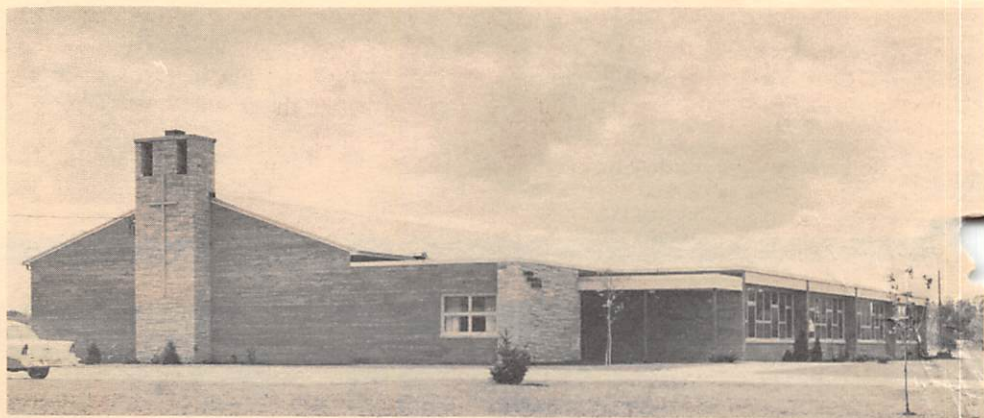


LUTHERAN SPOKESMAN

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



NO ONE COMES
TO THE FATHER
BUT BY ME



Luther Memorial Church, Fond du Lac, Wisconsin; site of the 5th Annual CLC Convention, August 6-11.

An Undertow of Urgency

As the surface waves were breaking down upon the shores of Lake Winnebago you could detect an undertow pulling ever outward toward the middle of the Lake. There was another undertow at Fond du Lac.

As the convention speeches, the floor discussions, the memorials and other communications, the committee reports, and motions to adopt reached the desk of the moderator like one wave upon another, there was an undertow that could distinctly be felt if one did not get overwhelmingly involved in the business of the moment. It was an undertow of *urgency*.

Urgency was already present in the opening service, when in the course of his sermon, Pastor M. J. Witt of Spokane, Washington, reminded us that our status as children of God urges us to love in deed and in truth. Love is not

lackadaisical. His text was 1 John 3:18-22.

With *Our Heritage: A Century of Blessing and Judgment*, this year's essay by Pastor W. Schaller, Los Angeles, California, the convention took an historical and careful look at what we have inherited as children of our times, particularly as heirs of the Lutheran Synodical Conference of North America. The heritage in the Gospel and in Gospel-related blessings received through our fathers is incomparably great, greater than perhaps any one of us fully realizes. But we have also among us and with us some of the weaknesses of the generations past. These weaknesses brought the Synodical Conference under judgment. There was a willingness to look critically at these. This was done with the urgency of the Gospel on which our life, our eternal life and that of our children, de-

pends. But the essay looked beyond our children, beyond the CLC and all organizations, alignments, and the like, with the awareness that not what we do, but what our King does, His *kingdom*, abides forever.

Missions

During the past fiscal year, since July, 1963, one new field was entered with a full time pastor. This was in Los Angeles. The congregation is presently issuing bonds to finance its \$35,000.00 property acquisition and building program. In the meanwhile it continues worshiping in rented quarters.

In addition to this new field, Redeemer Lutheran, Cheyenne, Wyoming; Gethsemane, Spokane, Washington; and Redemption congregation, Seattle, Washington, were placed on full subsidy during the past fiscal year, making it no longer necessary for the pastor-missionary to do secular work to support himself and his family. In February, 1964, Pastor Norman Harms also began receiving full

support as the regular called pastor of Grace congregation in Minneapolis (Fridley). He had previously been serving the congregation as supply pastor.

These are highlights among the external accomplishments in our mission endeavors. But much remains undone and new opportunities not only beckon but loudly call themselves to our attention. Pastors in mission congregations are still working in secular fields, while their congregations get by as best they can. Getting-by usually means the Gospel is, in a sense, being handicapped. If it is, it's serious. Here again there was urgency, in convention debate and committee resolution.

Education

But it was perhaps never more evident than when the convention struggled to decide how to distribute its efforts during the coming year, between mission expansion and expansion in education, at ILC. Everyone knows it is a matter of doing the one and not neglecting

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EditorW. Schaller, Jr.
8503 Noble Ave., Sepulveda, Calif. 91343

Church News EditorD. C. DeRose
2868 Elm St., Denver 7, Colo. 80207

Associate EditorG. Sydow
1004 E. 8th Ave., Ellensburg, Wash. 98926

ContributorsO. J. Eckert, J. Lau, N. Reim,
R. E. Reim, C. Thurow, F. Tiefel, R. Ude

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the other. Everyone knows that balance here is vital to sound growth, but how to define this balance and then achieve it did not prove easy. Seeing our overall needs in perspective does not come naturally, because we each live and work in local and particular areas.

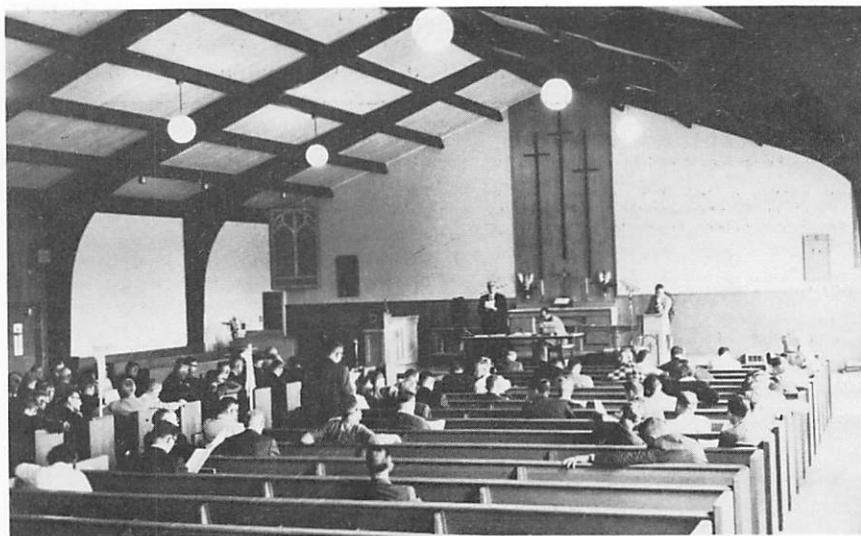
Immanuel Lutheran College needs another professor for the 1965-66 school year. Probably a majority would agree that the need is present now. The northwest building requires mechanical ventilation. Estimates run at \$800.00 per room, or a total of \$4,500.00. The ILC Relocation Fund offering receipts totaled \$68,155.41, July 1. But the collection is not complete. Our goal remains \$100,000.

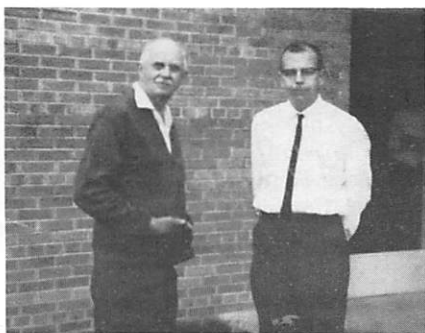
Finances

The finance committee recommended a total budget of \$142,150. It anticipated that \$47,500 of this

total would be raised by board and room, and tuition, paid by ILC students. This leaves \$94,652 to be raised by offerings, averaging about \$1.25 per communicant, per month. The Mission Board's portion of the budget stands at \$44,804.00, and the ILC share to be raised by offerings at \$42,997.50, including \$11,225.00 for debt retirement.

A special committee, *On Gathering the Lord's Fruits*, had been appointed previous to the convention. Its report "urged both congregational responsibility and congregational initiative in planning and supporting our joint work in the CLC." Besides calling for attention to the urgency of the need for congregational initiative and responsibility in doing that work for which we are associated in the CLC, one practical result will reach each congregation. Sufficient copies of the *Prospectus* are to be published so that





Journal and Spokesman Editors

each family in each congregation may have one to study prior to the convention. The *Prospectus* contains the reports and recommendations of each board, and in effect outlines the business of the coming convention.

Constitution

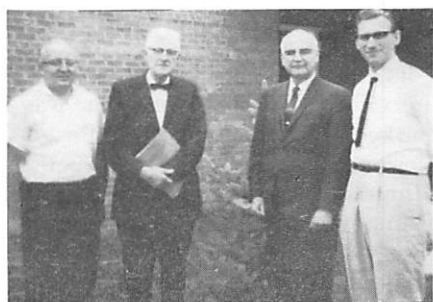
Personnel constituting most boards was reduced. Conventions will be held each even numbered years after 1965. Voting privileges at conventions will be granted to two lay delegates of each member congregation and to all called pastors, professors, and male teachers who are members. There are other changes, too. Copies of the August, 1964, post convention edition of the CLC constitution are available through the Book House. The new edition comes in an attractive booklet of 20 pages.

Convention Hosts

Convention hosts were the members and families of Lutheran Memorial Church, Fond du Lac, Wisconsin, Pastors G. Pieper, W. Schuetze, Principal of the school, G. Mueller. They housed the more



Pres. Albrecht and Vice Pres. Witt



Our Convention Hosts

than 90 delegates and alternates. The ladies served the meals in the large basement with a quiet efficiency which one could well envy. Spacious classrooms provided comfortable working areas for the committees.

Pastor Arvid Gullerud of Eau Claire, Wisconsin, preached the convention sermon, turning the hearers attention to the Church triumphant. Pastor Lester Schierenbeck of Austin, Minnesota, preached the closing devotional sermon.

Delegates to next year's convention will travel to Spokane, Washington, where Trinity Lutheran and Gethsemane congregations will host the 1965 convention, August 12-17.

Two Anniversaries

Since no one could personally convey his good wishes to Japan missionary Fred Tiefel on the occasion of his twenty-fifth anniversary in the ministry, the convention asked Pastor M. J. Witt to address him in its behalf. This he did after the Sunday evening convention service, in the presence of the assembled worshipers. A tape recording of the observance, and of the essay which had also been taped, was prepared for Pastor Tiefel.

The fiftieth anniversary of Professor E. Reim's ordination was marked with an address by Pastor Norman Harms of Minneapolis, Minnesota. Pastor Harms had been a student in Professor Reim's first class at Immanuel Lutheran seminary in Mankato, Minnesota. An anniversary cake was presented to Professor Reim the following Monday evening. It had one decorative embellishment, Psalm 73:28.

The brethren in the ministry, and friends, also remembered Missionary Tiefel and Professor Reim with a gift.

The history of professor Reim's ministry is one of variety, suggesting that the call of the public ministry of the Word may take many forms. In Kenosha, Wisconsin, he served as an assistant pastor in a large, established congregation, Friedens. It was here that he was ordained on August 16, 1914. He taught in the parish school and was also directed to canvass the southwest part of the city, where he was soon installed as the missionary-pastor of newly organized St.

Luke's congregation. In 1915 he established a Christian day school, where he taught for three years. The year 1919 saw an opportunity to do mission exploration work in southeast Kenosha, where Bethany congregation was soon organized.

At Fox Lake, Wisconsin, where he served St. John's congregation from 1922-1930, Pastor Reim organized and taught a Christian day school.



Professor Edmund Reim

St. Paul's and St. John's parish in Town of Forest, Wisconsin, called for a different pastoral service—these congregations being in a rural area, long established and stabilized.

In 1935, after five years in the country, it was once again in a large city parish in Neenah, Wisconsin, Trinity Church. During this time pastor Reim was a member of the Wisconsin synod board of trustees. His service in the synod took

him from parish life in 1940, when he was called to teach at the seminary at Thiensville, Wisconsin. There he functioned in the school administration, first as bursar and dean of students and then as president.

As executive secretary of the standing Wisconsin Synod Union Committee, Professor Reim became deeply involved in intersynodical matters of doctrine. Until 1957 it was his burden to serve as a literary spokesman of the Wisconsin synod in bearing witness to the synodical confession, particularly in matters of recent controversy.

In the convention of 1957, it became apparent that the synod was not agreeable to action which was required by the fellowship principles which had once been its public doctrine. This resulted in his resignation from membership in that synod. Realizing the problem caused by his withdrawal with regard to his call as teacher in the seminary, Professor Reim assured the seminary board that he would abide by its decision in the matter of his continued service in that capacity. The board then declared that a vacancy existed on the faculty.

In that same year, 1957, the professor became a pastor again, serving Zion Lutheran Church of Rhineland, Wisconsin, in response to an emergency appeal. The pastor and congregation had declared that they shared and supported the position he espoused.

In June, 1959, Pastor Reim became professor once more, when he accepted the call to organize a seminary and college at Immanuel Lutheran Church, Mankato, Minne-

sota, together with Professor Robert Dommer. In the following year, Pastor C. M. Gullerud was called to share the work of the seminary and later to take over the administration of the school.

Professor Reim is now, in the fiftieth year of his ministry, still active as dean of the seminary at Immanuel Lutheran College at Eau Claire, Wisconsin. There he continues to prepare and encourage young men for the joyous service in the Gospel, a service which does not lose its glory even though it is performed always beneath a cross.

D.

Hail Damage at ILC

Within a few minutes after 3:00 P.M., Tuesday, July 28, a hail storm moved over south Eau Claire, Wisconsin. It was so severe that within a short time an estimated one million dollars damage had been done.

Hail stones on the campus of ILC, which lies a short distance beyond the southern limits of Eau Claire, measured as large as seven inches in circumference. One hail stone is reportedly preserved at ILC as proof of size.

The ground beneath the many trees on the large campus was littered with leaves, twigs, small branches, and hail stones. All buildings on the campus sustained damage. Eighty-one window panes were broken. Roof damage runs to several thousand dollars. The Board of Regents and the Board of Trustees were to meet with insurance company adjusters to negotiate an equitable settlement. The insurance

provides full coverage on the glass damage, but reimbursement for damage to the roofs is to be adjusted according to the estimated age of each roof. The ILC budget will undoubtedly be called on to make up any additional amount needed to do the repair work.

Professor R. Dommer's and Professor E. Reim's homes also sustained glass and roof damage.

New Professor at ILC

Pastor Roland Gurgel, Cheyenne, Wyoming, has accepted the call to the ILC professorship vacated by Pastor Martin Galstad now of Winter Haven, Florida. Michael Sydow, son of Pastor Gilbert Sydow, Ellensburg, Washington, and a senior at Immanuel Lutheran seminary, Eau Claire, Wisconsin, will serve Redeemer congregation as teacher and pastor, during the interim until a new pastor arrives. Pastor Gurgel and family left Cheyenne during the first week of September. Their temporary address is *Fall Creek, Wisconsin*.

Installation at Winter Haven

Vacancy Pastor Richard Kuehne installed Martin Galstad as pastor of Immanuel Ev. Lutheran Church, Winter Haven, Florida, on July 19, 1964, the Eighth Sunday after Trinity.

Pastor Galstad was born in Minnesota in the farm home of his parents, July 30, 1909. After finishing public high school he attended Bethany Lutheran College, Mankato, Minnesota, and Concordia Seminary, St. Louis, Missouri. He did further work at State Teachers College, Mankato, and at the University of Minnesota. He served five years in the parish ministry at

Tacoma, Washington, and five years at Northwood, Iowa.

He was called into the teaching ministry at Bethany College and Seminary, of the Norwegian Synod (ELS) of the Synodical Conference. At that time he organized the education department for parochial school teachers and also served the synod as treasurer. In 1954 he was called to the education department of Doctor Martin Luther College, New Ulm, Minnesota, the teachers college of the Wisconsin Synod. In 1961 he was called to Immanuel Lutheran College, Mankato, Minnesota, now at Eau Claire, Wisconsin, teaching in both the college and high school departments. Pastor Galstad had previously terminated his membership in the Wisconsin Synod over the controversy concerning church fellowship.

Pastor and Mrs. Galstad have one son, and two married daughters.



Pastor Martin Galstad

NURTURING TENDER PLANTS

In Faithfulness Unto the End

“How can I be sure that my children will be faithful unto death and obtain the crown of life?” No parent wants to think of his children being eternally lost in the fires of hell. No parents wants to see his children fall into sin and shame in this life. What can he do?

It Is The Work Of The Holy Ghost

First, we parents must not think that we can make our children faithful. We are unable to change the hearts of our children. We cannot create faith in them nor can we keep them in faith. This is alone the work of the Holy Spirit, for “no man can say that Jesus is the Lord, but by the Holy Ghost” (I Corinthians 12:3).

Parents, therefore, should not frustrate themselves over seeking for ways and means to keep their children faithful. They must not arrogate to themselves the work which only the Holy Ghost can do. Rather they should place their trust in the Holy Ghost and such trust will cause them to do the things which the Lord commands.

Earnest Prayer and Instruction

They will earnestly pray for their children, for “the effectual fervent prayer of a righteous man availeth much” (James 5:16). The Lord wants to keep our children faithful to Himself, but He also wants all parents to exercise their faith by coming to Him in prayer for their children.

They will thoroughly instruct their children in the Word of God as the Lord directs them: “And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up” (Deut. 11:19).

The Holy Ghost works *only* through the Word of God, the Gospel. If children are baptized and taught the Word of God, then the Holy Ghost creates and sustains faithfulness in the children. He will guide and urge them to faithfulness, and if they fall, He will recall them. But if children are not baptized and instructed in the Word of God, then the Holy Ghost neither creates nor sustains faithfulness in them. For this reason parents who are concerned about their children will never resist the Holy Ghost as He moves them to instruct their children in the Scriptures.

Gracious Forgiveness

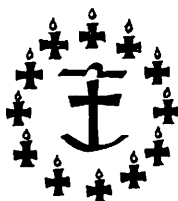
They will graciously forgive their children, as it is written: “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgive you” (Ephesians 4:32).

Children will sin against their parents much every day, just as we all daily sin against our Father in heaven. Children may even bring shame and disgrace on their parents by their sins, as we may often bring shame and disgrace on the

name of Christ by our sins. Children need to be chastened and corrected, not for the parents to avenge themselves, but for the purpose of helping the children to true repentance. For that reason concerned parents will first forgive their children every inconvenience, harm, or disgrace which the children have brought on them; and then they will diligently admonish, chastise,

and correct their children with a pure heart; as the Lord says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1, 2).

RUBEN UDE



G O !

Needed: Religious Extroverts

He started out by climbing up on a pillar 12 feet off the ground and living there. Ever. This soon seemed too close to the contaminating earth, and he built taller pillars. Finally he settled down for 30 years on a towering pillar over 100 feet high. Thus Simeon Stylites set a new style for the fifth century. He and the other "pillar saints" who quickly imitated him were simply carrying to the extreme a religious outlook that was most popular then and still finds much support. A desire for complete separation from the sinful world, combined with a hope for greater personal peace in a contemplative life was moving many to retire into iso-

lation. The deserts were dotted with hermits seeking to gain their life by "losing" it in self-denial and poverty. Monasteries and nunneries multiplied rapidly and were filled with souls eager to shut out the evil world with thick walls and protect their own spiritual welfare by a secluded life with others of like mind in small, self-contained communities. Too *exclusively* they were concerned with working out their own salvation with fear and trembling. They had too little sense of responsibility for the needs of those outside the fellowship. They felt that anyone else desiring to share their position and spiritual blessings should, after all, know

where to find the cloister gate.

Predominantly these people were spiritual introverts. They were by no means convinced that they were their brother's keeper, if this meant anyone outside their own specific "brotherhood." Their outlook on life was an unbalanced distortion of a healthy Christian attitude.

Surely there is a proper place for introspection in the life of Christ's followers. The Lord himself frequently felt the need of withdrawing to a mountain or desert place apart for periods of prayer and contemplation. But He did so to find new strength to return to the world of men and seek and save that which was lost. After all, He Himself had come into the world not to be served, but to serve. He humbled Himself and became obedient to the death of the cross only because of His great love for *others*, and an acute awareness of how much had to be done to save such lost sinners. And He has made clear the need for spiritual extroverts in the work of His Church. Indeed, the world is evil, and the Lord lovingly urges His own to flee from the evil and not to be a part of the world. Yet His instructions to them are clear, "Go ye *INTO* all the world and preach the Gospel to every creature." He calls upon us, not to withdraw by ourselves with our precious salvation light, but to *be* the light of the world, and the salt of the earth.

Would that we could get more of the balanced outlook that was given to Saint Paul. He knew well the importance of taking heed unto himself and all the flock over which

the Holy Ghost had made him overseer. He knew how to examine himself. He dreaded the possibility that after preaching to others, he himself might be a castaway. He was endlessly concerned with preserving the purity of the Gospel, on which everyone's salvation depends. Yet with all this occupation with the requirements of those that already believed, his ears were always listening for a cry from Macedonia or elsewhere, always attuned to other souls that needed his help. His eyes were always open to the needs of strangers who were pathetically worshiping an "unknown God."

This apostle had learned, in whatsoever state he was, therewith to be content. Yet he never learned to be content with the number of people he had helped bring into the fold of Christ. He was never content to have his flock remain a small one. He was never content to see others ignore or reject the Bread of Life which he and his flock found so satisfying and essential. Rather was his passion for souls so great that he solemnly assures us he could wish himself to be cut off from Christ and damned, if that would bring his fellow Jews to trust in the Lord Jesus Christ.

The same apostle who felt the need of going to Arabia for meditation and study in preparation for his ministry as a missionary, would never have been tempted to crawl onto a pillar for the rest of his life. The unbelieving community round about was for him primarily a mission field to be reached, not just a danger to be shunned.

N. REIM

STATISTICS FOR 1963: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

Church Bodies	SUNDAY SCHOOLS							CONGREGATIONAL FINANCES						
	Total Ordained Ministers	Serving Pastors	Organized Congregations	Regular Preaching Places	Baptized Membership	Confirmed Membership	Number	Teachers	Pupils	Property Valuation	Indebtedness	Local Expenses	Work of Large	Total Expenses
NATIONAL LUTHERAN COUNCIL														
1 Lutheran Church in America.....	6,923	5,002	6,199	90	3,227,157	2,203,306	5,873	152,819	1,104,271	\$1,066,581,257	\$176,835,763	\$151,240,079	\$ 34,765,146	\$186,005,225
2 The American Lutheran Church.....	5,592	3,949	5,239	11	2,544,617	1,679,203	5,266	103,475	818,060	652,241,229	144,745,312	112,077,727	22,233,020	134,310,747
TOTAL	12,515	8,951	11,438	101	5,771,774	3,882,509	11,139	256,294	1,922,331	\$1,718,822,486	\$321,581,075	\$263,317,806	\$ 56,998,166	\$320,315,972
SYNODICAL CONFERENCE														
3 Lutheran Church-Missouri Synod.....	6,300	4,569	5,832	128	2,683,876	1,730,674	5,759	102,971	883,496	\$ 877,450,309	\$230,863,417	\$136,742,988	\$ 39,839,051	\$176,582,039
4 Synod of Ev. Lutheran Churches.....	62	57	61	4	*20,464	*14,737	*58	*734	*5,718	*7,354,205	.....	*1,579,180	*177,196	*1,756,376
TOTAL	6,362	4,626	5,893	132	2,704,340	1,745,411	5,817	103,705	889,214	\$ 884,804,514	\$230,863,417	\$138,322,168	\$ 40,016,247	\$178,338,415
ALL OTHERS														
5 Wisconsin Ev. Lutheran Synod.....	816	647	824	29	354,840	240,314	*801	....	53,916	\$	\$	\$ 13,481,508	\$ 3,886,845	\$ 17,368,353
6 Evangelical Lutheran Synod.....	52	43	77	2	14,608	9,691	74	452	3,273	3,966,300	547,705	545,889	193,187	739,036
7 Church of Lutheran Confession.....	69	54	60	12	8,252	5,455	56	236	1,519	.....	.....	374,627	119,926	494,553
8 Apostolic Luth. Church of America.....	127	121	155	160	17,203	14,957	136	1312	12,006	1730,333	127,248	195,898	.....	195,898
9 Church of the Lutheran Brethren.....	99	63	71	4	8,204	3,565	66	691	5,932	.....	.....	.....	437,500	437,500
10 Eielson Synod.....	**3	**3	**9	....	**1,500	**1,100	**4	**10	**50	**80,000	.....	.....	.....	.....
TOTAL	1,066	831	1,096	107	394,607	265,082	1,037	1,701	66,696	\$ 4,776,633	\$ 574,953	\$ 14,497,882	\$ 4,637,456	\$ 19,135,340

A TWENTY PERCENT IMPROVEMENT

In the April, 1964, issue we brought an excerpt from a letter which revealed that the CLC ranked very low in its contributions by comparison with other Lutheran churches. These figures were based on the statistics for 1962. The NLC News Bureau has provided us with the statistics for 1963. These are reprinted on the opposite page. We are very happy to report that the CLC appears in a much better light in these statistics as is shown in the per-communicant tabulation below. The only concern would be that the 1963 figures for the CLC reflect the initial effort for the purchase of the new ILC property at Eau Claire. It would be a wonderful grace indeed if this effort continued and we were able to meet the \$100,000 budget adopted for the fiscal year, 1964-65 at Fond du Lac. The Lord has given us the educational opportunities and the mission opportunities. The Lord

has given us the financial ability to meet these opportunities. The Lord has also given us the good news that He loves us and counts us as His dear children. Now let us pray the Holy Spirit for grace to drown all greed, all stinginess, all self-centeredness that we may truly be instruments of the Savior to bring His good news to all people! May the 1964 and the 1965 statistics reveal that our zeal for His kingdom is a constant zeal and not an occasional zeal! The following figures give the average contribution per communicant for all purposes, local expenses, and work at large.

Church Bodies	Local	At Large	Total
LCA	\$ 68.64	\$15.78	\$ 84.42
ALC	66.74	13.24	79.98
Missouri	79.01	22.66	101.67
Slovak	107.71	11.47	119.18
Wisconsin	56.10	16.17	72.27
ELS	56.32	20.54	76.86
CLC	68.67	21.99	90.66



TRUSTBUSTING . . .

Time after time the federal government's antitrust laws have been upheld through decisions of the United States Supreme Court. It has become increasingly difficult

for large corporations, especially in highly concentrated industries, to merge with other corporations, if such mergers can be shown to be interfering with open competition

in the field. As reported in Time magazine, recently, the Supreme Court in a case involving the Penn-Olin Chemical Company, a joint venture of the Olin Mathieson Chemical Corporation and Pennsalt Chemicals, decided that "companies cannot enter joint ventures if there was a 'reasonable probability' that either would have gone into the line of business alone."

Previously, Time also reports, a Supreme Court decision found that the Aluminum Company of America had violated antitrust laws when it took over a smaller company. In this case it was decided that "in a highly concentrated industry, a large company may not acquire a relatively small competitor." Thus, the "trustbusters" have been finding it increasingly possible to break up monopolies and trusts which would tend to dominate an industrial field to the exclusion of all fair competition.

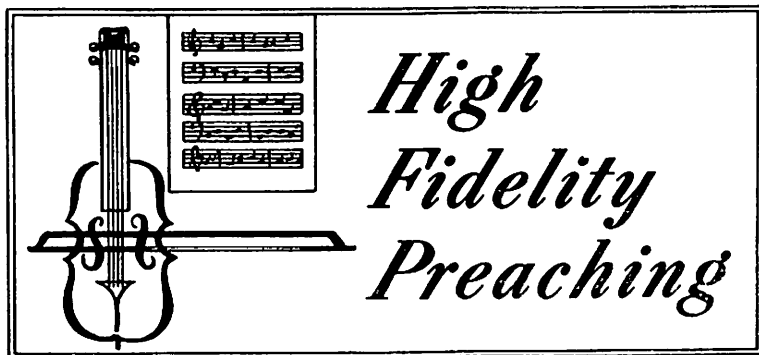
Now, one may have his own personal feelings regarding the anti trust laws of our nation, from a political point of view; nevertheless, the law is to be obeyed. From a religious standpoint, however, the observation can be made that there is another kind of "trustbusting" going on in the current scene. In business, "trustbusting" takes place when a merger is prevented; in the churches, "trustbusting" happens when a merger is made!

The point is this: there are, no doubt, many church members in our country today who may feel that their trust has been betrayed ("busted"!), when their churches have formed mergers with other church bodies. In time past they

were taught that their church stood alone because it held to this or that doctrine, and that it was so important that their forebears had made many sacrifices in order to hold to that doctrine. All such sacrifice was meaningful because the Truth was being upheld. Now, suddenly, without much really being said by way of explanation, these same members find that their modern day religious leaders have brought about a merger of their church with a church that has always taught an opposing or at least different doctrine on that same point. When one hesitantly wonders how this can be, one is told by his leaders that to hold back from merger, even though accomplished by compromise, would be to remain outside of the mainstream of modern religious movement, and that there is now great opportunity for the church to grow and mature! — One can hardly blame those bewildered members who have been caught up in such activities if they wish that some legal power would prevent church mergers also!

It seems, however, that there is no legal protection for those who have had their trust betrayed in this way. Courts have generally held in favor of the majority whenever court actions have ensued as a result of doctrinal disagreements. The Christian knows that he will not receive the world's approval when he is obedient to the Savior's call to separate himself from the world, and remains apart from such sinful church mergers. He is content to know that the Heavenly Father approves.

J. LAU



C. THUROW

SECULAR CANTATAS

Bach was no "longhair"; he could have his fun too. NONESUCH has released a disc of two secular cantatas that bear this out with some rollicking music. Number 211 is the *Coffee Cantata*. In Bach's day the "coffee craze" was sweeping Europe. Many thought coffee drinking was improper, and the more timid souls resorted to drinking it in secret. The story concerns a father who insists that his daughter give up her coffee habit. She sings a lovely aria to the praise of coffee, music that Bach could well have used unchanged as a setting for a variety of religious thoughts. (He often did exactly that.) When the father threatens, "No husband!" she yields—while softly singing that she'll first make any prospective husband sign a contract permitting her to brew coffee. The work overflows with delightful music of many moods.

The backside is number 212, the *Peasant Cantata*, sung by a peasant lad and his lass as they set out for a village frolic that their good overseer is giving for the people. In high spirits Bach skillfully blends the bumptious peasant music with the more refined type, playing them off against each other in kindly good humor.

In a sense this disc has brought us full circle, bearing out what was stated at the beginning regarding the close tie between folk and religious music and how the same

melodies and harmonies could often serve for either. Lack of text with this album is a definite hindrance, but there are notes and this time there is a good translation. The SCHWANN CATALOG lists only an ARCHIVE disc as bringing this same pair in mono and stereo: ARC-3162 for \$6, and ARC-73162 at \$7. We have not heard it, but ARCHIVE quality is always good and always includes profuse notes with text and translation. However, the NONESUCH performance and sound are fine, and where cost matters, the price adds up to a mighty tempting package: H-1008, \$2.50.

NOT IN ENGLISH? TOO BAD!

The above is a natural reaction, but it is also one that results in missing most that is good in recorded religious vocal music, and much of what is good in secular music as well. The great religious music is written mostly to German words; some to Latin, a little to French and English. It appears that we can never expect much recorded music sung to English translations. This seems strange because perhaps less than one per cent of those who buy religious records can understand German, Latin, or French. For one thing, the several translations that have been recorded did not sound as good as the companion discs in the original language. Besides, record companies inform us that works sung in translation don't sell well, and they can't afford to produce

what won't sell. When owners of translated works hear the same thing in the original language, they like it better and won't buy discs of translated works again. We may as well face the hard fact that there won't be much available in English.

What to do; give up? By no means. Perhaps our personal experience will soften the blow and help us to ride with it. Somehow translations are never sung clearly enough to permit understanding more than a few words anyhow. Thereby they defeat their sole purpose. Furthermore, to be effective a translation of a poem-line must match not only in meter but in word-position, even in syllable emphasis. Where that is not possible, notes must be altered, added, or omitted to fit the new English line. The most successful try is LONDON'S *St. John Passion* by Bach: A-4348, \$15 for the three disc album, or OSA-1320 for \$18. The writer enjoys this album very much, but even someone unfamiliar with German will always go back to a German album for full satisfaction.

A little test has borne this out. We have asked several friends to try it with German and Latin works, and we have tried it with French, languages in which we were "in the dark." The participants found that the words are usually sung clearly enough to be easily followed in the printed text

by means of the sounds. With English printed alongside, it was easy to follow the thought or story. One such hearing was usually enough to connect the content so closely with the music that the hearer rarely bothered to look at either text or translation again. The *music* told him what was being sung.

This red-faced writer freely admits that not too many years ago his standard reaction was: "Not in English? Too bad!" He let it go at that—and missed most of the rather sparse number of religious recording listed in SCHWANN CATALOG during those years. Admitting error is always painful, and we do so only in the hope that others will act less unwisely. There is a wealth of religious vocal works already recorded. Each year more old manuscripts are discovered in forgotten libraries and attics. As they are painstakingly edited and their value and authenticity established, they are quickly finding their way onto discs. In short, since our heritage of true Christian music is one of God's greatest blessings, and since prospects for ever getting much of it in English are dim, and since it is quite possible to enjoy it in original form—"Come in. The water's warmer than you think!"

Our *CLC Book House*, Box 145, *New Ulm, Minnesota 56073*, stands ready to assist in your record orders.

A Clarification

It has been brought to my attention that some readers gained the impression from the report on my essay on Bible translations (May, 1964) that the CLC had adopted the RSV as its official translation, or that it was committed to its use. Careful reading of the report will show that this is not the case. The news item only reported the findings and evaluations of the essayist. These are private opinions. In fact, the opening sen-

tences of this essay made it clear that resolutions on this question, or uniformity of any kind, were not being sought since it would be most unscriptural and unlutheran to require uniformity on matters of polity. Especially should we heed the last words of the church news editor in his report: "Both essays served the purpose of stimulating discussion and continued study of important areas of our church life."

W. Schaller

THE THINGS THAT COME TO PASS

G. SYDOW

Neither Here Nor There

The Lutheran News (July 17, 1964) brings the text of a banquet address, "Neo-Orthodoxy and the Parish Ministry," delivered by Pastor Theo. Aaberg, ELS, at the Lutheran Free Conference, Waterloo, Iowa, July 7-9. One paragraph in particular invites comment. "We are constrained to say to those here who are members of church bodies where neo-orthodoxy is present and where no effective discipline prevails, that there can be no thought of peaceful coexistence between orthodoxy and neo-orthodoxy. The spirit of 'live and let live' will prevail only until neo-orthodoxy gains the upperhand, and then your days of actively testifying against it will be over. You must fight now when you have the opportunity. You owe your brethren your testimony. But you must fight with the goal that neo-orthodoxy must go. It is not for others to set a deadline for you, but when you have done the best you can by way of testimony, and if the fight has become hopeless

or impossible, and neo-orthodoxy still remains, then you must go."

At first reading this sounds well enough, but then comes a pause that brings the question, What about fellowship during the time when you are "fighting," and trying to decide whether "you have done the best you can," and "the fight has become hopeless?" Here again we are confronted with that familiar fuzziness of thought in regard to fellowship found among conservative Lutherans, who have established and allowed a fellowship twilight zone, a grey area, where things are neither black nor white, light nor dark. Even the situation in which this was said portrays it. One group says that on the basis of Scripture we have separated from a church body harboring error; another says, on the basis of Scripture we remain in it. And neither says the other is wrong. Is Scripture so contradictory?

It is rather ironic that while earnestly combating false doctrine conservative Lutheranism, without realizing it, spawned for itself a new error. That it arose perhaps can be attributed to the reluctance of the flesh to depart from the present situation. An inherited confessional position, fought for and established by other generations, becomes a deep-seated and comfortable way of Christian life. To give it up calls for an inner upheaval that is decidedly unwelcome. To our knowledge only the Wisconsin Synod developed theological propositions to justify the existence of a twilight zone in fellowship, but their way of thinking and doing is common to most conservative elements

of Lutheranism.

All these various groups are committed to the proposition that temporary unionism, even to the point of being prolonged, is not only justified but made mandatory by the obligation of admonition. This is evident in the paragraph quoted. Only it wouldn't be called unionism. The Wisconsin Synod described its position and practice with newly conceived terminology, "a vigorously protesting fellowship." We could never abide the term. Consider its implications. Fellowship is dependent on agreement in doctrine, "having the same mind and the same judgment." The expression says that this does not exist. It is an admission of unionism. A long-accepted definition of unionism has been "an agreement to disagree agreeably." "A vigorously protesting fellowship" says nothing else than that we are operating on "an agreement to disagree *disagreeably*."

Here is where conservative Lutheranism also ought to call timeout, go into a huddle and take stock of the situation. Detecting error is needful. Presenting findings in a scholarly manner is highly commendable. Calling attention to the scriptural principle of separation is an absolute necessity. But the "avoid" of Romans 16:17, is not fulfilled with a final plaintive cry, "Brethren, how long are we going to stand for this?" Long years ago a layman in a letter-to-the-editor of one of our conservative Lutheran publications gave voice to misgivings on this very point, faulting himself and others for

"only speaking against error and at the same time continuing to live with it."

Still The Best Way !

The Free Conference mentioned above was attended by members of a good many church bodies. We have found these listed: the Lutheran Church in America, the Lutheran Church-Missouri Synod, the American Lutheran Church, the Wisconsin Ev. Lutheran Synod, the Synod of Evangelical Lutheran Churches, the Ev. Lutheran Synod, the Church of the Lutheran Confession, Lutheran Churches of the Reformation, the Concordia Lutheran Conference, and the Association of Free Lutheran Congregations. It appears that there was general agreement in the doctrinal area considered, the doctrine of Scripture and verbal inspiration, and rejoicing that there was this common scriptural ground among them. Doctrinal differences were admitted. Fellowship was protected. Another conference is planned. Good enough! But a question. Why in this whole enterprise has there been no mention of defining the State of Controversy? This time-honored procedure is accepted by most of those involved. In times past they urgently advised others to proceed in this way. It was good advice. Only when this is done will these conferences take on meaning and direction.

New CLC Treasurer

After September 15 mail all remittances to Mr. Lowell Moen, 1309 Seventh Avenue NW, Austin, Minnesota 55912.

Wisconsin Pastoral Conference

The Wisconsin Pastoral Conference meets at the Sem House of Immanuel Lutheran College, Eau Claire, Wisconsin, October 5-6, beginning at 9:00 A.M. on Monday, October 5. Host Pastor A. Gullerud. Confessional Speaker: W. Schuetze (E. Albrecht).

Agenda: Continuation of Exegesis of Hebrews 1, Paul R. Koch, A Study of Article III of the Formula of Concord, A. Geiger; A Set of Propositions on the Question: What Constitutes Marriage? E. Schaller.

David Lau, *Secretary*

Notice

The Co-ordinating Council will meet at Eau Claire October 22-23. The first session will begin at 1:30 p.m.

P. Albrecht, *President*

Change of Address

The Rev. Martin Galstad
104 Sixth Street
Jan Phyl Village,
Winter Haven, Florida 33380

Professor Roland A. Gurgel
Fall Creek, Wisconsin

TREASURER'S STATEMENT

BUDGETARY

July 1, 1964 to September 1, 1964

RECEIPTS

Cash Balance July 1, 1964	\$ 4,257.04	
Offerings	7,772.32	
Revenues, Tuition	271.00	
Revenues, Room & Board	447.05	
Notes Payable (Borrowed Money)	5,000.00*	
Total Receipts		\$ 17,747.41

DISBURSEMENTS

General Administration	\$ 1,021.86	
Home Missions & Administration	6,145.52	
Japan Mission	1,100.00	
Immanuel Lutheran College	6,148.31	
Payment of Salaries Withheld in 1963-64	3,088.95	
Total Disbursements		\$ 17,504.64
CASH BALANCE		\$ 242.77
LESS BORROWED MONEY		—5,000.00*
CASH DEFICIT SEPTEMBER 1, 1964		\$ 4,757.23

NOTE: It is estimated that approximately \$3,500.00 budgetary money rightfully belongs in the Relocation Fund. The transfer will be made after figures are verified with congregations.

ILC RELOCATION FUND

Running Totals to September 1, 1964

RECEIPTS

Offerings	\$70,048.29	
Bequest (Interest Included)	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
Notes Payable (Borrowed Money)	16,500.00	
Total Receipts		\$100,682.52

DISBURSEMENTS

Property Payments (Principal)	\$34,400.00	
Property Payments (Interest)	3,989.38	
Other Disbursements (Construction, etc.)	57,765.03	
Total Disbursements		\$ 96,154.41
CASH BALANCE SEPTEMBER 1, 1964		\$ 4,528.11

Oreville Noeldner, *Treasurer*
South Shore, South Dakota 57263

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

The Bread of Life

Date	Reading	Hymn
Sept. 23	—John 15:1-17	287,1-2
Sept. 24	—1 Thess. 4:1-12	287,3-4
Sept. 25	—Gen. 4:1-16	287,5-6
Sept. 26	—Is. 58:6-12	287,7-9
Sept. 27	—Psalm 116	287,10-12
Sept. 28	—Rev. 12:7-12	254,1-4
Sept. 29	—Matt. 18:1-11	254,5-8
Sept. 30	—Ex. 25:10-22	26,1-2
Oct. 1	—Mark 8:22-26	26,3-4
Oct. 2	—Is. 1:18-26	26,5-6
Oct. 3	—Micah 7:14-20	319,1
Oct. 4	—Psalm 78	319,2
Oct. 5	—Col. 3:5-17	319,3
Oct. 6	—Rom. 3:21-26	329,1-2
Oct. 7	—Mark 6:32-44	329,3-4
Oct. 8	—John 6:24-35	260,1-2
Oct. 9	—Ex. 24:9-18	260,3-4
Oct. 10	—I Cor. 11:20-32	260,5-6
Oct. 11	—Psalm 34	316,5
Oct. 12	—Acts 20:7-12	613,1-2
Oct. 13	—Rev. 19:1-10	613,3-4
Oct. 14	—Matt. 10:34-39	261,1
Oct. 15	—I Cor. 9:19-27	261,2
Oct. 16	—Is. 51:9-16	261,3
Oct. 17	—Matt. 12:22-30	470,1
Oct. 18	—Psalm 108	470,2
Oct. 19	—II Tim. 2:1-5	470,3
Oct. 20	—Luke 22:31-38	470,4