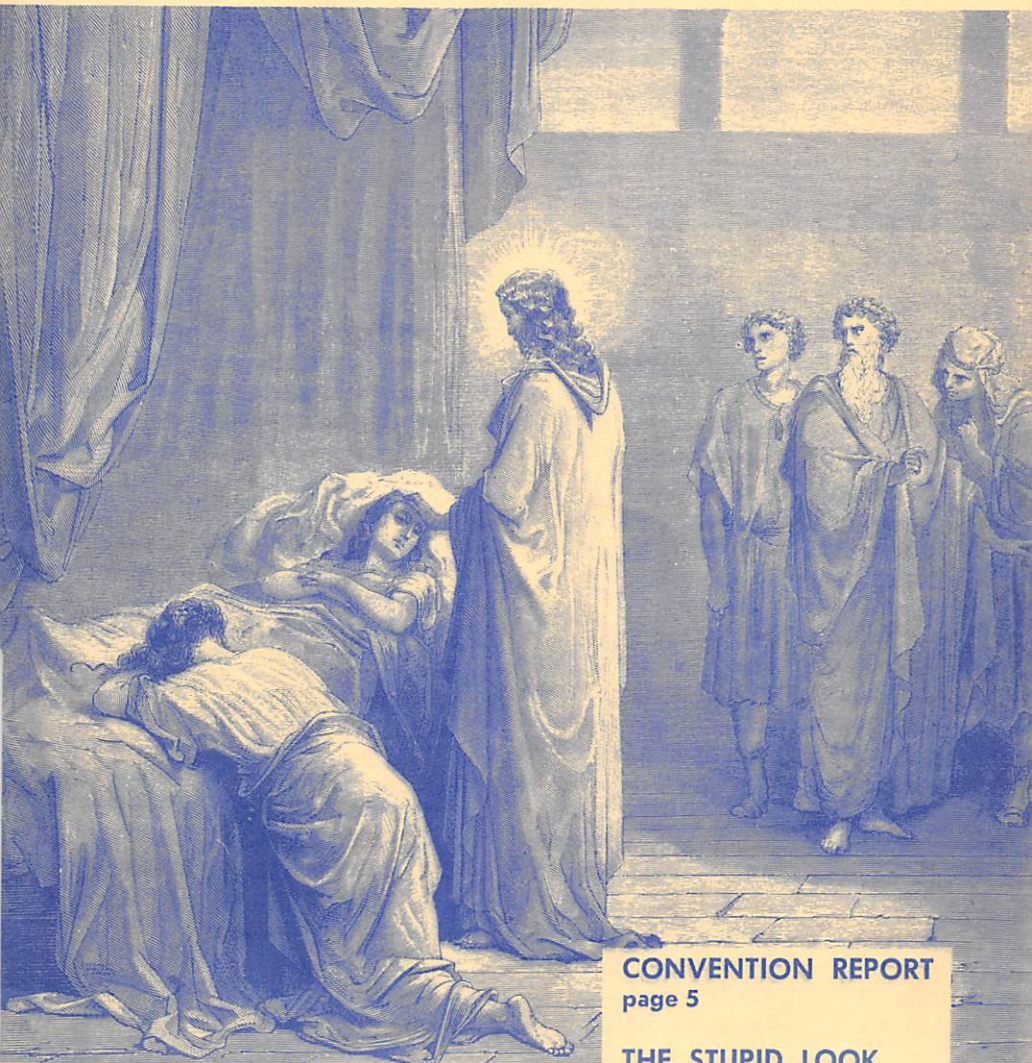


LUTHERAN SPOKESMAN

SEPTEMBER 1966

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



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"ARISE!"

Luke 7:11-17

Laugh to scorn the gloomy grave
 And at death no longer tremble;
 He, the Lord, who came to save
 Will at last His own assemble.
 They will go their Lord to meet,
 Treading death beneath their feet.

Every day in a large city newspaper appears the list of victims: Mary Smith, 18; John Doe, 19; Frank Jones, 16; Anne Washburn, 21. Traffic accidents have again taken their toll, especially of young people.

Next to it there is a picture of a young man in uniform, killed in war, never to return to his family or his young bride.

WHY?

~ If you could question all the mourners of these young dead, what would you learn? What would their reactions be? For the few who don't believe in a God this would be just one of those things, an unlucky accident, the way things go.

Some who believe in an almighty God that controls the destinies of all men and nations will say with the psalmist: "Thou didst it: I am consumed by the blow of *Thine* hand." They may also be tempted to say in the spirit of Job: "Why? What have I

done wrong? What has he done wrong? He had such a brilliant future. We needed him so much at home. It is unfair of God to permit this to happen. Why should our ungodly neighbor live while our young Christian son dies?"

They didn't have car accidents in ancient Palestine, but the young died there too. Luke's Gospel tells us of the young man of Nain, for example, "the only son of his mother, and she was a widow." God had taken away her husband, and now He took away her only son. Yes, God did it, for God certainly could have kept them both alive if He had wanted to.

It is no wonder she was crying and the townspeople with her. The question inevitably must have arisen: What is she going to do now? She doesn't have anyone to care for her! Who's going to provide for her?

Surely this was a time for weeping, a time for weeping with them that

weep. Jesus wept too when his good friend Lazarus died. As Martin Luther said at the funeral of his ruler: "Why should we not mourn and grieve because our beloved sovereign lies here dead? God has not created man to be a stick or a stone."

This poor widow was indeed desolate. We have to remember that in those days women were in no way as independent and self-sufficient as they are today. Widows were usually poverty-stricken and had no means of support. It was a sad procession. Her son had died and was being buried, according to custom, on the very same day.

What were her thoughts as she walked behind the coffin. It would not be surprising if in her grief she called God unfair. For that's what we do very often, isn't it? We complain about God's dealings with us, if not openly, at least in our hearts. Even Job complained. Job cursed the day on which he was born and said: "Today is my complaint bitter."

But it is always true: no matter what kind of people we are, no matter what kind of grief we endure in this world, we cannot accuse God of injustice. We must say with Ezra of old: "Thou art just in all that is brought upon us; for Thou hast done

right, but we have done wickedly."

We must not look at death as some grief God sends on us according to His whims. Death is the consequence of sin. Were there no sin, there could be no death, for "the wages of sin is death." Death is an unnatural thing, a horrible monster that has come into this world only because of man's sin. Sin and death are connected in Genesis. Because Adam sinned, he was told: "Unto dust shalt thou return."

Every death, the death of young or old, is a reminder of sin. It is appropriate that we read the Psalm of Moses (Psalm 90) at funeral services. "We are consumed by Thine anger, and by Thy wrath are we troubled." Man sinned, God became angry, and death is the proof of God's anger at man's sin. This does not mean the young man of Nain died because of some specific sin. He died because he was a sinner.

THE ONLY COMFORT

But look up and rejoice. As we walk along in this sad procession, there is Jesus coming toward us. As we and all mankind walk the road that leads to death, Jesus meets us and gives us life.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and

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Editor W. Schaller, Jr.
8624 Valjean Ave., Sepulveda, Calif. 91343
Church News Editor Rollin Reim
317 Sycamore St., San Carlos, Calif. 94070
Associate Editor G. Sydow
1106 S. Broadway, New Ulm, Minn. 56073
Contributors: O. J. Eckert, M. Galstad, D. Lau, J.
Lau, B. Naumann, Robert Reim, R. Roehl, C.
Thurov.

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touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak."

You see, we cannot accuse God of injustice when our friends die, but we can appeal to His compassion, to His love and mercy. If Jesus had compassion on this widow, we know that He had compassion on all such mourners.

God has had such compassion on all mourners that He sent this same Son Jesus Christ to an innocent death on Calvary's cross. Jesus was one man who did not have to die for his own sins. He had no sins. God in His compassion for lost mankind took the sting of death, sin, and gave it to His beloved Son. Jesus swallowed the sting of death and then victoriously rose from the grave to show the world sin was taken away. Death was defeated.

Because Jesus is the Lord of Life who vanquished death, He can say to the young man: "Arise." He can raise the dead, because He Himself rose from the dead. He can say to mourning Martha: "Whosoever liveth and believeth in Me shall never die." Jesus lives, and all those who believe in him must live.

All have sinned, and therefore there is death for all. Jesus was made sin for us all, and died for all, and therefore there is life in Him for all.

There is no other comfort in the face of death. To all the young and old who are now dying in accidents, warfare, or for any other reason, Jesus will speak the same "Arise." "All that are in the graves shall hear his voice, and shall come forth." Those who

have believed in Jesus Christ during their lifetime will rise to eternal life.

It is true that the rest will be raised to damnation. We aren't going to argue with this, are we? It is God's Word and His wisdom that so it will be. "He that believeth not shall be damned." God has given us the way of life, but this life is only in Jesus Christ.

So what should we do? Moses prays to his God: "Teach us to number our days, that we may apply our hearts unto wisdom." We aren't going to live forever. Therefore we should prepare one another for death. Both old and young can die at any time, but there is a resurrection.

With Christ we need not fear death. Through his death Jesus destroyed him that had the power of death. Through his death Jesus delivered us from the fear of death. "Jesus delivered us from the wrath to come."

We who are Christians in this dying world have rich comfort not only for ourselves but for all those we meet who are afraid of death. We have the true Gospel of Jesus Christ, expressed by Paul in these wonderful words: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another."

Jesus died for us that we should live. And so it will be. When the time comes, sooner or later, for us to depart this life, we shall only sleep until the "Arise" of Jesus on the last day ushers us into life eternal.

D. Lau.

CLC CONVENTION - 1966

The credentials committee reported that 45 lay delegates, 45 pastors and professors, and two teachers constituted the 7th annual convention of the Church of the Lutheran Confession. Pastor N. Carlson, Denver, Colorado, in his sermon at the opening communion service, reported the vital statistic: Jesus Christ was present in power and mercy to accomplish His work in our midst. His forgiving presence in the Sacrament assured us of His active participation in and through the delegates.

From August 11 through August 16 the delegates worked at Trinity Lutheran Church in Spokane, Washington. And they really worked. Vice-president Maynard Witt, who served as moderator in the absence of Pastor George Barthels, kept the convention at work in morning, afternoon, and evening sessions. Committees were often working late into the night.

Pastor Paul Albrecht Re-elected

The convention again chose Pastor P. G. Albrecht of Bowdle, South Dakota, to the presidency of the CLC for the next two years. President Albrecht has served as president since the organization of the CLC in 1960. Pastor Albrecht announced to the convention that he has been granted retirement from his pastorate at Bowdle, which will take effect whenever his congregation obtains a new pastor.

In other elections Pastor M. J. Witt was re-elected vice-president, Pastor Paul Nolting was re-elected secretary, and Pastor George Barthels was re-elected moderator. Pastor Ruben Ude, Okabena, Minnesota was chosen to succeed Pastor Leland Grams on the Mission Board. Mr. H. Ohlmann, Valentine, Nebraska, succeeds Mr. Erwin Neubert, Mankato, Minnesota, on the Mission Board.

Pastor L. Schierenbeck was re-elected to the Board of Trustees. Mr. Duane Riggert, Cheyenne, Wyoming,

was elected to the Board of Trustees and succeeds Walter Romberg, Sleepy Eye, Minnesota. Mr. Romberg has served the CLC on this board since 1960. Mr. Riggert has just taken a new position as an official of the Wisconsin Taxpayers Association and is taking residence in Madison, Wisconsin. He previously had been the executive secretary of the Wyoming Taxpayers Association and during the past two years had been the Budget Director of the State of Wyoming.



Convention hosts: Pastors Robert Reim and Maynard Witt.

Professor Reim Asked to Serve

In answer to many prayers Professor Edmund Reim was not only present at the convention, but had been granted a remarkable recovery from his recent illness. In June he felt compelled to resign his professorship at ILC Seminary. The convention gratefully authorized the Board of Regents to call upon Professor Reim to teach some classes at the seminary and also appointed him an advisory member of the Board of Doctrine.

Also appointed to the Board of Doctrine: Professors C. M. Gullerud and Egbert Schaller, Pastors Paul Nolting and Gilbert Sydow.

Pastor Sydow was also elected to the ILC Board of Regents, succeeding Pastor A. Gullerud; Mr. Edwin Hasse, Nicollet, Minnesota was also elected to the Board of Regents. Professor R. Gurgel and Pastor C. Thur-ow are newly elected members of the Board of Education.

Wisconsin Invitation Accepted

The report of Committee #1 (Doctrine) was adopted as follows:

President Naumann, in his letter of July 20, 1966, has informed President Albrecht of the resolutions of the WELS commission on Doctrinal Matters, namely, that their "Commission stands ready to meet with the Board of Doctrine of the Church of the Lutheran Confession," and that the "initial discussions be restricted to the first presupposition, namely, an examination of the two published formulations on church fellowship, in order to determine the extent of our agreement on the basis of these two statements of principle."



Professor Egbert Schaller, chairman of the Board of Doctrine and newly appointed editor of the *Journal of Theology*.

We recommend that President Naumann be advised that we stand ready to meet with the WELS Commission and that initial discussions be restricted to the two published formulations mentioned in the first presupposition. (Cf. Prospectus of the Seventh Annual Convention of the CLC, page 2, for the full text of the three presuppositions.)

Since we agree with our Board of Doctrine's Supplementary Report that for a fruitful discussion of the WELS and CLC published documents (*The WELS commission's Theses on Church Fellowship* and the CLC's *Concerning Church Fellowship*) on the principles of church fellowship, we do not see how it is possible to exclude references to past resolutions and practices.

And since this thought is in harmony with the general expression of the WELS Commission on Doctrinal Matters that it is not possible to ignore the official pronouncements of a church body and its history when evaluating its confessional position (April 6, 1965 letter from the WELS

commission addressed to members of the CLC),

Therefore we understand that in the discussion under this first presupposition there will be no objection if a participant finds it necessary to refer to past or present official pronouncements, resolutions, and actions to clarify the meaning and usage of words in either document. By such necessary references we do not mean the formal and full review of past pronouncements and official statements of the WELS mentioned in the correspondence and included in the second presupposition.

\$53,000 Mission Budget Adopted

Nothing showed the effective presence of Jesus at this convention more than the attitude toward mission work. Undaunted by financial problems the convention was determined to reduce the number of pastors engaged in secular work and also determined to enter into new fields. Accordingly subsidy was provided for Berea Congregation in St. Paul to give that congregation a full-time ministry and \$5,000



The Rookies: Pastors James Sandeen and Eugene Rutz.

was allotted for opening a new field during the next biennium. Perhaps of greater significance was the willingness to re-examine our entire program of bringing the Gospel to the world in which we live. There was encouraging evidence that the CLC does not wish to exist only to preserve the Gospel, but to bring the comfort of that Gospel to people everywhere.

ILC Planning Committee Authorized

Enrollment is up at ILC for the new school year. We need more dormitory



Professor C. M. Gullerud, President of ILC, in serious discussion with Pastor Victor Tiefel (left).

facilities for boys. The Northwest building was approved by the Wisconsin Industrial Commission for dormitory purposes but we have also been using it for classroom purposes. Now we need the entire building for dormitory purposes. A classroom-assembly building is a necessity; there is a real need for a gymnasium.

The convention authorized a planning committee to set forth a realistic building program for ILC in keeping

with the needs and resources of the CLC. The convention also authorized the president of the CLC to accept invitations to address our congregations on the needs as outlined by the planning commission, and requested the congregations to respond with their advice to the planning committee. Finally, the convention resolved that if conditions warrant a building before the next regular convention (which will be in two years), a special convention be called to decide the matter.

It was also resolved by the convention that Immanuel Lutheran College pursue a course that may lead to accreditation, and that such pursuit be aimed at the eventual establishment of a four-year college, with the primary purpose of providing an education adequate for students entering the ministry of preaching and teaching.

Side-lites and High-lites

The delegates also listened. They listened to a paper by Pastor Gilbert Sydow on "A Living Sacrifice — Your Reasonable Service," and to a paper by Pastor Paul Nolting, "The Social Gospel — A Threat to the Principle of the Separation of Church and State."



Secretary of CLC, Pastor Paul Nolting.

The Budget

	1966-67	1967-68
ILC	\$ 33,735.00	\$ 1,200.00 increase
Missions	53,401.40	5,000.00 increase
Trustees	13,061.40	same
Totals	\$100,197.80	\$106,397.80

(The ILC budget is \$82,915.00 less \$49,180.00 in anticipated revenues.)

The finalization of the 1967-68 budget will be the responsibility of the Coordinating Council. Pray the Lord of the harvests that He create in us 500 willing hearts to meet these budgets in the coming years! This budget includes an increase in child support for missionaries and professors.

The convention was especially blessed by the devotions conducted by Pastor Rollin Reim of San Francisco, in which he developed the great thoughts from the 8th chapter of Paul's letter to the Romans. The convention sermon was delivered in a Sunday evening service by Professor John Lau.

Subscription prices for the LUTHERAN SPOKESMAN were increased to \$2.25 per year for individual subscriptions and to \$2.00 per subscription for blanket subscriptions . . . Professor Egbert Schaller is now editor of the Journal of Theology . . . Pastor Winfred Schaller was reappointed SPOKESMAN editor . . . Pastor Rollin Reim is now Church News Editor of the SPOKESMAN . . . see masthead for other staff members . . . The June graduates from ILC seminary were accepted into the ministry of the CLC; Pastor James Sandeen and Pastor Eugene Rutz . . . The host pastors, M. J. Witt and Robert Reim, and their congregations displayed exceptional hospitality . . . On Saturday the meals were served by the ladies of the Clarkston-Orofino parish a hundred miles from Spokane . . . Kenneth Hal-



Pastor Carl Thurow, our music editor, extols a record to Pastor Herbert Witt (left).

lauer is the pastor . . . Pastor M. J. Witt who promised excellent weather for the 1961 Spokane convention and failed miserably is again in good standing . . . each day was clear, cool, and pleasant . . . a relief to the humidified Minnesotans, the baked Arizonans, and the smoggy Californians . . . The attendance was outstanding for a convention held so far from the population center of the CLC . . . many combined vacations bringing their families in campers . . . Sorely missed were two veterans . . . Pastor Gerhard Pieper who recently resigned because of poor health and Pastor George Tiefel who was needed at home.

HEAR IT SUNDAY

Pastor Naumann tunes our ears for the Sunday message. These would be best used during the family devotion on Saturday evening so that the heart and mind start directing themselves to the special message of the Sunday coming.—Ed.

October 2

HEALING OF THE PARALYTIC SUNDAY

First after Michaelmas



A new lease on life! — that's what this Sunday — *every* Sunday — is all about in the Christian Church. In today's Gospel lesson (Matthew 9:1-8) a man quivers and shakes in spasms his body cannot control. But Christ gave him a new lease on life, and brought order back to both body and soul. How often we wrestle in soul or mind or body in the very shadow of His almighty power and still get nowhere? Blame only your own inborn paralysis of mind and will. Come empty before the Son of Man to be filled with a new lease on life. Can this really be so for me? Thus saith the Lord: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

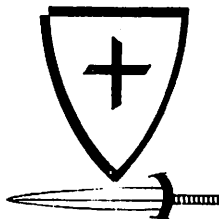


he gets that far, to be asked by the Lord of eternal life and death: "What makes you think you can do enough to get into heaven on your own without my wedding garment?" Everyone, minus the merits of Christ, must likewise stand before the Judge speechless. The heart must speak. Words fail. Only faith in the merits of Christ prevails.

October 16

SPIRITUAL ARMOR SUNDAY

Third after Michaelmas

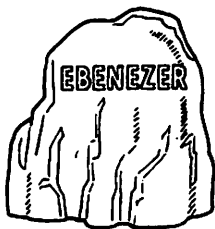


The shield and the sword are weapons of war that no army even today can do without. High-impact plastic vests and blades of all sizes protect the lives of our men this day in Viet Nam. Compare the shield of faith and the sword of the Word with the nuclear weapons of Satan. The outcome of life's battle seems hopeless. Remember David's little slingshot, and the still, small voice, and the prison that couldn't hold Peter, and Elija's fire, and "nothing impossible," and mountain-moving, and the tiny mustard seed, — you name it. Nations of the earth, send your spies; we have by grace found the "ultimate weapons." Would you believe shield and sword? You will, and it is eternally better to do so sooner than later.

October 23

GREAT DEBT TO GOD SUNDAY

Fourth after Michaelmas

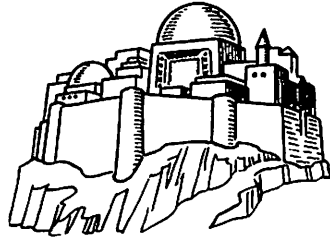


The biggest, fiercest, most deadly war on earth goes on inside of you. Selfish man! Self-seeking, self-centered, self-indulgent, self-interested, egotistical, mercenary, unspiritual, worldly-minded man! Young people strike out against the authority that forbids them — for their own good — what they want. Husbands and wives sulk or fight or divorce because it's so impossible to give of self when the Old Adam is in control. Today's Gospel (Matthew 18:23-35) presents the Old Adam in full control over the (at first) forgiven but (at last) unforgiving and unmerciful servant. The letter of Paul for the day (Philippians 1:3-11) shows the new man in control, and the new men in Paul and in the Philippians seek each other's welfare in time for eternity. It is a terrible war against this worst of all enemies — the enemy within. But God through Christ has declared us conquerors. Now disarmament of the enemy within can go on

through the strengthening of Christ from without.

October 30

REFORMATION SUNDAY
Twenty-third after Trinity



The Gospel lesson to hear on this great day in the church year (Matthew 11:12-15) is so short that by the time you and the children stand up and tune in it is time to sit down again. But hear it Sunday! "The kingdom of heaven suffereth violence, and the violent take it by force." What? Yes, a Mighty Fortress is our God; but how do we get inside the fortress that is the kingdom of God? The Lord not only chose us but also equipped us for battle, not for slumber. Imagine God's kingdom to be a city ringed by every devilish device to keep you out. The problem is to get in or die forever. And no one wins heavenly civil rights by sit-ins, or marches, or non-violent demonstrations. It takes an earnest, active, charging assault on Satan, the world, and the flesh. Make a run for it, people! Put on *all* the armor of God. The Introit is not a lullaby but a battle cry: "The Lord of hosts is with us, the God of Jacob is our refuge."

B. NAUMANN

THE STUPID LOOK

Last month we left our readers with a commitment, the offer to make some suggestions to bewildered parents who want help holding down many things that are coming loose. It is a poor service just to comment on our times without giving some little offer of help toward surviving them. And at the risk of not being understood, or worse, of criticizing the culture that we are supposed to admire, we venture a thought or two.

But first we must render a reason. When the little girl said, "My soul is

my think," she came close to saying also that our life is pretty much made up of what we think and feel and understand of the world around us, our society and culture in which we are and have a part.

Now, there is no word so much used to describe today's malady as the word of alienation. Here is a strange thing: the very age in which we know the most about the nature that surrounds us, the very time in which we have done most to control and make it serve us, the age in which

the boast is made that very soon we will do anything we wish — this is the age of alienation. The word is not ours. It is the word most used by those who look around to see and say how things go. They say that things are coming loose. That is alienation: strangeness and separation from all that in the past was considered life and life abundant. It is divorce, and rift is not a happy time for things once wedded.

We nominate for apt and current use the phrase, "The Vacant Look." In many ways it is the stupid look, the look of all who are incompetent in countless ways: who cannot make a toy because all toys are bought; who cannot dig a hole, for lawns are not to dig, and there's no other place; who never know a nest of eggs and baby birds because there are no trees to climb. Our kindergarteners revolted with exasperation to see the mess of broken eggs and goo the teacher made in baking cookies, vowing not to eat them. Friends offend good friends in offering fish that are not cleaned and ready for the pan. The list could go at length to step upon the toes and corns of all of us. We think we know so much in this "our day and age," that it hurts to hear what ignorance we are afflicted with in head and hands!

Then parents wonder day and night why children are not happy! Well, strangers are not comfortable so long as they remain strange. When people are not versed in things about them, they're afraid, and fear hath torment. People afraid are stupid, frozen, not knowing what to do. They're utter alien, cut off from help, incompetent. Distress is at its height in the child

who has lost a button off its clothes, and knows not how to sew. Blood on a finger causes most to faint a helpless pale. The vacant look indeed!

The processes by which men once lived and had dominion over things about them are hidden now by factory walls. The food is fixed in packing plants. The clothes are all designed and done by someone far from home. How can men really have an interest in things that have no part of them themselves commingled in the taste or touch or style? I have an interest in what concerns me, in what I make or shape or somehow process to make it a thing of use or enjoyment. The thing then has a part of me in it. Only then is it a real gift if I give it to someone else, as Emerson said; it has a part of me. What I have made or done or shaped may not mean much to you; but it is almost an extension of my personality. It does concern me.

Things are not *coming* loose when children turn to act like vandals, to break as soon as opened something made for them behind a factory wall, to hate the system to which they are more a number than anything else in school — as thousands tell they never heard a word of friendly tone till someone came to teach, who was so different, whom someone later wrote a book about. Things are not coming loose — they never were together.

The children, poor things, are born into alienation. They are born in isolation from all who love them; they seldom see their father in their growing years except as an overanxious parent in guilt complex for almost never being with them. They can't

grow up with him so tense like that, as once they did in simpler times. Everything is made for them, done for them, pushed at them — and then we wonder why they do not feel a part of it! Actually, a test of modernity is the ease with which we learn to take things up and put them down: move from the old home with hardly so much as a backward look, turn in the old car without a tug of sentiment, throw clothes away as coolly as a cold. All the while the vacant look upon our faces; to knowing souls, the stupid look. And then go on to wonder why the children aren't concerned!

How can children possibly take an interest in a home they haven't helped to make? It's sad to see a girl, say fourteen, long-faced and pickle-pussed at being told the first time in her life to lend a hand, when all these years she was forbidden to do a thing because she couldn't do it well enough to please a fussy mother starved of all creative work and doomed to dust and dishes. A New York psychiatrist tells in a book about a father some years ago who refused to convert the furnace from coal to oil until his son grew up, because that was the only chore left for him that taught responsibility. We know ourselves the shock that came when first we had to knot our tie to go to high school away from older brothers who always did it for us, but what satisfaction that we could because we had to.

Families have tried to help their alien way of living by moving to the suburbs. Now they are coming back to live in high-rise places without lawn or duties of any kind but to exist. The suburb didn't help, for

it was still an urb, and urbs are bad, now being called by some the cancers on the face of the earth. One doesn't change by moving, but by changing himself.

It must first be seen that he must change, and it is to this end we want to be of help, if help we can. We doubt it much. Men tend to stay the children of their times. The hardest thing to do on earth is really to help someone. A famous Greek concluded that excellence cannot be taught. To Jerusalem Jesus had to say, "Ye would not."

And still we try. Jesus died to do it anyway. There is always the remnant. The remnant will find a way to live happily in an artificial world. They will be smart enough to forbid their children being stupid. If they hunt game, they will dress it, and not sneak the pheasants down the alley to the butcher. Father will enjoy as best he can the first half-failure of his little girl's attempt to bake a cake, and not a packaged one. The making of greeting cards will make Christmas much more happy than do the ones with printed names, that worst of horrors to some sensitive minds. And on and on. Domestic arts will not be relegated to the school, where children now have to learn to use the telephone, and where they learn, to their surprise, that butter comes from cream, or soy beans!

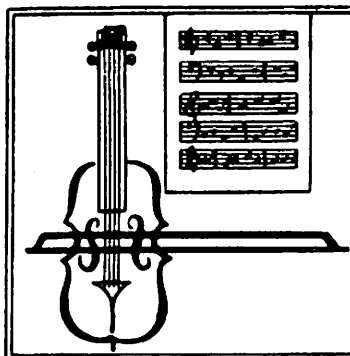
To be a Christian helps immensely also in the problems here. For none can know his Scripture, or study it with any thoroughness, without demanding explanations from the teacher of what the many references to intimate life on earth must mean. Christians in our day are with the world

caught in a culture that is artificial, cold, and removed from processes of life and living that we neglect only to our peril. God's own book pushes us into contact with nature, from which we cannot bear to be apart if we are to keep our sanity. Churches, we hear, have asked their pastors not to read details of the crucifixion because they cannot bear to hear them. So alien have they become to facts of life

and death, from sin and grace. No wonder that they lose their minds when things get a bit rough.

Turn now to friend and neighbor and see what we can do to banish the vacant look, that stupid look. Turn especially to your brother Christians, for we have found that they are most ready to understand and do something.

Martin Galstad



High Fidelity Preaching

C. THUROW

ILC CHOIR RECORD

The new album, *On God and Not on Human Trust*, is ready for delivery. This column has talked about it with zeal for two months. That zeal was not misplaced. I am in possession of the first copy and have heard it many times; I like it. Technically, surfaces are quiet and fidelity is good. Words can be understood better than on most choral records. The performance is pleasing. Except for a section of "A Mighty Fortress" that is so swift as to blur the fast notes of the supporting voices, the tempos are suited to the dignity of the divine message, yet varied enough to preach that message with spirit. The selections are those sung on the April choir tour, ranging from the sublime majesty of older works to the less familiar and some-

times uncomfortable harmonies of modern composers.

I believe that, even on its own merits, almost anyone will enjoy hearing this record often. The fact that it is sung by our ILC Chorus is an extra bonus. Order at once: *RECORDS—c/o ILC; Route 22, Grover Road; Eau Claire, Wisconsin 54701*. Include check for \$3.98 and zip code.

The previous chorus record *O Come Let Us Worship*, was produced two years ago. The few remaining copies are now reduced to \$1.98.

FAVORITE HYMNS—AGAIN

In the July issue you were asked to send me your lists of favorite hymns, aiming toward Professor Dommer's writing new harmonies of most popular ones, these to be sung and record-

ed by our ILC Choir. Your response is staggering us, and the accompanying remarks are full of excitement at the prospect of such a record. "That's what we've been waiting for—and waiting for;" "but stay with the old masters . . . rich;" "for my family and the many who must have services in their own homes . . . use the basic tunes so the record can help lead our singing;" "great, but don't chill our spines with far-out harmony;" "how refreshing to hope for something better than the usual fare of

sweet but empty Gospel songs that are the only thing now available." These are some of the comments that show the desire for and also the need of this projected record.

To all who may have forgotten and to any who may have thought there would be too little interest to make it worth their while: The deadline is October 15; please send your lists and comments to *Carl M. Thurrow; 460 75th Avenue N E; Minneapolis, Minn. 55432.*

THE THINGS THAT COME TO PASS

THE PRAYER AMENDMENT

A proposed constitutional amendment to permit prayer in the public schools was opposed by Lutheran representatives at a public hearing on August 8 before a sub-committee of the Senate Judiciary Committee. Full text of the prayer amendment, drafted by Senator Everett Dirksen, and proposed in a joint resolution with 39 co-sponsors, reads: "Nothing in this Constitution shall prohibit the authority administering any school, school system, educational institution or other public building supported in whole or in part through the expenditure of

public funds, from providing for or permitting the voluntary participation by students or others in prayer. Nothing contained in this article shall authorize any such authority to prescribe the form or content of any prayer."

Dr. Norman A. Temme, speaking in behalf of the Board of Parish Education of the Lutheran Church—Missouri Synod, had this to say, that the amendment would be "either a coercive force or an embarrassing situation for both Christians and non-Christians." "Under these circumstances we believe that it is best for the public school not to engage in prayer or other religious worship exercises. We support the idea that the home and church have the responsibility for a religious education which seeks commitment and provides time for prayer or devotional exercises."

Dr. Temme's statement went on to say that the amendment "fails to recognize fully the religious pluralism of the American scene," and that "non-Christians should neither be expected to participate in Christian prayer nor should they expect Christians to join

them in prayers that deny Christ." Although opposing public school prayers, the statement had these suggestions: "The public school can take a positive attitude toward religion and toward moral and spiritual values. It can teach about religion and point to the large role that religion plays in the lives of many people, and it can point to the influence that religion has exerted on individuals and on society in general. The public school can study religious art, religious music, and religious literature. More of this ought to be done. In all this, however, the public school must show respect for all religious faiths and respect the rights of those who are irreligious to hold their opinion."

Dr. R. E. Van Deusen, representing the Board of Social Ministry of the Lutheran Church in America, spoke on the basis of statements approved by the LCA at Pittsburgh in 1964. Here it was said that reciting the Lord's Prayer in school rooms only for the sake of the moral and ethical atmosphere it creates was "worth nothing to the practicing Christian. The Lord's Prayer is the supreme act of adoration and petition, or it is debased." "The more we attempt as Christians or Americans to insist on common denominator religious exercise or instruction in public schools, the greater risk we run of diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion."

SYNODICAL CONFERENCE

The convention of the Ev. Lutheran Synodical Conference was held this year in July at Chicago. The two

present member church bodies, the Lutheran Church - Missouri Synod and the Synod of Evangelical Lutheran Churches, voted a continuation of the Conference. Up to three years ago the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod were also members. Both withdrew over differences in doctrine and practice with the Missouri Synod.

Dr. John Daniel, of the SELC, was re-elected president; Dr. Carl M. Zorn, vice-president; Rev. Arthur E. Bohlman, secretary; Mr. Russell E. Rolling, treasurer. Fifty-eight delegates were in attendance.

VATICAN II

The joint report of the working group of the Roman Catholic Church and the Lutheran World Federation has been released for publication following its approval by the Holy See and the LWF Executive Committee. The meetings were held in Strasburg, Aug. 25-27, 1965 and April 13-15, 1966, for the purpose of determining whether and in what manner the relations which have already begun between the two groups can be continued and intensified.

While encouraging a continuation of relationship through "Dialogue, Exchange of Observers, and Regular Staff Consultations," the report admits, "the discussions have convinced the two delegations that the traditional theological problems between Roman Catholics and Lutherans are still with us. Through the emergence of the modern world, however, they now appear in different perspective."

In this connection we call your attention to a series of articles by

Professor C. M. Gullerud in which
he gives his evaluation of the results

of Vatican II. The series began in the
May issue of the Journal of Theology.

The Bread of Life

Israel had entered — but how could it subdue Canaan? It could not. But the Captain of Jehovah's host could. The "Angel of the Covenant," who had spoken to Moses from the burning bush (Ex. 3:4), appears to commission Joshua to complete the task begun by Moses.

JOSHUA

Oct. 3—5:13-15 I am (the Captain of the Host of) Jehovah 25,1-2

Oct. 4—6:1-7 Jehovah's battle plan — Jehovah's battle 25,3-4

Oct. 5—6:8-21 Jehovah's victory 25,5

Oct. 6—6:22-27 A promise made is a promise kept 25,6

The conquest of Jericho held promise of future success — and source of greatest danger, if Israel regarded His gifts as national rights and took His presence for granted. Victory was theirs only so long as they were faithful to the covenant of their God.

Oct. 7—7:1-5 But Israel broke faith — and lost 324,1

Oct. 8—7:6-9 What will you do for your great name? 324,2

Oct. 9—7:10-15 Stop complaining — and sanctify yourselves 324,3-4

Oct. 10—7:16-26 A vivid example in the Valley of Trouble 324,5

Oct. 11—8:1-9 Jehovah returns to insure Joshua's plans 324,6

Oct. 12—8:11-17 Pride goes before the fall 324,7

Oct. 13—8:18-29 And great was the fall 324,8

Both by the miraculous fall of Jericho and by the conquest of Ai God had given Israel the key to the whole land of promise. It remained only for Israel to declare, by a grand national act, in what spirit they intended to hold what they had received of Him. For it certainly was not Jehovah's object merely to substitute one nation for another in Palestine; but rather to destroy the heathen and replace them with His own redeemed and sanctified people, so that on the ruins of the Hostile kingdoms of this world He might build His own kingdom.

Oct. 14—8:30-35 On Independence Day — A Declaration of Dependence 218,1

Oct. 15—9:1-15 They did not ask direction of the Lord 218,2

Oct. 16—9:16-21 Ignorance is no excuse 218,3-4

Oct. 17—9:22-27 Servants to the servants of the King 218,5-6

The Lord moves in mysterious ways His wonders to perform. The event which triggered Israel's conquest of all South Canaan was a cry for help from the Gibeonites who had earlier tricked Israel into peace. This conquest was followed by that of North Canaan and the land of promise had become their land of habitation. But they do not yet hold all its cities. They are to fight the fight of faith for the habitation in the heavens not made with hands.

Oct. 18—10:1-5 Up in arms to reclaim their loss 26,1

Oct. 19—10:6-11 Joshua to the rescue of Canaanites! 26,2

Oct. 20-10:12-15	The Lord obeyed the voice of a man	26,3
Oct. 21-10:16-27	Their hand in the neck of their enemies	26,4
Oct. 22-10:28-39	Joshua took them all at one time	26,5
Oct. 23-10:40-43	Because the Lord God of Israel fought	26,6
Oct. 24-11:1-9	As in the south, so in the north	19,1-2
Oct. 25-11:10-15	Joshua's secret: complete obedience	19,3-4
Oct. 26-11:16-20	The Lord - not men - exterminates the heathen	19,5
Oct. 27-11:21-23	A few left to test Israel's faithfulness	19,6

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1966 to September 1, 1966

BUDGETARY

RECEIPTS:	August	To Date
Offerings	\$ 7,206.69	\$10,753.26
Memorials	5.00	9.00
Revenues, Tuition	448.00	453.00
Revenues, Board & Room	810.00	1,264.00
	\$ 8,469.69	\$12,479.26
DISBURSEMENTS:		
General Administration	\$ 934.42	\$ 1,043.88
Home Missions and Administration	- °	3,056.77
Japan Mission	- °	550.00
ILC - Educational Budget	3,411.83	6,551.28
ILC - Auxiliary Services Budget	1,188.15	2,324.07
Capital Investments	633.00	1,487.48
	\$ 6,167.40	\$15,013.48
° August Mission Requisitions Not Received		
Cash Balance + or Deficit -	+\$ 2,302.29	-\$ 2,534.22
Cash Deficit July 1, 1966		-\$ 2,282.58
Cash Deficit September 1, 1966		-\$ 4,816.80

Respectfully submitted,

LOWELL R. MOEN
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	August	2 Months
Budgetary Offerings Needed	\$ 8,349.82	\$16,699.64
Budgetary Offerings Received	\$ 7,206.69	\$10,753.26
Deficit	\$ 1,143.13	\$ 5,946.38
Budgetary Offerings '65-'66	\$ 3,304.23	\$ 9,491.94
Increase, '66-'67	\$ 3,902.46	\$ 1,261.32

CLC TEACHERS' CONFERENCE

Markesan, Wisconsin
October 19-21, 1966

PROGRAM

- The Social Gospel—A Threat to the Principle of the Separation of Church and State, Pastor Paul Nolting.
A Study of the Book of Proverbs, Pastor Gordon Radtke.
How God Prepared the World for the Reformation, Professor C. M. Gullerud.
Physical Education in Our Schools, Professor Ronald Roehl.
Review of Recent Trends in Social Studies Education, Mr. Gerhard Mueller.
The Maria Montessori Method, Mrs. Lois Albrecht.
Questions Pertaining to Science Teaching, Mrs. Adelgunde Schaller.
The Civil Rights Movement and Christianity, Professor C. Kuehne.
Review of Klatt's Outline of History, Mr. Alvin Sieg.
Evaluation of Ungraded Classes, Professor Roland Gurgel.
Conference Service, Thursday evening — Pastor Waldemar Schuetze, Speaker.
Mrs. Lois Albrecht, Secretary.

WISCONSIN PASTORAL CONFERENCE

Place: Sem House, ILC, Eau Claire, Wisconsin

Time: October 10-12, 1966, beginning with the evening meal on Monday

Agenda:

1. Exegesis of Hebrews 2:13ff—Paul Koch
2. To whom do we owe the Gospel? —Bertram Naumann
3. To what degree does the doctrinal position of a church body affect the validity of its baptism?—John Lau
4. What is the role of Law and Gospel respectively in Christian admonition? —Waldemar Schuetze

Speaker for Communion service Thursday evening — Paul Fleischer; alternate, Arvid Gullerud

Please announce or excuse to the host pastor, A. Gullerud.

David Lau, *Secretary*

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

NOTICE

The residence of the Spokesman editor, W. Schaller, is now at 17046 Parthenia St., Northridge, California 91324; phone (213) 349-1695. The editorial office remains at 8624 Valjean Ave., Sepulveda, California 91343; phone (213) 894-6385.

CHANGE OF ADDRESS

Pastor D. Fleischer
120 Florence
Mankato, Minnesota 56001.