

The Orthodox Lutheran

"we can do nothing against the truth, but for the truth"

2 COR. 13:8



Voll. V

March, 1956

Number 3

He Hath Poured Out His Soul

Unto Death:

And

He Was Numbered With The

Transgressors;

And

He Bore The Sin Of Many.

THE ORTHODOX LUTHERAN

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ORTHODOX LUTHERAN CONFERENCE



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STATEMENT OF PURPOSE

To make known the teachings, treasures, and history of the true Lutheran Church.

To offer evidences that the Lutheran Church is not a sect, and not a new church, but rather a continuation of the Church of Jesus Christ, our Lord and Saviour.

To show what true Lutherans must believe, how they are to live a Christian life, suffer in patience, and die in peace; and

To uncover the current false doctrines, to oppose them, and to warn against them, especially to unmask false Lutherans and their aberrations from Scriptures and the pure Lutheran Confessions, including the Book of Concord of 1580, the Brief Statement of 1932, and our Confession of Faith.

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He Died For All

Christ bore the sins of the Jews and the Gentiles; of the high and low; of the first to the last sinner to be born on earth; of all men from one end of the world to the other. There is not one person for whom Christ did not shed His blood. He died for *ALL!*

By suffering and dying on the Cross, our Crucified Savior earned forgiveness for the sins of *all* mankind. And there is no sin so great for which our Crucified and Risen Lord has not

purchased and procured full and complete pardon. This is the gracious Gospel message which God has given unto the Church to proclaim throughout the whole world, that sinners everywhere might hear it, repent of their sins, believe in Jesus for the forgiveness of their sins and live their lives no longer unto sin but unto Him who died for them on Calvary.

The two malefactors which were crucified with Christ picture to us two distinct classes of people. Both

were grievous sinners and both deserved their punishment. The atoning blood of Jesus was shed for the sins of both. Christ bore their sins! The one malefactor did not accept Jesus as his Savior from sin; the other repented of his sins and, through faith in the Savior, received forgiveness and salvation . . . This same scene will be re-enacted when Christ returns on the Last Day to judge the living and

the dead. Then all people will again be separated into two groups: all of the unbelievers will join the impenitent thief on Christ's left hand and will be cast away forever into the outer darkness where they will be weeping and gnashing of teeth; while the believers will be received with the penitent malefactor into the eternal joys of heaven.—B

The Fuller Meaning Of Our Lord's Prayer

*O Father of us in the heavens,
Tenderly inviting us now
To believe that You're our true Father
And we're Your true children, so that
With all boldness and confidence,
We may ask for gifts of Your Love.*

*O that Your Name may be hallowed—
That we may keep holy Your Word,
That we, ever led by Your Spirit
May walk in accordance therewith,
Never profaning Your Name, Lord,
But teaching Your Word in its Truth.*

*O Father, may Your Kingdom come
To us with renewal of faith.
O wash us with water and Spirit
And give us new life by Your Word—
Grace to live godly before You
In time, in eternity too.*

*Your will is opposed, dear Father,
By Satan, the world, and our flesh.
O break their dark counsel, and hinder
Their efforts to take us from You,
And grant that Your will may be done
On earth as in heaven above.*

*O give us our bread and, dear Lord,
Supply all our needs day by day;
And teach us to know You're the Giver
Of all the good gifts we receive.
Teach us, dear God, to be thankful
For each of Your Fatherly gifts.*

*Father, forgive us each trespass
As we forgive those against us;
And teach us to value more highly
Your work of redemption in Christ.
How sinful, dear Father, we are!
How precious His blood that was shed!*

*Don't lead us into temptation,
But guard us and keep us each day
From being deceived or seduced, Lord,
By Satan, the world, or our flesh.
And though they assail us with trials,
Yet victory may we obtain.*

*From evil deliver us, Lord—
From evils of body and soul.
Take from us the cross of affliction,
Or help us to bear it by grace.
The Kingdom is Yours, and the pow'r,
And the glory forever. Amen.*

—J. Ernest Shufelt

Unity and Fellowship

(The following excerpt is taken from a booklet entitled *The Missouri Synod Layman and Lutheran Union*, 1947, pp. 24-26.)

What Is Meant By Unity?

First, we speak of spiritual unity. "All believers in Christ and His atoning work are one in Him. This is true according to the statement in the high-priestly prayer of Jesus (John 17:21). It is true according to the teaching of St. Paul, who tells the believers that they are all one in Christ Jesus (Gal. 3:28; Col. 3:11). The same truth is brought out in Eph. 2:19-22, where all the believers are described as being built together for an habitation of God through the Spirit. But by the same token this essential unity in its perfect form is invisible in nature, because the Lord alone knoweth them that are His (2 Tim. 2:19)."

Second, "this inner unity, this spiritual oneness is to find its manifestations in an outer relationship between all those who truly profess the Word of God, as demanded by the clear command of the Lord . . . They are to determine any existing unity of faith and confession and give expression to it." (*Toward Luth. Union*, p. 100-101)

Thus we speak of confessional or doctrinal unity. This is a tangible matter which can be seen and examined. This unity is based upon very definite declarations of the truths of the Bible and the denunciation of falsehood. If there is agreement in every

single doctrine (fundamental and non-fundamental) then true unity exists. Conversely, if there is disagreement in even one single supposedly insignificant non-fundamental doctrine, then unity does not exist.

What Is Meant By the Term Fellowship?

The term *fellowship* is used in two senses.

First, it is used to designate a spiritual relationship. We speak of "membership in the body of Christ and fellowship with all those who are likewise incorporated into Him . . . As members of the body of Christ all believers are in the most intimate fellowship with Christ, who, in turn, is in essential fellowship with his Father . . ." (*Toward Luth. Union*, p. 167).

"This is a fellowship in the sight of God, purely spiritual, and one of which the praying Christians may themselves often be unaware. In this connection we remember that prayer means the communication of the believer with God, an act of worship (in the form of supplication, petition, intercession, and giving of thanks, I Tim. 2:1), both devotional and confessional in character (Luke 2:37; Ps. 27:6; 100:4; Jer. 29:7; James 5:15). Under the conditions of the *Una Sancta* all true believers pray for and with one another." (*Toward Luth. Union*, p. 169)

Second, the term is used to designate an external fraternal relationship based upon the acknowledgement of others as brethren in the faith. "External

fellowship is to be based on external confession.” (*Confess. Luth.*, Nov., 1945, p. 127.) “That which unites is the confession of the faith which we hold.” (*Toward Luth. Union*, p. 147.) Since this is an external fellowship, “We are guided simply by the confession of the lips and by outward acts. If these agree, if there is con-

fession of truth and corporate life determined by that confession, then we may have joint worship and work. If the profession is tainted with error, or if true profession is contradicted by unchristian practises openly tolerated, then we have no right to enter into fraternal relations.” (*The Probl. of Luth. Union*, p. 16.)

AN UNCLEAR CLARIFICATION

We were amazed to see an article entitled: “*A Clarification: Wisconsin Synod ‘Heterodox’?*” written over the signature of W. H. McLaughlin in a purported O. L. publication. The article itself lacks the clarity (which its title indicates) and is quite contradictory to the Scriptural position of the *Orthodox Lutheran Conference*. In the first paragraph, the author indicates that a church body may be *orthodox* and at the same time no longer “adhere to the precept of Scripture” nor “abide by clear words of Scripture.” In the second paragraph, the author points out that a church body may retain its *orthodox* character and still be a “unionistic fellowship” and “a partaker of the sins of Missouri.” In the third paragraph, the author tries to make it clear that a church body is able to uphold and defend hierarchical tyranny and still remain *orthodox*. According to this line of reasoning, a church body can uphold and defend scoutism, lodgery, chaplaincy, and what have you, and still retain its *orthodox* character. The author of the article, furthermore, brings no Scriptural proofs for his assertions.

The *Orthodox Lutherance Conference* position is the Scriptural position, namely, that those are heterodox who “cause divisions and offences contrary to the doctrine which ye have learned,” Rom. 16:17; who “teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, etc.,” I Tim. 6:3-5; who persist in being “lovers of their own selves . . . boasters, proud, . . . heady, high-minded, . . . ever learning and never able to come to the knowledge of the truth,” II Tim. 3:1-7; who “break one of these least commandments, and shall teach men so,” Matt 5:19.—B

Brief Lessons

LESSON 2

The First Chief Part — THE TEN COMMANDMENTS

The Ten Commandments contain the Moral Law which God from the beginning wrote in the hearts of men. *Rom. 2:14,15: "For the Gentiles" (the people of the nations)—"show the work of the Law written in their hearts."* All men by nature, then, have a knowledge of God's holy Law. But since the fall of Adam, this natural knowledge of God and His Law has been dimmed and blurred by sin, so that only a remnant now remains. *Rom. 1:21: "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."* And so men became (*Eph. 4:18*) "*alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.*"

But it pleased God to give again His holy Law to men. He gave it to the children of Israel at Mt. Sinai (*Ex. 19 and 20*), and published it through Moses on two tables of stone (*Ex. 34:4,28*). The tables are lost, but God also had the Ten Commandments recorded in the Bible where we still have them (*Ex. 20; Deut 5; and elsewhere.*).

There are two other kinds of law also recorded in the Bible. One of these is the Political or Civil Law. This consists of those commands which God gave to regulate the civil and temporal affairs of the children of Israel. It continued in force only as long as they maintained their separ-

ate national existence. The other is the Ceremonial Law. This consists of those rules and regulations which God gave to govern the times, ceremonies and sacrifices of the Old Testament worship. Being shadows of Christ (*Col. 2:17; Heb. 8:5*), their force and significance ended when Christ had come. They are valuable now chiefly as divine illustrations of the rich blessings that we have in Christ. There are elements of these laws also found in the Ten Commandments.

However, only the Moral Law is still in force and it is binding upon all men. It is a clear and simple statement of the holy will of God. It shows us what we should do and should not do for our own well-being. And at the same time it shows us what God requires of us that we may be righteous before Him. *Micah 6:8: "He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"* The Moral Law may not be satisfied, however, by outward deeds alone. *Jer. 17:10: "I, the Lord, search the heart, I try the reins (that is, the inward impulses, the affections and passions), even to give every man according to his ways, and according to the fruit of his doings."* Thus (*Rom. 7:14*) "*we know that the Law is spiritual.*" It demands that the motives back of our thoughts, words and deeds be pure in the sight of God. *Lev. 19:2: Ye shall be holy; for I the Lord your God am holy."*

The Ten Commandments are not numbered in the Bible. They are sim-

ply spoken of as the Ten Commandments (Deut. 10:4). In Luther's Catechism they are numbered according to the practice of the early Church. Neither does the Bible tell us how many commandments God placed on each of the two tables of stone. But we are accustomed to divide them into two parts, which we also call tables, in accordance with their contents. The first three commandments state our duties toward God, and with these we constitute the first table of the Law. The other seven which set forth our duties toward our neighbor make up the second table of the Law.

The Lord Jesus sums up the first table of the Law in these words (Matt. 22:37) *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* And the second table of the Law He sums up thus (Matt. 22:39): *Thou shalt love thy neighbor as thyself.* Thus the sum of the whole Law is LOVE; for St. Paul says (Rom. 13:10): *Love is the fulfilling of the Law.*

God would have His commandments taught to us and to our children. He says so in the Old Testament. Deut. 6:6,7: *And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.* In the New Testament He says as much again. Eph. 6:4: *And ye fathers (parents) provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord* (in education and training from the Lord).

—J.E.S.

PRAYER BEFORE AND AFTER MEALS

In all the problems and perplexing situations of our life it is important that we pray; not that the Lord does not already know our needs, but because He wants us and tells us to pray. It is one thing diligently to hear and read the Word of God, for thus we permit our Father in heaven to speak to us, who are His dear children through faith in Christ Jesus. But it is another thing to pray, for thus we speak to God as dear children to their dear Father. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is one of His commands, coupled with the wonderful promise to hear and answer. Knowing this, how could we become negligent in our prayers? And yet the hectic grind and whirl of our everyday life often places before us just that temptation. How easy it is to let ourselves be so rushed especially at meal time that we sit down and begin to eat without asking the Lord's blessing upon those things which He gives us for our sustenance and health! And how easy it is to jump up from the table, forgetting first to give thanks! But, on the other hand, how easy it is, if we are not forgetful of the Lord in our daily activities, to take a moment before we begin our meal to pray: "Come, Lord Jesus, be our Guest, and let Thy gifts to us be blessed. Amen." And before we rise from the table, to bow our heads and pray: "Oh give thanks unto the Lord, for He is good, because His mercy endureth forever."—H.D.M.

Paul Gerhardt

The name Paul Gerhardt, should be very familiar to every true Lutheran for to this man we owe most of our great Lutheran hymns. He is predominant among the host of hymn writers who have made ours the "Singing Church". About 20 of his beautiful hymns are found in our "Lutheran Hymnal".

His Early Years

Paul Gerhardt was born in Graefenhainichen, near Wittenberg, in Electoral Saxony, where his father, Christian Gerhardt, was burgomeister or mayor. He was born in March, 1607, of faithful Lutheran parents who had determined their son for the ministry of the Gospel. His father was taken from him by death when Paul was very young. When he was eleven years old, the dark days of the Thirty Years' War came upon Germany so that his early years were fraught with the horrors of war and with the accompanying disease and pestilence.

From 1622-1627, Paul Gerhardt attended the "Fuerstenschule" at Grimma, where his diligence, obedience, and talent for composing Latin poems received special recognition. When he was 20 years old, he went to the University of Wittenberg to study for the ministry. Because, at this particular time, there was no opportunity for Gerhardt to obtain a congregation of his own, he remained a candidate for the ministry until 1651, earning his daily bread by tutoring in various places. It was perhaps during this long period of waiting that the greatest number of his poems was written.

His Ministry

On November 18, 1651, at the age of 44, Gerhardt was ordained as *Propst* at Mittenwalde where he received a very small income. On February 11, 1655, he was married to Anna Maria Barthold. But it was appointed for him to bear the cross. He wept at the graves of three of his children, and only one son survived him.

In 1657 he was appointed to the third diaconate of St. Nicolai Church in Berlin. Here his surroundings were apparently most congenial. He was beloved as a pastor and celebrated as a poet. But at Berlin, too, his greatest trials awaited him . . . The Elector of Saxony favored the Reformed Church and forbade the clergy of both professions, on pain of dismissal from office, to debate in the pulpit the questions at issue between the Lutherans and the Reformed, and he demanded subscription to his edict. Many of the Lutheran pastors felt that they could not, with a good conscience, subscribe to the Elector's edict. The Elector, therefore, enforced his order by removing from office those who refused to subscribe. Gerhardt, too, was deposed, but declared: "This is but a small Berlin suffering; I am also ready and willing to seal the evangelical Truth with my blood and as a Paul together with Paul to offer my neck to the sword." Thus, his ministry ended in Berlin in the year 1666, and during these distressing days, Gerhardt also suffered the further affliction of losing his beloved wife. Soon afterward, however, he was called to the archdiaconate at

Luebben but even the closing years of the poet's life were not without their measure of trouble and sorrow. On June 7, 1676, God summoned him to join the choir that sings before His eternal throne. Just before his death, he repeated a beautiful and fitting stanza from his own hymn: "Why Should Cross and Trial Grieve Me?"

*Death cannot destroy forever;
From our fears, Cares, and tears
It will us deliver.*

*It will close life's mournful story,
Make a way that we may
Enter heavenly glory.*

(Hymn 253)

His Hymns

Paul Gerhardt composed no less than 131 songs and poems under circumstances that might have moved him to cry rather than to sing. A glance at his hymns in your *Lutheran Hymnal* will convince you of the great variety of his work, of the smoothness of his language, and beauty of poetic form. As Gerhardt would rather be deposed from office than be silent on points of doctrine, so he gives expression in his hymns to the great truths of Holy Scripture and the Lutheran Confessions. Many of his poems are poetical paraphrases of Psalms and other Scripture passages, or selections from the Passion Story. He voices the joyous faith, the fervent love, and the glorious hope of a devout Christian soul, chastened in the furnace of affliction and securely anchored in the divine consolations of Holy Writ. The tone of his poetry is strong and tender, far removed from sentimental pietism and sapless rationalism. He teaches us

to sing our sorrows and to turn them into music and praise.—Adapted.

"He Whom Thou Lovest Is Sick"

We read in John, chapter 11: "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom Thou lovest is sick."

What a comfort these words are to every Christian who is sick or suffering some other trouble, to know that such visitations are not signs of the Lord's wrath and displeasure against us but rather indications that He loves us! So often, when in trouble, the thought comes to the Christian's mind: "Could the Lord perhaps be punishing me for my sins?" The answer to this question must of course be a decided, "Yes", for all unbelievers, who reject the forgiveness which the Savior has earned and established for all the world. But for true Christians the answer is, "No, the blood of Jesus Christ, His Son, cleanseth us from all sin." Therefore I know and believe with great joy that God is not against me but *for* me and that, through my illness, He is giving me blessings in disguise." Thus the Christian, in his troubles, bears the cross not in the fatalistic "grin and bear it" attitude of the worldlings but in the cheerful resignation to the Lord's good and gracious will which says: "What God ordains is always *good!*"—H.D.M.

THE VOICE OF A LAYMAN

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." (John 5:39). Do we, dear brethren in Christ, search the Holy Scriptures as we should? I dare say that we do not. *Our sinful flesh* can usually advance a thousand and one reasons why we should leave the Bible on the shelf. "I'm too tired." "I'll read it tomorrow." "I don't have time now." These and countless other excuses so often prompt us to neglect our Bible reading.

Leaving the reading and studying of God's Word to the Pastor is inexcusable. Obviously such an attitude must have been very general in the Missouri Synod since the officials, from the President down to the pastors, had such a field day in permitting the false doctrines of "A Statement" to remain unretracted and the "Common Confession" to be pawned off as a sound Lutheran Confession. Evidently the laymen are still fast asleep, for many of the adherents of "A Statement" have been elevated to high positions in the Synod, and, part I of the "Common Confession" still stands as having been officially accepted by the

American Lutheran Church and the Missouri Synod as an agreement on the doctrines treated. We wonder how much success the false teachers would have had if the laymen had only read and studied their Bibles?

The downfall of that once orthodox Lutheran Church-Missouri Synod, is not a new story in the annals of history; it has happened many times before, all because people refused to *search, believe, and follow* what the Scriptures teach.

At the present time, *by the grace of God*, we have the Full Truth of God's Word, but, if we laymen become indifferent and do not read and study our Bibles and do not attend Bible Class and the Divine Service where it is discussed and preached, then there is the grave danger that when error rears its ugly head we shall be lead astray simply because we have not heeded the command of our dear Savior, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." (John 5:39). Lord, help us laymen to be diligent Bible students!

Don Hobbs, a layman

Walther And The Dance

If, through participating in the worldly dance, a person were only *tempted or enticed* to sin against the Sixth Commandment, that would already be reason enough to flee the worldly dance as one would flee from *hell* itself. But to this must be added—

2. *The worldly dance is in itself a work of unchastity.*

I must say: it is indeed a shame for the Christianity of today if a person must first openly demonstrate and painstakingly prove this to the Christians. This testifies of a moral degeneracy which is most shocking. But this is the

terrible hellish power of the immoral customs which have become so common! This is the *curse of custom!* For when something becomes a custom, for example, when women dress so immodestly and indecently that a person immediately observes: they not only want to become vain, but also want to attract and arouse unchaste desires and entice others into their net—I say, when this has once become *custom*, then just about everybody joins in, and, with few exceptions, even those who want to be sincere Christians.

Let us go to God's Word itself. Job, as we have already heard, has said, "I made a covenant with mine eyes: why then should I think upon a maid?" Thus he holds it already to be a sin merely to look at a person of the opposite sex and to feast upon her form and beauty thereby placing oneself in danger until finally the *whole heart* is poisoned. If a person, however, would have said to Job: "How can you acknowledge that already to be a sin? Put your arms around a maiden and whirl about with her in a circle!" If someone would have said that a Job then he would probably have answered, "What do you think I am? I should commit such a great evil?" Consequently the holy Apostle Paul tells the Christians in Corinth and the Christians of the whole world I Cor. 6:15: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?" The Apostle thus testifies that a person can sin against the Sixth Commandment *with all of the members of his body*; with the *heart*, when a person nourishes the unchaste desires; with the *eyes*, when a person enjoys looking at indecent situations, obscene pictures, statues, and willingly reads spicy novels; with the *ears*, when a person likes to listen to dirty jokes and stories which please the sinful flesh; and finally, with the *hands and arms*. And this latter point is the sin in which the *worldly dance* consists. A person thereby makes the hands and arms the members of an harlot. Even though the world makes fun of this and says: "What? That is supposed to be adultery?" Nevertheless, it remains what God's Word says about it. When Christ says, "*Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*" (Matt. 5:28), a person can readily see, that when a person makes use of his hands and arms to support his evil desires, then he has sinned against the Sixth Commandment and committed fine adultery. Let no one say: "I have never felt that way." Then I must repeat once again: If the Spirit of chastity were really in you, then you would not dare to embrace a person of the opposite sex in the dance. If someone would meet and see you outside of the dance with your arms around a person of the opposite sex, perhaps even the wife of someone else, what would he think of you? He would consider you to be a lewd and adulterous person. But since this is done in the dance, the world absolves the dancers. Even though the world absolves you, God does not absolve you until you are sincerely sorry, seek forgiveness for it and then forsake it.

O my dear friends, the worldly dance is a net which ensnares our poor youth and without their noticing it, they are dragged down into the mire of filth and vice. How many have lost their chastity long before they come to the altar to exchange their marriage vows!

Furthermore, the Word of God tells us in Col. 3:17, "And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus, giving thanks to God and the Father by him;*" and I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*" On the basis of these two passages the worldly dance stands forever condemned by God Himself. For who can join in this dance "in the name of Jesus?" Who can do it "to the glory of God" or who, after having done it, can then give "thanks" to God for it? No one can do this! Just as little as a person can *sin* in the name of Jesus and to the glory of God and thank God for it.

O my dear parents, ponder well upon what you do if you permit your children to partake of the worldly dance, or if you go further and even permit your children methodically to learn the art of the dance! Think what you are doing! You offer your children to the idol, Moloch, not to the old heathen idol, but rather to the Moloch of vanity and unchastity. Perhaps you say: "Yes, but we only do it so that our children learn to have poise." O dear parents, first of all, note: which is better: to enter into heaven *without* poise, or to enter into *hell with* poise? Secondly, note: poise is indeed something pleasant and praiseworthy, but are there not many other means to train young people to gain poise, rather than the great temptations which accompany the introduction of the worldly dance? Listen to what Luther says on this point. He writes: "The third class which *ruin their children*, are those who give their children the opportunity to love the world; who provide no further for their children than that they can boldly strut about, *dance*, and adorn themselves to please the people, excite their desires, fashioning themselves according to the world. In our day one finds few who give such heed to their children so that they are provided with those things which concern God and the salvation of their souls as they provide them with clothes, entertainments, wealth and honor." (*The Ten Commandments preached to the people at Wittenberg. Walch III, 1824 f.*)

I readily acknowledge that many earnest Christians, who in their youth joined in the worldly dance, yea, were even passionately addicted to it, were as yet not lost even though after they become Christians, they never really recognized the sinfulness of this pleasure. This proves that even true Christians occasionally sin without recognizing it as such, and which God then endures as a weakness on their part. A sin of weakness, however, becomes a mortal sin when it is recognized as such and still persisted in contrary to the conscience.

Before we proceed, my dear friends, to the second reason why those who desire to be true Christians are to avoid the worldly dance and not permit their growing sons and daughters to do it, permit me to give you some additional

testimonies concerning that which has already been stated, namely, that a person can, for example, sin against the Sixth Commandment with his hands and arms. On this point, *Scriver*, the pious author of the so-called, "Treasures of the Soul," writes: "A believing soul also watches over its *hands and all other members of its body*, that they might not be desecrated through unchastity and be an abomination before God. The one word of Paul: 'Shall I then take the members of Christ, and make them the members of an harlot?' is sufficient to keep them from all unclean works." (*Part III, Sermon 21.16. Vol. IA page 809.*) On the basis of this I ask all dear Christians if, when they have given this proper thought, they will not have to say: It is something alarming what our poor Christianity has come to in these last times! It has come to this, namely, that a young man can, without offence in the eyes of the people, take a young woman, and, embracing her with his hands and arms, whirl about with her in a circle! Where are the chaste hands there? Where are the chaste arms there? What a disgrace to Christianity that it can tolerate such a spectacle in its midst! In a similar manner even Luther speaks concerning this in his outstanding sermons on the Ten Commandments preached at Wittenberg: "The third step of unchastity consists in (6) signs." After Luther has listed the fourth sign of unchastity as the "embrace," when a person of one sex "embraces" the person of the opposite sex, he continues: "These signs which have been mentioned occur no oftener and coarser, than in the public *dances*. One can not begin to say how many and great sins take place there and what the eyes and ears perceive; furthermore, the association and idle talk bring forth all manner of vileness. In short, the world is the world and an enemy of God. One cannot expect to find something in the world which is good and pleases God since there is nothing but sin. A person experiences the wrath of God and still laughs, leaps and springs, and is merry, just as though there were no danger and all our works were good and precious. (*Walch, Vol. III, p. 1937*). This testimony of Luther is so much more important because he defends the wedding dance which consisted of nothing more than in springing about whereby one person would extend to the other the hand or the finger at the very most. (It is supposed to be an established custom that among the more refined Americans only such dances are conducted. In mentioning this let no one think: Ah, now we can also arrange for such dances. No, my friends, I must advise you against this with all earnestness, and, for two reasons: first of all, it gives offence, and secondly, it would only serve as a bridge leading back into the worldly dance in our day.)

About nine years ago in a Michigan newspaper, The Bay City Chronicle, there appears a testimony against the dance apparently from a man of the world, in view of which all *Christians* who look upon the dance as something innocent, defend it, or at least attempt to excuse it, must be ashamed in their hearts. Ordinarily we do not impart here in the Church what has been said by the

people of the world, but we do not have to be ashamed to hear what an honorable man of the world says who with his reason has calmly considered the matter. This should put us to shame since we have the light of God's Word and still do not want to recognize how sinful and objectionable the worldly dance is. Hence listen, dear brothers and sisters in the Lord what this man of the world wrote in the year 1875: "The closeness of the personal contact in the dance is greater than would ordinarily be permitted under any other circumstances in respectable company." (Two persons of opposite sex come so close to one another that would never dare take place under other circumstances. A father would throw a young man out of the house as a shameful individual, were he to find the young man in such proximity with his daughter. But when he dances, then he is permitted to do this. Does this make it *right* because it is done in the dance? Indeed not, but rather the opposite is true: when a person dances in such a manner, it makes the *dance* wrong.) The Michigan newspaper continues: "Such liberties are not even permitted to the trusted *friends of the family* in the living room, as are granted to comparative *strangers* in the dance." (What shall a person say about those, who want to be Christians and yet go to the public dances where they probably are asked by immoral people to dance and thus permit themselves to be embraced? To such so-called Christians the word applies: "What hast thou to do to declare my statutes, or that thou shoudest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentest with him, and hast been partaker with adulterers." Ps. 50: 16-18) The Michigan newspaper continues: "It would be an unpardonable offence on the part of a man, even though he were a most welcome visitor and friend, were he in the living room to put his arm around a woman, press her hand, and pull her so closely to himself that he would be able to feel her heart beat." (Certainly no husband and father would be able to tolerate that, but would rather take the man by the collar and throw him out as one would some trash.) "And yet," the Michigan newspaper further states, "this liberty is readily granted in the social ball-rooms!" (Thanks be to God, that the devil has not as yet been able to take out of the hearts of people that under other circumstances this dare not be looked upon as respectable; through the *dance*, however, he has caused such unchaste conduct to be regarded as something innocent even in the hearts of the *Christians*!) "We do not doubt that here and there one can be found who agrees with the statement: *that of all the insidious demoralizing forces which finds acceptance in respectable society, the dance properly occupies the first place.*" (Quoted in the *Lutheraner*" XXXI, page 5 f.) Remarkable! By all means, there are many other "insidious demoralizing forces" in the world, but none has under the guise of being an innocent, decent, honorable, pleasure so dulled the feeling for that which is chaste and commonly in accordance with morality, as the general introduction of the worldly dance.

(From Walther's "Dance and the Theater"—translated by M.L.N.)

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Sunday School 9:30 A.M.

E. L. Mehlberg, pastor

3354 North 21st Street

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I have one preacher, said Luther one day, that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy

his need. From thence he always hops on a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and lets tomorrow look after itself. He is the best preacher I have on earth.—Adapted.

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O SACRED HEAD NOW WOUNDED

*O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O sacred Head, what glory,
What bliss, till now was Thine!
Yet, tho' despised and gory,
I joy to call Thee mine.*

*Men mock and taunt and jeer Thee,
Thou noble countenance,
Tho' mighty worlds shall fear Thee
And flee before Thy glance.
How art Thou pale with anguish,
With sore abuse and scorn!
How doth Thy visage languish
That once was bright as morn!*

*My burden in Thy Passion,
Lord, Thou hast borne for me,
For it was my transgression
Which bro't this woe on Thee.
I cast me down before Thee;
Wrath were my rightful lot.
Have mercy, I implore Thee;
Redeemer, spurn me not!*

*What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
Oh, make me Thine forever!
And should I fainting be,
Lord, let me never, never
Outlive my love for Thee.*

—Paul Gerhardt

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