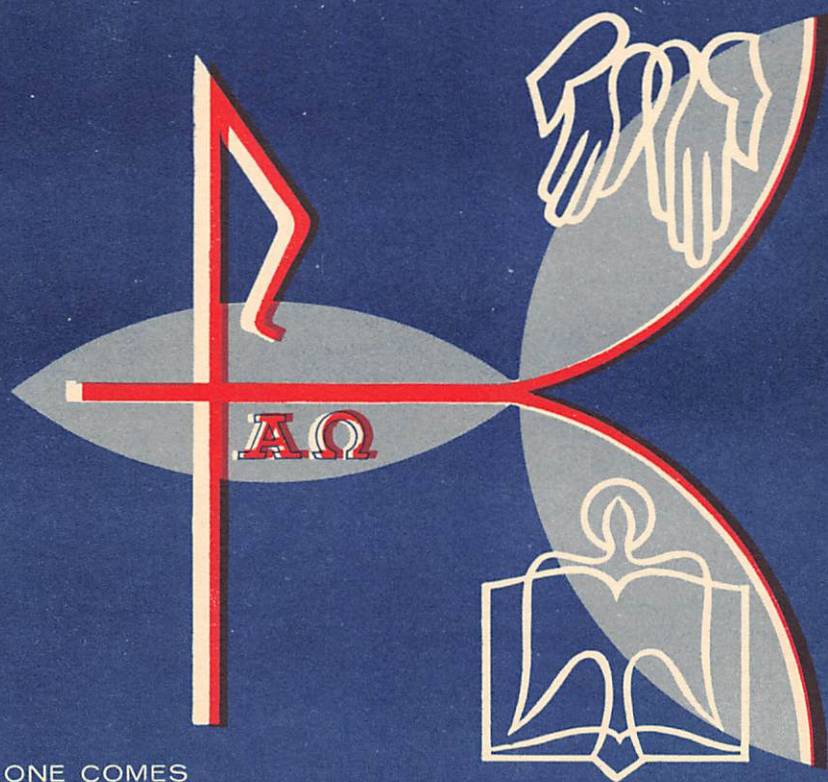


# LUTHERAN SPOKESMAN

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



NO ONE COMES  
TO THE FATHER  
BUT BY ME

JULY 1965

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## from the EDITOR

### Missouri Joins the LCUSA

With anticipated efficiency the Detroit convention voted to join the Lutheran Church in America and the American Lutheran Church in the formation of a new Lutheran agency. Its name is the Lutheran Council In the U. S. A. It will become operative January 1, 1967 and replace the National Lutheran Council of which the Missouri Synod is not a member.

And thus ends an age, the age of confessional Lutheranism in America as championed by the Missouri Synod and the Synodical Conference. For a hundred years the Missouri Synod refused to join its name with the ALC and LCA (and their forerunners) for three reasons: 1) they believed and taught that there must be unity of doctrine and that any perversion of the Gospel must be condemned; the NLC bodies limit the unity on the doctrine of the Gospel to the fundamental doctrine of salvation.

2) Missouri believed and taught that pastors and congregations must make an unqualified subscription to the confessions of the Lutheran Church. They believed that the confessions were true expositions of

the teachings of Scripture and that no one could have the right to deviate from these teachings and call himself Lutheran. The LCA and ALC hold that there are errors in the confessions and that no one can subscribe in the Missouri way without scruples of conscience. They accept the confessions in so far as each one thinks they agree with Scripture and in so far as they apply to our enlightened times.

3) Missouri felt compelled to condemn in clear tones the many errors in doctrine and practice in the other Lutheran bodies. The condemnation included avoiding all manifestations of church fellowship with churches that taught contrary to their Lord's teaching. The NLC churches teach that we must witness to the unity we have, even though there are great doctrinal differences.

And let no one deceive himself in thinking that the changes have taken place in the LCA and ALC positions. The very discussions which laid the groundwork for this agency revealed that the NLC churches had not changed their position in the slightest. Dr. Conrad Bergendoff in his essay on the "Doctrine of the Gospel" made it

clear that this meant the fundamental belief in the incarnate Lord. Dr. Theodore Tappert in his essay on the "Significance of Confessional Subscription" upheld the unconfessional view of a subscription with reservations. Dr. Alvin Rogness showed again that the LCA sees no hindrances to complete fellowship at this time, for we are one unit in the family of Christian churches. The only hindrance he saw was in the sinful isolation of Missouri.

No, this agency has been formed on the basis of the old ALC and LCA viewpoints, Missouri has admitted that its old attitude was wrong and has made a complete surrender. As their essayist said in the final essay in 1961: "The weakness of this 'all-or-nothing' position is readily apparent; often the only service that can be rendered by a church pursuing this ideal is that of witness by abstention, which is often powerful but seldom articulate . . . Moreover, the brute facts of life . . . often force the church out of the 'splendid isolation' which it by choice and conviction is cultivating."

Missouri has made a complete surrender. She is satisfied to follow the course of unconfessional Lutherans: first a united front; then work for unity. She is satisfied with Lutheranism that subscribes to the confessions with reservations. She has agreed that we must witness to the unity we have, even though there are differences in doctrine, for example, the denial of the inspiration of Scripture.

### Detroit's Paper Tigers

The same Missouri Synod convention which joined the LCA and ALC in the new LCUSA was also the most orthodox convention in its history. They proved their doctrinal purity with some amazing resolutions.

They resolved "that Scripture teaches that Jesus Christ is THE Savior of the world," "that there is no other way of salvation than through faith in Christ Jesus."

They insisted on a subscription to the confessions "because" they agree with Scripture, instead of the

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non-confessional subscription which adheres to the confessions "in so far as" they agree with the Scripture.

They resolved "that we reaffirm our belief that the Old Testament prophecies of the Savior find their fulfillment in Jesus Christ, the Son of God and the Savior of sinners."

The Missouri Synod also resolved that the events in the Book of Jonah occurred and that the Lord Jesus was correct when He said they did. There was an attempt made to have this question referred to the Synod's Commission on Theology. The convention voted that request down since it was easier to gain convention approval for the historicity of Jonah than to expect agreement on this matter in the Commission on Theology.

Missouri also resolved that Moses wrote the first five books of the Bible and Isaiah all 66 chapters of Isaiah.

The Detroit convention reaffirmed that Missouri believes "that Adam and Eve were historical persons who fell into sin and were redeemed by our Lord Jesus Christ."

Finally, the convention resolved "that we once again remind ourselves by the mercies of God to uphold the doctrinal content of synodically adopted statements under the norms of Holy Scripture and the Lutheran Confessions."

#### **Paper Orthodoxy**

These resolutions are very impressive in this age when most churches are discarding these truths. Protestant denominations

are now at the point of officially scrapping the old creeds and writing new ones. The Missouri declarations are to convince everyone that Missouri is not departing from its former beliefs.

But are these resolutions not in fact the protestings of a Lady Macbeth? Why does Missouri have to say after 125 years that she believes Adam and Eve are historical persons? The whole world knows that Missouri has taught the unity of Isaiah for 125 years. Missouri's official position on inspiration and prophecy has never been questioned. It is not exactly news that Missouri believes that Jesus is the Son of God and the only Savior of sinners.

What has perplexed people for 25 years is the contradiction between Missouri's position and her practice. We know she demands total and unreserved subscription to her confessions and confessional statements. What confuses is that she has teachers who teach contrary to them in seminaries, in the Christian Century, and in Dialog. We know she has condemned the position of the LCA which does not accept verbal inspiration of the Bible. We are confused that she now enters into joint church work with them as "pledged brothers." Missouri's friends of yesterday are not asking Missouri to explain its old position; they are asking what she intends to do about her practices and members who deny the position.

Nothing can be achieved by resolutions of a synod if the leaders have not had the strength or con-

viction to deal with false teachers on the basis of God's Word. It was not the Jerusalem convention (Acts 15) which made it possible to deal with the Judaizers who insisted on circumcision. Paul had already written the first chapter of Galatians and stated with some firmness that if anyone preached any other gospel than he had preached, let him be accursed. The convention action simply testified to the whole world that the apostles were all in agreement and approved what Paul had been doing and saying.

But what would have been the result if Jerusalem had passed its orthodox resolutions and Paul had not dealt firmly and sharply and with finality with the false teachers themselves? The early church would have had "Paul's" Gospel and "another gospel" side by side.

### **Too Much and Too Late**

The report is not finished without a few words about the loyal opposition within the Missouri Synod. In recent years most of the attacks against the new Missouri have been made by the group known as the State of the Church. The public organ for this group has been the Lutheran News edited by Herman Otten, who is not a member of the Missouri Synod, though a graduate of Concordia St. Louis.

The State of the Church met in Detroit the day before the convention of the Missouri Synod. Otten brought out a special edition during the convention to point out the effects of joining the LCUSA. This opposition was responsible for a

large number of memorials asking the synod to repudiate policies and certain teachers within the synod.

### **Too Late**

This was all much too late of course. Detroit only marked the signing of the treaties. The war was over many many years ago. The opposition reminded me of the group of Japanese soldiers on a Pacific island still fighting 10 years after the Japanese surrender.

Missouri was committed to its new course by 1940. They accepted the ALC invitation to merger talks, though ALC declared it was not necessary to agree in all doctrines. They adopted the policy of cooperation in externals, though everyone knew it was cooperation in spiritual things. In 1944 Missouri laid aside its separation from errorists by finding a distinction between prayer fellowship and joint prayer. Having given the ALC and LCA people the intimacy of praying together, Missouri was committed. When Missouri failed to deal effectively with its rebels, the "44" in 1945, Missouri was committed to a policy of toleration of errorists. When the Common Confession was adopted in 1950 this laid the Brief Statement to rest no matter how often future synods swear allegiance to the 1932 document.

How pitiful then to behold the opposition at Detroit trying in 1965 to win a victory over the new Missourians. The decisive battles were fought in the forties and by 1950 the war was over. Missouri had chosen its course with deliberation

and with full knowledge. The Wisconsin Synod and the ELS and men within Missouri admonished, pleaded, debated, scolded, and condemned. In the face of admonitions and charges Missouri reaffirmed its course again and again until the Houston convention in 1953 was capable of booing the official representatives of their sister synod, Wisconsin.

It is obvious that a dozen Japanese snipers on this jungle island will not reverse the history books and erase the 1945 surrender to MacArthur by killing an American in 1955. It is just as obvious that the Missouri dissenters are not going to erase the surrender actions of 1962, 1959, 1956, 1953, 1950, 1947, 1944, 1941, and 1938 by eliminating a Scharlemann in 1965. Missouri cannot wipe out a chaplaincy program entrenched for 20 years; Missouri cannot erase its 1944 action on scouting after several thousand troops have been established in their congregations; Missouri is not going to start backing off from its closer fellowship it has been practicing with ALC and LCA after 30 years of hundreds of meetings of all kinds and description. It has made commitments and joined in projects which are not just dropped.

The dissenters serve no good or useful purpose. They are not helping the distressed members by giving them false hopes that "if we stay in and fight we can make Missouri orthodox again." All the opposition accomplishes is to tie up the conventions for hours and hours in acrimonious debate, preventing

Missouri from doing its work. This is disturbing the peace. It is much too late to change Missouri and soon it will be too late for those who intend to leave the tents of Korah if things get much worse. The earthquake swallows all in the tent. (Numbers 16:26; 2 Timothy 2:19)

### Too Much

The "conservatives" are sniping at all targets and with all manner of bullets. At times there is a shotgun spraying which strikes the innocent and the guilty. Most of the attacks are made against symptoms, of which of course there are many in a church which long ago became ill. If such a symptom is particularly ugly it is blown up out of all proportion to its seriousness, in the vain hope that this will make everybody realize how bad the situation is.

This was the case of the Pete Seeger incident. He is a folk song singer who was invited to sing for the Walther League convention at Squaw Valley. The conservatives thought that here they really had something. Pete Seeger was an alleged Communist who had not been cleared by a congressional committee. Over the past months thousands of words were written in protest to the Missouri officials. Pete Seeger became the issue of 1965. Missouri's orthodoxy would stand or fall on Pete Seeger.

This comic tragedy could occur only in the atmosphere created by that emotion-tingling word, communism. Once you believe that communists are responsible for

Barth, Bultmann, modernism, liberalism, neo-orthodoxy, unionism, the NCCC, the LWF, then Pete Seeger might be the great threat to the doctrinal integrity of the Lutheran Church-Missouri Synod. It probably follows also that if communists control the National Council of Churches, and since the NCC authorized the RSV Bible, therefore the RSV Bible is a trick of the communists. And worst, if communism is behind all the evils in this vale of tears, then it doesn't matter how accurate or truthful you are in your attacks. If you are fighting Satan the 8th commandment does not apply.

This thinking comes out in a recent book by H. J. Otten, *Baal or God*. In his survey of "the greatest crisis the Christian Church has ever confronted" he makes the error of the fundamentalists, namely, of tying Christianity to a specific number of doctrinal points. If you take the right position on these points, you are a Biblical Christian. If you are wrong on any of these points, you are part of the other side. Christianity becomes a defending of the key points and an all-out attack on all who deviate.

This makes the enemy concrete and easy to recognize. Much too easy. If I am fighting for the good doctrines, then I am safe. Satan is over there — in the liberal camp. This allows the thinking of a man who recently lectured me on the one great evil of communistic materialism, and at the same defended his staying in the Missouri Synod, which he called a bunch of heretics, because "we would lose our church

property." Russia has no monopoly on materialism.

This also produces bunching together all varieties of teachers. Since they are not on *our* side these other men all share all the heresies of each other. Barth and Bultmann and Tillich and Scharlemann can all be labeled and stuck into one pigeon-hole. If you quote some one from the fundamentalist side it is true because he is a "Bible believing scholar." A sentence from the liberals is discredited by introducing the speaker as an NCC man or one of the RSV translators. You are told right away that what he says must be wrong.

Otten's chapter on communism gives some help in understanding the fundamentalist frame of mind. The chapter begins: "Communism is atheism on the march. It is a Satanic international criminal conspiracy against civilization."

What is wrong with that as a definition? There is an error in logic which is the starting point for many faulty conclusions and unjust charges. "Communism is a conspiracy" is an impossible thought. An ism cannot be people. A conspiracy is a bunch of people bent on achieving a certain goal. An ism is a theory. You can no more define communism as a conspiracy than you can define democracy as a group of American colonists.

And that's how the trouble starts. It now becomes impossible to separate theory from persons, from the conspiracy. If someone believes in social reform and redistribution of property, or in more government ownership he is identified with the

atheistic conspiracy, for he is espousing one of the principles of communism. Not long ago I heard a lady ask in all sincerity, "Can a Christian be a Democrat?"

Finally Otten identifies the believers in the great doctrines of historic Christianity with those who share his attitude toward communism. The "informed Christian" recognizes that communism "is an international conspiracy of gangsters," that "the Communist state cannot be recognized as a lawful state," and that "the churches of the USSR are under the complete control of the Communists," therefore "such church organizations as the World Council of Churches and the Lutheran World Federation have given aid to International Communism by admitting Communist agents and Communist controlled churches into membership."

At a recent free conference of Lutherans on neo-orthodoxy in Southern California I was subjected to some of these test questions by which you can tell the good people from the bad. In the middle of a doctrinal discussion the chairman suddenly asked for a show of hands to determine who believed the Warren Report was a truthful and complete expose of President Kennedy's assassination. A little later the sheep were divided from the goats by another show of hands, this time on the question, "Who in this group uses the R.S.V. Bible?"

This thinking does not serve the Gospel. These conservatives do not help Missouri but drive the Missourians farther into the liberal

camp. People do not want to be identified with the "conservatives" because of their distortions and excesses. These "conservatives" discredit the witness against false doctrine by others who are associated with them in the public mind. But worst, this fundamentalist thinking does harm to the Christian who then believes Christianity is a matter of being lined up with the *right* people. They forget that Christianity is following Jesus, the Master, and following Him completely. The same Jesus who separated His followers from the leaven of the Pharisees also asks His followers to have compassion on all men. The same Jesus who asks us to beware of false prophets also asks us to follow Him who came to bear witness to the truth. This involves knowing the truth and being truthful. The same attitude of loyalty to Jesus which causes us to condemn false doctrine in Missouri will also cause us to leave the Missouri Synod even though we lose our property or pensions.

Faith in Christ includes a loyal confession and a separation from all that contradicts Christ and His Word. But faith in Christ is much more than that. Equating Christianity and faith with loyalty to the fundamentalist creed makes God too small and Satan too narrow. This leads to Pharisaical harshness and judging that which belongs to the Judge of all to judge. This causes us to forget again that pure and undefiled religion is to visit the widows and orphans in their affliction, and to keep oneself unstained from the world.



(This is the response of one of our CLC women to an editorial in the New Ulm, Minnesota *Journal*, entitled *Pavlov and Freedom*. It is a remarkable example of being ready to give an answer to every man that asks you a reason for the hope that is in you. Ed.)

## A GOOD TESTIMONY

To the Editor:

I found your editorial, *Pavlov and Freedom*, quite thought provoking but noticed that you came to no definite conclusions. You may be interested to know that the Bible view of our state of freedom is very clear and conclusive.

As you stated, it is true that: "Freedom does not exist in a pure state." In fact, contrary to the worldly view, no one has a so-called free will and it is only human pride which thinks so. In the beginning we had what you might call a free choice. We were all created to serve God in the happy state of complete obedience to His will, but lost all that privilege when our first parents chose to disobey. In doing so they lost all and gained nothing for their generations of children to come. In fact, now we are all born enslaved in sin. And if we doubt that; just try for five minutes to keep all our thoughts, words, and deeds pure, clean and good. Because of our sins, we are doomed to die with this dying world — "For the wages of sin is death."

However, take heart, God did not leave us in this dilemma. By His grace. He provided a way out through the atonement of Christ — "but the gift of God is eternal life through Jesus Christ our Lord." Those who receive his gift of salvation in faith have the promise of restoration to the original state, and with improvements, for the time for testing will be over. In fact, they who are His, have a taste of what is to come even now. Only they can "joy in tribulations," and only for them do "all things work together for good." Christian freedom is spiritual and cannot be taken away.

But here is the sad situation, as you have stated: "A sorrowing Christ is rejected because he offers a perfect freedom which [most] men cannot use or endure," (because of sinful pride). So now the world, since the Fall, is divided into two leagues; each serving one or the other of two powers: God or Satan — Christ or Mammon. The one is served with gladness and the other with blood, sweat, and tears. The one lives forever and the other is doomed to die forever.

The world and all its lovers — absorbed with its own reasonings, theories, and philosophies — is like the foolish lemming; running headlong to sure and certain destruction. Before it is too late and that last day dawns, we should do as He pleads—"Ask, and it shall be given you; seek,

and ye shall find; knock, and it shall be opened to you."

Where de we find lasting happiness and real freedom? We must fasten our eyes on Christ — "that whosoever believeth in Him shall not perish." It is through His word and promises that "ye shall know the truth and the truth shall make you free."

As for Pavlov — a Christian's heart jumps for sheer joy when he hears such "slogans" as "Fear not, I have redeemed thee," or "Who can separate us from the love of Christ?" and "If God be for us, who can be against us?" I'm all for slogans, provided they come out of the mouth of God, and His truth and power stands behind them. Then if my heart doesn't respond on cue; it must be dead!

KATHLEEN SCHWARTZ

## THE SOCIAL GOSPEL—

## HAMMERING IT OUT

CHURCHES, CHURCHMEN EMPHASIZING A SOCIAL GOSPEL is the heading of an almost half page article in the Saginaw News of Sunday, May 16. The article itself speaks of a social gospel being "hammered out" by Saginaw churches and churchmen. It mentions that 88 city and area clergymen recently took a full page advertisement in the Saginaw News noting that they have been "invested with the responsibility of the spiritual well-being" of community members and calling upon "men of good will to promote equality of opportunity in housing."

Here the target of the social gospel is one phase of the civil rights question, the matter of housing. In other cases some other phase of this question has set pastors marching in demonstrations or picketing around buildings, and church members waving placards with their denominational name on them. But there are many other questions besides the civil rights question which the social gospelers could take under their wing, such as medicare, old age assistance, anti-poverty measures, beautifying city parks, laws for industry and labor, better recreational facilities, etc., etc., etc.

All these things lies in the same category with housing. If the church, according to the social gospel, is to concern itself with one it must become involved in all of them. Gold can be hammered out into gold leaf so thin that it covers a large area and this hammering out of the social gospel will spread it out to cover anything from soup to nuts in the civic and political field, not only in our country but in the world at large.

### Missing the Nail

These churches miss the nail and hammer into someone else's territory, for all these questions belong to the sphere of secular government and political rule, and are not the responsibility of the church. The press, citizens' committees, and public officials may urge various provisions for guarding human rights, maintaining order, checking violence, improving community facilities, etc.

We as individual Christians will play our part as interested citizens of our community using our influence and vote in the interest of good government. We will also individually and in our churches "make supplications, prayers, intercessions, and giving of thanks, for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2: 1-2). That is where we should leave it and not bring our churches as such into the affairs of worldly rule, where civil justice, in the hands of the powers that God has placed above us, is to rule (Romans 13: 1ff).

That is where Christ left it for us. Luke 12: 13-14 says: "*And one of the company said unto Him, Master speak to my brother, that he divide the inheritance with me. And He said unto him, man who made me a judge or a divider over you?*" The Jews had rightful judges to take care of legal questions concerning property and other matters that lay in the field of civic and worldly rule. But Christ's Kingdom was not of this world. He came to seek and to save that which was lost. So He indignantly refused to make the business of secular authorities His own. He never tried to change the governmental system or institutions of the Roman provincial rule in Judea or the rule of the Jewish authorities within it.

Nor do the epistles of the New Testament do anything of that kind, not even in the case of a government in the hands of wicked emperors. Anyone who looks for a social gospel in the New Testament will never find it. Its gospel is not one of salvation for the social structure of this world but one of eternal life for the individual through faith in Christ.

### Hitting Christ

But just in this the social gospel indirectly strikes at Christ. That is clear from the newspaper report of May 16, which highlights the words of a Jewish rabbi in heavy print. They were spoken at a synagogue sponsored interfaith-interracial meeting. The rabbi urged that "two thousand year old principles of Jesus must be thoroughly - not superficially - supplemented." Coming

from one whose religion rejects Christ as the true Messiah, the Son of God and the Savior of the world, those words put Christ among the social reformers with a materialistic worldly gospel. This gospel loses sight of the true spiritual well-being of man. That is found by faith in the Son of God who came into this world to reconcile man with God by paying the debt of man's sin and removing its penalty by His perfect life and bitter suffering and death for us for our everlasting peace.

This is also seen from a news report of the San Francisco Examiner of May 14, 1965. The report is headed by the words: CALLED BY MCGUCKEN — ALL FAITH CONVOCATION FOR P E A C E JUNE 27. "Christian, Hindu, Buddhist, Greek Orthodox, Jewish and Moslem leaders" are to meet in this convocation called by Archbishop McGucken. It took place in the Cow Palace at San Francisco following the 20th anniversary ceremonies of the United Nations founding. The convocation is "planned to give support and

prominence to the world peace objectives of the United Nations, as the Archbishop phrased it." A choir of 2000 voices drawn from leading choral groups in California will be one of the features of this gathering which more than 17,000 are expected to attend.

*But Christ will not be there; for when one bearing His name stands together in worship and prayer with Hindu, Buddhist, Jew, and Moslem, who deny the meaning of His person and work, Christ is denied. He will not stand together with the sacred cow of paganism in the Cow Palace at San Francisco. So the social gospel hammers Christ out of the Cow Palace and out of many churches. It sponsors a world religion in which any and all faiths are acceptable as long as you go along with the thought that you earn heaven by your deeds and character. Many go for such a religion and it leads them to eternal doom. Christ says: "I am the way, the truth, and the life: No man cometh to the Father but by Me." (John 14:6)*

OTTO J. ECKERT

**Sixth Annual Convention  
Church of the Lutheran Confession**

August 10-12, 1965

Immanuel Lutheran College

Eau Claire, Wisconsin

# THE THINGS THAT COME TO PASS

G. SYDOW

## COMMENCEMENT AT ILC

A first visit to the Immanuel Lutheran College campus at Eau Claire, Wisconsin, is something special. And when it is for the commencement activities the occasion becomes a treat and a privilege indeed. This year such an opportunity came our way and we made the most of it. After repeated warnings about the poison ivy, we roamed to the far corners of the 85 acres, sizing up the land, admiring the trees, listening to the birds, inspecting the buildings, enjoying everything. All in all, this led to the conclusion that we have a wonderful piece of property at Eau Claire with remarkable potential for our school purposes.

It so happened that our arrival on the campus coincided with that of a group of block-layers from Ipswich, So. Dakota, who came to work on the new classroom building. After the foundation blocks were laid there was ample and widespread encouragement to make use of a shovel and do something

about the backfill. As far as shoveling goes we will have to admit that the Eau Claire sand makes it about as good as it comes.

On Thursday afternoon, June 3, the day before the final exercises, Class Day activities were held in the circle in front of Ingram Hall. Pastor G. Radtke of Mankato was the guest speaker. This is the time when recognition and awards are given for the student activities throughout the school year. The school nickname, "Lancers," gives occasion for colorful pageantry after the manner of the days when knighthood was in flower. The students make the most of it. Knight Louis makes an annual visit to his fiefdom and holds court with his subjects. He hears of their doings and honors the worthy.

On the evening of the same day the school choir, under the direction of Professor R. Dommer, presented a concert at Messiah Lutheran Church. This was a particularly enjoyable experience. The music was well chosen, the singing was well done. It is noteworthy because this was not a group of just the select voices, but of all those who wanted to sing.

On Friday morning the commencement service was held at 10:00 a.m., again in Ingram circle. Pastor Egbert Albrecht, Markesan, Wis., liturgist, and Pastor Gilbert Sydow, Ellensburg, Wash., speaker, with the faculty led the graduates in the processional. The service concluded with the presentation of diplomas.

Professor Edmund Reim, Dean of the Seminary, presented Michael

Sydow to the Church as a candidate for the public ministry. His first assignment is to serve as supply pastor at Holy Cross congregation in Phoenix, Arizona.

Professor Paul Koch, Dean of the College, presented diplomas to: Donald Brandt, Austin, Minn.; Robert Mehlretter, Cambridge, Wis.; David Schierenbeck, Austin, Minn.; Carol Leidholt, Bowdle, So. Dakota; Kathryn Firle, Wauwatos, Wis.

Prof. R. Dommer, Principal of

the High School, presented diplomas to: Annette Dreyer, Austin, Minn.; Karen Garrett, Dowagiac, Mich.; Lloyd Greve, Lemmon, So. Dakota; Kenneth Klingborn, North Platte, Nebr.; Shirley Larson, Coon Rapids, Minn.; Althea Schaller, Eau Claire, Wis.; Barbara Schierenbeck, Austin, Minn.; Rosemary Storm, Thunderhawk, So. Dakota; Nona Thurow, Minneapolis, Minn.; Alan Wollerman, Fond du Lac, Wis.



## CHURCH NEWS



### The August Convention

This year's convention was to have been in Spokane, Washington, and it was to have been over a weekend. However, because of the decision to construct a new classroom building at Immanuel Lutheran College, and to do so this summer, the convention had to be shortened to three days, August 10, 11, 12, and it will be held at Eau Claire, Wisconsin, rather than at Spokane. It will be the sixth and last *annual* convention. Beginning next year the convention will no

longer meet annually, but biennially in the even numbered years. There will be no regular election of officers or board members this year, because the constitution has been revised in accord with a biennial convention.

There is still another difference. Beginning with this convention, each congregation is entitled to send two voting delegates in addition to its pastor and male teachers.

From the *Prospectus*, which has been made available in quantity to

each congregation, it appears that *Immanuel Lutheran College, Finances*, and our *mission program* will require the larger share of the convention's attention. These three areas of concern present complex "problems" which are interdependent and interrelated with each other. They call for the dedicated efforts of the delegates and the urgent prayers of each and every one of us. But won't we approach the convention in the wrong frame of mind if we think of *problems*? After all with God, with whom we are co-workers, there are no problems but *opportunities*.

### Installed and Evacuated

Lamar, Colorado — About 3:00 a.m., June 18, Pastor John Johannes awoke from sleep. He was not immediately aware of what had awakened him, but he thought he was hearing the sound of running water. In getting up to investigate he sat on the edge of the bed and to his astonishment put his feet into six inches of cold water. It wasn't a dream. The entire floor was covered with that much water.

Willow Creek, a tributary of the Arkansas River, had overflowed its banks and had inundated Lamar from the south. Fortunately the six inch crest on the first floor of the parsonage soon receded. Later when the Arkansas River flooded, the crest almost, but not quite, reached the first floor level again.

Mt. Olive's church building, to which the parsonage is attached, escaped damage to its sanctuary, because the floor level is somewhat

higher. However, the church basement was filled with water which destroyed nearly everything in it. All Sunday school materials and supplies are counted a total loss. Much of the furniture is ruined beyond repair. Damage to the church and parsonage heating plant is not yet determined. Structural damage appears less than at first feared. However, the parsonage floors will probably need to be replaced. Incomplete estimates of total property damage approach \$5,000.00. Pastor Johannes' automobile remains unusable, awaiting an insurance adjustment. Water in its interior passed the seat level.

Most families of the congregation experienced some loss. Many of them suffered severe losses; several ranchers lost most of their cattle. Many acres of grain were washed away. Three families were "wiped out." There was however no loss of life.



Pastor John Johannes

Mt. Olive is a congregation of no more than 80 communicants. If present estimates are anywhere near accurate, the loss per family is proportionately large, even apart from personal and business losses.

Our brethren in Lamar turned out in force for a week to clean out the debris and muck from the parsonage and church basements. Their spirit seems undaunted, but they could well use our help. If you want to help them, address your mail to Flood Relief, c/o Pastor John Johannes, 208 West Parmenter, Lamar, Colorado, or ask your pastor.

It seems reasonable to assume that the flood and the excitement caused by the evacuation from their home, hastened the birth of the newest member of the family, baby John Johannes.

Neither should it be forgotten that Pastor Johannes only recently moved to Lamar, Colorado, from Carlsbad, New Mexico, and was installed at Mt. Olive Lutheran on Pentecost Sunday, June 6. His brother-in-law, Pastor H. P. Bauer of North Platte, Nebraska, was in charge of the installation service. He based the installation sermon on Hebrews 13:17.

### **Rochester, Minnesota**

Pastor Harland Reed reports that a congregation is being organized with fifteen communicants. The name of the new congregation will be St. Peter's. While supporting himself, Pastor Reed has been serving patients in the hospital at Rochester as our institutional missionary.

### **Forward — About Our Father's Business**

Denver, Colorado — It happened this way. The voters of Trinity congregation gathered spontaneously after the morning service on May 9. They wanted to move forward, and they wanted to do so now.

Their pastor was working to support himself and his family; they had no permanent church building, and of course no Christian day school. Each felt the urgency of making a choice now. But in which direction should they move?

#### **Fastest Growing County**

As you enter Adams county, Colorado, by auto, you will almost certainly notice a sign, "Fastest Growing County in Colorado, Seventh Fastest Growing County in the United States." Neighboring Jefferson county to the west is not far behind its rival. Near their boundary five miles north of Denver sits a one room, stucco schoolhouse, belonging to one of the members. Here is the home of Trinity Lutheran Church, only minutes away from such thriving suburbs north of Denver as Arvada, Broomfield, Westminster, Thornton, and North Glenn — a community of 20,000 which was ranch land only five years ago.

But even in so rich a harvest dare a congregation numbering but 15 communicants think of moving ahead? Aware of the Great Commission to make disciples of all nations, and also aware "that I can do all things through Christ," Trinity raised the pastoral salary to \$200.00 per month and purchased a parsonage. With the hope having



been extended to them, that the CLC would provide the balance necessary for full pastoral support, the members saw the immediate possibility of a full time pastor, while bringing the day closer when they might also realize the other two goals, a permanent church home and a Christian day school.

Word has since been received that our Mission Board will provide the additional subsidy (\$100.00 per month). But there is an *if*. The assurance is conditioned upon our willingness as a church body to approve the Mission budget at the August convention.

Pastor N. R. Carlson reports that "having barely tapped the rich mission potential of this vast field, many facts impress themselves concerning the desperate need for the Gospel. One stands out above all others. This is an area of young families with a myriad of unbaptized children." He pleads for our prayers and support that he may lead some of them "to the Savior's waiting arms."

### Installation At Fridley

After almost five months during which Grace congregation of Fridley, Minnesota, a part of the Minneapolis metropolitan complex, had been without a resident pastor, the congregation assembled at four o'clock on the afternoon of June 6 to welcome a new shepherd into its midst.

Pastor Carl M. Thurow of Lamar, Colorado, had accepted the call of Grace church. The installation service was conducted by Professor E. Schaller of Eau Claire



Pastor Carl Thurow

who had served the parish during the vacancy. Pastor M. Eibs of St. Paul served as liturgist.

The congregation diligently used the time of the vacancy to expand the facilities of its parsonage by completing the second floor, adding five rooms, and remodeling the stairwell. The Lord had graciously and wonderfully preserved the structure when the May tornadoes cut a path of destruction through the area within a few hundred yards of the church property, which suffered but slight damage.

Although the installation took place on Pentecost Sunday, a day set aside for Confirmation and other special observances in many of our churches, fellow Christians from several sister parishes traveled many miles in haste to be present and to share in the joy of Grace congregation, its new pastor, and his family. The ladies of the parish served a supper to members and guests after the service.

# High Fidelity Preaching

C. THUROW

## RECORD PLAYING EQUIPMENT

My mail indicates a rising interest in good playing equipment. Since the difference in cost between standard and good equipment is reflected many times in greater enjoyment of the music on the records, the matter deserves thought. Cheap playing equipment lasts only a few years, is costly in repairs, and *always* damages records — often beyond use. Good equipment should last twenty to thirty years, with little or no cost in repairs, and with no record wear — even in a thousand plays, and without the usual irritation to ears and nerves from more than a few minutes of play.

Should one buy a radio-phono console, or is a set of separate components the better answer? A console may look more impressive, but it cannot produce the best stereo effect because the speakers are not separated enough. Furthermore, *no* console set under \$1000 offers *good* equipment; above that figure they range from fair to good. On the other hand, \$300 can buy a set of individual components of such quality as cannot be equalled in consoles costing three and four times that much. These statements sound exaggerated, but a brief look at any record or hi-fi magazine will verify them.

Letters and questions reveal that reader interest centers in good equipment at reasonable cost and

with small space needs. The best answer is individual components or units. Whether united in one console or separated into units, every playing system consists of three basic sections: 1) The *record player* and/or *radio tuner*, which feeds the weak electrical signal into, 2) the *amplifier*, which in turn boosts it and feeds it into, 3) the *speakers*. In separated or component form, these units are small and neat, and they are easily placed for convenience and good acoustics. The next issues will bring brief recommendations, based on findings of independent labs and reputable reviewers, verified by personal use.

## *The Bread of Life*

Date	Reading	Hymn
Aug. 5—	Joel 2:21-3:2	228,1
Aug. 6—	Matt. 5:13-16	228,2
Aug. 7—	John 8:31-36	228,3
Aug. 8—	Gal. 6:1-10	228,4
Aug. 9—	Matt. 12:33-37	228,5
Aug. 10—	James 2:14-17	228,6
Aug. 11—	Col. 1:3-11	228,7
Aug. 12—	Prov. 8:11-21	366,1
Aug. 13—	Luke 16:10-13	366,2
Aug. 14—	Prov. 16:1-9	366,3
Aug. 15—	James 3:13-18	366,4
Aug. 16—	1 Peter 3:1-6	366,5
Aug. 17—	1 Kgs. 3:16-28	366,6
Aug. 18—	Luke 12:54-59	366,7
Aug. 19—	Deut. 7:6-11	580,1
Aug. 20—	1 Kgs. 21:1-16	580,2
Aug. 21—	1 Kgs. 21:17-29	580,3
Aug. 22—	Rom. 13:1-7	580,4
Aug. 23—	Deut. 32:3-12	580,5
Aug. 24—	Rom. 9:1-9	580,6-7
Aug. 25—	Rom. 11:25-36	580,8-9
Aug. 26—	1 Sam. 17:40-51	329,1-2
Aug. 27—	1 Sam. 24:1-15	329,3-5
Aug. 28—	1 Sam. 24:16-22	383,1
Aug. 29—	Luke 7:1-10	383,2
Aug. 30—	Jonah 3:1-10	383,3
Aug. 31—	Eph. 2:1-7	383,4
Sept. 1—	Is. 57:15-21	383,5

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

July 1, 1964 to July 1, 1965

**RECEIPTS**

Cash Balance, July 1, 1964 .....	\$ 4,257.04	
Offerings .....	79,799.75	
Memorials .....	429.00	
Revenues — Tuition .....	14,474.00	
Revenues — Board and Room .....	30,317.00	
Revenues — Other College .....	435.00	
<b>TOTAL RECEIPTS .....</b>		<b>\$129,741.79</b>

**DISBURSEMENTS**

General Administration .....	\$ 2,712.47	
Home Missions and Administration .....	36,977.74	
Japan Missions .....	7,067.47	
I.L.C. Educational Budget .....	40,167.27	
I.L.C. Auxiliary Services Budget .....	36,580.58	
I.L.C. Miscellaneous Expenses (Extra-Budgetary) ....	1,938.95	
(\$2,000.00 working Capital returned)		
I.L.C. Budget III, Capital Investments .....	3,568.39	
Journal of Theology .....	201.15	
Emergency Loan .....	690.00	
Transfer to I.L.C. Relocation Fund due to verifications from Congregations .....	5,294.23	
<b>TOTAL DISBURSEMENTS .....</b>		<b>\$135,198.25</b>
<b>CASH DEFICIT July 1, 1965 .....</b>		<b>\$ 5,486.46</b>

**ILC RELOCATION FUND**

Running Totals to July 1, 1965

**RECEIPTS**

Offerings .....	\$81,148.51	
Bequests .....	6,602.68	
Estate Sale .....	2,988.85	
Insurance Adjustments .....	4,542.70	
<b>TOTAL RECEIPTS .....</b>		<b>\$ 95,282.74</b>

**DISBURSEMENTS**

Property Payments — Principal .....	\$31,500.00	
Property Payments — Interest .....	3,989.38	
Principal Payment on New Mortgage .....	1,000.00	
Remodeling and Relocation Expenses .....	57,765.03	
<b>TOTAL DISBURSEMENTS .....</b>		<b>\$ 94,254.41</b>
<b>BALANCE ON HAND July 1, 1965 .....</b>		<b>\$ 1,028.33</b>

Respectfully submitted,

Lowell R. Moen, *Treasurer*  
1309 - 7th Avenue N.W.  
Austin, Minnesota

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## **NOTICE**

A new CLC congregation is being formed in Rochester, Minnesota. Anyone knowing of interested persons in the Rochester area are urged to contact the undersigned.

Please inform the undersigned of any of your members who are coming to Rochester for medical reasons.

Pastor Harland Reed  
1866 - 18½ St. N.W.  
Rochester, Minnesota 66901