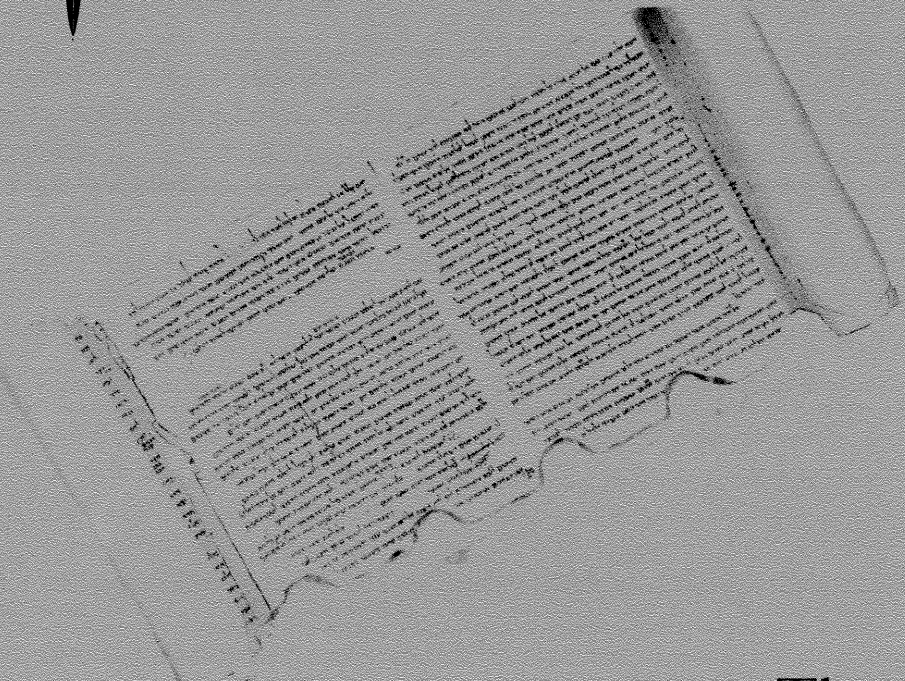


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Managing Editor:

M. H. Otto
Bethany Lutheran Seminary
734 Marsh St.,
Mankato, Minn. 56001

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SEPARATION OF CHURCH AND STATE WITH SPECIAL REFERENCE TO GOVERNMENTAL AID TO EDUCATION

What do we mean with the term, "Separation of Church and State," or as it is quite often stated today because it seems to be more precise and emphatic, "Absolute separation of Church and State"? I do not find the phrase in the Scriptures or in the Lutheran Confessions or in our United States Constitution. One wonders whether the term has become a cliché which covers a multitude of shades of meaning. Certainly, there is no question that some kind of "separation" is set forth in the Scriptures and the Confessions, and probably also in the Constitution between the two powers or influences, namely, the secular and the spiritual. It is not always so clear how these two powers are to be separated in the practical day-to-day living of the Christian and the non-Christian.

Let us briefly look at some of the chief texts of Scripture which deal with the state and its relationship to the church. Romans 13, 1 ff, evidently sets forth the truth that civil government is a divine institution to which a Christian owes obedience and personal service.

Matt. 22, 15-22, discusses the relationship between the two powers. For convenience sake, let me summarize comments from two Lutheran commentators on this passage. First will be Dr. P. E. Kretzmann. Verse 21 is the key verse, which Kretzmann translates as follows: "Caesar's give to Caesar; God's to God." Kretzmann declares that this is the "simple and most effective rule for keeping the distinction between church and state clearly defined...and should provide

the necessary information on this vexed question for all times." (I wish it were as simple as it sounds to apply in all our relationships as Christian citizens.)

Dr. Kretzmann sets forth the following principles: God's people should above all give to God due honor and obedience. In things pertaining to the Word of God, we are obedient to God only. In merely temporal earthly things which cover money, possessions, body life, we will obey the government of the country in which we live.

Dr. Kretzmann then has long quotations from Luther with the following principles set forth: Jesus confirms the temporal sword because it is ordained and instituted by God, Romans 13, 1. One dare not abuse the Government "unless it wants to take the Gospel from us or prohibit its preaching." The Lord condenses these two points (Caesar and God?) very nicely and separates them from each other in one verse. So far Dr. Kretzmann.

Now I would like to bring a few summary statements from Dr. Johannes Ylvisaker's The Gospels (p. 573).

The Roman sovereignty was a matter of history and of historical truth. The political and subservient relation under the Emperor, which must be acknowledged, and the obligations which follow and which must be observed, do not release them from the theocratic duties toward God. Here it is not "either/or", but "both/and." Augustine is quoted: "Give the money unto Caesar, thyself to God."

To continue summarizing Dr. Ylvisaker, the two

domains must be kept separate and distinct. It is possible to be alive to our civic obligations and obey the civil magistrates, and simultaneously to be possessed of a heart that is acceptable to God so that it wills what God wills.

Jesus here also draws the line of demarcation between state and church. Each shall exist independently of the other but not mutually indifferent or impassive. (cf discussions in The Gospels, number 86 and 90.)

The state and the church do not stand in a hostile relation each toward the other but exist peacefully side by side. The church gives its children to the state, instructing them in a holy obedience to every magistrate. The state diverts with a protecting hand all outward perils from the communion of God's Church. The church is the foster mother of the nations, teaching them even that which pertains to law and order, in civil affairs. The state, therefore, invests it with the crown of earthly blessings. So far Dr. Ylvisaker.

Another text which needs to be studied is Luke 12, 13-21, especially since the Augsburg Confession (Article XXVIII) makes reference to it. The chief verse here is the 14th: "Man, who made me judge or a divider over you?"

P. E. K. titles the section, "Warning Against Avarice." On verse 14, he says, "Jesus, due to the principle that spiritual and temporal affairs should be kept strictly asunder, immediately shows that he was not in the least in sympathy with the man's object. He is neither a judge to decide the case on

its merits, nor is he an arbiter to carry out any decision which he might be inclined to make.

Ylvisaker (p. 469) says that ecclesiastical and civil authority must not be confused. The Reformation came and demonstrated the necessity of keeping them apart. "Not, to be sure, as if there were no bond of union, or that there were no inter-relation. Civil authority must in many ways assist and serve the church, and the church shall sanctify and purge the body politic. (My emphasis.) Yet there must always be a natural barrier between them so that the one may not interfere with, nor trespass upon the domain of the other. The one is concerned with bodies and physical things, the other with the souls and hearts of men." (So far Dr. Ylvisaker.)

It is hardly necessary to point out that Ylvisaker feels that there is some kind of inter-relation between these two powers, and yet they must be kept apart. Civil authority must assist and serve the church, and the church should sanctify and purge the body politic.

Other passages which may be of significance here are John 18: 36: Jesus' answer to Pilate, "My Kingdom is not of this world"; Philippians 3, 20: "Our conversation (citizenship-AC, Art. XXVIII) is in heaven"; 2 Cor. 10, 4: "For the weapons for our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Let us now look at the Lutheran Confessions. In general, the Lutheran Confessions' answer to the matter of separation of church and state is contained in the Article XVI (Of Civil Affairs) and Article XXVIII

(Of Ecclesiastical Power) in the Augsburg Confession, and Article XVI of the Apology (Of Political Order).

Article XVI of civil affairs lays down five general principles:

1. Lawful civil ordinances are good works of God.
2. Those who forbid these civil offices to Christians are condemned.
3. They also condemn those who do not place evangelical perfection in the fear of God and in faith.
4. It (the Gospel) does not destroy the state or family.
5. Christians are bound to obey magistrates and laws save only when commanded to sin.

Then we come to Article XXVIII, which really deals with ecclesiastical power. We are told that controversies have risen concerning the power of the Bishops:

1. Some have awkwardly confounded the power of the church and the power of the sword. (Note the use of the word "power" throughout this section. It is strongly emphasized. We have the "power of the sword", potestatas gladii, and the "power of the keys", potestatas clavium.)
2. Our teachers are constrained to show the difference between the power of the church and the power of the sword and taught that both of them are to be held in reverence and honor.

3. The power of the keys (Bishops) is the power or the commandment of God to preach the Gospel, whereby are granted eternal things as eternal righteousness, the Holy Ghost, eternal life.
4. Civil Government deals with other things than does the Gospel. Civil rulers defend not minds, but bodies and bodily things.
5. Therefore, the power of the church and the civil power must not be confounded. Then comes the famous passage, "Let it (the church) not break into the office of another," etc.
6. After this manner our teachers discriminate between the duties of both these powers and command that both be honored and acknowledged as gifts and blessings of God.
7. If Bishops have any power of the sword, they do not have it by the commission of the Gospel, but by human law.

To sum up, then, the Lutheran answer to the meaning of the term separation of church and state is that we should learn to separate the spiritual and the temporal power: "Therefore, the power of the church and the civil power must not be confounded." AC 28.

You will note that here it is clear that in the Lutheran Confessions' view, the Christian is viewed as using two powers, namely, the power of the keys and the power of the sword, and that he is under the influence of these two powers. Both really affect his entire life here on earth. But he has to learn the difference between these two powers and in what

sphere they may be legitimately used. Both operate in the same community, but they must both respect each other. There is a real question whether each is dependent on each other.

How all this works out in every individual case is not always easy to determine. The AC 16 says: "Christians are necessarily bound to obey their magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than man (Acts 5, 29)."

Suppose, for example, the State should command us to send our children to a school where false doctrine pervades all instruction, would this principle enunciated by the AC then come into play? Suppose, further, the State does not directly force us into such a situation but does it indirectly through compulsory school attendance laws, subsidization of only one system, and high taxes for all of us? I believe that we would not violate any divine law if we stand on our constitutional rights to have these inequities corrected. At least we would be in harmony with the Apology which insists that a "Christian can use with safety" legitimate civil ordinances. (Trig. p. 329).

To proceed a little further, it seems to be legitimate for the State to say that for the preservation of our country, our citizenry must be educated to a certain level. If the government, in its goal of achieving a well-educated citizenry, uses non-state educational agencies and reimburses these agencies for this service, it would not be wrong for a church-related agency to accept this aid. To put it another way, Is It Per se contrary to Scripture that government aid be given to independent schools and re-

ceived by them? I believe that everyone has to work out for himself an answer to this question, put in abstracto. It is no use to go any farther in a discussion of this topic until one has formulated once and for all on the basis of Scripture a "yes" or a "no" answer to this question.

To continue, and assuming that the answer is that the acceptance of this aid is not per se contrary to Scripture, other things being equal, I believe a church school can accept this aid and be in harmony with these statements of the Confessions: "It is lawful, however, for Christians to use civil ordinances, just as they use the air, the light, food, drink." (Apology, Art. 7 & 8, Trig. p. 245). "Meanwhile, it (the distinction between the Kingdom of Christ and the political kingdom?) permits us outwardly to use legitimate political ordinances of every nation in which we live, just as it permits us to use medicine or the art of building, food, drink, air." (Apology 16, Trig. p. 331). "There are infinite discussions concerning contracts, in reference to which good consciences can never be satisfied unless they know the rule that it is lawful for a Christian to make use of civil ordinances and laws." (Trig. p. 333).

The problems seem to lie in the fact that the Government has a common concern in some activity in which the Church also has a deep concern, the most evident of which is education. The Church makes wise unto salvation through faith in Jesus Christ, and it leads its youth through the Gospel to live soberly and righteously, looking for the coming of our great God and Savior, Jesus Christ. The State wants us to live soberly and righteously so that its citizens may live a quiet and peaceable life. Hence,

the State provides police, fire protection, and tax exemption to many institutions (including local churches), because they help the State in the State's purpose of having people live soberly and righteously. Now this seems to be extending financial aid to religion in a very real sense. The Church could preach the Gospel without these aids, but it would be under a great handicap. Of course, as we have already noted, the Church in cultivating the spiritual lives of its parishoners makes an important contribution to the State.

As far as the State is concerned with these activities of the Church, its first concern is with the secular effect; namely to live a quiet and peaceable life. As far as the Church is involved in these activities, its primary concern is with the spiritual effect, life and salvation, and the secular effect is secondary.

In actuality, it appears to me that we have always looked at these aspects of our daily lives in the two kingdoms in this way. There has always been a certain amount of over-lapping. But what we have kept separate (or at least acknowledged that we ought to keep separate) is the potestas clavium and the potestas gladii. The Confessions reiterate again and again that Christian perfection consists "in dispositions of the heart, in great fear of God, in great faith, just as Abraham and Daniel, even in great wealth and exercising civil power, were no less perfect than any hermits." (Trig. p. 333).

If you will go back to the quotation that I gave you from Dr. J. Ylvisaker, you will note that he indicated that there was some kind of inter-relation between these two domains or powers. Just how to nail down this relationship is not easy. It seems to me

that what The Confessions ask us to do is to recognize that there is an inter-relationship, but we must also recognize that the one power which the Christian has to use to prepare people for the coming of the Great God and Savior, Jesus Christ, is the power which is "exercised only by teaching or preaching the Gospel and administering the sacraments, according to their calling, either to many or to individuals." (AC Art. XXCIII, Trig. p. 85).

In view of the preceding discussion, one may well ask if there is not here an interdependence which is not accurately portrayed today by the term, "the absolute separation of Church and State" or the metaphor, "The wall between Church and State."

It is difficult to nail down Luther beyond these general considerations. Let me call attention to a few items from Luther. In 1524, Luther wrote A Letter to the Mayors and Aldermen of all the cities in Germany in behalf of Christian schools. In this letter not only the teaching of the Gospel is stressed, but also the practical value of general education. Bornkamm calls our attention to the fact that in 1543, Luther directed his "fierce treatise" against the "lies" which he found among the Jews that they regarded themselves as the chosen people and still waited for the Messiah. Bornkamm says as a summary of this treatise, "If a government does not choose to provoke God's wrath, it must take steps against this open blasphemy." This sounds pretty strong, but it does seem to indicate that Luther felt that the State has some responsibilities for upholding the moral law as summarized in the ten commandments. Bornkamm summarizes Luther on this point by saying: "Self evidently, it (the State) is obligated to

proceed against atheism and blasphemy and to afford protection to divine worship, although it is not entitled to dictate it." (Luther's World of Thought, p. 248.) There seems to be some appeal here for government to maintain what The Confessions call "civil righteousness" and "righteousness of reason." Natural human reason, to some extent understands the Decalogue and this seems to be the basis from which the lawful pagan government is to draw its laws.

In the Smalcald Articles (the famous "Anti-Christ" section, Trig. p. 475), Luther contrasts the government of the Turks and Tartars with the government of the Pope, and on the basis of this comparison of the outward forms of government, the Turks come out better than does the Pope's external government, because the Turks allow for freedom of religious practice: "Even the Turks or the Tartars, great enemies of Christians as they are, do not do this (that is, will not permit Christians to be saved without his power), but they allow who ever wishes to believe in Christ, and take bodily tribute and obedience from Christians." Here Luther seems to indicate an affinity for religious freedom.

Without trying to unravel all the statements of Luther regarding the so-called "separation of Church and State" problem, it seems to me that if we would recognize that operating here is a principle which some modern political scientists call, "the primacy of the secular effects", we need not apologize for Luther. Certainly, we need not be uncomfortable when a noted contemporary legal authority says: "One of the strangest anomalies in the modern framework of Church-State relations is the apparent willingness of

those who protest even the smallest State recognition for aid to religion, to accept without litigation, the massive government subsidy inherent in the various tax concessions to religious organizations." (Dallin H. Oaks in The Wall Between Church and State, p. 9.)

It seems to me that we should use our influence as citizens to call attention to and make use of this principle of the primacy of the secular effects. At the present time it will usually operate this way in our land: If the purpose and primary effect of a law are secular, the court will hold the law valid, even though, as a by-product, an incidental benefit accrues to religion. In 1961, the U.S. Supreme Court upheld Maryland's Sunday Closing Law against the contention that it violates separation of church and state. (McGowan) Schempp, 1963 (Bible Reading in the Public Schools). Opinion sets forth the principle quite clearly: "The test may be stated as follows: What are the purpose and primary effect of the enactment? If either is the advancement or inhibition of religion, then the enactment exceeds the scope of legislative power as circumscribed by the Constitution. That is to say, that to withstand the strictures of the Establishment Clause, there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

Keeping in mind this principle of the primacy of the secular effects as far as the State is concerned with the activities of the church, we possibly can in our modern society keep intact the right and duty of parents to educate their children and of the Church to bring up its youth in the nurture and admonition of the Lord. But then, we must use our constitutional rights much more vigorously than we have in recent

years. The Apology very forcefully reminds us that "public redress, which is made through the Office of the Magistrate, is not advised against, but it is commanded, and it is a work of God according to Paul, Romans 13, 1. Now, the different kinds of public redress are legal decisions, capital punishment, wars, military service." (Trig. p. 331).

In conclusion, I would like to point out that there are "certain legal decisions" which we ought to insist that should be enforced. First the Oregon case (1925): "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State: Those who nurture him and direct his destiny have the right, coupled with the high duty to recognize and prepare him for additional obligations."

In 1961, the Supreme Court in the Torcaso Case ruled that a man could not be denied a commission as a Notary Public because he refused to declare belief in God. The court held such a provision in the State Constitution violated the man's religious freedom. Yet he did not have a "religion" in the generally accepted understanding, but the court left no doubt whatever as to what it meant by "religions" founded on non-theistic beliefs. The court stated: "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others."

Isn't it time that we recognize that the State School System has a definite religion, and that we

ought to make use of public redress to obtain some kind of equality before the State? Is it not possible that through a superficial and thoughtless use of the term "separation of Church and State", we have helped speed the day when in our country religious indifference is so well established that all religions are, in Gibbon's famous words: "to the people equally true, to the philosopher, equally false, and to the magistrate, equally useful."?

B. W. Teigen

BAPTISMAL SERMON

In the name of the Father and of the Son and of the Holy Ghost. Amen.

We are gathered to witness a Christian baptism. This baptism consists of two things: washing with water and the words "in the name of the Father and of the Son and of the Holy Ghost." But it is well to note that not just a putting together of words and letters give the water its power and works the wonder of salvation. No magician can tear baptism from the hands of God's Church and by a snatched-up formula bring about a right and Christian Sacrament. And if he should have correctly understood the arrangement of words, no such imitation makes a means of grace, in the power of which a man can die in peace, justified before God. It is an empty hocus-pocus, a vain attempt to seize the unknown God. The great words "in the name of the Father and of the Son and of the Holy Ghost" are great only when they are a real

reference to the Holy Trinity as He has made Himself known in the Holy Scriptures. The application of the name of the Trinity implies that the act of Baptism is subject to the God who is the Father and Creator Whom all should fear and love above all things, and to Whom we owe complete obedience. The true act of Baptism also places itself under the protection of the eternal Son, Jesus Christ, who became man in order to die in our place and of Whom we sing: "He fully did what we should have done and so became our righteousness." (Sv. Ps. 106, 2). Our Baptism also invokes the Holy Spirit, the Lord and Comforter, Who creates faith and daily renewal within us, the joyful obedience to the Father's Commandment, filled with the law of creation. Thus the baptism is a true baptism not through a similarity to an order but through the content which coincides with the baptism of the New Testament.

It is this Baptism which today is administered to the handmaiden of God, Marie Charlotte. It is not an empty phrase, not an empty water, but the Word of God and a new birth is imparted to her. When her in-born sinful corruption shall in the coming days tell her that she is an unspiritual person, scheduled for damnation and not for salvation, a person whose flesh and blood separates her from God, this Baptism on this day before the 12th Sunday after Trinity shall entitle God's handmaiden, Marie Charlotte, to believe that she still is pleasing to God because "He fully did what we should have done and thus became our Righteousness", and this righteousness has been wrapped about her in the Sacrament of Baptism. The name of the Trinity has been invoked over this water. This Baptism is the Baptism instituted by Jesus Christ Himself and has His power and reconciliation imbed-

ded in it. In this Baptism God's handmaiden, Marie Charlotte, shall believe. With it she shall comfort herself: "Baptizata sum", i. e., "I am baptized," and so shall Satan flee and along with him, unbelief, despair, and other grievous sins and vices.

This fleeing of Satan is a part of the Gospel. It always has been so. When God's voice from heaven bore witness of the glory of Jesus Christ immediately after the procession into Jerusalem, Jesus Christ said: "Now is the judgment of this world: now shall the prince of this world be cast out." (John 12, 31). And of the work of the Holy Spirit through the preaching of the Apostles Jesus Christ says that He shall let the world know the truth of the judgment, "because the prince of this world is judged." (John 16, 11). When grace spreads its wings over us the evil one is driven away who formerly had claim on us and regarded us as his spoil. The Gospel is a joy to men, the sons and daughters of Adam and Eve, but it is a consuming torment for Satan who loses us through this same Gospel. Therefore a baptismal ritual of the orthodox church from ancient times includes words of judgment over the fallen evil angel, the enemy of God. In jubilant certainty of victory and joy over the possession of all the treasures of grace, the ministers of God approach the one to be baptized with the command: "Depart, thou evil spirit." With the expression from the great fathers and archbishops of our Swedish Lutheran Church, the Church of God "commands and threatens" Satan to give up his loot (booty). This stern speaking, the so-called "exorcism", is not a confused drive to deal with the spirit powers which inhabit the unseen evil world, but a part and a side of the Gospel, a word of Jesus Christ's reconciliation. Exorcism proclaims that all things have

become subject to the Church of God. Nothing can come between us and our God. Through the water of the Sacrament we are inseparably united with Him. Thus shall the Baptism carry Marie Charlotte all the days till the end of her life and at last will grant her a part in the life to come when our Lord Jesus Christ returns again, when the Milky Way has vanished in fire and our world is laid aside as an old garment. Clad in the indistructible righteousness, won on Golgotha when He "completely did what we should have done" and imparted in Baptism, God's handmaiden Marie Charlotte shall step into the presence of the Father, Son, and Holy Ghost and with gladness say: "Baptizata sum!", "I am baptized." Amen.

Pastor Tom G. A. Hardt
August 27, 1966

(Tom G. A. Hardt is pastor of St. Martin's Evangelical Lutheran Church in Stockholm, Sweden. The congregation consists of 10 persons, who through their own president ordained and installed him as their pastor in 1961. Because of the doctrinal unrest in the different foreign /to them/ Lutheran Churches, this group is at present not seeking to establish fellowship relatives with anyone else. This church is, however, firmly committed to both the formal and material principles of the Lutheran church and therefore makes much of the doctrine of Objective Justification and thus also administers the Sacraments according to Christ's institution.)

SERMON FOR THE 14TH SUNDAY AFTER TRINITY

on Luke 17, 11-19

by Bishop Heuch

ARE YOU THANKFUL TO GOD?

Prayer

Bless the Lord O My Soul and all that is within me bless His holy Name. Psalm 103, 1.

Indeed, Lord, direct our hearts so that we be willing always to thank Thee because we always receive new grace for which to be grateful. Often we can hardly pray, and yet, because you readily give without rebuking, we pray Thee, do not let our most feeble prayer, our most painful sighing lack the willingness of faith to present ourselves as living thank-offerings so that the gratitude of faith always may raise us above all misery of life and help us to find refuge in the bosom of Thy love. Teach us how good it is to praise Thy name, our Father, our Redeemer, our Sanctifier and the God of our salvation. Amen!

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"God be praised!" "Thank the Lord!"---These are common expressions in which God's name occurs. Indeed, there are many who daily may often say, "God be praised!" The most insignificant thing may give occasion to thank God. "I was afraid the cereal would be scorched but thank God it is not," says the mother when she brings the food in to the table. "Thank the Lord! Here the newspaper has finally come," says the man who has impatiently been waiting for it as he settles down for his evening smoke. "Now for once we may be free from company, thank

God!" says the maid when there have been many guests in the house. "God be praised, today the sun is finally shining!" says the one who has been depressed by the gloomy weather in the fall. When you hear people use God's name in this fashion do you conclude that their hearts are full of gratitude to God since the most insignificant, daily things cause them to burst forth in thanksgiving and praise? Even though you are not prone to prejudge a person you mean rather that it is a thoughtless and unholy use of God's name because those who so use His name give little thought to thanking God from the heart, for they are hardly aware of the fact that they have mentioned God's name. When you so think then you are no doubt right, and I agree with you.

But what right have we to conclude that he who so glibly speaks the name of God does not do so from an overwhelming urge to give thanks but rather that he speaks in a light-headed forgetfulness of the holiness of God's name? Is it not true that even the least bit of help, comfort, relief and encouragement is reason for the pious heart to remember with gratitude God's goodness which the keen eye of faith can discover even in the minor things of life? Is there reason for criticism or mirth when a mother from the sincerity of her heart bursts forth, "God be praised, the cereal is not scorched!" I think that such a statement would be a better offering than many a table prayer. Yet why do we feel that one who so readily says "God be praised!" does not really do so from the heart? Because we know from experience that to thank God is not something that comes of itself in us. We must be instructed therein by the Holy Ghost. Yet though we have begun to do so, we experience anew that it cannot be done in that

manner: that we in every instance are able to let the most insignificant happening move us devoutly and respectfully to praise and adore God. We feel that if one has reached that point he must be one of the most pious persons imbued with the love of God. And when the daily life of such a one who constantly bespeaks the praise of God gives evidence that he is not the best of God's children, then we reluctantly conclude that his persistent giving of thanks is little more than empty mouthings. In that we do not have confidence in such who seem constantly ready to give thanks, we give evidence though not consciously that it nevertheless is not an easy matter to be thankful to the Lord.

And the more earnestly we desire to be thankful and the more closely we are embraced by God's love and therefore filled with the conviction that we have reason to give thanks for all things, then the more we feel how little we are able to do so. There is nothing that a believer berates himself of more than the fact that he gives so little thanks to God. Again and again we have heard them say, "My praying is meager but yet I must always pray. That I can't omit, but my thanksgiving is so feeble that I often don't even know if it exists. And that causes me anguish and humility that I am so little able to give thanks to God the Father for all things in the name of Jesus Christ." In that manner many speak who really are thankful.

Yet this you must know that only such a one who is deeply conscious of the fact that he has great things to be thankful for, really complains that he does not give enough thanks.

If you heard a Christian in great suffering accuse himself of ingratitude, you would perhaps conclude that such talk was simply an affectation, for he must realize that God could not require thanksgiving from him who had more than enough to pray for patience in bearing his cross. But if this is your way of thinking you should know that it is because you yourself are not very Christian; otherwise you would realize that he who has learned to be thankful to God also has learned that he has reason to be so in his darkest as well as in his sunniest days.

Just as your offence at the thoughtless praising of God by the people of the world shows you indeed that it is not easy to give thanks properly, just so your offence at the Christian's expression of not feeling thankful enough in time of deep trouble shows that you yourself have not fully learned what it is to be truly thankful to God. How often you have heard that you should give thanks to God but your conscience tells you that you do not do so often enough and that you do not examine yourself carefully enough to know if you do what you should do. Just such an examination is required of you in God's Word today in that it lays on your conscience this question:

ARE YOU THANKFUL TO GOD?

There are many who think it superfluous when I ask if we do not have reason to thank God. We need only think of all the good gifts enumerated in the explanation of the First Article of Faith and of the Fourth Petition, then we realize that everyone has enough to be thankful for. Indeed, if we just reflect a bit we will see that no one can enumerate the good

things he receives in just one day from God. Who could list all the misfortunes that might befall him during the happenings of the day if God did not protect him in moments of danger? When you light a match a spark could fly into your eye. When you eat, a piece of bone could stick in your windpipe and choke you. When you walk in the street you could be run down by a car. Every day is filled with dangers which we first become aware of when God removes His protecting hand and lets us or some neighbor be struck down, as it could have happened every day of the thousands we have lived safe and sound had not God held His protecting hand over us. Every morning we need new gifts if we shall live through the day. We do not take note of how much we get because we constantly receive it. What healthy person thinks of what a great blessing it is to be able to breathe freely? But if you become so short of breath that you gasp for air then you begin to realize that you have good reason to thank God for every breath you take. Or just let the one who has his table decked with food every day get to the point of hunger then he will realize full well that receiving daily bread is deserving of thanks. It may seem superfluous to ask if we have reason to thank God. It seems more reasonable that each person reprove himself because he gives so little thanks when there is so much to be thankful for.

Yes, it is very true, but not such a simple matter as so many think it is. For what would be your reply if you heard someone say, "No, I certainly have nothing for which to thank God. I'm told that I should thank God because He has created me and sustains my life, but I have never asked Him to create me and my life has been and remains so great a

misery that I simply wish that I had never been born and that my life would soon be finished. How often have I not cried out to God, 'Lord have mercy on me,' but I never received any mercy or any help. My heart never found what it yearned for. My soul was never satisfied. Of what benefit is it then that I have not starved to death when my whole life is one consuming torment? I have been as willing as anybody to thank God if He had but given me what I needed in order to feel that life was worthwhile. But being disappointed in every hope, I no longer believe that there is a God who hears our prayers and so can expect thanks." In our day and age there are not a few people who thus accuse God. What would you say to such a bitter and despairing person? Do you suppose that he would feel that it concerned him the least bit if we enumerated to him all the dangers from which he has been spared daily--all the benefactions he has received? No, he will continue to maintain that both of these things are not thankworthy because it has all tended to prolong an existence which has become more painful than death itself. What will you then answer him? Now I will tell you the answer.

But first I will show that there are many more people who claim not to have a reason to thank God than such completely despairing people. You may encounter many who indeed admit that they have had reason to thank God, but still think that since their life has become so full of suffering then it is rank blasphemy to demand that now they should indeed be thankful. And perhaps you, when you see their irreparable loss, their heartrending sorrow, their incurable illness, their cruel injury, you involuntarily concede that they may be in their rights and you may

feel that they after all have no reason to be thankful. But if a person who experiences irremedial worldly misfortune, does not have any more reason to thank God, then no one in reality has reason to thank God because none of us can be sure that ere nightfall he might not share the lot of the unfortunate one. To thank the Lord without ceasing the unfortunate, despairing one has just as good a reason as the most happy, fortunate one.

Would you know what to say to the one who accuses God and wishes he had never been born? You need to know the answer for the time may come that you yourself may be tempted to despair and then your peace of mind will depend upon your proper understanding of why you should be thankful. If not, despair may overwhelm you. If the one who in his misfortune feels he has the right to be unthankful (even though you may seem hard and unfair to him,) you nevertheless must say to him, "You have just as much to thank God for as the fortunate one because for you your sickness, your sorrow, your poverty, your forsaken condition, your want of due appreciation, your disappointments are just as good and blessed gifts, worthy of as much thanksgiving as are health and joy and riches and love and honor for others." Now this may be a hard thing for anyone to say to someone else for he will undoubtedly reply, "It is easy for you to talk and to reprimand, you who are free from such misfortunes!" And still, your statement would be correct and true for if not, then no person has reason to thank God for he may be robbed of all these benefits at any time. The foundation for your gratitude to God must be so deep that no change in life can budge it.

You recall one of the first questions in your religious school book: "Why has God created man?" And the answer is: "That he may be forever saved and blest." There you have the reason why all mankind should be thankful to God. That is the only and fully sufficient reason, namely that God has created all mankind for salvation. Anyone who believes this and hopes to attain salvation will acknowledge that he has reason to thank God because he will trust that whatever befalls him is sent by God for his ultimate salvation. But the one to whom salvation is an empty word and who is not willing to let himself be guided according to God's will, he has in his opinion no reason to thank God, because not for one moment does he feel certain of retaining possession of the earthly things which he considered worthy of thanks.

No tongue can describe salvation for no ear has heard and no eye has seen neither has it entered into the imagination of man what God has prepared for those who love Him. We could say that salvation is life, strength and holiness and love--that is free from death, feebleness, bereavement and sin. But when we say this, we feel, that in reality we have said nothing. But yet there is a word that could prompt us to guess what salvation is, for it is written about the saints in heaven: "We shall be like Him; for we shall see Him as He is." John 3,2. To that end God created us that we should be like Him in holiness and glory. Among those who were created to have a share in the everlasting bliss with Him, should there be some who do not have reason to thank God even though they experienced suffering every day for seventy years?

Then if you call to mind what it has cost God to

save sinners you will realize that you are more thankless than a half-grown child if you do not feel an immense gratitude to Him. Let us consider a child who is old enough and intelligent enough to realize what he needs to get ahead in the world. Then if this child's father shows him a great treasure he has set aside for him that he might obtain it when he is grown up--a treasure which dazzles the child when he sees it--and then says to him, "You must realize that it caused me much trouble and labor to obtain this treasure. How many a night I have been awake, how many days I have toiled, how much anguish I have felt to obtain this for you! But you see that I have succeeded. Here is the treasure!" Don't you think the child would be doubly thankful, first of all because the treasure is at hand but mostly because the father obtained it through much toil and effort? But we poor sinners know that God has not only created us for salvation but has also delivered us from sin and made it possible for us to inherit salvation because of His Son's work and sacrifice. It is as sure as we are sitting here that God's Son, our Lord Jesus Christ, lived and died so that the treasure of salvation could be acquired for us. It is as certain as it is proclaimed at this moment to us that it cost the Lord Jesus more than we can fathom to gain for us this salvation for which God created us, but which we lost by our sin and transgression. Salvation has been won for us by a sacrifice as great as the salvation of the world was worth to God, a sacrifice so great that only the will and power and love of God could bring it about. And should not we who were created for a salvation which God has purchased for us with his own blood not have reason to thank Him even though He allows much suffering and tribulation to befall us before we leave this life?

But God does not deal arbitrarily with anybody. You unhappy one who think you have not deserved that God has dealt so harshly with you, ask all those whom God has brought to salvation and who have had just as hard a lot, and they will say, "No, no! It is not so. We have not been easy to train for eternal life. It is the fault of our obstinacy that God has had to be so hard on us."

God can create us for salvation without our will and win for us admission to salvation without our will, but to compel us to take advantage of this admission, to compel us to be saved against our will--that God cannot do. Salvation consists of this that you have association with God so that you let His love flood into your heart and you willingly commit yourself to Him. Salvation is the fellowship between the reconciled God and those who believe on Him. This fellowship which is within us, secret and concealed but which up yonder will be external, visible and glorious to every eye, this salvation God cannot compel us to enter. But He can train us for it and that is what He does, leading us through the highways and byways of life. Doesn't a child have reason to be thankful that it has a father that brings it up according to his will and not according to the child's will so that it can reach the goal that has been set for its mature years, and not only the goal that the child desires today and tomorrow while it is playing with its pals? So you should indeed have reason to thank God because He leads you not according to your will which craves only what you may have use for during the years you spend here below but according to His will which desires that you shall be fashioned for eternal salvation.

Or do you say, "Yes, I do indeed want God to train me; I admit that I need His disciplining; but He ought to be able to fashion me according to His will without smiting me with such heavy blows that they cause me to become bitter and to harden myself"? Were you so willing to be led on the way to heaven? When you sat by the wayside plucking the poisonous blossoms of sin, namely, the lusts of the flesh, love of the world and wilfulness, and then God warned you in your conscience not only one time, but many times that you should lay all that aside, were you so eager to listen? When the word was, "Follow Me! Obey my Word! I have much better gifts for you; I will give you faith, love and charity and the power of sanctification;--did you come then at once? Your conscience will tell you that you remained sitting there like a stubborn child. You deserved, rather, that God should smack your fingers so that it smarted because you did not at once toss away the poisonous flowers. Or were you always so willing to take to heart the third petition, "Thy Will be Done"? This petition which must be learned by every human heart if we should become fit to enter heaven where God's will alone and always is done? Were you so willing to learn this petition that it became absolutely unnecessary and arbitrary on the part of God to lead you into the school of the cross, where you get this same petition as your daily lesson which you must learn again and again because you have such meager capabilities and have a hard time learning it? Can you indeed today pray the Third Petition without stammering? And if you haven't learned the lesson isn't it something to be thankful to God for that He teaches you the lesson the hard way? Surely, if we would put the same evaluation on our lives that God does we would indeed see that He has not led us more

harshly and sternly than necessary, but has led us as gently and graciously as possible to awaken our hearts for Him and His salvation and to cause us to desire fellowship with Him and the salvation which He has gained for us through the sacrifice of His precious Son.

If anyone therefore, thinks he has no reason to thank God it is a result of the fact that he does not want to be saved while God at all costs wants to save him. On the other hand, this person will seek to win something else at whatever cost, even at the expense of his own soul's salvation. There you have the difference between God's thoughts and man's thoughts. God thinks as follows: "This soul that I have created for salvation and purchased with the blood of my Son is so precious that at all costs it must be made fit to reach its destination, namely, salvation." Man, on the other hand, thinks: "That which I desire here below is so precious to me that I must have it at all costs, even though I forfeit my soul's salvation." Consequently, if God sends you tribulation and sorrow to shake you out of this attitude does it not seem reasonable to thank Him for all this, too? Or you might ask yourself, "Do I at any cost wish to be saved?" If not, you will never become thankful to God in earnest. Or are you the kind that at times feels inclined to gratitude when good fortune smiles on you but when you become uncertain of these things and are afraid of losing them your gratitude becomes weak and transitory and when God lays a heavy hand on your soul then gratitude yields to mourning, doubt and unbelief.

Indeed, it should be superfluous to ask us who have been baptized into the name of Jesus, whether

we have reason to thank God. We should all be such as have learned to put the same valuation on salvation as God does, in that through baptism we have become partakers in the life from God. We should all have been able to join in the congregation's prayer and thanksgiving to God: "Who by His saving Word and the holy baptism so graciously has helped us all who believe to escape the horrible leprosy of sin." God has not only created and redeemed us unto salvation but He has even in our tender childhood, when it could happen without the conscious opposition of our will, placed into our hearts the germ of life which when it in eternity is full grown and developed is salvation to the fullest extent. We are not only destined for salvation, but in baptism we received our inheritance as a christening gift. We should at least preserve and use what was thus given us. Then in fellowship with God we should have learned to thank Him, because through all things He trains us for life eternal.

Have we done this? We who have all been helped out of a greater misery than the ten lepers of old, haven't we difficulty in understanding the fact that only one of them returned to thank and give glory to the Lord? Is it not a reprimand to us when the Lord asks: "Were not the ten cleansed? But where are the nine?" Oh, I think it is altogether too easy to see where the nine are, and why that among those baptized into salvation there is so little gratitude toward God for the gracious gift of salvation. The majority in the world have squandered their inheritance and have forgotten what they have to be thankful for.

Some people are possessed of beastly desires

which strive against the soul. Among those who are virtually children unto the oldsters who are tottering at the edge of the grave--in all ages are found sinners who know of only the most sensual lust and who deny everything which can't be tasted and felt or can be grasped with the eyes and the hands. How should these people be able to thank God for having created and redeemed them unto salvation where every desire is satisfied except the unclean, fleshly lusts which are the only ones they know? They are like school children who wish to shine before their schoolmates' eyes but who do not take real interest in what they are learning, whether it be worthwhile or not. It does not concern them whether what they are learning improves their minds or their hearts. They are interested only in the grades and are out to get good ones whether by fair means or foul. They wish to be considered clever and to have a high rating in their classes and that is their chief and only aim. There are many people whose aim is very similar to that of these school children. Their chief aim is to get ahead in the world, to make a name for themselves. As a result they become hollow and empty within themselves; they become selfish and spiritually forsaken and if they feel discontented in their hearts they do not wish to account for it. They have chosen a line for themselves in which they are interested and which comes easy for them. Some even become noted preachers or noted saints in the eyes of people. However, they do not realize that in the eyes of God they are greater fools than the ambitious school child, the child, perhaps, who learns his Catechism and Explanation lessons only to get good grades and to get recognition from his classmates and his teacher. Others have an aptitude for politics and set out to make a name for themselves. Whether their

activities benefit the people does not really concern them, for their chief aim is to become illustrious and famous and to have a great deal of influence in their sphere. Such people may get the reputation of being lovers of their fatherland but God judges their hearts. Others follow the lines of science, art, practical knowledge--anything whereby a person may obtain honor or glory. For the vainglorious person it all becomes hollow and empty no matter how good it might otherwise be in itself, because he pursues his career only for what he can get out of it for himself. He has fleeced his own soul by his vanity and he is not capable of being thankful to God for a salvation which is just the opposite of adoring ones self and working for his own glory, because he would then have to give all the glory to God.

Then there are those for whom life's significance lies in being contented and unworried about a livelihood. Like the oxen in the stall that stand and contentedly chew their cud and have gotten what they need, so these people have enough to live from and are contented. If God every day let manna rain down from heaven into their laps so that they could be lazy and sit and eat what they need and without much self-exertion, they would be content. But since God does not provide for them in this easy way and they have to work hard for what they get, they feel that they have nothing for which to thank God, for what does salvation mean to the servants of mammon? Five crowns or five dollars mean more to them!

Then we have those who have entered into the service of self-righteousness and indeed think about becoming saved but do not feel the need of the grace of God in Christ Jesus. They have a peculiar knack

of admiring themselves. They are like the person who found pleasure in living in a room whose ceiling, walls and floor consisted of mirrors which reflected images of himself wherever he turned. Such people behold themselves everywhere with endless satisfaction. They use the world only as a murky backdrop which makes them stand out in a favorable light. How should these people be able to thank God for salvation which can be obtained only by grace for Jesus' sake through the path of repentance and the knowledge of sin?

And so we could continue by enumerating things without number, things which occupy men's minds so that they scorn the salvation that was bestowed upon them in baptism and do not thank God who knows all and whose aim is to prepare them for the acceptance of salvation to the full.

And now I want to mention the sort of ingrates who most of all resemble the nine thankless lepers. These are the people who imagine they are Christians though they do not live in heartfelt fellowship with Christ. Yes, they want to be benefited by Him but do not want to accept Him, just like the lepers who wanted to be healed by Jesus Christ but when He had healed them, they were through with Him. Just so, there are enough people who do not want to be without the comfort of the Gospel even though they are not of the mind to let Jesus control their hearts. To be sure they want Him to deliver them from the punishment and condemnation of hell in the anguish of death or otherwise when their conscience condemns them. Then they call out, "Jesus, Master, have mercy on us!" But they always regard the wretchedness of sin and its consequences as an

external plague from which they could be delivered without giving themselves up to Christ and becoming quite different persons. To help them to become saved without a change in their sinful hearts is the service they wish Christ to perform for them. They will not let His love compel them to give themselves up to Him. They do not see that they mock Jesus by attempting to make Him a slave of sin. With such people it is just vain imagination when they thank God that He has created them and redeemed them unto salvation. How could they who wish to possess their own hearts accept the salvation which consists in having the love of God fill their hearts?

No, if you would become thankful to God you must learn it of the tenth leper, the Samaritan. Why did he, the stranger, return to give thanks and honor to God? It was because he was as much in need of Jesus after he was healed as before. The other lepers felt at home in the metropolis of their people. They found sympathy and participation among friends and relatives. But the Samaritan when he came with heart overflowing with joy from the priests and had the testimony of cleansing in his hand, was just as lonesome, forsaken as he was in the wilderness. No one shared his joy; everybody still shunned him as though he were still a leper. Then he must have been reminded of Jesus, who, when he was in misery did not show partiality between his own people and the despised Samaritan, but practiced the act of salvation the same toward him as he did the others. This love of Jesus took hold of his heart so that it swelled with gratitude and drove him back to Jesus to throw himself at His feet. Because Jesus through His work of redemption had become dear to his heart, he

while the other nine needed only His external help and directly after the healing became so absorbed in earthly things that the need for fellowship with the Savior in gratitude and love was not aroused in their hearts. All ten of the lepers had trusted and had faith enough in Jesus so that they had called out for help, mercy and compassion and yet it was only to the Samaritan that He said, "Your faith has made you whole," because only his faith had laid hold of the Savior and His love in and with the Savior's action toward him.

Will you then thank God not only in fleeting moments for imagined deliverance but for that salvation which now already is the power of your life and in dark as well as bright days gives you ample reason to be thankful? Do not be content with giving this and that, not words or deeds or faith and prayers only, but give yourself as a living sacrifice. Thus God can deal with you according to His loving will. It is that thanksgiving He demands or requires of sinners in that letting Him save them they also get into fellowship with Him. When you are overcome by Christ's love then you really thank God, and then God knows that you thank Him because you then let Him train you for the salvation whereunto he created and redeemed you. Then you will be dissatisfied with yourself because you thank so badly but never about God as if He had never given you reason to be thankful. Then you will answer when God asks you, "Are you thankful to Me?"--"Yes, Lord, you know that I complain and am ashamed about my ingratitude but still I thank you and will thank you forever because you are the rock of my salvation and my God! Amen!"

John Christian Heuch (1838-1904), a bishop in the Church of Norway, was at the turn of the century one of the champions of strictly Lutheran orthodoxy. He was a man of great intellect, and a humble Christian, serving the Church of Norway in various capacities: as pastor, president of a practical theological seminary, lecturer and author. He was a prolific writer, directing his pen especially against modern rationalism.

One of his books, The Pastoral Care of the Sick, has been widely read in this country since its translation in 1959. The sermon above is taken from a series of sermons on the old Gospel texts for the church year, published under the title, "Testimony of Christ." It was translated by the Rev. H. A. Preus of Northwood, Iowa, a recently retired pastor of the Evangelical Lutheran Synod.

AID TO PRIVATE EDUCATION

The lead article in this issue of the Quarterly constrains us to add a word about a certain group which seems to be taking a very sensible approach to the question of aid to private education. This group is known as the Citizens for Educational Freedom (CEF), concerning which most people do not have very much accurate information; this is seen in the way the whole matter of aid to private education is discussed. While the average citizen gets excited

about mixing Church and State when discussing aid to private education, C.E.F. is concerned about the children on whom all educational legislation has its primary effect.

To correct some false impressions--C.E.F. is not advocating Federal Aid to education (nor, for that matter is this journal); it is only asking for equality if such aid is given. It furthermore is 100% for the separation of Church and State--which means, as it wants no laws passed that would establish any kind of religion, neither does it want any laws enacted that would prohibit the free exercise of any citizen's religion. Neither is C.E.F. a Catholic organization; there are also Lutherans and Reformed, and others interested in private education among its numbers.

It is the contention of Citizens for Educational Freedom that much legislation in our States discriminates against private education and makes it literally impossible for many parents to exercise their religion freely. Theoretically and legally they have the choice of sending their children to any accredited school they wish, but financially such an assertion is meaningless.

To be more specific, because of the financial stringencies placed on them, parents, who for conscience reasons cannot approve of the secularistic humanistic type of education offered in the public school, are in effect by present tax laws prohibited from giving their children a training they consider necessary, or are heavily penalized financially, if they do manage to do so--and this gets to be a form of tyranny. For example, the parents of 55,000 children in the Twin Cities are by law compelled to

support the public school system in these cities , while they at the same time are penalized at least \$25,000,000 annually in order to exercise their right to give their children a religious education (using the average cost per child in the Minnesota public school system). Could they not at least have the share of the educational dollar they contributed returned to them to use in the educational system of their choice? Furthermore , they in educating these 55,000 young people are rendering a public service , too: It is on behalf of others and it is for the public good.

For anyone to cry "that's mixing Church and State" is most unfortunate , for that is not at all the point. The point is--does the parent have a real choice in the exercise of his religious convictions , as guaranteed him by the First Amendment to the Constitution? Once the general public sees that the very people , who can provide the moral backbone and supply the spiritual training the youth of our country so sorely needs , are being severely handicapped in that most commendable endeavor , the necessary changes in our present structure of public education should not be long in forthcoming. The fact that also other groups , for whom we might not have any sympathy , would benefit from channeling some of the educational dollar to the pupil who attends their private schools should never become the reason for our opposing any kind of aid to private education. To do so would mean using the law to prohibit others from exercising their religious choice , and that , too , is tyranny; it would be the same as cutting off our own nose to spite our face.

There is only so much money available for education , and if parents are already heavily taxed to

support the public school system, which we grant we for the sake of the general welfare of our country need, --they simply cannot be expected to start all over again to support another system. And that is why the second part of the First Amendment gets to be meaningless for many conscientious Christians-- they are prevented, financially, from exercising their religion in the matter of educating their children. Besides that, there is the matter of building and supporting one monolithic structure, which if it were to be done in the business world, would soon be labeled a monopoly and a violation of Sherman anti-trust laws. In every sphere, except government itself, competition has proved to be the very life's blood of our nation. We ought think carefully about contributing to the creation of a servant which could turn around and become a cruel master.

There are other people, too, besides members of C.E.F., who are alarmed about the prevailing educational philosophy in America. Most recently the U.S. Chamber of Commerce issued a Task Force Report on Economic Growth and Opportunity, with particular attention given to the matter of Competition in Education. This report was the work of a large number of industrial leaders in this country. These people, who have a very great stake in our society, said,

Either tuition grants or management contracts to private organizations would, of course, "destroy the public school system as we know it." When one thinks of the remarkable past achievements of public education in America, this may seem a foolish step. But we must not allow the memory of past achievements to blind us to present

failures. Nor should we allow the rhetoric of public school men to obscure the issue. It is natural for public servants to complain about private competition, just as private business complains about public competition...but if the terms of the competition are reasonable, there is every reason to suppose that it is healthy. Without it, both public and private enterprises have a way of ossifying. And if, as some fear, the public schools could not survive in open competition with private ones, then perhaps they should not survive.

Then the same group made this recommendation:

Competition with existing public school systems offers a promising means of improving both public and private education. If all parents, at every income level, could choose between sending their children to approved private schools at public expense, both public and private education would improve as schools attempted to attract and hold pupils. Businessmen should press for the fullest possible consideration of proposals designed to enhance competition in education. Local, state and federal governments should consider legislation which would enable communities to adopt programs establishing a public-private option for all children. Universities and educational associations should sponsor symposiums to explore the advantages, appropriate procedures, and possible pitfalls of establishing educational

competition. (From Pre-Publication release)

Our purpose in speaking of these matters is simply this: we, --by which we mean our own church people who are still convinced of the need of private education, --ought to think through this matter of receiving any aid to private education very carefully before we in haste oppose it as unScriptural and un-American.

M. H. Otto

BOOK REVIEWS

Leighton Ford. The Christian Persuader. With Foreword by Billy Graham. Harper and Row, 159 pp., \$3.95.

Leighton Ford is a vice-president and associate evangelist of the Billy Graham Evangelistic Association.

We have profited by the reading of this book. It sets forth the purpose of all our work in the church, namely, to win men for Christ. And in this work all Christians are to be engaged. The reason for the rapid growth of the early Christian church was the fact that the lay people, too, and not only the Apostles, were engaged in spreading the Word of Christ. Acts 8, 1.4. There is great urgency in this matter, and the book awakens us to this fact.

The book also takes into consideration the fact

that the faithful and able witnesses will be a minority. But what could not be accomplished if even the minority went to work? There is a good discussion of the necessity of the conviction of sinfulness and how to bring about this conviction in the sinner. While we may not agree with the author's advocacy of making a public pledge of faith in Christ, yet in our preaching we certainly should appeal to our hearers to decide for Christ.

That preaching is relevant which present Jesus Christ. The Savior is always relevant. The book is easy and profitable reading.

A. M. Harstad

Benjamin B. Warfield. Miracles: Yesterday and Today, Real and Counterfeit. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965, 327 pp., \$2.25.

This reprint of Dr. Warfield's work first published in 1918 should be welcomed. Dr. Warfield deals in a very complete way with the problem of charismatic gifts in the early church and also the supposed "gifts" of today. He shows in a very convincing way that they were a phenomenon in the early Christian Church, but no longer present today. Those troubled by so-called faith healers and the like will find considerable help in this book.

Glenn E. Reichwald