesus Himself chose to speak of Himself as the Good Shepherd. It is an image of Him that His followers have cherished. But is it not, in many ways, a strange image for Him to have chosen?

A Shepherd?

There is much in the shepherd picture that does not fit Jesus at all. If we know our Lord for what He is we see Him as the almighty One who sits at the right hand of His Father. He has and exercises power over men and nations of men. He rules heaven and earth in wisdom and justice. He is rightly called the King of kings and Lord of lords. We should see Him in all His splendor and majesty.

The shepherd of Judea and Galilee was nothing like that. He was far removed from men by the very nature of his work. He certainly was not a force that governments had to contend with. There was nothing majestic about the shepherd. His lonely life would tend to make him shy and awkward in the presence of others.

Peter once said of Jesus, "Lord Thou knowest all things." This was

not an extravagant statement. He possessed all the wisdom of man. He had a perfect knowledge of all the wonders of nature. He was the One who was able to read accurately the thoughts in the hearts of men. The shepherd of Jesus' day was certainly not a person who had a wealth of wisdom. His life from his days as a young boy was lonely and quiet as he led his flocks through the bleak hills of Judea. There was no opportunity to gather the wisdom of men and digest it. There was just the knowledge of the stars, a working knowledge of the forces of nature and a thorough understanding of the animals in his charge and their needs. But these were the limits that his shepherd life imposed on him.

Sheep?

Since He pictures Himself as the shepherd, then it follows that He looks upon us as sheep. If we think on that a bit we will soon protest that we have been terribly underrated. It is well known that sheep are peculiarly helpless animals. They are not wise enough to find

their own pasture and water but must be led by others. They are blind to danger until the danger is upon them. They are not equipped to defend themselves. Yes, they are some of the most helpless creatures in the animal kingdom.

Without question we are tempted to rebel at the proposition that the picture of sheep should fit the situation where we are concerned. We prefer to think of ourselves as self-sufficient, wise in the course we choose, quite able to take care of ourselves and do it well.

A Shepherd Indeed!

It was a mark of His love and mercy that the Son of God was ready to use the term shepherd to describe Himself to His redeemed. He was certainly well aware of the fact that this was a humble choice of comparison that He was using, that it said nothing of the glory and majesty that were rightly His. But it was a choice that He made to secure in the hearts and minds of all Christians the all-important truth that would comfort them as nothing else could.

Jesus wants us to understand the one quality in the character of

the shepherd that describes Him perfectly. While the shepherd who worked faithfully at his task would not be known to contribute much to the wisdom of men and would never find glory in enforcing his will on men and nations, he was known by everyone to be completely concerned with the welfare of the flock entrusted to his care. His close contact with the sheep in his care made it possible for him to know them, to recognize them and distinguish them from all others. This made it possible for them to recognize his voice and follow him. His constant concern for them made it a very part of his life to be thinking only of proper pasture and water for his flock. Many hours would be given to the special care needed by the lambs and the weak in the flock. He would always be scanning the horizon for an enemy that might attack and that must be conquered, even if this should cost the life of the shepherd.

It was this singleminded purpose of the Son of God for those whom He had redeemed that Jesus wanted to impress upon us. Nothing did it so well as the picture of the shepherd and his flock. The sheep

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cared nothing at all about the glory and honor that belonged to the men of power and wisdom. They were entirely dependent upon the shepherd who led them.

The Christ was and is the Good Shepherd indeed. He has already given His life for us. We were caught in the power of Satan and held by him for eternal destruction. But we have just stood at the foot of the cross and heard from the Shepherd Himself that the victory over Satan was won by Him as He gave up the ghost and placed His spirit into the hands of His Father. We have been set free from the power of Satan and been brought into the family of our God, there to share in the blessings of His grace in time and eternity.

He is entirely concerned with our life. But His concern is not only for that life we know as creatures of God here on earth. He is particularly concerned with the life that we draw from His as the source of holiness and righteousness, the life which shows itself in the power that He pours into our hearts to walk as children of God and to share in the continuing blessings of His mercy. The nourishment for this life He provides in rich measure through the Word He offers us without interruption. To that end He exercises His might and power as the Son of God and preserves His Word among us. And through this Word He wonderfully nourishes those who are weak in faith. With it He reaches out and gathers the little ones to Himself, feeding them until they stand as sturdy, fullgrown saints in His Kingdom.

Our Good Shepherd He is indeed. He watches for the powers of darkness that will surely try to recapture us from His presence and destroy us. He has conquered them and controls them. As they come He is always ready to direct us to a way of escape so that we shall be preserved for Him.

Sheep Indeed!

Let us be ready to accept the judgment of our Lord that we are sheep, as He was to accept the lowly picture of Himself as shepherd. It is a picture that He has carefully chosen. He knows us for what we are, far better than do we.

It is true indeed that we are not at all self-sufficient. If we are left to our own devices we shall be lost as surely as the most helpless sheep in a flock. Our sinful nature has left us ill equipped to fend for ourselves in the mighty struggle for our salvation. It is His judgment that we can be saved by grace and not by works, that there is no effort possible on our part that can open the doors of His Kingdom to us and keep us in His blessed presence. Without Him we are Satan's and nothing more.

Let us understand the Savior's reasons for choosing this picture of Himself and us. There can be nothing more glorious than the concern He has for us. There is no picture that presents this concern and our need for it better than that of a shepherd and his sheep. It is a true and glorious picture. Let us cherish it and use it to the full for the comfort that we need.

R. REIM



from the EDITOR

CONQUERING THE SOUND BARRIER

Man is conquering outer space. One great triumph was the conquest of the sound barrier. It cost millions; lives were sacrificed for it. There is something depressing about our great accomplishments in science. Man is not finding more happiness. He seems more frustrated and in ever greater need of aspirin, anacin, excedrin, buffered aspirin, and empirin to ease his tensions.

He is conquering outer space, but is unable to conquer inner space. There is a sound barrier which he has not broken through. It lies not in the sky, but in the mind. Man cannot communicate his feelings and ideas to his fellow man; not effectively. As Charles Kettering put it when he claimed you could send a message around the world in one-seventh of a second, but it still takes years to get an idea through a quarter of an inch in a human skull. In human affairs, misunderstanding is the rule, understanding the happy accident.

Man is the only creature who has the gift of speech so that he

can share his intimate thoughts and feelings with other human beings. Yet James tells us that the tongue is the greatest cause of evil in life. Words are the great blessing to man, yet words are our greatest handicap. No animal talks himself into trouble. No animal hates or grieves because of what he has been called. Animals do not confuse, deceive, provoke, slander each other with deceitful words. Words infect us all with man's *communicable* disease.

But should we blame the words? We really expect too much of them. They are very fragile and very weak, much too weak to bear the stress and strain of breaking the sound barrier. We always think words have meaning and we cannot understand why our wives are so stupid that they cannot understand what we say. We send a message and we are confident the words contain the meaning of the message. If I choose my words carefully then communication is guaranteed. The trouble is, words do not contain meanings. There are no meanings except within the human

being himself. I have meanings, you have meanings. Through my words I may tip you off, give you a clue as to what my meanings are and what you should do with your meanings. But the meanings are not in the words, they are in the people who are using the words.

Self-concept

Yes, the meanings are in you and in me. That is the trouble, you and me. We bring ourselves to the total situation. We bring more than ourselves, we bring our concept of ourselves. And our image of ourselves is quite different from our actual selves. It includes what we feel, what we know about ourselves, our condition, our status, our role, our ideals, our plans, our hopes, our opinion of how others look on us. The self concept is the organization of our past experiences and viewpoints.

It determines to a great extent what we see and what we hear. Each one of us has his individual way of taking meaning from what the people around us do and say. This is the cause of so many arguments, so many disagreements. Your excellent idea looks to me like a very bad idea, because I am interpreting it in the light of how it will affect me. And if I consider myself more intelligent than you, I may not even be paying much attention to your words. I will evaluate them unfavorably.

Paul tells the Philippians in the second chapter to correct this. "In humility count others better than yourselves." Whatever viewpoint you have of yourself, don't operate with it. The sound barrier can be broken only by humility that sets

aside my self-evaluation. Do you consider yourself a better church member than Mrs. L.? Maybe you are, but when speaking with her count her better than yourself. You will be surprised how you can begin to communicate, and how she will listen better. And you will begin to listen to her. And when both start listening, then communication can begin. Until now, both have been talking, but not listening.

Husbands and wives would actually begin to make sense to each other, if both set aside their opinions of themselves, and counted the other better than themselves. Pastors could counsel successfully if they set aside their lofty self-image and counted the distressed person as better than themselves.

But how can Paul expect us to stop being conceited? What Paul asks of us he gives to us. Have the mind you have in Christ Jesus. He places before our eyes the only one who could truly say of himself that He was better than the people with whom He spoke. He could claim equality with God. That was His self-concept. But He "emptied Himself." He set aside this concept, He would not operate with His rights and privileges. He would not wear His divinity. When Mary and Joseph gave Him an order, He did not react by thinking, "How dare they talk that way to their God?" He set the Godhead aside and was obedient.

When Caiaphas passed judgment on Him, He did not use His power and authority, but was obedient. When the Roman Governor said He should be crucified, He submitted, even to death on the cross.

Paul places the Master before us and says, "Behold, your servant, your slave, who counts deniers and blasphemers more valuable than Himself." And this gives us a new mind. This is not just an example for us to follow. Through the message of Jesus' humiliation the Spirit of God breaks through the sound barrier between man and God. He breaks through our conceited hearts and creates a new mind, a new attitude in us.

The Spirit brings us to Christ, brings us to accept His lowly service to us, to accept His humiliating dying. When we receive our Crucified Lord we can not help but make a new evaluation of ourselves. I

find nothing in me of which I can glory or boast. Only shame. Now the Spirit has changed us and given us a new mind toward fellow humans. Now I need not be afraid to empty myself, I am no longer compelled to preserve my self-image. I can count others better than myself.

The Word became flesh and dwelt among us. The Word broke through all the walls bringing us into communication with God and into communication with our fellow man. Daily we need to be made conscious of the problem that exists because of our sinfulness, and daily we need to experience the love of Christ breaking through to us through His humility.

BILLY GRAHAM BLASTED

GREENVILLE, S. C. — Billy Graham, the evangelist, conducted a ten day crusade here in March, but it did not meet with universal approval. The president of Bob Jones University, an evangelism college in Greenville, took sharp issue with Dr. Graham's tactics.

Dr. Jones criticized the famous evangelist for having praised liberal religious leaders such as Methodist Bishop Gerald H. Kennedy and Episcopal Bishop James Pike. "Our objection is on the basis of his sponsorship, which is unscriptural, on his practice of turning his converts back over to unscriptural churches and to false teachers, and recommending such men," Dr. Bob Jones, Jr., said.

"I think that Dr. Graham is do-

ing more harm to the cause of Jesus Christ than any living man; that he is leading foolish and untaught Christians, simple people that do not know the Word of God, into disobedience to the word of God. That is wrong, and it is doubly wicked in that he is doing it under the pretext of being a soul-winning ministry."

Dr. Jones must be commended for his courage. His popularity will not increase by this statement. He has failed to heed the only sure religious principle left in 1966: Thou shalt not condemn the teachings and practices of any religious teacher. Dr. Graham learned long ago that this is the only way to success. And success is what counts. Isn't it?

Lutheran - Reformed Fellowship?

Princeton, N.J. — (NLC) — The issues which split the followers of Martin Luther and John Calvin into separate religious traditions, it was asserted here, are no longer obstacles to mutual understanding nor insuperable barriers to Lutheran and Presbyterian-Reformed fellowship.

The unanimous conviction was voiced by a group of leading theologians of the two communions at the conclusion of a three-day meeting, the fourth in a series of Lutheran-Reformed conversations which began in 1962.

Purpose of the annual talks was to "explore the theological relations between Lutheran and Reformed churches to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

Represented at the sessions were the U.S.A. National Committee of the Lutheran World Federation, the North American Area of the World Alliance of Reformed and Presbyterian Churches, and several church bodies not members of these groups — the Lutheran Church-Missouri Synod, the Orthodox Presbyterian Church, and the Christian Reformed Church. The churches represent a combined membership of more than 20 million.

"During these four meetings," the delegates agreed in a final statement, "we have examined carefully the major issues which have aroused theological controversy between our traditions for generations past.

At some points we have discovered that our respective views of each other have been inherited caricatures initially caused by misunderstanding or polemical zeal.

"In other instances it has become apparent that efforts to guard against possible distortions of truth have resulted in varying emphases in related doctrines which are not in themselves contradictory and in fact are complementary, and which are viewed in a more proper balance in our contemporary theological formulations.

"A number of differing views and emphases remain to be resolved, but we are encouraged to believe that further contacts will lead to further agreement between the churches here represented. We regard none of these remaining differences to be of sufficient consequence to prevent fellowship. We have recognized in each other's teachings a common understanding of the Gospel and have concluded that the issues which divided the two major branches of the Reformation can no longer be regarded as constituting obstacles to mutual understanding and fellowship.

"We are grateful to God that he brought us together for these discussions, acknowledging that such confrontation under the guidance of the Holy Spirit was long overdue. Although we can speak only for ourselves, we express our conviction that the work begun in this way must not be permitted to lapse, but should be carried on to fruition by the churches we represent."

The Princeton meeting, Feb. 24-27, evaluated the entire series of conversations, concentrating its attention on such topics as the nature of confessional subscription, the person and work of Jesus Christ, and the relationship between Christology and the Lord's Supper.

Also discussed were position papers on "Ethics and Ethos," a topic not fully covered in previous meetings. The papers were read by Prof. Joseph McLelland of McGill University in Montreal and Prof. William Lazareth of the Lutheran Theological Seminary in Philadelphia.

The theologians produced a consensus statement on Christian service in the modern world which affirmed "a common evangelical basis for Christian ethics in the theology of the Reformers."

"Both the Lutheran and Reformed traditions," the statement said, "have emphasized the new obedience of Christians through faith active in love and the inseparability of justification and sanctification."

Reaffirming their agreement on the doctrine of the Lord's Supper, traditionally a point of contention between Lutherans and Calvinists, the churchmen declared that "Intercommunion between churches, giving a mobile population readier access to the Lord's Table, is not only permissible but demanded wherever there is agreement in the Gospel."

Lutheran participants were Dr. Harold Ditmanson of St. Olaf College, Northfield, Minn.; Dr. Warren A. Quanbeck of Luther Seminary, St. Paul, Minn.; Dr. Theo-

dore G. Tappert, Dr. William H. Lazareth and Dr. Martin J. Heinicke, all of Lutheran Theological Seminary at Philadelphia, Pa.; Dr. Herbert J. A. Bouman and Dr. Martin H. Franzmann, both of Concordia Seminary, St. Louis, Mo.; Dr. George W. Forell of the State University of Iowa at Iowa City; Dr., Paul C. Empie, executive director of the National Lutheran Council, and Dr. Virgil R. Westlund, secretary of the NLC's Department of Theological Cooperation in the Division of Lutheran World Federation Affairs.

Representatives from the Reformed and Presbyterian bodies were Dr. James I. McCord, president of Princeton (N.J.) Seminary, and Dr. George S. Hendry, also of Princeton Seminary; Dr. David Hay of Knox College, Toronto, Canada; Dr. Henry Stob of Calvin Seminary, Grand Rapids, Mich.; Dr. William Fennell of Emmanuel College, Toronto, Canada; Dr. Bard Thompson of Lancaster (Pa.) Seminary; Dr. John Leith of Union Seminary, Richmond, Va., and Dr. Joseph McLelland of McGill University, Montreal, Canada.

REACTION

What should our reaction be to such a stunning news announcement? Even taking into consideration that news releases over-dramatize the event, this still is a shocker.

At first glance one gains the impression that Lutheran-Presbyterian fellowship is already here. A closer look at the wording reveals that these theologians feel that the issues which once divided are no

longer "insuperable barriers to Lutheran and Presbyterian-Reformed fellowship." They also admit that "they can speak only for themselves."

The key thought in the release is in this sentence: "We have recognized in each other's teachings a common understanding of the Gospel." Since we do not at this time have the supporting documentation we must withhold a judgment of that sentence.

And this is not easy to do. Many of us are ready to make an immediate judgment, one of condemnation. And is not that why we so frequently fail to communicate and reach the people we should reach with our message? For to judge now would reveal that we are motivated by a very common ailment, we do not want things to change.

We have been conditioned to live by a certain set of rules and assumptions. Calvin is Calvin, Luther is Luther, and these are opposed one to the other. We would feel very insecure if suddenly we had to set aside the earliest ideas we learned and operate with new ideas. Some people learned early that Negroes are lazy and do not take care of their property. Many refuse to make a break with the stereotype even when circumstances have changed and our old ways of looking at them are not adequate. We do not wish to break with the way we have been trained to look at things.

This attitude has often blunted the voice of criticism, especially the voice of those who wish to conserve the past heritage. This voice has something valuable to say, but it

will never be heard by anyone outside the club, as long as it is motivated by the insistent desire to keep intact the old rules, even when their application results in absurdity.

Now is the time to listen and look. There were many outstanding theologians at these meetings. They honestly found a common understanding of the Gospel. We will be willing to rejoice if the documentation shows this to be a common understanding of the true Gospel of our Lord. We will rejoice at any preaching of the Gospel which has been freed of former legalistic additions and conditions. This is simply being truthful and fair.

Fairness also demands that we study the evidence carefully, even with a Thomas attitude. We are justified in being dubious for several reasons. Over-optimism is not called for.

We are concerned about the standards for agreement. What do the participants mean by a common understanding? How much latitude is to be allowed? The Lord does not approve of any false doctrine, nor does He want us to tolerate any voice but His in the Church. The LCA in the past has been very tolerant of false teaching and has a history of fellowship practice with Reformed groups. ALC has insisted that full agreement is not required as a basis for fellowship. We will have to examine the evidence closely to see the extent of the agreement in the understanding of the Gospel.

We will be careful for another reason. From every side we continue to hear a different voice from

Reformed and Presbyterian circles. We have not in their public utterances of this century, in their sermons, in their books, noticed any change in the basic errors of the Calvinists. There are several trends, but none of them is a return to the Gospel; a few are still strict Calvinists with its confusion of Law and Gospel; many are Arminian, making man responsible for accepting Christ; some reflect the liberal theology of Buttrick and Coffin; and more recently, many are under the umbrella of Princeton's neo-orthodoxy.

There is a final reason for being careful in our examination of the evidence. To settle differences of doctrine between two church bodies

there must first be agreement on the source of doctrine. Are the participants at these meetings agreed on what constitutes the Word of God? Is doctrine based on an infallible Scripture? Or is the Bible a collection of witnesses to the truth by men who made many errors, and we must distinguish between the errors and the truth? Or do many of these men deal with the Bible as LCA theologian, David M. Gran-skou, who in a recent issue of *Dialog* dismissed all arguments from Colossians and Ephesians since these were not written by Paul (Vol. 5, Winter 1966, p. 47).

A careful listening and a sober judgment is called for.

CHURCH NEWS



Church Dedication

On October 24, 1965, 125 people from 12 different towns traveled a total distance of over 2,000 miles to attend the dedication of Immanuel Ev. Lutheran congregation's new house of worship. Pastor Kenneth Hallauer, then of Mission, South Dakota, was the guest speaker, basing his words on Acts 17:24-25.

Thedford, Nebraska
Population: 300

After canvassing the area between Broken Bow and Whitman, Pastor Arthur Clement, then of Broken Bow, and Pastor Herbert Witt, of Valentine, decided to begin a Lutheran mission in Thedford, a town of 300 people, located in the heart of the sparsely populated Nebraska Sandhills. The Sandhills

stretch from Valentine to North Platte and from Alliance to Broken Bow and are known, at least locally, as "God's cow country — home of a million cattle."

A Church in the Sandhills

Former members of the Valentine congregation now living in Thedford offered the use of their home, and the first service was held there May 29, 1960. People from Thedford, Mullen, Seneca and Dunning were in attendance. It was soon felt that other meeting facilities would be desirable and permission was obtained to use the American Legion building.

Pastor Clement and Pastor Witt served this mission alternately until the fall of 1960. Since then, Pastor Witt has been serving the mission full time.

When a Thedford businessman donated three lots in the northeast part of town with the stipulation that they be used within one year, the mission decided to begin work on a new place of worship. The new building was used for the first time on October 20, 1963, although it was not yet completed.

The 26 by 48 foot building is of

concrete block construction. It has an ultimate seating capacity of approximately 100. The altar and pulpit are of paneling, matching the walls on either side of the sanctuary. The floor is of concrete and will be tiled at a later date. Fluorescent lights form a large cross extending from the altar to the rear of the church. Since the building has no basement, kitchen and lavatories are provided to the rear of the nave.

The overall cost of the building was approximately \$5,000.00, financed entirely by voluntary contributions from members and interested friends. A small indebtedness of about \$50.00 remains. Much of the labor, equipment, and many of the furnishings were donated, keeping the cost at a minimum.

Immanuel Lutheran is now organizing and presently serves 25 souls, scattered over a wide area, from Thedford 45 miles east to Dunning and west to Seneca and Mullen 25 miles west of Thedford. A man whom Pastor Witt instructed during his brief pastorate at Mullen in the early thirties will be one of the charter members.



Immanuel Church in Thedford, Nebraska

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1)

Some one has said that eternal vigilance is the price of liberty. In other words, if we want to keep our liberty we have to be on our guard that we don't lose it. What a precious thing liberty is can be seen from the way people on the other side of the Berlin wall risk their lives to try to obtain it. How easily it can be lost can be seen by the way we in America, because of our indifference and blindness, brought on by our covetousness and greed, our chasing after "something for nothing," and our panting after security, are letting it slip away from us.

As dreadful as the Communist bondage is, however, there is a bondage which is still more dreadful — spiritual bondage to the Law; and as precious as economic and political liberty is, there is a liberty which is still more precious — the spiritual liberty which we have in Christ. The most miserable physical slavery will sooner or later come to an end, but he who tries to establish his own righteousness before God by his own works and thereby becomes a slave to the Law shall remain a slave forever, in hell. But there is no need to become such a slave, for Christ has set us free from the slavery and curse of the law. Paul exhorts us to stand fast in this liberty which Christ has won for us.

Our human reason often tempts us to cast away this great posses-

sion. It simply can not grasp the divine truth that the Creator Himself willingly suffered the punishment merited by the creatures which rebelled against Him; that the Judge sentenced Himself to death in order that we, the guilty criminals, might be set free. It exclaims, "The Son of God died to set me free from sin? What nonsense! I am so great a sinner that I need some one else to save me? Don't be ridiculous! Common sense tells me that every person has an innate potential for good which he is able to develop to an extent sufficient for God's satisfaction and approval." When we are thus tempted we must stand fast, stamp our reason into the dust, and refute it with God's Word which emphatically declares that we are by nature dead in trespasses and sins and that Christ died for us, the ungodly.

Our conscience periodically accuses us thus: "It is impossible for Christ to set you free. Your sins are too great. How often you have thought and even spoken bad things about your neighbor. How often impure thoughts arise in your heart. How often, when the name of your Lord and Savior was used in the most blasphemous manner right in front of you, you remained silent when you should have spoken up. How can Christ save you? Must He not rather be ashamed of you?"

When we are thus afflicted, we can stand fast, with the help of God, and answer, "Yes, I admit that I am utterly unworthy of being saved. I am worthy of nothing but the utmost damnation. I am completely lost, and a miserable slave of the devil. But — wonder of wonders — that is exactly why Christ came to set me free! He came to seek and to save that which was *lost*. He came not to call the righteous, but *sinner*s. Oh joy of all joys — He freed even me!"

Often our innate pride and self-righteousness arrogates itself, "I am not such a bad person. I have never stolen anything. I pay my bills promptly. I have never harmed anyone. I don't get drunk. I don't curse and swear. I go to church regularly. I give more to the church than so-and-so, even though he earns more than I do. God ought to be proud of me." This is indeed treading on dangerous ground, and in such a situation we must, by the grace of God, stand fast by remembering that God resists the proud, that he who exalts himself shall be abased, that he who breaks the law in only one point is guilty of all, and that it is easier for publicans and harlots to get to heaven than for the proud and self-righteous.

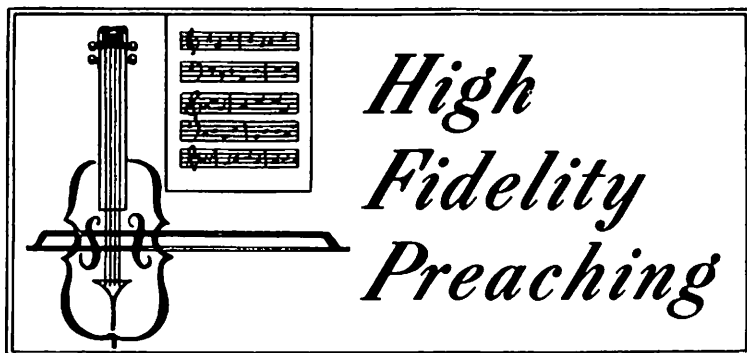
Sometimes our flesh likes to assert itself and speaks up something like this: "I am free from the law; therefore I can do as I please. I don't have to be so careful about what I do or say, for God is a God of love. A Christian is not under the Law; therefore nobody can tell me what to do or how to live." When we are thus tempted we have to drown the flesh and remind our-

selves that our Savior wants us to follow his example and live as He lived, that faith without works is dead, that whoever is in Christ is a new creature, that he who is thankful that his sins are forgiven will no longer willingly live in sin, and that whoever does not have the Spirit of Christ does not belong to Him.

When we think about the hour of our death, the devil likes to sneak up and say to us, "Do you actually expect to get to heaven? Don't be silly. Just look at all your sins. What makes you think that a person as black as you are can get to heaven? To hell is where you are going." Then we have to stand fast and answer the devil, "Get thee behind me! It is written in God's Word that Jesus took my sins away from me and gave me his righteousness in exchange. Therefore, since I am now by the grace of God, attired in the only robe by which admittance can be gained, I am absolutely positive that I will be present at the marriage supper of the Lamb and look forward to it in keen anticipation. True I still also have my sinful flesh, that unruly and cantankerous and cowardly old Adam, but that shall be shed when I pass through the vestibule known as the grave."

What a wonderful day it will be when we finally arrive in the Promised Land, where we shall fully and completely enjoy the liberty which Christ won for us, without being hindered by our sinful flesh and the many temptations and afflictions with which we are plagued as long as we are traveling in this wilderness.

L. WEHRWEIN



C. THUROW

CHORAL — INSTRUMENTAL

NINE CELEBRATED CHORUSES is an exceptional record. It is well done and achieves endless variety by offering the best works of three masters. This column has treated most of the larger works of which these are a part. Handel is represented by "Hallelujah — Amen" from *Messiah*, by "March" and "Song of Joy" from *Judas Macabaeus*, and by "Funeral March" and "Solemn Hymn" from *Samson*. Mozart's "Ave Verum" and "Laudate Dominum" follow, both fine. The difficult choice from the hundreds of Bach works is a master touch. No one will quibble over these three altogether different types of choral sections from three cantatas, each chorus the peak of its type. The first presents the Christian hurrying to Jesus — the believer's feet literally trip along with lilting and joyous laughter. From a Palm Sunday cantata we hear the eager yet dignified yearning of the believer in "Welcome, King of heaven!" The final one is a triumphal song in honor of the "Lamb." Bach supports the voices with kettle drums, strings, penetrating trumpets, and powerful organ bursts. Majestic! The first side will be played often, the Bach side twice as often.

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ORGAN

The last two years have brought such advances in recording technique and equipment and in home playback units that fine organ records are now as common as they once were rare. People are finally able to hear the great church music (mostly by Lutheran composers) in the crystal clear tones of the grand European organs of that day for which it was written. They want to hear more of it; and record companies are rising to meet the demand.

The most interesting of the new series is **MASTER WORKS FOR ORGAN**. Volumes I and II are subtitled "The North German School." Composers: Buxtehude, Tunder, Bruhns, Kneller, Hanff, Weckmann, Boehm, Brunckhorst; secondly: Boehm, Reincken, Schieferdecker, Erich, Luebeck, Leiding, Telemann, Bruhns. Volume III is "The North German Followers of Sweelinck." Composers: Sweelinck, Schildt, J. Praetorius, Hasse, Strungk, Otter, Scheidemann, Decker.

Order numbers for Volumes I to III successively are: *NONESUCH H-1100* or stereo *H-71100*; *H-1105 H-1110* or *H-71110*, \$2.50 per record.

The complete Bach series by Marie Claire Alain is now going into Volume IX. She is the only woman organist who is regarded by today's best male organists as their

equal. Music critics agree. Write for general catalog from *MHS*, address listed under the choral record above.

THE TWO-FOLD MERCY OF GOD

Apprehension easily steals into the heart when a new mission takes its first faltering steps. There are even moments when despair threatens. But dominating the fears and trembling is the greatest joy. The spirit that prompts the organizing of such a small group is the Spirit of Christ, speaking to His followers, "Go ye into all the world and make disciples of all nations." In this spirit a mission congregation does not try to pirate members from other established organizations; it is only concerned with those that seek spiritual truth, those that are looking for the presentation of the gospel as Christ wants it presented, and as the apostles have always presented it.

The pure Gospel message will lead many to the true faith that may have perennially associated

the presentation and preaching of such faith with an outward organization, as though this outward organization were the custodian of true religion and doctrine, and that this doctrine sails under the imprimatur of its name. Anyone who will attentively read the Acts of the Apostles will find no hint there that outward organization is the proclaimer of the true faith.

The mission congregation is content to worship in untoward places — Lodge halls, YMCA halls, Women's Club auditoriums, and the like — places all of which resemble anything but a church, as the world understands "church" today. This means the exercise of physical labor. It means the transportation of liturgical paraphernalia, hymnals, altar appurtenances; perhaps vestments, chairs, and what

not — to and fro. Such a congregation naturally, and it is quite human that it should do so, looks forward to the time when it can have its own edifice, a beautiful church building, with a fine organ and altar, and all other necessary equipment, without the labor of back and forth transportation, without the old renovated player piano, with half the ivory gone, without the sheet metal stand serving as pulpit and lectern.

It is, perhaps, human nature to look forward to all these things, and it is here that the mission congregation meets one of its greatest obstacles not only to growth, but, and of much greater significance, the attachment of faith to externals. Already the patriarchs were concerned with this, as for example when we read in Genesis 35: "Then Jacob said unto his household, and to all that were with him, 'Put away the strange gods that are among you, and be clean, and change your garments.'" Israel had been charged often with its propensity towards idolatry. But that is also true of us when we attach too much importance to externals. We then worship the church building, the fine appurtenances and rich vestments, and consider them essential to our faith. Certainly God is pleased when we lavish upon our externals the resources of human art, but He certainly does not want us to worship them, make idols of them, nor does He wish us to harbor the excuse that we will not attend any church that does not appeal to our aesthetic sense. That is rank idolatry, and is so often heard by those whom we entreat to at-

tend our services: "When you have a church building I will come." Alas, that day is hardly likely to arrive.

When sumptuous furnishings, an elaborate musical program and beautiful vestments are considered the insignia of a church, the spirit of Christ is gone. If such a spirit gains the upper hand, then many will think back with nostalgic memories when they worshiped the Living God in poor surroundings, seated on folding chairs, an out-of-tune piano and a poor performer on this, an old and decrepit music stand serving as pulpit.

To such a congregation God has been doubly merciful. He has given them the Word of God, unadulterated, and as the apostles of old preached it, even though outward appearances might conform to anything but what the world considers a church. For even here our supreme example is that Christ, our Savior, was born in a stable, not on an ornate marble altar. He was born to the chant of the angelic host, not a musically trained and proficient choir accompanied by a fine organ.

God has been doubly merciful, first, in giving this congregation the true gospel, and, second, in removing from them all temptation to attach importance to externals, just as it was with the congregations of Asia Minor during apostolic days. Thus it can say with the greatest joy: "I was glad when they said unto me, let us go into the house of the Lord." For where two or three are gathered in His name, there is the house of the Lord.

OSCAR ERPENSTEIN

New Directory

The new Directory of CLC congregations, pastors, and teachers is now ready. The cost is 10 cents each or 12 copies for a \$1.00.

Send your order to *Directory*, c/o Immanuel Lutheran College, Grover Road, Route 22, Eau Claire, Wisconsin 54701.

Okoboji Lutheran Youth Camp

Date: Monday, July 11 - Saturday, July 16.

Place: On East Lake Okoboji near Spirit Lake, Iowa.

Spiritual Program: *The Gospel and You*, by Pastor Gilbert Sydow; *Studies in Daniel*, by Pastor Keith Olmanson.

Recreational Program: Swimming, boating, water skiing, sailboating, archery, volleyball, horseback riding, badminton, horseshoe, riflery, exploring in the woods.

Cost: \$20.00 for five full days. Send \$5.00 with your application.

Further Information: Ask your pastor or write to Pastor Ruben Ude, Box 86, Okabena, Minnesota 56161. Applications must be in Pastor Ude's hands by July 5.

EXODUS

III. FROM SLAVERY IN EGYPT TO SERVING THE LORD

When the danger arose that the chosen family, now a great nation, might forget all about the promise and become like the heathen Egyptians, God raised up a new king, hostile to Israel. The resultant suffering reminded them that Egypt was not to be their real home and made them long again for the promised deliverance. God led them out with a mighty hand through His hand-picked and personally trained servant, Moses, who thus becomes a type of Jesus, the Great Deliverer from the slavery of sin.

May 13 —	1:1-14	Lives bitter with hard service	247,1
May 14 —	1:15-22	Every son shall die	247,2
May 15 —	2:1-10	Adopted by Egypt — He loved the Lord	247,3
May 16 —	2:11-15	"Who made you a judge?" — No one	410,1-2
May 17 —	2:16-25	"Tribulation works patience"	410,3-4
May 18 —	3:1-12	The call to serve the Lord of Glory	40,1
May 19 —	3:13-22	"I AM" — the God of your fathers	40,2
May 20 —	4:1-17	No excuse for refusing to serve	41,1
May 21 —	4:18-31	Your first-born for mine	41,2
May 22 —	5:1-9	A heathen confession, "I do not know Him"	41,3
May 23 —	5:10-23	Tongues ready to complain	41,4
May 24 —	6:1-9	I am the Jehovah of promise	40,3-4
May 25 —	6:10-27	How then shall Pharaoh listen?	19,1-2
May 26 —	6:28-7:7	"You as God to Pharaoh and Aaron your prophet"	19,3-4
May 27 —	7:8-24	It did not even enter Pharaoh's mind	19,5-6
May 28 —	8:1-15	Beg the Lord to take away the frogs	25,1-2
May 29 —	10:1-11	"Do you not yet understand?"	25,3-4
May 30 —	10:21-29	"Never see my face again . . . As you say"	25,5
May 31 —	11:1-10	Afterward he will let you go	25,6

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1965 to April 1, 1966

RECEIPTS:	March, 1966	Total to Date
Offerings.....	\$ 5,715.17	\$62,749.47
Memorials.....	— — —	36.00
Revenues, Tuition.....	1,557.00	11,886.00
Revenues, Board and Room.....	2,785.00	20,525.00
Revenues, Other College.....	— — —	430.50
Interest Earned, 1964-65.....		160.26
TOTAL RECEIPTS.....	\$10,057.17	\$95,787.23
DISBURSEMENTS:		
General Administration.....	\$ 145.55	\$ 1,167.08
Capital Investments.....	323.00	3,407.00
Home Missions and Administration.....	3,469.27	29,719.14
Japan Mission.....	550.00	4,950.00
I.L.C. Educational Budget.....	3,773.76	34,090.24
I.L.C. Auxiliary Services Budget.....	3,394.89	24,807.58
Journal of Theology.....	154.45	368.45
Loan to The Spokesman.....	— — —	1,000.00
TOTAL DISBURSEMENTS.....	\$11,810.92	\$99,509.49
Cash Deficit this Period.....	—\$ 1,753.75	—\$ 3,722.26
Cash Deficit July 1, 1965.....		—\$ 5,386.46
Cash Deficit April 1, 1966.....		—\$ 9,108.72

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NON - BUDGETARY

I.L.C. Classroom Building Fund.....	\$ 117.14	\$11,915.20
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Respectfully submitted,
Lowell R. Moen, Treasurer
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	March	9 Months
Budgetary Offerings Needed.....	\$ 8,522.00	\$76,698.00
Budgetary Offerings Received.....	5,715.17	62,749.47
Deficit.....	\$ 2,806.83	\$15,946.53
Budgetary Offerings, '64 - '65.....	\$ 6,336.55	\$59,238.54
Decrease '65 - '66.....	\$ 621.38	
Increase '65 - '66.....		\$3,510.93

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