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# LUTHERAN SPOKESMAN

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S. D. G.*



## THE FUGITIVES

Man is a fugitive. He is hiding. He is hiding from his fellow human. He is hiding from God. He is hiding from himself. Like all fugitives, he is constantly in terror of exposure.

And God is seeking man. Relentlessly, tirelessly, patiently God searches man out. But not as the arm of the law seeks the fugitive from justice. God seeks man to save him, to help him, to restore him to His family and society and original citizenship.

### Man hides from man

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

The eyes of both were opened. Satan had kept his promise. They now knew both good and evil. They knew evil. They had tasted it. They had experienced the feeling of being bad, of doing bad, of disobeying, of rebellion against God. They had placed their will ahead of God's will. They knew evil: they now knew what it meant to love self more than God.

With that knowledge came shame. They could not be exposed but needed covering. Their eyes were opened to evil, ready to find evil, ready to try evil, ready to see evil. Man yanks the fig leaves from the tree and begins to hide, to hide himself from his fellow human,

from his partner, from his spouse. He was ashamed of his thoughts, his feelings, his desires. No longer could man be totally exposed to fellow man, for there was evil there, conspicuous evil. Man's eyes are open to evil, but unfortunately he also knows that fellow man's eyes are open and can see his evil.

The glory of man is gone, yet now man glorifies man. Man is proud of his fig leaf existence. He expends endless energy covering up his evil so that he may claim to be good. Having lost innocence, he labors to prove his innocence. How many deeds do we do to compensate, to cover up! How many fine words are spoken to mask the evil thought? How generous we are that we might hide the shame of our greed. We are a nation of do-gooders to hide the shame of selfish wealth and running after more. How many temples built to cover the worship of self!

How much of Christianity degenerates into fig leaf religion; pharisaical goodness to show fellow man in my good side. How much feverish church activity is but a covering of the rottenness. How much prattling of ecumenical unity to cover up and hide the ugly divisions created by repeated rebellions against the word. And how much militant fighting for orthodoxy is in reality a claim to purity to cover up the

sickness and impurity within orthodox communions!

“And they heard the voice (sound) of the Lord God walking in the garden in the cool of the day.”

What amazing grace and goodness in that sound of the Savior God. There should have been one final thunderbolt of destruction, but instead He walked. He entered into that garden now made so ugly, The Creator did not forsake His fallen creatures, did not leave them to their desperate fig leaf existence. Salvation began with the sound of God walking on earth. Though man rebelled, though man in his pride ever tries to make his own covering, yet the merciful God sends the sound of Himself through the world of men again and again. In this world of fugitives hiding from each other, ever pretending, ever content with their salvation by external behavior and character, in all this ugliness He walks. We do not seek Him, for we are busy making fig leaves; but He comes to us.

### Man is hiding from God

“And Adam and his wife hid them-

selves from the presence of the Lord God among the trees of the garden.”

The fugitive is terrified. He can hope to hide his guilt from his fellow human, but he knows he cannot hide his shame from God. And so he runs. He must escape from the sound of the Lord God. In his terror he becomes utterly foolish. He does not even operate with his common sense which tells him he cannot hide from God's presence. He hides in the trees from the God who made the trees. He and Eve will work out an existence in the created world, but they will eliminate the Creator from their lives. Having rebelled against God they must now suppress every thought of the sound of God; they will make it a man's world.

The sound of God is in the world, but man hides from it. Man hears God in his conscience, but he suppresses it. The sound of God is in the Bible, but man will not listen to it: he stays away from its preaching, he asks the preacher to preach his own ideas but not the word of God; he says the Bible is not the Word of God (this chapter

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above all must be a myth); there is no God; these trees are ours and we shall live with nature and there is no supernatural. There are many ways to hide from God.

Man knows there is a God, but he refuses to cope with the God. He will take any substitute offered, as long as it comes from the trees. Let anyone say he dug up some golden plates and talked with angels and man will gladly accept this. Let a woman in Boston weave nonsense out of "science and scripture" and thousands will follow. Let each age bring forth its new philosopher and men will hail him as the answer to man's problems. Change the theories for the origin of the trees every year and men will accept the theory, as long as they do not have to face the Creator of trees and man.

"And the Lord God called unto Adam and said unto him, Where art thou?"

This "and" at the beginning of the verse is better translated "And yet," or "but." It is the great "nevertheless" of the gracious God. It is the greatest word of grace. This is the seeking God, the merciful God, the long-suffering God, the love-God who calls and calls and calls. Though man rebels, though man runs away and hides in the trees, nevertheless this God is still man's Creator who with this gracious call still claims man as His very own. "Where are you?"

What a wonderful question, "where are you?" This is not the arm of the law running the fugitive down. For God well knew where Adam and Eve were. Quite simple for God to plant Himself in front

of the fugitives. Instead He calls with the powerful voice of the Father, with the voice that pleads with man to turn and come to Him, to respond to Him. It is the voice of Him who stands at the door and knocks. It is that wonderful voice that proclaims good news to us a hundred times in our lifetime, always calling us back to Him, back to His family, back to childhood and sonship with Him. It is the eternal voice that reaches out to every fugitive hiding from God and with that powerful call brings us out of the miserable world into His glorious presence. It is the voice that calls to Matthew at the grubby tax table and says, follow me.

How arrogant and proud to speak of man seeking God, of man finding God, of man giving Himself to God, of man making a decision for Christ. Man knows one thing; run and hide in the trees. It is the gracious God that entered our ugly world, and called to me the ugliest creature, running and cowering in the trees, and drew me back into His forgiving arms.

#### Man hides from himself

"I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself." And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?" And the man said, "The woman whom that gavest to be with me, she gave me of the tree, and I did eat."

The depravity of man reaches its low. His favorite word is now "I." He babbles about himself constantly. But there is nothing wrong with him. He has nothing to confess to God. There is a rational explana-

tion for everything. He admits as many facts as suit him. I was naked, I was afraid, I hid myself. But he will not go beneath the shame, the fear, and the actions. He will not reveal to himself that his disobedience is the problem.

God must phrase the confession which Adam will not speak out. "Did you eat?" Even then Adam cannot admit it. He searches rapidly for an explanation that will justify himself. He shuts out the thought that he himself is to blame. It was the circumstances; and God is partly responsible for that: the woman whom thou gavest to be with me. Secondly, she was the cause because she gave me the fruit. Adam feels better already because he has convinced himself that there is clearly another person who is worse than he is. By comparison, in fact, he is rather good. If anyone deserves to be punished . . . it certainly isn't me. And in this new light which Adam has found for examining himself he finally comes to the real truth he wanted to find: in fact, he says, I didn't actually eat of the tree. She took from the tree and gave to me, and I ate fruit from her hand, but in no way could this be called eating from the tree.

And Eve is no better. The serpent beguiled me. I was tricked. I did not know what I was doing. Forgotten is the looking at the tree, the desiring, the inner struggle and the giving in to her lust.

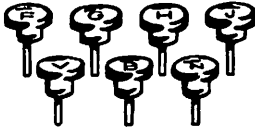
And so man has babbled for thousands of years. He starts with his world of "I." The "I" must be protected. He assumes that he cannot be to blame. It is always the cir-

cumstances, other people, pressures, background, family. He cannot be honest with God, because he is not honest with himself. Though he admits he may have done something wrong, by comparison with others he is not too bad. We can always find someone worse than ourselves.

"And the Lord God said unto the serpent."

Not one word more did God say to Adam and Eve at this point. There was nothing to be accomplished with these disgusting self-centered liars. Communication was impossible. These fugitives were beyond help because they even lied to themselves. They didn't even need help. There is no contrition, much less repentance, possible. What a miracle that they were not consumed. What amazing pity for these ugly ones. These God had created in His image? How could He keep His wrath from consuming them?

God spoke to the serpent. God stepped in and now ignored Adam and Eve. They become spectators only of the drama between God and Satan. God pronounces judgment upon the Devil and the fugitives behold the King promise victory over sin and Satan and death. They go forth from the garden into a cursed world, but with the precious knowledge that God still claims them and that He will restore them again to Paradise. With the sure knowledge that they are not fugitives, they need not hide from each other, from God, or from themselves.



## from the EDITOR

### THE FIVE PER CENT

Cedar Rapids, Iowa—The second Lutheran Free Conference met here, July 13-15. The 271 pastors, teachers, and laymen from nine Lutheran synods came because they were concerned with the growth of liberalism in the Lutheran Church today. They came to “strengthen the conservative voice in the Lutheran Church.”

The task is a formidable one. 95% of Lutherans in the United States belong to the three large synods which are drawing closer and closer together, the Missouri Synod having now voted to join the Lutheran Council in the U.S.A. The other two are the Lutheran Church in America and the American Lutheran Church. Unscriptural and unlutheran theology is growing rapidly in these three large bodies, and all three are committed to a policy of toleration of error and errorists.

The Lutheran Free Conference is a drawing together of the five per cent. The Conference is sponsored by 24 pastors and laymen from five Lutheran bodies: The Lutheran Church-Missouri Synod, the American Lutheran Church, the Wisconsin Evangelical Lutheran Synod,

the Ev. Lutheran Synod, and the Lutheran Churches of the Reformation. Participants and observers at Cedar Rapids also came from the Association of Free Lutheran Congregations, the Concordia Lutheran Conference, the Lutheran Church in America, and the Church of the Lutheran Confession.

That the task is great was made clear by the moderator in his opening remarks. The Rev. Norman Berg, president of the Michigan District of the WELS, told the conference that “though we are striving for eventual full confessional unity, we penitently acknowledge the differences which are publicly witnessed to by the variety of synodical backgrounds represented here.”

Last year the Free Conference discussed and found general agreement on the doctrine of Holy Scripture. The theme for this year’s meeting was “Justification: God and Sinners Reconciled.”

Six essays were delivered. The 50 minute essays were followed by 30 minute panel discussions and open discussion periods of about an hour. Professor Armin Schuetze, WELS, began with “The Presuppo-

sition of Justification: the sin of Man and the Holiness of God."

The second essay was a word study on the meaning of the term, justification. This was given by the Rev. Herman Otten, an independent. Pastor Paul Burgdorf, LC-MS, followed with "The Basis of Justification: the Work of Christ and the Grace of God." Pastor Torald Teigen, ELS, gave the fourth essay, entitled: "The Proclamation of Justification: The Gospel Message of Forgiveness."

Pastor Norbert Reim, CLC, presented the 5th paper: "The Appropriation of Justification: Justifying Faith." The final essay was delivered by the Rev. Donald Rehkopf, ALC, with the title: "The Fruit of Justification: A Sanctified Life."

On the final afternoon the conference attempted to issue a statement on justification. The resolution that the conference agreed in substance with this "summary" statement was adopted. While some were anxious to make a demonstration of the unity (unlike Helsinki), others counseled that sound and lasting doctrinal propositions are not hammered out in 72 hours.

The conference resolved that the topic for the third annual meeting would be, "The Holy Christian Church and True Ecumenicity." This will perhaps be the most difficult area and therefore the most profitable area for the conference. In this topic they will not only meet head-on with the "spirit of this age," but also get down to the hard labor of coping with the tensions existing among the participants of the Free Conference.

## LUTHERAN-CATHOLIC TOGETHERNESS

Baltimore, Md.—While it is not yet clear whether Luci's plunge from Pike's Peak has helped or harmed the ecumenical movement, a major breakthrough was made July 6-7 when 17 scholars met here to discuss the "Status of the Nicene Creed as Dogma of the Church." The meeting was sponsored by the National Lutheran Council and the U.S. Catholic Bishops Commission for Ecumenical Affairs.

The National Lutheran Council invited the Lutheran Church-Missouri Synod to join in the talks. The Missouri Synod was represented by Dr. Arthur C. Piepkorn of Concordia Seminary, St. Louis, Mo. and Dr. Fred Kramer of Concordia Seminary, Springfield, Illinois.

In a brief devotional period, Bishop Murphy read verses 1-7 and 13-21 from the fourth chapter of Ephesians. He then recited the petition for church unity in the Prayer of the Church from the Service Book and Hymnal of the Lutheran Church, after which the participants joined in the Lord's Prayer. Dr. Warren Quanbeck of Luther Seminary in St. Paul, Minnesota, led the devotions on the second day.

After the two-day meeting a joint statement summarizing the main points of their conversation was issued. The complete text follows.

In praise to God, and in gratitude for those gifts of His Spirit whereby he steadily draws His people to unity in Christ, we rejoice in this first official theological conversation in the United States between Roman Catholic and Lutheran believers.

Those regularly appointed to arrange for and summon this meeting selected the topic for discussion: The Status of the Nicene Creed as Dogma of the Church.

The main points of the conversation are summarized in the following paragraphs:

1) We confess in common the Nicene Faith and therefore hold that the Son, Our Lord Jesus Christ, who was made man, suffered, died, and rose again for our salvation, is true God; that He is from God the Father as Son, and therefore other than the Father; that the Godhead is one and undivided; and that the Holy Spirit, together with the Father and the Son, is to be worshipped and glorified.

2) The Nicene Faith gathers up and articulates the biblical testimony concerning the Son and His relationship to the Father.

3) The Nicene Faith, formulated by the Council at Nicaea in 325 and developed in the Nicene-Constantinopolitan Creed, was a response to contemporary errors. The Church was obliged to state her faith in the Son in non-biblical terms to answer the Arian question.

4) The confession that Our Lord Jesus Christ is the Son, God of God, continues to assure us that we are in fact redeemed, for only He who is God can redeem us.

5) The Nicene Faith, grounded in the biblical proclamation about Christ and the trinitarian baptismal formulas used in the Church, is both doxology to God the Father and dogma about God the Son.

6) As we reflect upon the role of dogma in our separated communities, we are aware of the following:

(a) The Nicene Faith possesses a unique status in the hierarchy of dogmas by reason of its testimony to and celebration of the mystery of the Trinity as revealed in Christ Our Savior, and by reason of its definitive reply to an ever-recurring question. This does not imply that the Nicene Faith exhausted the richness of Scripture regarding the person of Christ. For example, the Council of Chalcedon in 451 confessed that He was "in every respect like us, except without sin."

(b) We are agreed that authoritative teaching in the Church serves the

people of God by protecting and nurturing the Faith. Dogma has a positive and a negative function. It authoritatively repudiates erroneous teaching, and asserts the truth as revealed in the saving deeds of God and in His gifts to His Church and to His world.

(c) The way in which doctrine is certified as dogma is not identical in the two communities, for there is a difference in the way in which mutually acknowledged doctrine receives ecclesiastical sanction.

(d) Different understandings of the movement from kerygma (primitive proclamation of the Gospel) to dogma obtain in the two communities. Full inquiry must therefore be made into two topics: first, the nature and structure of the teaching authority of the Church; and secondly, the role of Scripture in relation to the teaching office of the Church.

7) We together acknowledge that the problem of the development of doctrine is crucial today and is in the forefront of our common concern.

At a press conference the participants expressed their views on the meetings. Dr. Paul Empie of the National Lutheran Council said most of the time was spent on the areas of agreement, which were found to be "very substantial." Dr. Arthur Piepkorn observed that "the degree of our consensus and the cordiality that has marked these discussions make the outlook for the future genuinely promising." Commenting on agreements and disagreements, Dr. Piepkorn said, "Where Lutherans and Roman Catholics differ is not in the 'what' as much as in the 'why.'

#### Comment

Though Missouri has taken a new course it is still difficult for me to picture Missouri Synod Lutherans having devotions and praying "Our Father" with Roman bishops who



daily blaspheme the Lamb of God with their masses. At Detroit, 10 days before, the Missouri Synod assured all men with solemn resolutions that they have not and will not deviate from their position and that they subscribe the confessional writings of the Lutheran Church *because* they are true expositions of the Word of God. These confessions say:

"The pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power . . . saying that to be saved a person must obey him . . . It is nothing else than the devil himself, because above and against God he urges his papal falsehoods concerning masses, purgatory, the monastic life, one's own works and divine worship . . . and condemns . . . all Christians who do not exalt and honor these abominations above all things." (The Smalcald Articles. Part II, Art. IV.)

What good can come from dialogue with antichrist? How can one discuss doctrine with men who have placed the word of the pope on the same plane or higher than God's Word?

What bad can come of it? Dialogue is very dangerous with people who constantly say, "Hath God really said?" Since both communions have always confessed the Nicene Creed they did not need dialogue to find out that both Lutheran and Catholics confess the Trinity and the divinity of Christ. The formal disagreement between the churches is on the source of doc-

trine. Lutherans believe that Scripture alone is the source of doctrine. Roman Catholics believe that Scripture *and* tradition (councils and popes) are the source of doctrine, the basis of dogma. This is their "Hath God really said."

How did the Lutherans fare on that point. Look back at point 5 of the summary. "The Nicene Faith, grounded in the biblical proclamation about Christ *and* the trinitarian baptismal formulas used in the Church." (Italics mine, Ed.) Oh our Lutheran representatives did us proud. They merely sacrificed the whole formal principle of the Reformation. They agree that the Nicene Creed, the doctrine of the church, is grounded not on Scripture alone but also on the traditions of the church.

Now look at point 6 (b), the last sentence. "It (dogma) authoritatively repudiates erroneous teaching, and asserts the truth *as revealed in the saving deeds of God and in His gifts to His Church and to His world.*" (italics mine, Ed.) This is an amazing definition of the source of truth. "Truth revealed in God's saving deeds." This does not even say Scripture. But worse, truth is revealed in God's gifts to the Church which is exactly what Rome has always insisted: revelation continues through the popes and councils. And what "to His world" all includes I am afraid to think.

From now on these "Lutherans" are meeting with Rome on her own ground. The discussions will be as fruitful as Eve's.



## REMEMBER THE DAYS OF OLD — II

As promised in May, we are going exploring into the past to learn what we have inherited from our fathers. The first treasure to study must of course be the treasure house of the Missouri Synod. Though we are cross-bred with the Wisconsin and Norwegian houses, we are all descendants of one man, C. F. Walther.

### The Walther Bequest

Dr. Walther was an outstanding gift. His name must be mentioned with the men since St. Paul like Augustine, Athanasius, Martin Luther and their like. His life is again testimony to the miraculous grace of Him who plucks men from the Damascus road and uses them to make a people of those who were not His people. The Walther miracle is another grand chapter of the God who creates, who brings forth David's Son when the royal tree has become a stump.

Walther was born during the Napoleonic Wars which publicly proclaimed the victory of reason and materialism over God's Word. The same forces which gained the victory for materialism in the world of the French Revolution also brought the churches of Germany to bankruptcy by the 19th century. From 1648 there was a spiritual decline. The thinking and influence of Descartes, Hobbes, Locke, Hume, Spinoza, and Wolff shows itself in the

work of the famous classicists of Germany. Goethe, Schiller, and Kant are all completely separated from the Gospel outlook.

Though the Lutheran princes control religion in their lands, they cannot stem the tide. Orthodoxy with its great stress on intellectual formulations was already a materializing of the Gospel proclamation. This produced the reaction of Pietism, which is a further externalizing and materializing of faith, stressing external behavior. This finally paved the way for agreement with the philosophers as rationalism took over.

Unionism increased and confessional Lutheranism was all but extinct. The reaction to rationalism drew Reformed and Lutheran closer together against the common foe (as today confessional groups ignore their differences to unite against atheism). The leading theologian of the age is Schleiermacher, who removed the authority of

God's word and made man the author of religion. Out of this spiritual desert a true Lutheran church was born in America in 1847.

The final blow to confessional Lutheranism was struck in 1830 when Frederick William III of Prussia completed his union decrees enforcing a union of Lutheran and Reformed churches. But the extreme action produced a few resistors. Dr. Scheibel of Breslau began a battle which led to persecution for many. This confessional reaction did not bring lasting results in Germany where the vast majority were soon swept under by the new wave of rationalism which received impetus from the advances in the natural sciences (Darwin, etc.). But this last confessional surge did accomplish that some faithful servants of God came to America and established a confessing church in the midst of a free society.

Not only did God produce this young tree from a seemingly hopeless situation in Germany, but after the Saxons came to Missouri they were brought much lower. The leader turned out to be a tyrant and an immoral man, and the immigrants were disgraced in the community. The year 1841 found this group without a leader and with signs of grave weakness among the pastors who had permitted themselves to be enslaved by such a man as Stephan. But God chooses the weak things in this world. He takes a Simon and creates a Peter. His hand reached out in love to the younger Walther and formed a great spirit within him.

Everything you and I have

learned to treasure, all that was good in the Synodical Conference—its faithfulness to the Gospel, its emphasis on sound doctrine, its hatred for all error, its determination to establish Christian day schools, its thorough indoctrination of pastors, teachers, members,—all this must be credited (humanly speaking) to that one man, Walther. Our confessional Lutheran church in America was born at Altenburg, Missouri in 1841, when Walther contended for the true teaching of the church and ministry.

His greatness is that he did not build a sect on that point of doctrine. Though forced by controversy to contend for the scriptural teaching on church and ministry, yet the salvation of the sinner by the justification of God in Christ remained central in Walther's teaching, preaching, and writing. He preached the full forgiveness of sins as no one had since the monk from Wittenberg. In his controversies with the Buffalo Prussians, and later with the Ohioans in the election controversy, he was able to see the heart of the errors and their relationship to the good news, the peace of the sinner.

Walther was a courageous battler for the truth. He was always honest. Though he anxiously yearned to establish one Lutheran church across the land, his awe for God's Word was so great that compromise was out of the question for him. Quickly a seminary was established and a large clergy developed, all stamped with Walther's love for the Gospel and fervent zeal for God's Word. This is not meant to belittle the

other influential men in Missouri nor the many gifted lay workers in Missouri and Michigan. Wyneken, Hattstaedt, and Sievers brought a strong mission zeal to the group and turned the synod outward and out-reaching. But Walther was the giant, a tremendous worker in every phase of the work. He combined an amazing practical ability with his theological gifts. The constitution he wrote for the synod is still used to a great extent today. His constitution for a congregation is reflected in every congregation in our midst.

Walther fitted himself into his times. He understood America and recognized its greatness and its peculiar dangers. He quickly established that lodge membership was incompatible with a Christian confession. He knew that the union spirit of the European churches found even greater reception in this country where people of all faiths mingled freely in the market place.

Walther's greatness overshadowed all else, including the other faculty members, who were almost insignificant by comparison in the eyes of the students. The graduates of the first 30 years or so were Waltherian, through and through. This created the unity in Missouri, the strong esprit de corps. There was consistency in doctrine and in every realm of practice. This strong unified clergy, imbued with Walther's

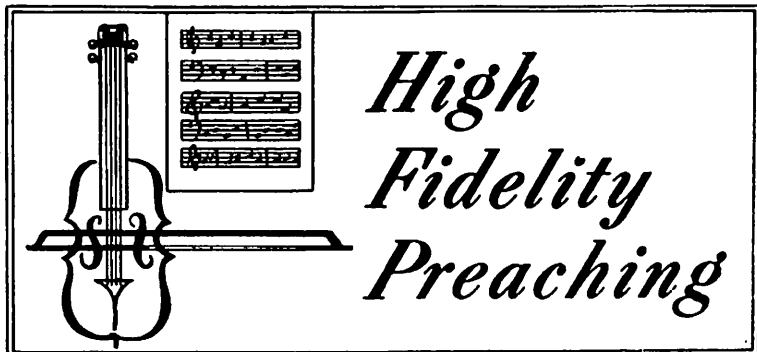
massive spirit, stood ready to receive and shepherd the mass of immigrants that flooded the country from 1850 to 1900.

This Walther army was not only a well drilled army, but had great substance, because Walther gave these men more than himself. He stressed above all objective justification, that God had proclaimed an Easter pardon for every sinner in the world. Therein lay Walther's greatness, his meaning, his success. From St. Louis went forth a host of faithful Gospel preachers establishing congregations from shore to shore. As other groups were assimilated by Missouri they did not bring adverse influences. The solid corps was too strong. When one joined Missouri, one became Missourian.

Yes, we have inherited much from Walther and the Missouri Synod. The entire concept of a confessional Lutheran church in a free society, uncompromising loyalty to Christ, an appreciation of the central truth of objective justification, the importance of Christian schools, sound congregational life adapted to a democratic society, excellent organization, and a burning zeal for mission work.

To complete our work we must also see in our inheritance the shortcomings in Missouri and even in Walther. But we leave that for another issue.

W. S.



C. THUROW

### BACH CANTATAS

A new recording of three beloved cantatas has been released by VANGUARD. Previous recordings have been mediocre, and they could hide the beauty of these works.

The first is No. 53, *Strike, oh strike, awaited hour*. This is a short work in which the believer yearns for "the final happy knell when I will behold my Jesus in eternal joy." It is a strong reminder of the Apostle Paul's yearning to depart this sad life and enter the bliss of heaven. The haunting beauty and scriptural comfort of this work are overwhelming. I can think of no higher praise than to say that I taped this cantata and played it repeatedly for three members who knew that death lay only months ahead of them. Always they waited eagerly for the next playing. It is a treasure.

The second is No. 54 (usually coupled with No. 53), *Strive against sin*. Like the first, this is also written for alto solo with string accompaniment. As the title indicates, this one is more tense and dramatic. It could not be otherwise; Bach's music always preaches and explains the word text. Also a treasure!

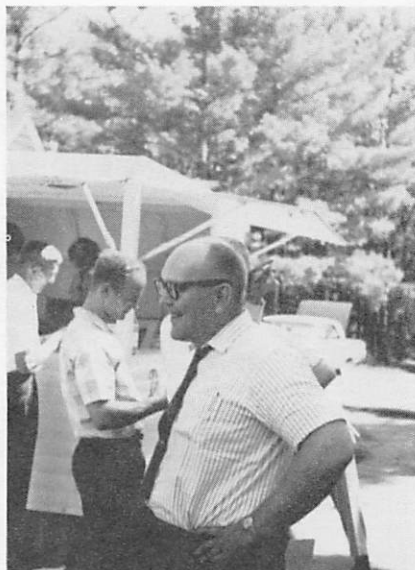
Overside is No. 169, *God alone my heart possesseseth*. This is based on the Gospel for the 18th Sunday after Trinity from Matthew 22, especially verses 37 and 39, in which Christ summarizes the two tables

of the Law. As is fitting, Bach spends almost the entire work on the first table; love for God comes first, and from that flows love for our neighbor. This cantata contains some of Bach's most sparkling organ music, both in the long introduction and in the arias. Near the end the organ and the alto soloist join in a funeral dirge (also among the finest of his organ music) in which the believer tells the world to die in him so that love for God can take its place. While the first two cantatas have no trace of any hymn tune, this one follows Bach's usual pattern by closing with the third stanza of Luther's stately chorale, *We now implore God the Holy Ghost* (LH, 231).

Maureen Forrester is the alto soloist on this record and Anton Heiller is organist. They are joined by singers and instrumentalists in a performance that is outstanding. The recording is flawless, and Bach cantatas are just made for stereo. This surpasses other recordings of Nos. 53 and 54, as well as the good CANTATE recording of No. 169 that has just been deleted from the *Schwann Catalog*. Order Vanguard BG 670 at \$5, or BGS 670 at \$6. Our CLC Book House stands ready to assist you.

All who love Bach cantatas should not miss this record, and anyone wishing to sample them will do well to begin with these three.

# CHURCH NEWS



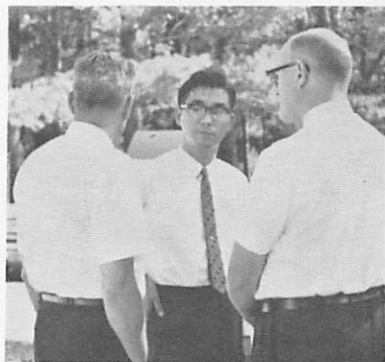
## Five Years under a Good God

The keynote of the 5th annual convention of the CLC was clearly sounded in the proclamation of the convention speakers. Of ourselves we can confess only our failures; but God has been good. In the opening service Pastor Arvid Gullerud, the host pastor, placed all our labors in the right perspective. The important thing is that our work is pleasing to God. We are under

the call of Asa (2 Chronicles 14) who did that which was good in the eyes of God.

The convention preacher, Pastor Bertram Naumann of Marquette, Michigan, proclaimed the goodness of the God who has not removed the candlestick from our midst, even though we most surely are the Ephesus church and must admit that we have lost our first love.

Professor Edmund Reim, dean of our theological seminary, warned against the horrors of confessionalism without love which so often destroys those who band together to uphold the truth. How easy for the battle for God's truth to become a battle for our opinions! How easy to confuse the human formulations of doctrine with the teaching of God! He directed us to a dedication to our God and to His Word purged of all love of self and love of sect.



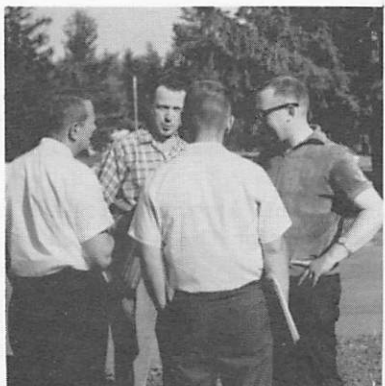
of a delegate from our Tokyo congregation. Mr. M. Fujita together with his wife and child attended all the sessions and also addressed the convention. Mr. Fujita is temporarily working in New York City.



Pastor Ralph Schaller, Coloma, Michigan, dismissed the convention and sent the fearful ones home confident in the only power the CLC has, the power of its King. Before Him the insurmountable obstacles of the CLC must fall, for we ride in His strength, and His presence guarantees success.

The special joy the good God gave the fifth convention was the presence of our missionary from Japan, Missionary Fred Tiefel and his wife are in the States for a brief furlough. The joy was doubled by the unusual presence

God was directing this convention outward. Conscious that we have been doing far too little to share our good news with our fellow humans, the 5th convention directed an appraisal of our church with regard to its attitude toward the needs of those outside our membership, and directed an evaluation of present methods employed to meet those needs.





The mission board reported a second missionary for the California mission fields. Pastor Rollin Reim of New Ulm, Minnesota, will be installed as missionary for the San Francisco area on September 12.

President Albrecht reported to the convention the steps leading to the erection this summer of the first classroom unit at Immanuel Lutheran College. Since the convention was held at I.L.C. the evidence of the many

hours of volunteer labor was constantly before the delegates. The 3 classroom unit will be ready for use when school opens this Fall.

The professorship created last year has now been filled. Pastor John Lau of Chicago will begin teaching this Fall. The convention resolved that now the office of dean of students could be created and directed that someone from the present faculty be called to serve in that capacity.





The convention was gratified to note that the Wisconsin Synod through its Commission on Doctrinal Matters had sent a letter to the CLC containing a proposal for future meetings with our body. The delegates supported the work of its Board of Doctrine and urged our president to pursue the course outlined in his reply to the invitation of the Wisconsin Evangelical Lutheran Synod.

The 5th convention of the CLC adopted its first \$100,000 budget. This calls for an increase of 25% over our contributions of last year. The minimum needs of the departments actually called for a budget of \$112,000. Though this budget represents a large increase, it will also require all departments to prune important items from their work.

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**TREASURER'S REPORT  
BUDGETARY**

July 1, 1965 to August 1, 1965

**RECEIPTS**

Offerings .....	\$6, 187.71
Revenues—Tuition.....	75.00
Revenues— Board and Room.....	793.00
<b>TOTAL RECEIPTS .....</b>	<b>7, 055.71</b>

**DISBURSEMENTS**

General Administration .....	\$ 369.10
Home Missions and Administration.....	2, 437.78
Japan Missions.....	550.00
I. L. C. Educational Budget.....	3, 179.75
I. L. C. Auxiliary Services Budget.....	903.90
<b>TOTAL DISBURSEMENTS .....</b>	<b>7, 440.53</b>
<b>CASH DEFICIT THIS PERIOD.....</b>	<b>384.82</b>
<b>CASH DEFICIT July 1, 1965.....</b>	<b><u>5, 386.46</u></b>
<b>TOTAL CASH DEFICIT Aug. 1, 1965</b>	<b>\$5, 771.28</b>

**ILC RELOCATION FUND**

The ILC Relocation Fund has been officially closed with a cash balance of \$1,028.33 on July 1, 1965. Since that date there have been additional receipts of \$147.01, making a total presently on hand of \$1,175.34. This amount has been set aside for debt retirement payments.

Respectfully submitted,

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

### Pacific Coast Pastoral Conference

Date: September 5-6, 1965  
 Place: St. John's Lutheran Church,  
 Clarkston, Washington  
 Host Pastor: L. G. Bernthal  
 Program: Comparing Bible Translations  
 of Standard Texts  
 Study of the term, "Only begotten  
 Son of God"  
 Minority Groups of Lutheranism  
 1 Peter, Exegesis  
 L. G. Bernthal, *Secretary*

### CLC Teachers' Conference

Date: October 20-22, 1965  
 Place: Messiah Lutheran School, Eau  
 Claire, Wisconsin  
 Conference Service: October 20, 7:30  
 P.M., Pastor G. Radtke  
 Program:

1. A Study of Santification based on the Epistle of James, Pastor Daniel Fleischer
2. Using Remedial Aids in Reading (tentative), Miss Irma Spierschneider
3. Chronology of the Old Testament, Pastor Paul Nolting
4. Review of Professor Klatt's *Outline of History*, Robert Rehm
5. Review of Spelling and Phonetic Materials, Jamestown Faculty
6. Demonstration in Arithmetic Lessons, Miss Barbara Rutz (4), Mrs. E. Albrecht (6)
7. State and Church, Pastor Paul Nolting
8. Tour of Paper Mill and/or Rubber Plant, Eau Claire Faculty
9. Art Workshop, October 21, 7:30 P.M. Professor Paul Koch.

R Roehl

### New Addresses

Pastor Rollin Reim  
 317 Sycamore St.  
 San Carlos, California 94070

Pastor Michael Sydow  
 3123 N. 54th Ave.  
 Phoenix, Arizona 85031

### The Bread of Life

Date	Reading	Hymn
<b>The Great Healing of the Sick</b>		
Sept. 2—	Psalm 30	36,1
Sept. 3—	2 Kgs. 20:1-7	36,2
Sept. 4—	Is. 38:9-20	36,3
Sept. 5—	James 5:13-18	34,1
Sept. 6—	Matt. 9:35-38	34,2
Sept. 7—	Matt. 9:27-34	34,3
Sept. 8—	Is. 42:1-8	34,4

### The Merciful Samaritan

Sept. 9—	Is. 58:6-12	397,1
Sept. 10—	2 Sam. 9:1-11	397,2-3
Sept. 11—	Ex. 22:21-28	397,4-5
Sept. 12—	Matt. 10:40-42	397,6
Sept. 13—	Matt. 25:34-40	442,1-2
Sept. 14—	Rom. 13:8-10	442,3-4
Sept. 15—	Heb. 2:11-18	442,5

### The Thankful Samaritan

Sept. 16—	Ps. 103:1-5	27,1-2
Sept. 17—	Mark 14:3-9	31,1-2
Sept. 18—	Ps. 103:6-14	27,3-4
Sept. 19—	1 Tim. 1:12-17	31,3-5
Sept. 20—	Ps. 103:15-22	27,5-6
Sept. 21—	Phil. 1:12-18	33,1
Sept. 22—	Phil. 1:19-26	33,2-3

### Earthly Goods

Sept. 23—	I Kgs. 17:1-6	425,1
Sept. 24—	I Kgs. 17:7-16	425,2
Sept. 25—	I Tim. 4:4-8	425,3
Sept. 26—	John 4:31-38	425,4
Sept. 27—	Luke 6:20-26	425,5
Sept. 28—	1 Tim. 6:6-11	425,6
Sept. 29—	Luke 12:32-34	425,7

### The Great Comfort

Sept. 30—	Ps. 102:25-28	522,1-2
Oct. 1—	James 1:2-12	522,3-4
Oct. 2—	2 Sam. 12:15-23	522,5-7
Oct. 3—	Job 2:1-10	523,1-2
Oct. 4—	James 5:7-11	523,3-4
Oct. 5—	Psalm 121	523,5-6
Oct. 6—	Is. 40:21-31	523,7-8

### Ordination

As authorized by the President of the CLC, I ordained Michael Sydow into the holy ministry and installed him as pastor of Holy Cross Lutheran Church, Phoenix, Arizona, on August 8, 1965.

W. SCHALLER

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CLC BOOK HOUSE  
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New Ulm, Minnesota

## **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