

# LUTHERAN SPOKESMAN

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S. D. C.*



## MY SON

Solomon was deeply concerned about the future of his son. The book of Proverbs preserved for us many of the words of counsel this mighty king of Israel had to offer his son. That he should have taken such an interest in the education and training of his son was most unusual. He was a king, king of a mighty nation. Had he followed the custom of his day, he would have turned his son over to others for a thorough education in the wisdom and culture of the world so that the young man could one day succeed to his father's throne. Ordinarily a king would leave this matter in the hands of the most skilled teachers available.

But Solomon was not the usual king nor the ordinary father. He was a faithful child of God and, as Proverbs so clearly shows, accepted the responsibility that a father must bring up his children in the nurture and admonition of the Lord. Every Christian father and mother will understand Solomon's concern for his son. They will know with him that it would be tragic if this son were to acquire the highest skills and absorb all of the knowledge that learned men had gathered and were then to be content with that and only that. Solomon was determined that his son become the master of the wisdom he would gather. He was tormented by the thought that this fine education might lead his son to forget that he was above all a child of God. He would personally teach his son

the wisdom of God.

Solomon's thinking was right. The Lord permitted the King's words of counsel to stand in His holy Word, thereby endorsing them and declaring them to be true indeed. In Proverbs 3:5-10 we have Solomon's considered judgment of the problem of education for the child of God. They will be welcome words for us in this day. We live in an age in which the importance of education and the need for knowledge find first place in the thinking of our society.

### **My Son, Trust in the Lord !**

*"Trust in the Lord with all thine heart; and lean not unto thine own understanding.*

*In all thy ways acknowledge him, and he shall direct thy paths."*

Solomon knew that his son would have a thorough education. When it was finished he would have "an understanding." He would have been taught all the knowledge of that day and it would have been done by the most expert teachers available, for this was the king's son. But there was potential danger for his son, the danger that he would master the arts and sciences that were offered him and that then he would rely on them. Solomon was a wise man and had undoubtedly seen this happen many times. There were certainly men then even as there are today who were satisfied that a complete education

in these matters was all the equipment needed by a young man to face the future.

"Lean not unto thine own understanding!" The king does not discourage his son in the matter of mastering the knowledge of that day, but is concerned with what he does with this knowledge once he has it. It is not complete by any means. There is nothing in this knowledge that will show him that he is a sinful creature in the eyes of his God. Instead, this knowledge will teach him to soften his judgment of the guilt of his sin. This knowledge would do nothing to bring him penitently to his Lord but could well have the opposite effect of encouraging the thought, that, educated as he was, he was a full man, dependent on no one. There would be nothing in this knowledge that would tell him of the grace and mercy of his God, without which he could not live.

It is for this reason that Solomon instructs his son in a wisdom that stands far higher than all the knowledge that the world could offer. "Trust in the Lord with all thine heart!" This he must learn above all. It was only this Lord who could

cleanse him of the guilt of sin. It was only through this forgiveness that he could stand as a child of God. But with this trust he would be a full man indeed. As a child of God he would understand the limitations of the world's wisdom and would not be left with a false hope. Eternity would be the central thought in all that he did with this knowledge. As a child of God he would depend upon the Lord's blessing upon the knowledge he possessed. No wonder Solomon was so deeply concerned.

### My Son, Be Not Wise in Thine Own Eyes !

*"Be not wise in thine own eyes;  
fear the Lord, and depart from  
evil. It shall be health to thy navel,  
and marrow to thy bones."*

Solomon was well aware of the deadly nature of the wisdom of the world. It exaggerates its importance and authority until it considers its judgments to be supreme and its decisions final. But this must lead to ruin. The wisdom of the world will appeal to the appetites of the flesh. Its decisions will be self-serving. The king's son did not dare

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grow with only this knowledge and only this wisdom. Were he to do so he would follow those decisions only which would give him what he wanted. He would be ready to settle for the standards of the world and would share in its destruction.

And so it is that Solomon comes to him with the sober warning, "Be not wise in thine own eyes; fear the Lord." If this knowledge and wisdom that he would acquire were to be of any value, then this young man must evaluate all that he learned and use all his skills as directed by the Lord, the ruler of heaven and earth. He must learn not just a little bit about his Lord, but must understand and respect the majesty and holiness of his God so that he will not permit his own wisdom to direct his way.

#### **My Son, Honour the Lord !**

*"Honour the Lord with thy substance, and with the first fruits of all thine increase;*

*So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."*

Solomon had no doubts about the effectiveness of the knowledge and skills his son would acquire. Wherever he looked he could see that those who had knowledge and skill were able to gather "substance" in generous portions. They were the ones who had more of the riches of the land than those with little education. But this was not a source of joy and satisfaction for the king. What if his son were to give credit to his skills and his knowledge for the riches that

would be his and forget that they were a gift of God? The results would surely be that he would consider these riches to be his by right of acquisition and were his to be used as he alone would choose.

My son, honour the Lord with thy substance! Solomon will not rest until he has impressed upon his son the truth that this substance was a blessing of God and was not acquired by him in spite of God or independently of God. Whatever he did with his riches must be done according to the will of God. At all times he must be ready to use these riches in the service of his Lord as his Lord directed. This was something that the wisdom of the world could never teach, but the king is determined that his son, as a child of God, will know it and know it well.

Christian parents will surely share Solomon's concern for his son and our concern for our sons and daughters will occupy much of our time and thought these days. Never has education been rated so important and made so easy as it is in our times. From every source we are told that our young people must receive the fullest possible knowledge and skill. We too will want for our children a rich measure of the gift of skill and knowledge God has given this generation. But we will search out and use every means that He provides so that they will learn the Wisdom of God and let it determine for them the right and wrong of the knowledge of the world and direct them in their use of it.

ROBERT REIM

# The Parochial School

How good is the parochial school? Is it doing the job that we expect of it? Are our people behind it, and are our teachers alive? This gem of our church — are we keeping it polished?

All schools are under many strains, the need of funds, the lack of tools and aids, books for classroom and library, not to mention many other things that would be good and nice to have. The public schools, the ones that really complain, have gyms and pools and buses and bands that make some of our children feel backward and deprived.

But how are we doing? We do not have the answer without counting and testing and asking a lot of questions. Nor have we any way of knowing what time and eternity will show are the final fruits. Yet there are some ways of judging even now: the approval of parents who have first tried our schools; they are our boosters! Some children, for the first time in their school life, are happy after entering our schools. And many tests our teachers give, used throughout the country, show our schools to be doing work that lets our teachers hold their heads up.

Besides, the work our pupils do after they go on to other schools usually does not make us ashamed. Many times we are downright proud of them! Perhaps we notice the bright records some make and tend to forget others that may not do so well. Anyway, on balance, we

do not hear much about the failure of parochial school children to do well wherever they go. We do know enough about it to judge.

But we would be foolish not to ask some questions. Since we hear about how much the American child must learn these days, we want to keep awake and see to it that also our schools are keeping up. What evidence do you have that we are not getting things done? If there is some, ask your teacher. Talk it over with the board. Because it is a church school, all are interested, surely the pastor.

If you ask about the teachers, you will find most of the time that you have persons there so devoted to their work that the public school superintendent is envious. His money problems would be solved if he could get them at the price! But let no teacher that reads this forget that the awards and rewards are not yet all in! There is something here that makes for true greatness, both in teacher and school — a little reading in the Gospels will tell you what we mean. And the parishoners will do nobly to encourage these heroes with an added sign of their appreciation; they will know how to do it.

But what about this mass of learning to be done? We can only ask. Are the teachers themselves "furious for learning," do they go to summer school, can they afford the cost of books and periodicals, and do the congregations give them time to read? Are the schools places

toward which the children do not drag their feet, because the schools are alive with teachers who do not drag *their* feet? Here is the secret of a school that is alive, stirring with useful activity, with a sense of worlds to take, to build, and, let us take it aright, to recreate. What does not renew, dies. You see, we should conduct a self-examination all the time, to see that our schools are the best they can be.

In asking how active we are for Christian education, we notice that the churches that have schools are rather few. Those few are often the smaller ones or the larger ones. They also seem to be the younger ones and the older ones — so the reason cannot always be their ability to afford it. As middle aged people are often more hesitant to take a chance on a new thing, so middle-sized churches seem not to dare to start a parochial school. Younger people often dare to try almost anything, and older people have learned that things will always go. But middle-aged and middle-sized churches tend to hesitate.

For their encouragement we would remind them that there is hardly anything that is more accepted today than schools that are private, Christian, close to the people, humble in their attitudes, and high above the average public in their ideals. This is true especially in new and growing urban areas.

Now, there may be a way to get the benefits of a parish school without going all the way. A church-supported kindergarten can help build the Kingdom because it seems to appeal to serious-minded people,

to people who realize that their children need to get something that they are missing. Often these people have no church. They will often follow their children into the church. We have heard say how happy they are because their kindergarteners know much more about religion than they do! Pastors are thrilled to have that kind of opening with families. And many people are happy to pay tuition for Christian kindergarten because this level is not always found in the public schools. The nursery school has the same advantage, and it offers an opportunity that churches might well consider.

There are some reasons why we might well think of having only a junior high school. Children in grades seven to nine are in the richest age for readiness to grasp Christian truth. Much as their behavior can be shaped before those years, they really warm up to the faith of Jesus Christ in those early teen-years of expanding power. They are the years of child "conversions", of catching on to spiritual truths. Many of us who have grown up in the church will remember that as early teenagers we began to see the glitter of the diamonds that we had handled very much as common stones up to that time.

These are also the years when children must leave their old elementary school anyway. They may have to ride the bus to a distant and scary new school. It is just the time when they will respond to the calm voice and the steady hand of the Christian teacher and pastor. The parents are likely to

be in a similar mood about the need of Christian guidance as their adolescents are exposed to the ways of the older world. Those parents know from experience the awful dangers that exist in the common high school, and they would be glad to have some knowledge and strength of the Christian kind built into their dear ones before temptations hit them with full force. Is there not some church some place bold enough and brave to seize this opportunity ?

A really big blow could be struck for the cause of Christian education if some church, not "burdened" with the load of kindergarten-through-ninth, would take their youth who are rapidly moving toward young manhood — and give them a Christian high school ! We have Christian teachers finishing college who would thrill to the challenge of the task, and to the prospect of freedom to teach what they really believe. We just haven't tried this approach often enough. A scattered few have, and you should visit such a school and talk to the parents to get a grasp of the victory that has been won for Christian education in those places.

As we go on, the victories become more impressive. We say it from experience with scores of young people both from public and parochial schools, that we have seen no level of school-work in which the young have so become men and women for Christ as among those who have, often for the first time in their lives, enjoyed Christian junior-college education. More impressive, we said, perhaps because

more clearly seen. Those products of Christian education have often gone on to direct work in the church or to be active as Christian laymen in founding missions, leaders in the workaday world. Many is the parish that has become or remained somewhat solidly Christian in confession, where a few have had such education.

Need we ask some questions about college and graduate school ? Of course, but by that time people are pretty well set in their direction and faith. We have much to say about that level also, even as one man wrote a book on *Crucifying Christ in our Colleges*, but space limits us now.

Each level has its special appeal and problems, even as the same gem sparkles differently from each face of the same stone. They are lovely, so "think on these things."

In all our thinking, let us re-examine the goals of our schools. They are there for the purpose of excellence in the job they are to do: *education*. Of course, they are to be Christian, and they are to establish the faith in the hearts of listeners. But our schools are there to be good schools, to get knowledge, to promote growth and renewal. We must not ask people to settle for second-rate schools because they are Christian. We must have the best schools because they *are* Christian, because we have the original head-start program. *The* goal of our schools is Christian intellectual life. Call it a lower aim, if you will, but it is the aim for which our schools are set up. An airline pilot may be right about

God's plans and doings in the universe, but we do not want right talk about that to be used to cover up poor knowledge of his job — such as that we will be saved if we crash, so surely as we trust Christ for eternal life. Just so, no trick of

pious talk (*genuine* talk about Christian faith) dare be used as the slightest excuse for intellectual work that is not of the best. In that sense let our schools and teachers fly high — among the best!

MARTIN GALSTAD

## YOUTH IS WAITING FOR THE ANSWER!

It is up to you, Christian, where youth will find the answer — and it must be the truth.

It would be silly to bother you with the problems of religious education for high school youth if this were not a neglected need in the Church. Silly, because our congregations have too many meetings the way it is; the pastors have no need to look for additional teaching hours to keep them from getting bored; and youth wants time for dreaming, working, and playing without adding more activity for ears, eyes, brain, and pen.

However, there is such a compelling need to supply religious education for youth, that you and your congregation must consider this most seriously.

The first compelling need for such education is called to our attention by God Himself:

Proverbs 22:6, "*Train up a child in the way he should go: and when he is old he will not depart from it.*"

This passage uses a word for "child" which applies to the newly born as well as the youth of twenty. This training shall be regulated according to his age and its particular needs. We may therefore translate from the original: "Give to the youth instruction which is relative to his maturing needs. So he will not, when he becomes old, depart from it." And this should leave no doubt in the mind of the congregation as to "the way he should go" — it calls for a training in God's wisdom.

We will better understand this kind of training when we take a brief look at one of God's inspired textbooks for this specific reason, the Book of Proverbs. Herein God, through His holy writer, addresses His youths with His divine wisdom. Please take a moment to sample the following Proverbs: 2:1-9; 3:5-7,11-13,21-26; 4:1-2,14-27; 6:20-28; 8:all; 10:1-5; 13:1; 15:28-33; 16:1-9; 22:19-21; 23:all; 27:5; 28:13,26; 29:17.



Aren't these words practical, modern, just the thing for our youth? Naturally, because God who wrote them knows the hearts and minds of our youth in a way which no father, mother, pastor, or teacher can.

The second compelling need is called to our attention by the young people about us. Their awakening adulthood demands attention, love, understanding, direction, curbs, answers, purposes, goals, reasons, trust, and solidness. From somewhere, from someone youth will seek to satisfy these needs — is there a choice for us in providing such?

Fathers, mothers, teachers, counselors, officers of law, specialists, psychiatrists all try desperately to provide these legitimate demands made by youth, but fall short! Only one Father is so all-wise, so perfect in understanding, so absolute in His truth that He alone can and does satisfy youth.

Therefore, we are daily confronted with the need of bringing youth and their Father's all-sufficient Word together. This is the very need which we call "religious education for high school youth."

Now, how can you and your congregation accomplish such a program with efficiency? Well, my friend, how do we Christians go about this world doing the "impossible?" We turn first of all to our Father, who has promised to help us in every need, who has assured us of complete success wherever His Word is in effect, and who has made this need of our youth His business. We pray Him to bless our

deliberations and our plans to bring our youth and His words together — and, as always, marvelous things happen!

We find a magnificent opportunity for our youth to have such training at the hands of God-sent specialists in our Immanuel Lutheran High School at Eau Claire, Wisconsin. A training center dedicated to train more than pastors and teachers — dedicated to train our youth so that they will be good and faithful witnesses of our Lord in any calling of life.

We find a congregation at Mankato, Minnesota so concerned about its youth, the many who could not get to Eau Claire, that it has been conducting its own Lutheran high school in addition to a weekly college religion class.

And so we will find other congregations using every energy available to schedule and conduct periods of religious instruction for youth.

When you have asked God for His directing power in this need, gather with your brethren and begin to analyze your local needs as well as abilities. Don't be afraid to think big and best, to think wide and wild, to think as one who knows that all things are possible through Him who is guiding you.

You will not quickly turn to the catalog to look for pre-cooked and digested studies and texts — remember, your objective is to bring youth and *God's* words together! Approach it easy — youth will not demand sensational religious programs in order to come and study. Simply consider some of the press-

ing problems and questions the young people themselves present, and confront them with the Father's answers.

So, for example, courses of study can be set up on the following topics: *Church History* — a living, breathless account of the unbelievable adventures of God's people as they fearlessly tramp right down the middle of history with Satan and death on the left and wealth, honor, and vain-glory on the right. Under the rule of God, they safely reach the goal. Or, *A Study of Modern Space Science from the Viewpoint of Genesis 1* — a solid, immovable platform of divine truth from which to view the wonders of the universe. Or, *Why the Christian Youth is a Most Peculiar Person*— and must be so if he is God's. Or, *A Discussion of God's Doctrine* — as youth senses both the parallel and the tangent between the doctrine he learned as a child and the growing-up moods, questions, and dreams that trouble him. Or, *A Study of the Bible Books* — an introduction to the writers, time of writing, purpose of writing, the point of the Book, to give good background for meaningful Bible reading. Many more subjects will

spring up, one leads to another.

Remember, youth experiences an exciting day-by-day, hour-by-hour life of growing and maturing, ever moving in a new direction. Move along with them in that excitement by teaching them the background, basis, reason, answer, goal, directive from a Father who never makes a mistake in His instruction and advice. Therefore, youth can count on it, trust it, use it. It is what they need for the stability of a mature, full life. And just there is your ultimate goal — youth is waiting for the answer. Supply truth for that answer, God's truth!

To decide upon a suitable time and place of meeting should be simple. You know the facilities available and your young people will decide the time. Give them the choice and the chance. In one congregation the young people were scheduled with a heavy curriculum until after four, and many worked after six. But it did not take youth long to decide it could and would meet each Wednesday from 5-5:50 p.m. They have found a time, a place, and satisfying study. You will find yours, but hurry! The time of grace is running out. *Youth is waiting for the answer, now!*

Thy Word is everlasting Truth;  
How pure is every page!  
That Holy Book shall guide our  
youth  
And well support our age.

## Immanuel Lutheran College

### A New School Year

It was a gloomy day, for 7 September was the first day of school. It was a gloomy day for the Wisconsin skies were overcast and drizzly, chilling the marrow of those who had traveled from more favored climes. Yet the gloom did not touch the people who had gathered at ILC in Eau Claire for the opening of a new school year.

The parents were joyful though in a few minutes they would be separated from their children for as long as four months. Even the lady who drove her daughter and another high school student from the western shores of Puget Sound and was now about to begin the long trek home alone was happy. Even the professors seemed happy as they welcomed the students, new and old. Most amazing of all, the students in high school, college, and seminary appeared glad to be back at ILC.

President C. M. Gullerud, in his opening sermon, found the reason for this happy campus in the 28th chapter of Job. Here he found what is lacking in secular education, leaving it empty and bare. With Job we stand in awe as we behold what the mind of man can accomplish in the sciences and technology. Secular education reflects and brings the results of all man's investigations and explorations into every nook and cranny of the universe, even outer space. But when

millions of dollars have been spent, the question is still unanswered: Where shall wisdom be found?

"God understands the way of wisdom . . . and he said to man, Behold, the fear of the Lord, that is wisdom." God spoke it to man, and as He came to make bright the darkness in Bethlehem, so He continues to enter the halls of ILC with the brilliant light of His wisdom, His good news.

God's wisdom gives purpose to all education at ILC. It makes good news of history and its study. It teaches the real worth of students and removes inferiority and despair and hopelessness. It gives joy to all people, and to all the endeavors and studies of God's people. The presence of God and His wisdom makes ILC a joyful school bringing joy to parents, to teachers, and to the students.

The enrollment figures for the 1965-66 school year are: seminary 8, college 19, and high school 56.

### A New Professor

John H. Lau was installed as professor and dean of students at ILC in the opening service, 7 September 1965. Pastor Arvid Gullerud, chairman of the Board of Regents, performed the rite.

Besides functioning as dean of students Professor Lau is teaching Latin and a course in Physical Science. A new residence is being built on the campus for the Lau family.

Professor Lau received his B.A. from Northwestern College in Watertown, Wisconsin, in 1948 and was graduated from Wisconsin Lutheran Seminary in 1952. Theological studies were also pursued at Bethany Seminary in Mankato, Minnesota. Professor Lau did graduate work in Social Studies at both the University of Minnesota and the University of Wisconsin.

Professor Lau served the Lord in the parish ministry at Minneapolis, Minnesota, Osceola and Onalaska, Wisconsin, and most recently in the Chicago area. Previous teaching assignments include First Lutheran school, La Crosse, Wisconsin; Luther High School, Onalaska, Wisconsin; and Bethany Lutheran College, Mankato, Minnesota.

The newest ILC professor is married to the former Dorothy Mueller of Winona, Minnesota. They have two children: Jonathan 7, and Kathryn, 5. They are temporarily residing at 3339 Rudolph Rd., Eau Claire.



Professor John Lau

## A New Classroom Building

On a bright sunny day, September 26, many parents of students and friends of Immanuel Lutheran College gathered on the college campus to participate in the dedication service in which the new classroom building was set aside to serve the cause of Christian education. The service was conducted in our Northwest Hall with the congregation filling the assembly room and the two adjoining classrooms. Pastor Paul G. Albrecht, President of the Church of the Lutheran Confession, preached the dedicatory sermon. He had selected as his text 2 Corinthians 5:18-21 and spoke of our joy and gratitude on this day of dedication. Pastor Egbert Albrecht of the Board of Regents served as liturgist and performed the dedication rite. The choir, under the direction of Professor Robert Dommer, sang, *Lord Thee I Love*, and *Let All Things Now Living*.

After the service both friend and visitor were served in the college dining hall.

## PLEASE

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# THE THINGS THAT COME TO PASS

G. SYDOW

## TOO "SIMPLY STATED"

*The Lutheran News*, August 9, 1965, brings a report of the first annual convention of the Lutheran Churches of the Reformation (a recently formed group of former Missouri Synod pastors and congregations) held in June at Oak Park, Illinois. In the report from the chairman of the Commission on Doctrine and Practice, Pastor C. MacKenzie of Detroit, this is said: "During the past year there were five official meetings with the faculty of the Wisconsin Synod Seminary to discuss the doctrinal differences which are divisive of fellowship between the Wisconsin Synod and the Lutheran Churches of the Reformation." The main doctrine at issue is the doctrine of the Church. Simply stated — the Wisconsin Synod contends that the Synod is the Church." This last statement is not only an over-simplification, but reveals a good bit

of misunderstanding and misrepresentation. Without hesitation we say that the Wisconsin Synod does not teach that the synod is *the* Church.

It happens at times that there develops within groups certain ways of saying things. With men of Wisconsin Synod training and background there has come into usage a speaking of the Church without using an article, either definite or indefinite. They speak of one or another group of believers simply "as Church" or "as being Church." We recognize that terms, developed in a somewhat private manner among a few and with limited usage, may have questionable value, but here is one that deserves wider acceptance. It is a short, quick and handy way of expressing a great truth of Scripture.

As a contrast to what is claimed the Wisconsin Synod teaches the report continues, "The LCR believes as Scripture teaches that the Church is found wherever Christians are gathered around the Word and Sacrament." Again, without hesitation we say that this the Wisconsin Synod believes also. Such a statement cannot be made a contrast, an opposing doctrine to what the Wisconsin Synod teaches. In fact, what the Wisconsin Synod teaches about such a gathering of Christians which often is called a "synod" fits this definition quite well. If a synod isn't a group of "Christians gathered around the Word and Sacraments," what is it? That's the point! A synod fits this description. The Wisconsin Synod would readily say, "a synod is

Church." It would also go on to say "a delegate conference is Church, a pastoral conference is Church, a local congregation is Church, a Sunday School, a confirmation class, a church council meeting is Church." They all fulfill the definition. They constitute two or three who are gathered together in Jesus' name.

What has plagued the Missouri Synod all these decades is a mistaken preoccupation with the organizational structures used by the Church to carry out assignment of preaching the Gospel. In particular, there is a constant to-do of setting the institution called "synod" over against the institution called "local congregation." With this goes the further mistake of thinking that *where* a believer is, not *what* he is, determines the Church.

No matter how much we would like it and no matter how much we would try, organizational forms and structures cannot be avoided by believers as they carry out their work in the Gospel. How can it ever be said that one group of believers is Church and another isn't? This is a scripturally impossible distinction. The essential nature is not different. There is only this, that the relationship of one group over-against another must be characterized by brotherly love, decency and good order. When one centers his attention on the oneness of the Holy Christian Church and the faith which makes us members, organizational forms become something incidental, a temporary earthly need, never something that can be used to define what is and what

is not Church.

In the report of the administrator of the LCR, again Pastor MacKenzie, we find these words: "In all organizational efforts of men there are inherent potentials of the organization becoming supreme and overriding — superior to doctrinal loyalty to the Word of God. We want no part of such a diabolical system." Neither do we! But as is said, in *all* organizational efforts such hierarchial tendencies exist, and because of the flesh, even in *all* organizational forms the Church uses, congregational or synodical. The flesh is Roman Catholic. When it becomes an official it tends to become officious. All this we grant. And one of the most common instances of this is that the pastor becomes a two-bit dictator in his own "local congregation." Let us not make the mistake of thinking that "lording it over the heritage of the Lord," is purely a synodical evil. Scripture, in 3 John, tells us of one Diotrephes, apparently a layman, who became an arrogant and overbearing nuisance in a local group of believers. We rightly fear a tyranny of a hierarchy, but let us also see that there can be tyranny of the majority. Anyone of us who forgets that one is our Master, even Christ, and that we are but brethren together, has the potential of abusing his fellow believer.

# CHURCH NEWS



## Anniversary of Ordination

Trinity congregation of Watertown, South Dakota, with its sister congregation in Hidewood Township participating, observed the fortieth anniversary of the ordination of its pastor, Christian Albrecht, on August 1.

Professor E. Schaller of Immanuel Lutheran College conducted the worship service and addressed the assembly on the basis of Deuteronomy 8:2-3.

Thereafter the jubilarian was honored at a luncheon in the church parlors where the brother of the honored guest, Pastor Paul G. Albrecht, served as master of ceremonies. A representative group of pastors present spoke briefly, and the chairman of the congregation presented a gift of love to the faithful servant of this parish.

Pastor Albrecht began his ministry in Arizona. While he was pastor of the Douglas-Warren-Bisbee parish, he also served as teacher at Tucson. Later he followed the call to the East Fork Apache Indian Mission, Whitewater, Arizona. From Arizona he moved to Minnesota, to Johnson, Glenwood, and Goodhue, and then to the Grover-Mazepa parish in South Dakota.

In 1959 confessionally faithful members of the Grover-Mazepa parish organized Trinity congregation and erected a church at Watertown. In 1960 when Pastor A. Sippert asked to be relieved of his call at Hidewood, South Dakota, Zion of Hidewood and Trinity of Watertown formed one parish.

"O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD." Psalm 116:16-17.

## CLC Work Force Doubled in California

The California legislature in each session discusses a proposal to divide California into two states. The Northern Californians fear their interests will suffer since the majority of the legislators come from the more populous southland. Though these proposals never get off the ground, we are happy to announce that the CLC has managed to divide this huge state of 18,000,000 people.

When Pastor Rollin Reim was installed as pastor and missionary in San Francisco on 12 September 1965 the CLC doubled its mission-

aries in this state. For two years Pastor Winfred Schaller had been the only CLC pastor in California. When CLC services were requested in the San Francisco area, the members of Servant of Christ Church in Los Angeles authorized him to serve there. Thus began a unique ministry, as the missionary flew the 400 miles to San Francisco each Sunday afternoon and conducted evening services there. On Monday calls were made and confirmation classes and Bible classes conducted.

Pastor Reim, who came to San Francisco from New Ulm, Minnesota, will be the instrument of the Lord to increase the ministry to the great city of San Francisco and the surrounding areas. But his coming will also increase the ministry to the Los Angeles area, freeing the missionary there for concentrated attention to that huge field.

St. Stephen congregation in San Francisco has 12 communicants. They have committed themselves to a budget of over \$2500 per year, over \$200 per communicant. The Lord has set great opportunities before this group and endowed them with great gifts. As He now adds the gift of a resident missionary, may they under the rule of Christ and His Spirit become a light to many that sit in darkness!

The service of installation was attended by about 50 people. Pastor Schaller preached on the words of the Lord: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." Pastor Norman Harms assisted in the rite of installation.

## Fiftieth Anniversary

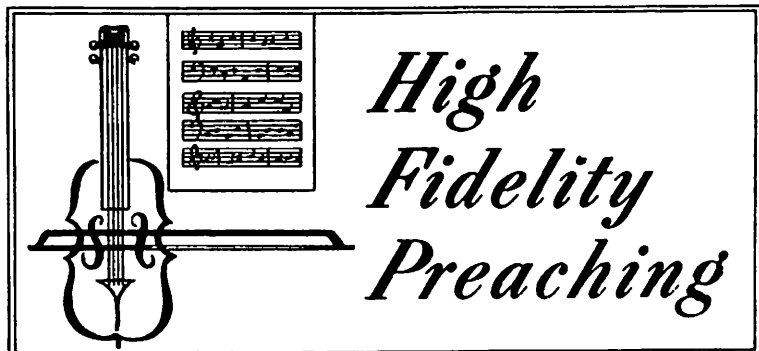
For Professor Edmund C. Reim, and his wife, Selma, the 17th of June marked a happy occasion, the 50th anniversary of their marriage. Fifty years ago the celebrating couple were joined in marriage on the campus of the Wisconsin Synod seminary then located at Wauwatosa.

The anniversary was observed by the holding of open house at the Reim home on Claymore Lane, Eau Claire, Wisconsin, on June 20. On July 10 the Reim children and grandchildren gathered for a family observance of the anniversary. Member of the CLC, their many friends, and the editors of the Lutheran Spokesman join in adding their best wishes to Professor and Mrs. Reim.



Professor E. Reim





C. THUROW

Rather than fall behind in mentioning a number of good new albums we will comment briefly on several.

THE CREATION, by Joseph Haydn, has just been released by Decca in a two-record album. It is Haydn's one great oratorio, composed in the year 1800 when he was 68. That was forty years after the death of Handel, whose many oratorios he greatly admired. THE CREATION is a musical description of the wonders that took place when God made the world out of nothing in six days, as our children have just learned again in their first Sunday School lesson. The words of Genesis are used, interspersed with explanatory arias and choruses of praise. "The heavens are telling the glory of God," is the best known chorus.

Decca's complete explanation and word text makes it easy even for children to enjoy Haydn's skill in illustrating with music — the lion and tiger, the great whales, even the "be fruitful and multiply." The raging sea, the broad river, the gliding brook each have their distinctive sound. There is no mistaking the pure joy Adam knows when God presents him with a helpmeet. Besides bringing fine music into our homes, this album can be a help in the constant battle of emphasizing the truth of creation versus the lie of evolution.

According to the SCHWANN CATALOG this is the first album in stereo and the only one sung in English. The stereo is good, not overdone; the sound is fine; the performance is first rate. Decca deserves praise for giving us English. Haydn used German, but an English translation was soon made. Through the years it has been so well perfected that there is no need to force English audiences to follow a German performance. Order DECCA DXA-191 for \$9.59 or DXSA-7191 stereo for \$11.59. The CLC Book House, Box 145, New Ulm, Minnesota 56073 can order for you.

Vox Records has brought out Bach's Cantata No. 80, *A Mighty Fortress*, in time for Reformation. According to SCHWANN the Epic album mentioned two years ago has been withdrawn. The one other listed album offers a good performance, but it was recorded ten years ago and has very inferior sound according to today's standards. Although the new Vox performance is not perfect, it rates "good" in either mono or stereo. The tune (LH:262) is worked into the cantata three times, from an elaborate setting to the simple and majestic chorale at the end. The overside has a fine recording of Bach's motet, *Jesus, Priceless Treasure*. The hymn tune (LH:347) is dramatically woven throughout. Order VOX PL-14150

or *STPL-514150* stereo, \$5 for either.

A real bargain is offered by NONESUCH, and at just the right time. Bach's Cantata No. 140, *Wake, Awake, for night is flying*, was written for the end of the church year. All three stanzas of the hymn (LH:609) are used. Bach later transcribed the second stanza into the well known chorale prelude for organ, one of the six *Schuebler Chorales*. Inserted between the stanzas are two of the most splendid spiritual love duets in all music — between Christ and His bride, the Church. In the first duet they call yearningly to each other and in the second they sing together note for note, in true harmony — the Redeemer-Groom and His holy bride. Overside is Cantata No. 57, *Blessed is the man*. This was written for second Christmas Day in the form of a dialogue between Christ and the believing soul. The singing is exceptionally spirited, expressive of the thought, and the string accompaniment sweeps the listener right along. Christ is truly emphatic in speaking of the blessing and protection He will grant to all who trust in Him. Order *NONESUCH H-1029* or stereo *H-71029*. I find little difference between this mono and stereo.

The best performance of Cantata No. 140 is *VANGUARD 152*, mono only, \$2. The sound is somewhat dated, but still good. The best combination of sound and performance is on *VANGUARD 598* at \$5, and the spell-binding stereo *5026* for \$6. Both of these have Cantata No. 4 overside, for Easter, *Christ Jesus lay in bonds of death*, (LH:195). Numbers 4 and 140 are Bach's most famous cantatas.

### Minnesota Delegate Conference

The Minnesota Delegate Conference meets at Immanuel Lutheran Church, Mankato, Minnesota, 17 October 1965

at 3:00 p.m. Topic: Millennialism, L. Schierenbeck.

A. Sieg, *Secretary*

### West Central Pastoral Conference

Place: First Lutheran Church, Faulkton, South Dakota, L. Grams, pastor.

Date: November 9-11, 1965. Opening devotion at 9:00 a.m.

Conference service: D. Redlin, speaker (D. DeRose, alternate).

Chaplain: H. E. Rutz.

Agenda:

How Are We To Recognize A Call

From The Lord? C. Albrecht

Exegesis of Romans 1:16-23

The Social Responsibility of the Church in Relation to, and in the Light of, the Ministry of the Word, J. Johannes

Homiletical Study of Philippians 1:3-11, A. Schulz

Active Obedience of Christ, N. Carlson, discussion leader.

Please register in advance with the host pastor.

A. Schulz, *Secretary*

### Wisconsin Pastoral Conference

Date: October 11-13, 1965, beginning Monday evening

Place: Sem House, Eau Claire, Wis. Host pastor: Arvid Gullerud

Program:

1. Discussion of David Lau's paper, Sponsors and Witnesses for Baptism.
  2. Continuation of the Exegesis of Hebrews 2:1ff, Paul Koch
  3. A study of the Norbert Reim Essay in connection with the Paul G. Koch Memorial, George Tiefel, Sr.
  4. Objective Justification in the Confessions, Roland Gurgel.
  5. Evangelical Dealing with Roman Catholic Convert Prospects, Bertram Naumann.
  6. How to Continue Stimulating Interest in Christian Elementary Education, R. Roehl.
- Communion service, Tuesday evening at Messiah Lutheran Church, Robert Dommer, speaker (Alternate, Roland Gurgel)

David Lau, *Secretary*

## TREASURER'S REPORT

July 1, 1965 to October 1, 1965

| RECEIPTS:                            | September, 1965 | July 1-Oct. 1 |
|--------------------------------------|-----------------|---------------|
| Offerings .....                      | \$10,596.94     | \$20,088.88   |
| Revenues, Tuition .....              | 5,015.00        | 5,090.00      |
| Revenues, Board & Room .....         | 7,170.00        | 8,478.00      |
| Revenues, Other College .....        | 280.00          | 280.00        |
| Total Receipts .....                 | \$23,061.94     | \$33,936.88   |
| DISBURSEMENTS:                       |                 |               |
| General Administration .....         | \$ 474.23       | \$ 1,150.58   |
| Home Missions & Administration ..... | 3,897.90        | 9,466.20      |
| Japan Mission .....                  | 550.00          | 1,650.00      |
| ILC Educational Budget .....         | 4,054.57        | 10,895.97     |
| ILC Auxiliary Services Budget .....  | 1,982.65        | 4,928.88      |
| Total Disbursements .....            | \$10,959.35     | \$28,091.63   |
| Cash Balance .....                   | \$12,102.59     | \$ 5,845.25   |
| Cash Deficit July 1, 1965 .....      |                 | 5,386.46      |
| Cash on Hand, October 1, 1965 .....  |                 | \$ 458.79     |

Lowell R. Moen, Treasurer  
1309 7th Avenue N.W.  
Austin, Minnesota 55912

## COMPARATIVE FIGURES

|                                     | September   | Three Months |
|-------------------------------------|-------------|--------------|
| Budgetary Offerings Needed .....    | \$ 8,522.00 | \$25,566.00  |
| Budgetary Offerings Received .....  | 10,596.94   | 20,088.88    |
| Surplus (+) or deficit (-) .....    | +2,074.94   | -5,477.12    |
| Budgetary Offerings 1964-1965 ..... | 4,948.94    | 12,721.26    |

Board of Trustees  
L. W. Schierenbeck, Chairman

## The Bread of Life

### Date Reading Hymn

#### The Conqueror of Death

|          |               |           |
|----------|---------------|-----------|
| Nov. 4—  | Rev. 19:11-16 | 598,1     |
| Nov. 5—  | Job 14:1-5    | 598,2     |
| Nov. 6—  | Heb. 11:8-16  | 598,3     |
| Nov. 7—  | 2 Tim. 1:6-12 | 598,4-5   |
| Nov. 8—  | Ps. 143       | 598,6-7   |
| Nov. 9—  | Heb. 11:17-31 | 598,8-9   |
| Nov. 10— | Rev. 2:12-17  | 598,10-11 |

#### The Judgment of the World

|          |                |         |
|----------|----------------|---------|
| Nov. 11— | 2 Cor. 5:1-10  | 604,1   |
| Nov. 12— | Matt. 24:29-35 | 604,2   |
| Nov. 13— | Heb. 2:1-4     | 604,3   |
| Nov. 14— | Matt. 24:36-42 | 604,4   |
| Nov. 15— | Heb. 10:26-31  | 608,1-2 |
| Nov. 16— | Matt. 24:43-51 | 608,3-4 |
| Nov. 17— | Ps. 130        | 608,5   |

#### Wise and Foolish Virgins

|          |                 |       |
|----------|-----------------|-------|
| Nov. 18— | Rev. 3:1-6      | 611,1 |
| Nov. 19— | Luke 12:35-40   | 611,2 |
| Nov. 20— | Rev. 3:7-13     | 611,3 |
| Nov. 21— | 1 Thess. 5:1-11 | 611,4 |
| Nov. 22— | Rev. 21:9-14    | 611,5 |
| Nov. 23— | Mark 13:33-37   | 611,6 |
| Nov. 24— | Rev. 21:18-27   | 611,7 |

#### Thanksgiving

|          |              |      |
|----------|--------------|------|
| Nov. 25— | Ps. 50:15-19 | 37,1 |
| Nov. 26— | 1 Tim. 2:1-4 | 37,2 |
| Nov. 27— | Ps. 150      | 37,3 |

#### The Lord Who Comes

|          |               |        |
|----------|---------------|--------|
| Nov. 28— | Zach. 9:9-10  | 65,1   |
| Nov. 29— | Heb. 10:19-25 | 65,2   |
| Nov. 30— | Gen. 49:8-10  | 65,3-4 |
| Dec. 1—  | Rev. 22:12-21 | 65,5-6 |

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