

# LUTHERAN SPOKESMAN

J. J.  
Paul W. Schaller  
S. D. G.



NO ONE COMES  
TO THE FATHER  
BUT BY ME

JUNE 1964 Vol. 7 No. 1



## from the EDITOR

### Who are the Followers of John Calvin?

John Calvin died 400 years ago on May 27, 1564. While Luther worked at Wittenberg and Zwingli in German Switzerland, Calvin was the outstanding performer in French Switzerland. Geneva was the place of his most important work.

In 1964 John Calvin is the most influential of the three. This will be disputed since his followers have been divided again and again by controversy, and most Protestant groups have rejected what is called strict Calvinism. By this is meant his extreme doctrine of predestination, which places all the responsibility on God for man's salvation and also for man's damnation. Yet we contend that the main principles of Calvin are accepted by all Protestant churches, and in 1964 by most Lutheran churches.

Calvin systematized his theology around his central principle, the glory of God. Calvin was never free of the *rationalism* of Zwingli and the Humanists. His reformation was also affected by his *radicalism* which determined his attitude toward Rome. His Geneva *Order of Service* allowed only the sermon, prayers, and the singing of Psalms. Organs, pictures, crosses, altars, folding of hands, kneeling,

and festivals were all banned. Sunday worship was made a divine law. His extreme *legalism* made the visible church with its organization extremely important. Calvin has little to say about the Holy Christian Church, but devotes 200 pages of the *Institute* to the "visible" church. The Lutheran confessions do not even employ the term, but speak of the Church in a strict and in a wide sense. (If Lutherans had remained with this terminology and not adopted Calvin's expressions we would be far better off today.) For Calvin the establishment of the visible church is God's ordinance, and the visible church is the means through which God speaks to the world. The members of this church must constantly prove their holiness by living strictly in accordance with the code of laws from Scripture, as laid down by the church.

In order to compel all citizens to live to the glory of God, Calvin introduced a strict system of church discipline. These ordinances were made the civil law for Geneva. The Church was viewed as the conscience of the State. The secular and spiritual authorities were viewed as the two arms working jointly to establish Christ's lordship in every

area of life. The Church established the standard of ethics, and the State was there to force the Genevans to conform to this standard. They did too. In two years 58 persons were condemned to death for infractions of the Ecclesiastical Ordinances; 34 women were burned at the stake for sorcery; 400 people were punished for laughing during the sermon or for dancing.

Because Calvin's reformation was so radical people usually think of Lutheranism as being half-way between Calvinism and Catholicism. Nothing could be farther from the truth. Though externally Calvin banned everything that looked or smelled Romish; he actually shares with Rome its legalism, its externalizing of the church, and its confusion of Church and State. Rather than in-between, Lutheranism is entirely separated from both Romanism and Calvinism, having a totally different Way of Salvation, the Christ-centered truth of Holy Scripture.

### Calvinism — 1964

Nowhere can his influence be seen more strongly than in the civil

rights issue. One reads and hears of convocations of churches and church leaders making statements that "the religious forces of the nation must work with all Americans loyal to the constitution to make effective its provisions of liberty and justice." In a Lutheran church in Washington services are being held every day until the Senate acts on the civil rights bill. The religious organizations are "vigorously reminding everybody, including the Senators, that civil rights is essentially a moral issue and one which cannot be put off or compromised as has been for 100 years."

This church activity for the civil rights bill is based squarely on John Calvin. It demonstrates the legalism of Calvin, the this-worldliness of his "gospel," and his confusion of the ruling of Christ and the rule of secular powers in this present cursed world.

Our American democracy is secular, a secular experiment in government of the people, by the people, and for the people. It is a great experiment and a highly successful experiment. It has had many difficulties and many con-

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flicts. It has not been perfect. Sometimes it improves and sometimes it has setbacks. It has provided better justice and more freedom for more people than any other society in the history of the world. There are still areas where there is a lack of justice and infringement of liberty and freedom. Many of its citizens are cruel, unfair, evil. When these citizens harm society we pass laws to stop their evil activity.

The Church is made up of followers of Jesus Christ, the Son of God. The Church has nothing to do with democracy, monarchy, or totalitarian government. It is sent to all nations, to people living under all governments. It is sent to first class citizens, second-class citizens, serfs, slaves, rich, and poor. And it is sent to *baptize* them and *open the door of heaven* to them through the forgiveness of sins. In all na-

tions a few people believe on the Lord Jesus Christ. They try to live a godly life in love to God, and they try to love their neighbor. They know they are to lay down their life for their neighbor. As such they are good citizens and constitute a good influence on society.

When the behavior of society conflicts with their Christian principles there is one thing the Church does not do. It does not try to be the conscience of the State and use the State to implement Christian beliefs or ethics. That was the error of John Calvin. His influence extends to churches beyond those classified as Calvinistic. In fact the three large Lutheran synods have rejected their heritage and are seeking a share in the inheritance of Geneva. They are ashamed of Luther's failure to support the Peasant's War.

Dear Editor,

I was troubled by your report of the CLC Coordinating Council in the May issue. A coordinating meeting which agrees on a list of problems, is, in my opinion, ridiculous. Coordination means to unite for action. It must be constructive. It seems the experience of the men present was coordinated to retrench, defer, cutback, postpone. I missed thinking like re-examine, reorganize, replan. It is the absence of this attitude that has me troubled.

The budget seems to create the big problem. Assuming that the \$100,000.00 requested by the departments represents what they need to move forward, I suggest we think of this budget requirement as an *objective* and not a *problem*. You may consider this meaningless, but it helps me to think positively rather than to retreat mentally from each problem that is encountered. This philosophy dominates industry. Ask the president of Ford or General Motors what their problems of the future are and they will list their objectives. They report to stockholders, not problems, but a summary of objectives.

Let's translate our problems into objectives. The \$100,000.00 stands for work to be done. It is our goal. We don't have a problem when we examine the estimated \$75,000.00 dollar income from CLC congregations. This simply means we must communicate CLC needs to the congregations, or establish an immediate objective to improve communications between member congregations and the CLC. If time doesn't permit between now and budget adoption time, this is not a problem. It simply means that we must immediately establish an objective to develop a plan whereby the congregations can express their role in the CLC programs. If our congregations are not in the habit of participating in CLC planning we need an objective to create a sense of responsibility. These objectives will move us toward our \$100,000.00 goal.

First, let's examine the source of our income. The CLC is congregations. Or is it? Are the congregations able to determine their support of CLC programs? Are they able to say that they, as congregations will support the increased budget? Or is it left up to individual decisions? Do the congregations assume the responsibility, or do they delegate it to the mission side of 5,000 perforated envelopes? I propose that congregations report what support they can give CLC programs. Ask the congregations to consider the cost of Christian education, missions, periodicals, book house, along with their utility bill, pastor's salary, property payment, and so forth. Congregations can always handle an increase in the local fuel or light bill. Give them a chance, by making them responsible, and they will also meet the increased cost of moving the CLC programs forward. Why do we ask each individual member to consider each Sunday, when he looks at the mission side of the envelope, how to divide what he has set aside for the Lord that week. He is being asked to consider how much of his dollar is needed for congregational expense, debt retirement, building fund, and also how much for CLC programs. The 5,000 decisions thus made in the CLC each week cannot possibly be coordinated. Why not ask each congregation what part of the CLC budget they will be responsible for. Let them give this responsibility the status of their local bills and thus become full partners in the organization they belong to.

This, of course, does not immediately raise the budget of \$100,000.00. But let's proceed from this point. Each congregation must now examine the amount of their support to the CLC last year. If they increase it by 25% they know that the budget will be met. If they think that the program outlined by the CLC is not moving fast enough a larger increase would be their responsibility. Such action will also result in constructive and mature response, suggesting more or less work in various departments.

All of this cannot be accomplished under our present system. First, congregations must be required to report an amount of support which they have budgeted for CLC purposes. Second, the amount budgeted must be sent in monthly to allow the flow of income to be consistent with the flow of expense. Third, the delegate convention of the CLC must be held prior

to the fiscal year being budgeted. The CLC meets in August. Over a month of the period for which the budget they will work on is past. By the time the new budget is taken back to the congregations more time has elapsed. It doesn't make much sense to plan two months of history. Fourth, the local congregations must report to the CLC prior to budget adoption by the convention.

The approach outlined above may not be the best one. I hope someone else has other objectives. Of one thing I am convinced. If we are to meet our objectives we must replan, rethink, re-examine. The CLC in its youth has opportunity to think *new*. Our problems, conditions, situations, are not the same as most other church bodies. The solutions to our problems, or better, the manner in which we meet our objectives must be different. We cannot afford to use yesterday's approach to today's job.

A LAYMAN

## NURTURING TENDER PLANTS

### *In Personal Responsibility for Sins*

Parent to disobedient child: "Who made you do that?" Child: "The devil made me do it." If the correction ends there the child has been effectively taught to avoid all personal responsibility for his sins. He has learned to make the devil his scapegoat. He has been taught that he can do anything he desires and get away with it so long as he says that the devil made him do it.

It is true, of course, that the devil is the source of all evil. He is the father of all disobedience to God. Those who sin are following the will of the devil. But that does not mean that the sinner is thereby absolved of any personal responsibility for his sins.

Although it is the devil who tempts us to sin we are still personally responsible for every sin we commit because the devil could not get us to sin if we did not have a desire to sin. In James 1:14 we

are told: "Every man is tempted, when he is drawn away of his own lust, and enticed." The devil has no power to force us to do his will. He can only tempt us to do those things which we lust after.

God, Himself, made it possible for us to resist the devil. After Adam and Eve had voluntarily made themselves and all their descendants slaves of the devil by allowing themselves to be deceived by him, the Lord declared His emancipation proclamation for mankind: "I will put enmity between thee (the devil in the form of a serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15)

The woman's Seed, God's only begotten Son, Jesus Christ, fought the revolutionary war against the devil for all mankind. He won! He

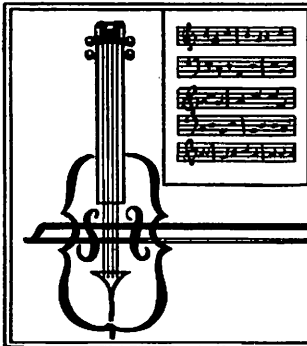
“was delivered for our offences, and was raised again for our justification” (Romans 4:25). The Son has set us free from all sins, from death, and from the power of the devil, for “if the Son therefore shall make you free, ye shall be free indeed” (John 8:36).

The devil is, indeed, an evil foe who constantly seeks to work us woe. He seeks to deceive and seduce us and our children “into misbelief, despair, and other great shame and vice.” But “He’s judged; the deed is done; One little word can fell him.” With one Word of God we can overcome the devil. But if we fail to use that Word of God and fall into his temptations it is our own personal fault. It is our own sin which, if we humble ourselves to confess it as our own personal responsibility and plead for

mercy, will be forgiven. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . . And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.” (I John 1:9-2:2)

Thus, while we want to teach our children that the devil seeks to deceive them, let us also be sure to teach them that they are personally responsible for their sins and that there is forgiveness for them with God. Then they will humble themselves before God, confess their fault, and beg His forgiveness for Jesus’ sake.

RUBEN UDE



*High  
Fidelity  
Preaching*

C. THUROW

### DIETRICH BUXTEHUDE (1637-1707)

A chance remark in the April column about Buxtehude’s many and well recorded organ works has brought queries of, “Oh? Where?”

Young Dietrich took his first lessons from father Buxtehude, himself a talented organist. As a

young man he did much composing and playing on organs in the area, like his famous pupil and admirer, J. S. Bach. In 1668, at the age of 31, he was awarded the coveted post of organist at the Marienkirche in Luebeck, Germany, after

he had (according to custom) married the daughter of his predecessor. However, Buxtehude was well able to handle the position on his own merits. For thirty-nine years, until his death in 1707, he held that post and was honored as one of the greatest musicians in Europe, influencing the entire field of music, especially the religious realm of organ and cantata.

Although Bach is more liberally recorded, there are enough good Buxtehude organ discs to tempt any ear. Several small companies listed in the *Schwann Catalog* may be out of business; there is no answer to our orders. If contact is made readers will be informed of any good finds.

During the past year VOX has completed a set that rates top honors from the four chief review magazines — a rare occurrence. The set consists of three volumes of three discs each: *Buxtehude Organ, Complete; Vol. I, VBX 27* or stereo *SVBX 527; Vol. II, VBX 28* or *SVBX 528; Vol. III, VBX 29* or *SVBX 529*, \$10 per volume, the standard VOX price for any three-disc box (as with Mendelssohn's *Elijah*, April column). At the average industry price of \$15 to \$21, this set would still be the first choice; but this price for a three-hour album of Buxtehude organ makes it a real buy. The excellent performance is by distinguished organist Walter Kraft, recorded with good sonic results in Buxtehude's own Marienkirche.

Volume III is the likely first choice because it is two-thirds chorale preludes and variations —

23, of which 18 are in our hymnal. Volume II has 15 chorales, 13 from our hymnal. Volume I has 5, only 1 in the hymnal; but it's still great listening.

There is an older set by Alf Linder on WESTMINSTER, mono only, \$5 per disc. Once withdrawn, it is being reissued because of demand for the fine performance. Four discs are already reprocessed: *West 9305/06/30/31*. We don't know whether it will be as complete as the VOX, but the discs we've heard justify the reissue.

Two mixed cantata-organ records also merit notice. One is by WESTMINSTER on its prestige MUSIC GUILD label: *Buxtehude: Latin and German Cantatas, Suite for Organ; M-45 or S-45*, \$6. The organ suite is five grand minutes of variations on the chorale "Auf meinen lieben Gott" (LH 526). The cantatas don't use chorales, but they already feel like close friends after the second hearing. Translations are included, and notes are good, even if spiritually blind.

The other mixed disc is on LON-DON's deluxe L'OISEAU LYRE label: *Buxtehude and Lutenist Songs; OL-50102*, \$5. The Buxtehude side presents the "Organ Fuge in C," also two cantatas, all very fine. The second cantata is his setting of all four stanzas of the beloved Christmas hymn "In dulci Jubilo" (LH 92); to our knowledge the only recording.

Overside are five spiritual songs with lute accompaniment and one lute solo, all from about the year 1600. The songs are scriptural and lovely; the lute accompaniment is delicate, expressive, beyond words.

## THE FIVE-YEAR PLAN

Servant of Christ Lutheran Church of Los Angeles has a mission program. The program developed from the particular needs and

the geography involved. The CLC nucleus served by the missionary at a temporary location is too widespread to allow for a central lo-



cation. Such a location would still make everyone travel from 30 to 80 miles for services and classes and meetings. Therefore the congregation decided to establish 5 churches in the Los Angeles area; and it hopes to do this within five years.

The congregation decided to locate its first church in the San Fernando Valley. This is the northwest portion of Los Angeles with a population of one million. By the time this article is read it is expected that a property purchase will have been made.

The CLC does not have an adequate church extension fund to help in such a program. Special contributions by the members would have to be astronomical. The banks will not lend the needed money to a small group, even if they found a way to get the down payment. But the Lord has given an answer. It is called income financing. Church groups can issue bonds which are legal, which are safe, which are excellent investments. This has been done successfully in over 6000 congregations in the past 25 years; never a failure.

The important feature is that people are asked not to increase their church *contributions*, which remain more or less static at 3% to 10% of a person's income. This program asks people to use their savings or investment money and invest it in church bonds instead of in savings accounts, government bonds, or municipal bonds.

The initial bond issue of Servant of Christ Lutheran Church is for \$35,000 and will be in three de-

nominations, \$50, \$100, and \$250. They will mature at 6 month intervals over a 14 year period. The purchaser buys the size bond he wants with the maturity date he desires. He may wish to have his money in a few years, or at retirement, or when son and daughter are ready for college. The bonds pay 5% interest, paid semiannually.

These bonds are *secured*. First, a corporation lawyer arranges the issue, has the bonds printed, and gains the approval of the California commissioner of corporations. The bonds are negotiable and can be resold by anyone. The interest and the matured bonds are retired by the Bank of America; the purchaser never deals with the church again after buying his bonds.

The congregation is obligated to make a payment each Monday morning into the trust fund at the Bank of America. This is the first obligation of the congregation. Thus the bond retirement money is always in the bank well ahead of interest payment time and bond retirement plan.

These bonds are offered first to the members of the congregation. They are purchasing as many as possible. They in turn become salesmen and are also selling bonds to interested friends and relatives. What a joy to have not only one's contributions working in the Father's business, but also one's savings and investments!

Pray for us that God bless our bond issue and make possible the establishment of places to preach His Word in California.

W. SCHALLER, *Missionary*

**GO!****Via the Newspapers**

Are we making the fullest possible use of the local press in our efforts to contact the community with the Gospel? A congregation desiring to resemble a city set on a hill that cannot be hid ought not overlook such an opportunity for attracting public attention to the Gospel treasure it is offering.

In areas served only by large metropolitan dailies, the possibilities for inexpensive publicity are limited. Unless you can report a significant news story, such as the installation of a pastor or teacher, a building project, or some very special service, you won't get much free space. The budget may not allow more than listing the time of services. On the other hand, CLC congregations located in areas where many Lutherans are distressed with the headlong rush of the larger synods into theological modernism may find it very worthwhile to invest in several inches of space periodically to proclaim boldly the scriptural position we still adhere to.

Usually there are good opportunities for free publicity. Even most large cities have neighborhood or suburban weeklies that are much more interested in the activities of organizations within their restricted areas. Such papers are also often read more diligently by the people of the neighborhood. The columnists for their News Briefs even plead for material, and it works to our mutual advantage

to cooperate with them. Announcements of vacation Bible school and Sunday school schedules, as well as the activities of societies in the congregation are often welcomed. Some editors are even quite happy to include items that we might otherwise think of printing only in our church bulletins: new members received, officers elected, important committees appointed, confirmation classes, and baptism. It is good to remember that an item with a picture will attract twice as many readers as one without. Usually the more names supplied to the local weekly paper the better. The kindness of a cooperative editor may well be repaid with an occasional paid advertisement.

Almost everyone else seems to get his views in print nowadays. Why not report the key thoughts of the mission festival speaker who insisted that man's greatest need today is still the forgiveness of sin which can be found only in Christ the Crucified?

One never knows what fruit such publicity may bear. At the very least, the public is kept aware of our existence. And at times a total stranger will turn up at an adult information class that has been publicized in the press. Or the newcomer in the area who knows not which church to attend, will opt for the one he read about in last week's Local News. He may find much more than he expected.

N. REIM

## LIGHTS AND SHADOWS

“AND LET THESE MY WORDS, WHEREWITH I HAVE MADE SUPPLICATION BEFORE THE LORD, BE NIGH UNTO THE LORD OUR GOD DAY AND NIGHT, THAT HE MAINTAIN THE CAUSE OF HIS SERVANT, AND THE CAUSE OF HIS PEOPLE ISRAEL AT ALL TIMES, AS THE MATTER SHALL REQUIRE. . . .”

I KINGS 8:59

After King Solomon had concluded the prayer spoken at the dedication of the temple at Jerusalem, he turned from the altar to speak to the assembled people, and in a most unusual way summed up for them the petitions which had been laid before the throne of God. According to his own explanation of his prayer, Solomon had asked the Lord to maintain the cause of king and people at all times, *as the matter shall require*.

If we translate this phrase exactly as Solomon spoke them in the Hebrew tongue, they would read **THE THING OF A DAY IN ITS DAY**. Here we have both the key to the true spirit of his prayer and rich food for meditation. What a wise way to pray . . . and to live!

“Why take ye thought for the morrow?” the Savior asked His disciples. There is something displeasing to the Lord about that. Why? At another time He said: “When ye pray, pray thus: Give us this day our daily bread . . .” The thing of a day in its day—that is the principle by which we are asked to exercise ourselves in the blessed art of prayer.

First of all because it is so with all of God’s gifts; He insists upon

dealing with His children from day to day as His words and their experience prove. No matter how great God’s wealth, He did not start us, at the beginning of our days, with a bin full of physical or spiritual vitality and tell us: Now you have a supply; go ahead and use it as you need it. Our very life itself comes to us breath by breath, heart-beat by heart-beat. You cannot draw tomorrow’s breath today; nor do you meet tomorrow’s task with today’s strength. Instead, as God assures us by the mouth of Moses: “As thy days, so shall thy strength be.” In His heart our Heavenly Father has indeed willed to us every needed ounce of His mighty strength and all of His bountiful resources. He long ago determined that we should not lack any good thing. But in His wisdom He doles out the treasures of His grace to us. The reservoir is full, but the supply is controlled.

This is God’s way of caring for those who are His. If you say that we do indeed receive more than we need for a day, that there is money in the bank and bread in the bread-box, let me answer that while God sometimes keeps supplies on hand in a place where we can lay our hand on them, yet they are not ours, but His. We cannot

use them until we need them, unless we steal them; and for all we know, they may be gone by tomorrow.

Though we are obliged to live by the thing of a day in its day, we never fail to find the cause of God's people taken care of at all times, as the matter may require. By His system He can and does provide gifts adapted to the moment. The thing best fitted for the need of the instant comes, always; and punctually. When it does come, in the split-second of need, it will be sufficient, adequate. It was in the night before Sennacherib's assault on Jerusalem, when its fearful inhabitants had already given up hope, that

"The angel of death spread  
his wings on the blast  
"And breathed in the face  
of the foe as he passed."

So it has always been that while he which gathereth has nothing left over, yet he that gathereth little hath no lack.

Would it not be the height of folly for us to upset this wondrous system with petitions that plead for future need, that ask the Lord in panic to give us a supply in hand so that we may meet our unknown needs of tomorrow with the funds of today? Let us not call in our credits in advance or begin a run on the bank.

Prayer never stands alone and isolated. It is the expression of our thoughts; and as a man thinks, so is he. We cannot therefore pray one way and live another. If we truly pray for the things of a day in its day and thus fit ourselves

into God's manner of dealing with us, we shall also match God in this that we live our lives as God lives them with us.

If our praying is unwise, is it not because we so often make the mistake of spending our today in living for tomorrow? You know how it is. We may neglect today's tasks by counting on tomorrow to do them. We overlook today's dangers by worrying about tomorrow's. We fail to taste and savor the goodness of God today because we live in expectation of the joy—or sorrow—that tomorrow will bring. We pass our opportunities by now because we think we see bigger ones ahead. That destroys the life which pleases the Lord.

He takes either a very long or a very short view of things. He speaks to us either of today or of eternity. Read His word, and you will find it so. When our lives are occupied with thought and care of the future, very well; only let that future be far enough head? Unless tomorrow is Judgment Day, it does not lie in our care. We were not created for tomorrow, but for eternal life. When we are not thinking of heaven, let us think of today.

And no man shall tell us that those who neglect tomorrow are unworthy of this present life. The truth is that the only life worthy of note and honor is that life which truly concerns itself with the thing of a day in its day. And each day, just as it has its needs, has also its duties to be discharged. The Apostle says: "While we therefore have opportunity, let us do good . . . . Tomorrow is God's opportunity;

the only opportunity we ever have is today. Woe unto us if we squander the day by failing to use the blessings of the day for the work of the day. That day is a life and a world in itself, filled with riches, but filled also with duties, with

calls unto service, with temptations and dangers. If we are unfaithful today, it is lost forever. The thing of a day does not come back tomorrow.

E. SCHALLER.

# THE THINGS THAT COME TO PASS

G. SYDOW

## Unexpected

Highly interesting bits of information sometimes show up in the most unusual way. Not long ago a copy of what appears to be a new publication, the CPH Commentator (Concordia Publishing House), came our way. Just as it was to be set aside a rather arresting headline caught the eye: "Not All Congregation Offices Stem from One Divine Office." The article went on, "Present-day functions in a congregation do not stem from the teaching that there is one divine office of the ministry and that all other offices in the church are auxiliary to the pastorate. This is the conclusion of Dr. A. C. Mueller, editor of the Lutheran Church-Missouri Synod Sunday School ma-

terials, in *The Ministry of the Lutheran Teacher*. The book is scheduled for publication June 1, 1964."

Dr. Mueller contends: "Through what I consider a misunderstanding of Walther's theses on the ministry, leaders of our Synod maintain that the pastorate is the one divinely instituted office or ministry and all other offices (teacher, professor, executive, writer) stem from it and are auxiliary to the pastorate.

"In studying the New Testament I found that in all passages concerning the congregational setup the term 'elder' and 'presbyter' were plural. In a word, a college of elders presided over the congregation, not a pastor, no one-man ministry.

"There is then a general ministry in which apostles, prophets, evangelists, pastors, and teachers participate. This ministry consists of various functions. The congregation or group of congregations assign some functions to pastors, others to teachers, others to executives, professors, writers, etc.

"This general ministry is the one divinely instituted ministry, and all called servants participate in this ministry. Speaking only of the local or parish ministry, we can say that pastors and teachers have a divine call to perform those of the one

ministry assigned to them by the congregation.”

Although too much cannot be said until the entire book has been read, this sounds somewhat closer to what the Wisconsin Synod has been telling the Missouri Synod for over fifty years. Now it appears in a Missouri publication written by one of their own men. We await with interest how this is received.

### A New Group

*The Lutheran News* (May 18, 1964) brings this: “A federation of congregations, which severed their connection with the Missouri Synod because of its continued toleration of error, was organized in Emmaus Lutheran Church, Chicago, Illinois, on April 28 and 29. The association will be known as *Lutheran Churches of the Reformation*.” A constitution has already been adopted. “Discussion of the present doctrinal position of various Lutheran bodies, exploration of educational facilities to be employed for the training of pastors and teachers, and a survey of mission fields, were major items in the program.”

Officers, elected were the Rev. Cameron A. MacKenszie, Administrator; the Rev. Harold W. Romoser, Coadjutor; Mr. Arthur O. Kiesgen, Secretary; Mr. Mark A. Nelson, Treasurer.

### This Helps

Educators today jealously guard their academic freedom and make considerable boast of how broad and open-minded they are. But they have their prejudices and in

certain things are quite narrow, even dishonest. Throughout public education the theory of evolution is presented in such a way that the immature and unwary student sees it as fact and the only plausible way to explain and account for the world in which we live. Only those scientific observations which seemingly substantiate the theory are considered. The many things which disprove the theory and make it untenable are by-passed. What is more, the impression is created that all scientists are evolutionists. This never has been true. There have always been creationists among them. This is the side of the story that is seldom told.

To tell this story a little better a group of scientists recently banded themselves together in what is now known as the *Creation Research Society*. The *Lutheran News* (May 18) gives us a bit of background history. “Back in 1941 a group of Christian scientists formed an organization to study the relation between the Bible and science and called themselves the American Scientific Affiliation. It became apparent to some that as this group progressed, many were no longer creationists, but a sort of theistic evolutionists. So a group that wanted to remain with strict creationism formed another organization last year, and called themselves the *Creation Research Society*.” Only those who have a Master’s degree in science, or better, can become voting members of this group. The present chairman is Dr. Walter Lammerts of Livermore, California, Director of Research at Germain’s Horticultural Research

Division. He is a geneticist working with roses and is known as the "father of scientific rose breeding."

The society has just published its first annual, which is available from the treasurer, Wilbert Rusch, 4090 Geddes Road, Ann Arbor, Michigan. For \$3.50 one can receive the annual, for \$5.00 one becomes a non-voting member of the society and receives the annual and the quarterlies which are also being published.

### FIFTH ANNUAL CONVENTION

Church of the  
Lutheran Confession  
Luther Memorial Lutheran Church  
Fond du Lac, Wisconsin  
August 6-11, 1964

#### NOTICE

The CLC BOOK HOUSE will be closed for vacations from the 17th to the 24th of June.

## TREASURER'S STATEMENT BUDGETARY

July 1, 1963 to June 1, 1964

### Receipts

Offerings .....	\$63,787.85
Revenues (Tuition) .....	13,774.48
Revenues (Room & Board) .....	27,833.93
Revenues (Other) .....	255.00
Notes Payable (Borrowed Money) .....	5,000.00
Total Receipts .....	\$110,651.26

### Disbursements

General Administration .....	\$ 2,279.02
Home Missions & Administration .....	36,148.45
Japan Mission .....	6,450.00
Immanuel Lutheran College .....	62,460.20
CLC Book House .....	800.00
Emergency Support .....	500.00
Journal of Theology .....	156.25
Total Disbursements .....	\$108,793.92
CASH BALANCE .....	\$ 1,857.34
LESS CASH DEFICIT JULY 1, 1963 .....	\$ 2,271.99
CASH DEFICIT JUNE 1, 1964 .....	\$ 414.65

## ILC RELOCATION FUND

Running Totals to June 1, 1964

### Receipts

Offerings .....	\$67,004.72
Bequest (Interest Included) .....	6,602.68
Estate Sale .....	2,988.85
Insurance Adjustments .....	4,542.70
Notes Payable (Borrowed Money) .....	15,000.00
Total Receipts .....	\$ 96,138.95

### Disbursements

Property Payments (Principal & Interest) .....	\$38,389.38
Other Disbursements .....	57,170.03
Total Disbursements .....	\$ 95,559.41
CASH BALANCE JUNE 1, 1964 .....	\$ 579.54

Orville Noeldner, Treasurer  
South Shore, South Dakota 57263

*The Bread of Life*

Date	Reading	Hymn
June 24	—Is. 40:1-8	272,1-3
June 25	—Luke 1:57-80	272,4-5
June 26	—Lament. 3:22-32	421,1
June 27	....Matt. 19:16-26	421,2
June 28	—Psalm 27	421,3
June 29	—Luke 9:51-62	421,4
June 30	—Luke 9:18-26	421,5
July 1	—Acts 10:34-48	369,1
July 2	—Titus 3:1-7	369,2
July 3	—Is. 43:1-7	369,3
July 4	—Gen. 17:1-8	369,4
July 5	—Psalm 28	369,5
July 6	—Gal. 3:23-29	369,6
July 7	—Rev. 3:1-6	371,1-2
July 8	—Gen. 3:1-19	371,3-4
July 9	—Mark 8:13-21	19,1
July 10	—James 3:1-10	19,2
July 11	—Gen. 1:26-2:3	19,3
July 12	—Psalm 47	19,4
July 13	—Rom. 6:12-18	19,5
July 14	—Gal. 4:12-20	19,6
July 15	—Matt. 5:11-16	228,1
July 16	—John 8:31-36	228,2
July 17	—Joel 2:21-3:2	228,3
July 18	—Romans 8:1-11	228,4
July 19	—Psalm 48	228,5
July 20	—Gal. 6:1-10	228,6
July 21	—Rev. 14:14-20	228,7

Ruth Schaller  
 304 N. Broad Street  
 Mankato, Minn. 56001

**NOMINATED**

The following have been nominated for the office of President of Immanuel Lutheran College:

Professor C. M. Gullerud

Professor E. Schaller

Professor M. Galstad

The call meeting will convene during the August convention of the CLC in Fond du Lac, Wisconsin. Please send any communications concerning the candidates to the undersigned before that time.

JAMES C. PELZL, *Secretary*  
 436 James Avenue  
 Mankato, Minnesota

**Pacific Coast Delegate Conference**

The Pacific Coast Delegate Conference meets at Gethsemane Lutheran Church, Spokane, Washington, June 30-July 1, beginning at 12 Noon, June 30. Pastor Robert Reim is the host pastor.

L. G. Bernthal, *Secretary*

**Summer Seminar**

A CLC clergy Seminar will be held July 20-24 on the ILC campus at Eau Claire, beginning at 9:00 A.M., July 20. Teachers are welcome.

Agenda: The Drift toward a Unified Political-religious World, Paul Nolting; The Influence of Lenski on Current Lutheran Theology, Edmund Reim; Grammatical-exegetical Study of Greek Prepositions, Egbert Schaller; Sociology: The American Character, Past, Present, and Future, Martin Galstad.

The fee for room (bedding included) and board (Monday breakfast to Friday supper) is \$15.00.

Immanuel Lutheran College Faculty