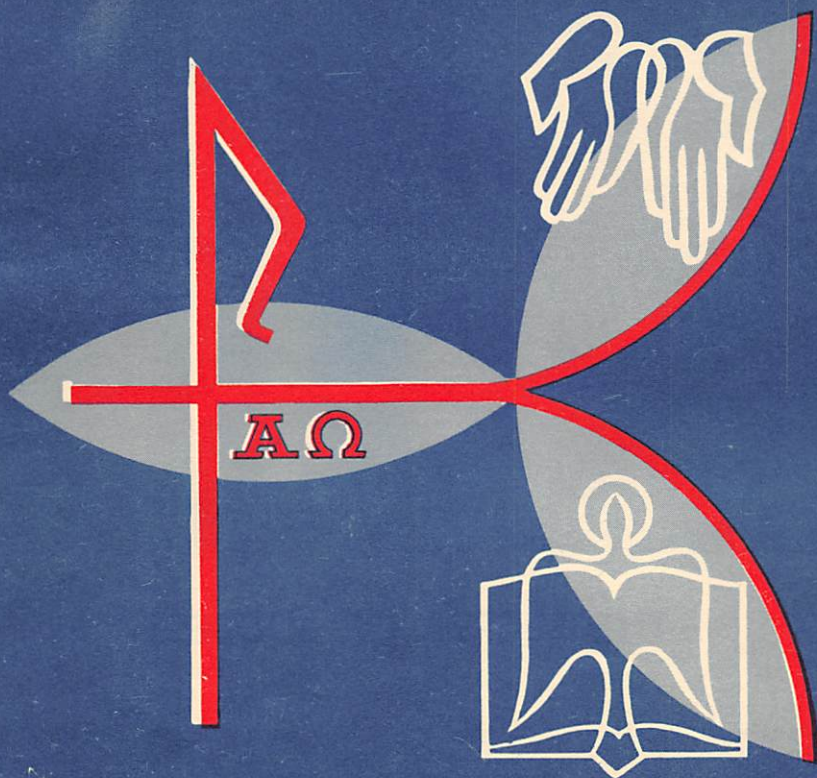


# LUTHERAN SPOKESMAN

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



FEBRUARY 1965

VOL. 7, No. 9



## THE SECRET OF SUCCESS

Everybody knows that if your church grows it is successful. If members are lost and membership dwindles, this is failure. It calls for a changing of the pastoral guard. Results count.

Everybody knows this except Jesus. In the Gospel lesson February 21 the Master taught His

followers a strange lesson on success. It was, He said, the secret of the kingdom. For the parable of the Sower is not an admonition or warning on how to receive the Word of God, as is often taught. It most certainly is not a description of four different kinds of people. It is the Savior's comforting

lesson on success, teaching the followers what results to expect from preaching the Gospel.

This parable is related by Matthew (13:1-23), Mark (4:1-20), and Luke (8:4-15). Each evangelist gives the parable the same significant setting. It is related at a time when the disciples were in great need of re-assurance. They were given the secret of success in the kingdom at a moment when Jesus appeared to be a dismal failure. He was losing members.

In chapters 11 and 12 of his Gospel Matthew presents the contradicted Messiah. Even the Baptist questions from prison; the crowds are fickle and petulant; the Lake cities are impenitent; the wise reject the Son of God; the Sabbath controversies turn many away; "It is only by Beelzebub;" the demand for a sign; yes, even Jesus' family "stood outside." Then, "that same day" Jesus told of the Sower and the seed.

Mark in the third chapter draws an even sharper picture of the deepening cleavage between Christ and the opposition. They accuse him of breaking Sabbath; Jesus withdrew; he went up into the hills; then he went home; they went out to seize

him; "He is beside Himself;" "He is possessed by Beelzebub;" "He has an unclean spirit;" and the rejection is completed again by the family of Jesus. And then Mark records the words of the Master: "Listen! a sower went out to sow."

Luke in the chapter preceding our parable paints the mixed picture of success and opposition. The people call the Lord a glutton and Jesus with love, but the Pharisees condemn Him for accepting the act of love; they question His right to forgive sins. Luke places the incident of Jesus' family immediately after the parable.

The disciples suffer and grow faint-hearted and doubtful as the tension increases, as the opposition becomes more confident, as the popularity of Jesus declines. They too are ready to fall away as Jesus fails to cope with the mounting problems, fails to stem the tide of abuse and rejection. Now is the moment for them to learn the kingdom secret: what is success?

The Sower is always victorious. Christ and His Word have no failures. It is the amazing miracle of His grace and power that some bring forth fruit with patience. The

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glory of the Gospel ministry is that some are brought to faith and endure with patience the sorrows and disappointments and hardships in the midst of an unbelieving world. These bring forth fruit with patience even though thousands upon thousands will not even listen to the message and reject it outright. They patiently serve the Lord even though hundreds that come to hear with great enthusiasm, just as quickly drop away with the first sign of problems or temptations. They continue to bear the burdens and do their good works even when some who were sharing the burdens lose interest and desert them, being caught up by the problems of life or the pleasures of life. These latter no longer have heart in their complicated lives for the burden of service to the Master. Though this increases the burdens of the remaining, yet they patiently continue to bear fruit.

Jesus teaches what to expect in His kingdom, at His time and in ours. He tells us what is normal as the Gospel goes forth and confronts wave upon wave of opposition from Satan, from the aggressive and evil world, from the sinful heart within each man. He teaches us not to be surprised that most people ignore us, for Satan is mightily at work snatching the Word away. He tells us not to be upset when a new family falls all over us in joy and praise, and then in two months stirs up trouble, condemns us, and leaves. False teaching and worldly wisdom surround these people with a constant mass brain washing. We should not even be shocked when

opposition comes from old church members, for the battle of the flesh is mightily at work in every heart, choking, choking, choking every day and every night.

What is surprising, what is unbelievably glorious is that this feeble Word of the forgiveness of sins always achieves its purpose. Discredited by all the learned men, the foolish word of the virgin-born God is ever victorious. Against insuperable odds of a thousand Goliaths from hell the little David conquers. Some seed falls where it should and brings fruit.

The parable strengthens us to keep spreading the Word with lavish extravagance and without a thought of discouragement. There is no time for hand-wringing over the normal results of seed that falls on bad ground. Even the rejection is a final victory for the Gospel, for the rejection shall condemn them when the Sower returns for the final harvest. There dare be no thought of apologizing for the seed, no turning to the alluring hybrids of new and better gospels. Let there be no doubting the Sower Himself. Be proud to be one of the hands of the majestic King who marches from victory to victory, thrilling to the task of sowing with Him.

For we know the secret. The good news will always find root in a miserable beggar's heart, who by Jesus' power and grace will cling to it. Against all odds and opposition the seed will sprout, grow, and flower — bringing forth the desired fruit in the garden of Jesus.

W. S.

## THE READER'S PAGE

Dear Editor:

I, like many involved, am very concerned with the way matters stand between the CLC and the Wisconsin Lutheran Synod. Unlike many, I believe something can be done about these matters. To attempt a reconciliation we must become clear in our own hearts as to the necessity for any action, and realize some of the groundwork that must be laid.

Let us first understand the issues that stand between us and the problems involved in solving them. The issues themselves are not always clear. Every person has a different opinion, colored by his own experiences. Meetings in the past have shown that we cannot agree on the specific points to discuss. We perhaps think, "The other side will not stick to the point of the discussion!" But perhaps neither side is clear as to the complaints of the other. Isn't this just as likely to be true? We have failed whenever we have put all our emphasis on procedures of discussion, and the issues gradually became lost. Are we not straining at gnats? Instead of drawing up a list of grievances and expecting the other side to submit a pound of flesh, let us meet with empty hands, and together agree on our *present* problems, letting past incidents stay at home with our anger and vengeance. (See James 1:26)

The two synods are now com-

plete within themselves; their work and finances are carried on independently. So we think, "Perhaps in time these things will work themselves out, when anger has cooled and wounds have healed." Perhaps—in another generation! But there is a desperate and urgent reason to attend to this now: our Lord's command. Our Lord speaks to us today in the epistle of James: "Grudge not one against another, brethren, lest ye be condemned." In how many passages of James we can see ourselves and our situation. We ought meditate upon this epistle. Then let us put points of doctrine and accusations of past sins in their proper perspective. When the Lord talked to the woman at the well, did He first condemn her life? (See James 1:19)

This is all I ask each of us to do: spend time in meditation with James, open our hearts to hear the Lord, search our hearts to see if a grudge has dwelt there. Then may the Lord move each of us to do His will.

A Concerned Layman

*In times of stress and strain in the Church your exhortation is surely in place. Your letter was especially appreciated for its fine spirit in that you judged no one's heart in this matter, but pointed us to James' letter and left it to each of us to judge himself in the light of that Word.*

Ed.

## BOOKS AND IDEAS

My ten year old daughter wants to know why she cannot go to the Lord's Supper. In the sermons she hears what great blessings will come from this meal. She wants these blessings.

What answer shall I give her? If I say she is not ready because she does not understand the Lord's Supper she will prove me quite false. So the only answer left: "But you cannot have Communion until you are confirmed." Unfortunately this is not an answer from the Lord, but from the customs, the rules and regulations of a denomination.

How good and useful are our present forms of instruction and confirmation in the Lutheran churches in America? But dare one ask the question? In an excellent paper presented at the Spring Pastoral Conference of the CLC the pastors were reminded by the essayist of the importance of remembering that in all matters of form the Christians are completely free to choose and to vary them, and that each generation should prove their value. (*Freedom and Form*, order from author, Rollin A. Reim, 1106 S. Broadway, New Ulm, Minnesota.)

*Confirmation in the Lutheran Church*, by Arthur C. Repp, St. Louis: Concordia Publishing House, 1964 is a valiant attempt to analyze the present forms of confirmation. The book does not solve all problems, but that was not the author's intention. No reader is likely to agree with the author on

every point, nor would he expect that. It has some weaknesses and even contradicts itself at several points, but this is understandable for the author is turning over some soil that has baked mighty hard in the past century.

The important thing—Dr. Repp plants some ideas which deserve to be chewed on by all of us. Has the rite of confirmation received too much of a buildup and its importance become exaggerated? The author demonstrates that every emphasis of confirmation is at the expense of God's means of grace. "The Christian's baptism and his first attendance at Holy Communion are rarely regarded as high-points in his life, but confirmation nearly always is."

From history the author shows us that confirmation has undergone many changes in the Lutheran church. Many of them were not good. In fact, we learn that Luther had no use for the rite, and that for many years there was no confirmation in many areas of the Lutheran church. Gradually different types of confirmation developed: a catechetical type, the hierarchical type, the sacramental type, and the traditional type. Throughout the 16th century there was no uniformity. Most instruction was given in the home, and when the parents considered the child ready for Communion, they brought him to the pastor to be examined. The age varied greatly. In Denmark children were often admitted to

Communion when they were only 6 or 7; in some areas it was at 8 or 9; and 12 seems to have been the maximum age anywhere.

Dr. Repp then reminds us that many elements in our rites of confirmation were added during the periods of orthodoxy, pietism, and rationalism. From orthodoxy came the solemn vow to remain true to the Lutheran Church; from pietism came the thought of personal conversion experiences at this age of 12-14. This is still retained in the thought of "renewing the baptismal covenant." This implies that man is a partner in that covenant and must keep up his end of the contract.

Rationalism downgraded Baptism and upgraded confirmation. It is in this era that the dogmaticians confused the doctrine of the Church. At Baptism one became a member of the Holy Christian Church but at confirmation one joined the Lutheran Church. This is a step up? Does confirmation confer privileges upon our baptized children which they did not receive in Baptism? Are the baptized but unconfirmed children not members of the congregation?

Dr. Repp is not an extremist, but he pleads for giving confirmation a humbler place, retaining only the essential elements. He writes: "It seems that there are but three such elements: the instruction in the Word, the confession of faith, and the intercession of the congregation, accompanied by the laying on of hands. If confirmation is to be observed properly, the disturbing elements still attached to it, those that

lead to serious misunderstandings, must be eliminated. Such extraneous elements are chiefly the renewal of the baptismal covenant, the reception into church membership, and the vows when they are meant as lifelong promises. To them may be added the handclasp when it is used either to exalt and dramatize the vow or to bestow new rights and privileges of church membership."

Several things that distress the author might well give us distress. Instruction in the Word becomes terminal at confirmation. When such a big fuss is made of the rite of confirmation the conviction is implanted that the child has reached graduation from formal study of religion. This makes pastors anxious to postpone confirmation as long as possible and thus stretch out the period of teaching.

But are we justified in keeping children over 10 (to pick a year) from the Lord's Supper? Could we make confirmation simpler and earlier, having taught the basic truths of forgiveness in Christ and the meaning of the Lord's Supper, and thus remove the implication that formal study is completed? Should we confirm by 12 and give the Lord's Supper, and then have a formal program of continued education from 12-18 preparing the young people for taking over adult responsibility in the congregation? Above all, should we not all remember that the only rite in the Lutheran Church which terminates religious education is the Christian Burial Service?

W. S.

# CHURCH NEWS



## An Ordination

SLEEPY EYE, MINNESOTA

He was superintendent of a Lutheran high school in Houston, Texas. Over the years he had become more and more aware of the growing tolerance toward unscriptural policy and practice in his own synod. But what can one do when one day the cold chill of realization comes over you that you are partner in a fellowship which is causing offenses in the Church, especially when one knows what the Savior says about such offenses? Of course, one quickly disavows the evil and disassociates himself from those who would tolerate it. But this seems so much like isolating oneself. Although there sometimes may be no alternative, isolationism is not the preferred mode of existence among Christians.

In his searching investigation for another fellowship, the high school superintendent came upon an infant church body which seemed to understand. For it was born out of the same concern for the Savior's Word and for souls which might well be offended by unscriptural policy and practice. He studied our confessional writings. He made a trip to northern Michigan to the Marquette convention and again

last summer to the convention at Fond du Lac, Wisconsin. He listened to the essays, the sermons, the devotions, and heard the convention issues debated. He came to the conviction that he had found a God-pleasing fellowship of like-minded men.

He sought a colloquy with our Board of Doctrine and his conviction became a confession and a confession of the unity of faith that was plainly evident. Confession of faith, and of unity of faith, is an on-going thing. He wanted to devote his life to the service of the Lord and he felt he could best do this by becoming a pastor. To this end he pursued an accelerated course in theology at Immanuel Lutheran seminary, after which he was commissioned to serve as missionary in Houston, Texas.

On January 3, 1965, on the Second Sunday after Christmas, he was ordained in Grace Lutheran Church, Sleepy Eye, Minnesota, by Pastor Paul F. Nolting, with Professor C. M. Kuehne of Mankato, Minnesota, assisting in the rite of ordination. Pastor Max M. Groeschel is a happy man. He held his first service in Houston, January 24, in a chapel he set up in his home. Two families were pres-





Pastor and Mrs. Groeschel with ordination plaque

ent who had encouraged him to begin services immediately.

We wish them and their pastor Godspeed. If you want to do so personally, write to him. The address is in the announcements.

### From The President's Office

The Fond du Lac convention resolved "that the president appoint a special committee to be responsible for presenting complete plans and specifications for adequate classrooms to the next convention."

President Paul Albrecht appointed Pastor George Barthels, Pastor L. W. Schierenbeck, and Mr. M. Beekman to this committee. He also asked the ILC faculty to choose two of its members to advise this planning committee of the need at ILC. Accordingly, the faculty selected Professor Ronald Roehl and Professor Paul Koch.

After careful study the commit-

tee is recommending a *cottage plan*. This plan will allow the construction of small units (cottages) of three classrooms each. Each unit would be built as the need arises and as funds then become available. For the immediate future the committee recommends the construction of one three-classroom building, the cost of which is not to exceed \$15,000.00 for materials. It seems that sufficient volunteer labor is promised or available so that very little monies will be needed for professional labor.

President Albrecht will advise the constituency of the C L C, through the pastors, of the committee's findings and recommendations, and whatever action will be required to initiate construction. He expects to do this March 1, or as soon as all necessary specific information from the architect is in the hands of the committee.

## A Dedication

Redemption Lutheran Church of Alderwood Manor, Washington, dedicated its new parsonage, January 24. The dedication ceremony took place in the morning service at Cypress Elementary School, after which the congregation proceeded to the parsonage where it was open house until four o'clock. A buffet lunch was served by Pastor and Mrs. Norbert Reim.

The parsonage which the congregation dedicated is a very fine home and should prove more than adequate for any size family. It is a split entry home. The lower level containing 1248 square feet measures 52 x 24 feet; the upper level contains 1263 square feet. Besides housing a large family — (there are four bedrooms) it provides a study for the pastor, and a large recreation room that will serve the congregation as a meeting room and as a temporary place of worship for occasional services.

The \$17,500.00 dwelling was built by Robert Graham with much of the labor contributed by members of the church. How much? The dedication bulletin records 1156 man hours, 20 woman hours, and 164 child hours. The work is nearly completed, except for some painting and various odds and ends. Landscaping will await the arrival of spring. Pastor and Mrs. Reim and their family of six children moved into the new parsonage October 6, 1964.

With 1 Samuel 7:12 as the text, the sermon on dedication Sunday looked not only with thanksgiving to the work completed, but also

forward to what needs yet to be done. For the congregation is preparing plans for construction of a combination church and parish hall on the front portion of its two and one half acre site. Preliminary planning calls for a church building with a steeply pitched roof, possibly supported by laminated beams, a sanctuary initially seating about 120, a sacristy-study, a nursery, church office, and six Sunday school rooms with moveable partitions.

Here is a real encouragement for other small congregations in our midst. Redemption Lutheran with only twenty-two communicants purchased a two and a half acre site, built its own parsonage, assumed a mortgage of \$17,000.00, and then without pausing, is making careful but definite plans to take the next step, the construction of a chapel. If it had been assumed that nothing could be done because "the financial resources of our members are altogether too limited," "our membership is too small," and "what if one or two of our main families should move away,"—if thoughts like those had governed the thinking of the members, the success of an otherwise sound plan or effort would have been foreclosed from the beginning.

Even our Lord's promises are, in a sense, like mortgages. But why should we ever think of foreclosing them? He redeems them without fail. And the littleness of our resources are no problem. For as Andrew once discovered, in His hands little is much. He has again demonstrated this at Alderwood Manor.

## An Installation

CHEYENNE, WYOMING

L. Dale Redlin is the new pastor at Redeemer Lutheran Church. Pastor N. R. Carlson, Denver, Colorado, was in charge of the installation service, the afternoon of December 13, 1964. He preached the sermon on the basis of Cornelius' word to Peter, Acts 10:33, ". . . thou hast well done that thou art come . . . We are all here present before God to hear . . ." Pastor D. DeRose, also of Denver, assisted with the rite of installation. Following the service, members and guests enjoyed a dinner prepared by the ladies of the congregation.

Pastor Redlin's call asks of him not only that he discharge the usual pastoral duties, but also that he teach in Redeemer's Christian day school. He will share the teaching responsibilities with lower grade teacher, Miss Barbara Rutz. Total school enrollment stands at 30.

During the vacancy following former Pastor Roland Gurgel's leaving to accept a teaching call to ILC, Eau Claire, Wisconsin, two ILC seminary students, Michael Sydow and Eugene Rutz each in turn interrupted their studies to serve as supply pastor and teacher.

Pastor Redlin is a graduate of ILC. Following his ordination in 1963, he served Our Redeemer Lutheran Church in Pueblo, Colorado. He had made his home at Watertown, South Dakota, before coming to Pueblo. He and Mrs. Redlin have two children.

## Anniversaries

BOWDLE, SOUTH DAKOTA

Mr. and Mrs. Jacob D. Mertz, charter members of Redeemer Ev. Lutheran Church, observed their golden wedding anniversary December 27, 1964. Their pastor, Paul Albrecht, based the sermon for the occasion on the words of Simeon: *Mine eyes have seen Thy salvation.*  
RED WING, MINNESOTA

On November 29, 1964, Our Redeemer's congregation, surprised their pastor, George A. Barthels, in observing the twenty-fifth anniversary of his ordination. An appropriate service, centered on the text, Isaiah 64:8, "But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand," was arranged by Pastor Gordon Radtke, Mankato, Minnesota, who was invited by the congregation as guest speaker for the occasion. A social hour followed the service.

## Recent Vacancies

ST. LOUIS, MISSOURI

Professor Roland Gurgel is the vacancy pastor serving Orthodox Lutheran Church. The congregation did not immediately call a regular pastor. It will probably do so in the near future.

MINNEAPOLIS, MINNESOTA

Pastor Norman Harms received a peaceful release from his call to Grace Lutheran Church, and is eligible and available for a call elsewhere. Professor E. Schaller is the vacancy pastor since February 1. The congregation has been calling a regular pastor.

D.

# THE THINGS THAT COME TO PASS

G. SYDOW

## SOME THINGS DON'T CHANGE!

*The Northwestern Lutheran* (Oct. 4, 1964) quotes a university student as saying, "We are determined to believe evolution, not because it is true, nor because there is any evidence for it, but because it has become the symbol of our liberalism." This parallels another remark that came to our attention. When a mother asked her daughter what meaning there was to this "Beatle" type youth music of today, she was told, "It represents our rebellion against our parents."

That these are not isolated individual opinions is evidenced by an article in the February '64, *Reader's Digest*, "The Crisis on Our Campuses." There we read in the introduction, "A storm of controversy that threatens to attain hurricane proportions is churning on the nation's campuses . . . By this time the fact that a major change in campus morals is taking place has been convincingly documented . . . There is, it seems, a sort of vicious circle in which student demands for more freedom (or, to use the current catchword,

permissiveness) are met by a relaxation of administrative rules . . . And where is the parent who has not observed in his college-age offspring the signs of a deep moral confusion."

The article then brings the commencement address of J. A. Logan, President of Hollins College, Roanoke, Virginia. We bring a few of its striking statements. The entire article is worth reading. "We are thus confronted with demands for more freedom in the face of a declining acceptance of morality . . . Any system that leaves it to every individual to decide whether a rule is just or unjust is no system at all, but anarchy . . . At the center of this problem is the generally sorry condition of the American family as a focus of moral authority . . . We must rid ourselves of the notion that fun is an end in itself, rather than a by-product of doing hard things well, or we will transform ourselves into a society of adolescents . . . We must also beware of the prevalent and pernicious misconception that democracy implies absolute equality and that any denial of equal worth is un-American. Democracy means equal rights before the law and equal opportunity for individual development to the limit of one's potential; democracy emphatically does not imply that everyone has the same potential, that knowledge and experience are not to be valued above ignorance and inexperience, and that every man's judgment is sovereign, and that every opinion is as good as every other . . . The 'right to make one's own mistakes'

is an absurd rallying cry. We all make mistakes unavoidably, but what is the use of studying the history of human society if each generation must repeat the errors of the past? . . . Paradoxical though it may seem, true freedom comes through commitment—commitment to people, to ideas, to causes greater than oneself. Freedom lies in being able to choose an area of engagement and intense interest; it cannot be found in aimless hedonism and irresponsible drift.”

The man makes sense! Although this may not be written from the background and viewpoint of Scripture, it does give evidence that the natural mind can come to sound conclusions on things pertaining to this life. We hope that more and more educators will speak up in this vein.

This attitude of the young that is at odds with the past is not all self-engendered. They learned it from their teachers. Evolution demands change. And it is applied to all areas. Without much depth of thought, it simply says: away with the old, bring on something new. It is refreshing to find some one from the world of men saying there are a few things that abide, that remain unchangeable virtues. We Christians, of course, know this from Scripture. Let us appreciate what we know, and not be tempted by the mania for changing all things about us.

#### THE RIGHT QUESTIONS

Commenting on a prayer which spoke in rather high-handed terms “for the relevance of Christianity to the affairs of this world,” Euty-chus, in *Christianity Today* (1/-

65), writes, “The big thing now apparently is to get our young people to break away from ‘religion.’ The smart thing now, even according to this clever pray-er, is to walk away from everything the ages have clung to regarding our holy faith, and to walk away from any organization that might appear ‘religious,’ and to lose oneself in the world as it is; for everybody knows that the world is where Christ is really at work, and that one is being most religious when he is most worldly. We are to act as if God doesn’t exist, they tell us. In my opinion this is a pretty fancy way to get at this Christian business; but this is the way it goes now, and anyone who is anyone these days just has to work away at this idea.

“Far be it from me to urge irrelevancy in Christian matters, but it seems to me that when God made himself most relevant by way of the incarnation he did so within the whole list of controls, such as having Jesus come in the fullness of time. I recall that ‘not one jot nor one tittle’ of the law was to pass away. It is true, is it not, that the rich young ruler was allowed to turn away sorrowfully? Doesn’t the Sermon on the Mount conclude by urging us to hear the words and do them as if the words really mattered. Christianity is relevant to the world only if the world asks the right question, namely, ‘What must I do to be saved’—not, ‘How can I do as I please?’ Part of the assignment of our holy faith is to teach the right questions to which Christianity has the right answers.”

## A SCHEMELLI GESANGBUCH RELEASE

In 1736 Georg Schemelli published a songbook to counteract the pietism and emotionalism of the hymns popular in his day. Hoping, perhaps, to increase his songbook's popularity, he asked J. S. Bach to assist him in preparing it. Bach wrote several songs and arranged the music for many others. He appears to have had a hand in 69 of the 954 songs in the book. These 69 songs are collected in *J. S. Bach Sacred Songs from Schemelli's Gesangbuch*, CPH edition, \$4 (order the "low" voiced edition). Each song is in English, with arrangement for voice and/or solo instrument and accompaniment. At the back all are repeated in the original German, with the bare notes of the tune. I have urged this songbook upon our readers several times, and all who have it seem pleased. It is useful in the home, also in church for organ and simple but effective choral work in unison.

The reason for mentioning the Schemelli at this time is a recording of these same songs just issued by WESTMINSTER, *J. S. Bach, Geistliche Lieder, 9613/14-15/16*, mono only, \$5 each. Contralto Roessel-Majdan and tenor Hugues Cuenod, both Bach specialists, alternate the songs in the manner best suited to each voice. Accompaniment is by harpsichord and cello, as is proper. SCHWANN lists nothing else like this, and there is no knowing how long the set will remain available. It is a gem. All four volumes are good. For a sampler I suggest Vol. 4, *W-9616* because it includes "O Jesus, so sweet" and two other songs from our hymnal (LH 150 and 410); or try Vol. 1 because it has two others (LH 21 and 192).

C. T.

**Pacific Coast Pastoral Conference**  
Place: Redemption Lutheran Church, Seattle, Washington, Norbert Reim, pastor. Date: February 22-23. Program: Comparing Bible Translations of Standard Texts, New Year to Epiphany 1, G. Sydow; Small Catechism In Contemporary English, M. Witt; Soul, Spirit, Body, R. Reim; 1 Peter 1:ff, Exegetical Study.

### Notices

Max M. Groeschel, having declared his agreement with the doctrinal position of the Church of the Lutheran Confession, having completed an accelerated course in theology at Immanuel Lutheran Seminary at Eau Claire, Wisconsin, and having been called and commissioned by our Mission Board to serve as missionary in Houston, Texas, was ordained in Grace Lutheran Church, Sleepy Eye, Minnesota, January 3, 1965, by Pastor Paul F. Nolting.

Paul Albrecht, *President*

Pastor J. B. Erhart has accepted a call in another synod and has thereby forfeited his membership in the Church of the Lutheran Confession.

### CLC PASTORAL CONFERENCE

Place: Redeemer Ev. Luth. Church, Bowdle, S. D. P. G. Albrecht, pastor; Date: April 20-22, beginning at 10:00 a.m. Speaker for Communion service, N. Reim (L. Bernthal); Assignments: *Freedom and Form, Part II*, R. Reim; *The Sin against the Holy Ghost, with Special Reference to Hebrews 6:1-9*, H. C. Duehlmeier; *Exegesis of 1 Timothy 2*, L. Grams; *The Gospel Ministry and Mental Illness*, D. DeRose.

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Pastor W. Schaller  
8624 Valjean Avenue  
Sepulveda, California 91343

*The Bread of Life*

Date	Reading	Hymn
	Phone (213) 364-6385	
Feb. 24	—Luke 13:31-35	409,1
Feb. 25	—Gen. 12:1-9	409,2
Feb. 26	—Jer. 8:4-9	409,3
Feb. 27	—Gen. 13:7-18	409,4
Feb. 28	—Psalm 31	140,1
Mar. 1	—Is. 58:5-12	140,2-3
Mar. 2	—Mark 9:14-29	140,4
	Temptation	
Mar. 3	—Psalm 57	140,5-6
Mar. 4	—Gen. 22:1-19	247
Mar. 5	—James 4:1-10	446,1
Mar. 6	—Eph. 6:10-20	446,2
Mar. 7	—Psalm 91	446,3
Mar. 8	—Heb. 4:14-16	446,4-5
Mar. 9	—Rev. 20:1-6	446,6

## The Servant of the Lord

Mar. 10	—John 7:14-18	522,1
Mar. 11	—1 Sam. 3:1-10	522,2
Mar. 12	—Gen. 33:12-23	522,3
Mar. 13	—Is. 50:4-11	522,4
Mar. 14	—Psalm 25	522,5
Mar. 15	—Acts 5:17-29	522,6
Mar. 16	—Acts 5:34-42	522,7

## The Lamb of God

Mar. 17	—Luke 22:24-30	258,1
Mar. 18	—John 10:17-25	258,2
Mar. 19	—Luke 4:38-44	258,3
Mar. 20	—Acts 18:1-11	258,4
Mar. 21	—1 Cor. 4:9-16	258,5
Mar. 22	—Jer. 11:18-20	263,1-2
Mar. 23	—Is. 49:1-6	263,3-4

**TREASURER'S REPORT****BUDGETARY**

July 1, 1964 to February 1, 1965

**RECEIPTS**

Cash Balance July 1, 1964	\$ 4,257.04
Offerings	48,283.50
Memorials	311.00
Revenues — Tuition	8,112.00
Revenues — Board & Room	16,102.00
Revenues — Miscellaneous College	310.00
Total Receipts	\$77,375.54

**DISBURSEMENTS**

General Administration	\$ 1,918.34
Home Missions and Administration	22,339.98
Japan Mission	4,000.00
ILC, Educational Budget	24,425.91
ILC, Auxiliary Services Budget	18,935.06
ILC, Miscellaneous Expenses (extra budgetary)	2,600.00
ILC, Capital Investment	229.60
Journal of Theology — Misc. Expenses	201.15
Transfer to ILC Relocation fund, as a result of verifications from congregations	5,294.23
Total Disbursements	\$79,944.27
CASH DEFICIT February 1, 1965	\$ 2,568.73

**ILC RELOCATION FUND****RECEIPTS**

Offerings	\$79,308.14
Bequest	6,602.68
Estate Sale	2,988.85
Insurance Adjustments	4,542.70
Total Receipts	\$93,442.37

**DISBURSEMENTS**

Property Payments (Principal)	\$29,400.00
Property Payments (Interest)	3,989.38
Remodeling & Relocation Expenses	57,765.03
Total Disbursements	\$91,154.41
CASH ON HAND, February 1, 1965	\$ 2,287.96



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