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FOR THE GRADUATE

Commencement time is with us, and commencement is a good word for graduates of all types. For graduation always brings a new start, the beginning of a new road, a new section of the race God sets before us. In a most dramatic way this is true for our college and seminary graduates who now begin their journey on the new road in the ministry as pastors or teachers. And God has a Word for you at this commencement.

The new road you are about to travel is not really new. It is a well worn road, and it is the same road on which you have trod in the past. It is not your road alone but it is the road for all graduates, yes, for all your fellow pastors and teachers and for all members in the congregations. For Jesus said to all:

If any man would come after me, let him deny himself and take up his cross daily and follow me.

There is strength in these words, needed strength for the next journey on the road, a road which our Jesus describes as

The Cross Road!

Jesus would have us know two things about this road in advance:

- 1. It is a road so difficult, it makes us shudder; and**
- 2. It is a road so beautiful, we would take no other.**

In the mountains there are many such roads. The more treacherous and difficult they are, the more beautiful is the view when you reach the top.

To really see the beauties of the mountains, one has to get out of the car, hike back in, and climb difficult paths, almost insurmountable heights. Some of the trails and paths are bad enough to make the most stout-hearted turn back: it isn't worth it.

Such a road Jesus marks out for His disciples, His followers. Peter had just objected violently to the thought of Jesus going to Jerusalem to suffer many things, to be rejected, and to die. Jesus not only swept this satanic objection aside but took occasion to point out to the disciples that this not only was His road, but also the road for all who would count themselves as His followers.

The road is difficult because it involves denial of self. Crosses are heavy because they go against our wishes and inclinations. Dying was not something pleasant to Jesus: note the wrestling in Gethsemane. Bearing the cross means saying no to what I want. That is the road Jesus gives us. Whenever the things I want come in conflict with the things God wants me to do, we have no choice but to say no to the things we want. You do not like poverty. If doing the work of your call involves poverty, you are to say no to yourself. When your body yearns at 10:00 p.m. for sleep and rest, but the work is not completed, it means saying no again and again to yourself. The cross means disregarding self.

There is no place for self-pity on this road. After six or seven hard and long days we feel we deserve some relaxation. Most likely we do. There are many times under our present stress when we will have to deny ourselves that which rightfully is ours.

This road Jesus lays out also involves repudiating ourselves in regard to people. We all like to spend time with friends, with wives, with members of our family. Our work and the call of duty tears us away from friends and families. We yearn to go to the bosom of our families, but the pressing duties of the work stand before us. The cross is never easy. Crosses are rough and heavy, they pull at our muscles and strain the heart. Each step becomes more unbearable as we climb the cross road.

Let him *take up* his cross. What is worse, we always have a choice. The cross must be picked up by you, by me, by each member. We are not to place crosses on each other. Scattered before us on the mountain are the crosses sent by God. There is a name on each cross. We look for ours. We see many light and easy ones, for these are the crosses of our fellowmen. We look around and we see this one or that one walking right past his cross. They make good strides up the

mountain, it seems. Some appear to have no cross assigned to them; at least it appears so to us. Our eyes come back to that huge burden which is for no one else but me.

Yes, I should pick it up. Will anyone object if I do not? Maybe not; we should strengthen and encourage each other to take up the cross. Our worst enemies are the friends and spouses who call out to us to take it easy; they pity us when they ought to say: grab hold. They tell us to look out for our own interests. They tell us not to overdo it. The family often discourages us from taking up the cross; they may whimper about their neglected state. Take up your cross; it is yours to take; it is not forced upon you. Oh, people above us may set limits to our work, may give us certain tasks. But the extra mile, the extra effort, the sacrifice you make to carry out your calling will be voluntarily taken by you alone.

Then Jesus adds another word which makes us shudder even more: take up your cross and put it on your shoulder *daily*. Every day; day after day. Here we often deceive ourselves. We pride ourselves in certain heroic moments when we accepted some large assignment. We think of the moment we made our confirmation

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vow and pride ourselves in having chosen the cross road. We look back to the moment we courageously left a large synod, and we feel quite righteous that we have not avoided the cross. We pride ourselves in the sacrificial decision to enter the ministry, to accept a difficult call. Indeed, these are big steps, but they are only commencements, beginnings.

The hard part is in that word *daily*. It's like marriage. The marriage vow on wedding day is a big event, but marriage is daily, each partner working at being a good spouse. So our Christian cross road. Each morning when we get up we look for the new cross prepared. Maybe it consists in picking up an extra cross today, which someone neglected. Maybe the pastor neglected something and the members must fill the gap. Maybe the member failed to do his share and it means an extra burden for the pastor. The teacher must do double duty because enough teachers are not provided, plus organ work, personal duties, and then that extra job which always comes along and somehow must be done. Maybe it is the same old cross, but it has an extra weight added, because it is obvious no one appreciates your efforts anyway.

Crosses are daily. Here it is well that we stop pitying ourselves. We like to think that we in the CLC really have it rough. We tend to try to soften our burdens in our self-comiseration. Let us not deceive ourselves. There are daily crosses in the life of every believer, whether he belongs to a synod of 6000 members, 300,000 members, or 2,000,000 members. We are not worse off than oth-

ers. In all congregations there are crises – too much work, not enough money, not enough workers.

We have not suffered unusually until people spit in our face, tie us up, slap us, laugh at us, press thorns in our head, drive nails through our hands; until loyal friends run away ashamed of us; until we are killed. Let's not make our crosses heavier than they are; for they are heavy enough. Remember, what really makes them heavy is not their weight, but our sinful love of self, our pampering of self; for God does not make the road too difficult. The sin that besets us gives weight to the cross.

The road is difficult and it never stops until death. It never lets up, in fact it becomes worse, the burdens increase. For so the Lord builds us up from one load to the next. Daily: every day of your life to the end.

The cross road is difficult, winding, steep, torturous. This is axiomatic for the followers of Jesus. We know it is a road to make us shudder. And we are inclined to say, why do it. So few take their crosses. Soul, take your ease. But if we look one word further we find a paradox. For though it is a road to make us shudder, we can also say, *it is a road so beautiful we would choose no other.*

Look up from the ground where your cross is lying. Jesus adds: *and follow me.* If we look only at the cross and the people about us, and at our own strength to bear the cross daily, we shall surely falter and stumble and slip and fall. But look up: Jesus is just ahead of you. The path suddenly has been smoothed and leveled by His massive steps of love and courage and

strength. Look at the size of His cross, so massive, for it includes all our crosses. Ah, it includes the guilt of crosses we failed to bear, that guilt that makes our feet so leaden and heavy. Yes, Jesus walked our road; study Him closely.

He avoided every temptation. Satan tried so hard to make Him see the folly of the cross. Alluringly the Evil One painted the crown in bright colors and held it out to Jesus: make the stones bread, don't go hungry; jump down and be worshiped, don't be rejected; join with the forces of Satan, don't engage in endless futile battle; listen to Peter, Jesus, he is telling you what is best: watch out for your own interests. What's the use Jesus, even your twelve have deserted you; walk away from it Jesus; jump from your cross, Jesus. More firmly Jesus grasped the cup His Father poured for Him.

Look at the weight of that cross. It was not only suffering; not only the rejection by His people; not only the pain of disciples denying; it was the worst of all: the Father turned His face from Him. Jesus bore the cross of punishment — the cross laid on Him in anger by a God demanding justice for the selfishness, the pride, the rebellion of man. Now that is a cross to talk about. The iniquity of us all was laid into the cross. As the burden became all but unbearable, the Father forsook Jesus, cast Him aside; cursed Him, demanded eternal death in hell of Him. That was a cross. That was our cross of punishment; our doom cross.

Ah, follow Jesus on the cross road and look and know that your crosses and mine are beautiful crosses. They

have no anger in them; there is no hint of punishment in them; they come from a Father who in love gently and wisely sets them before us.

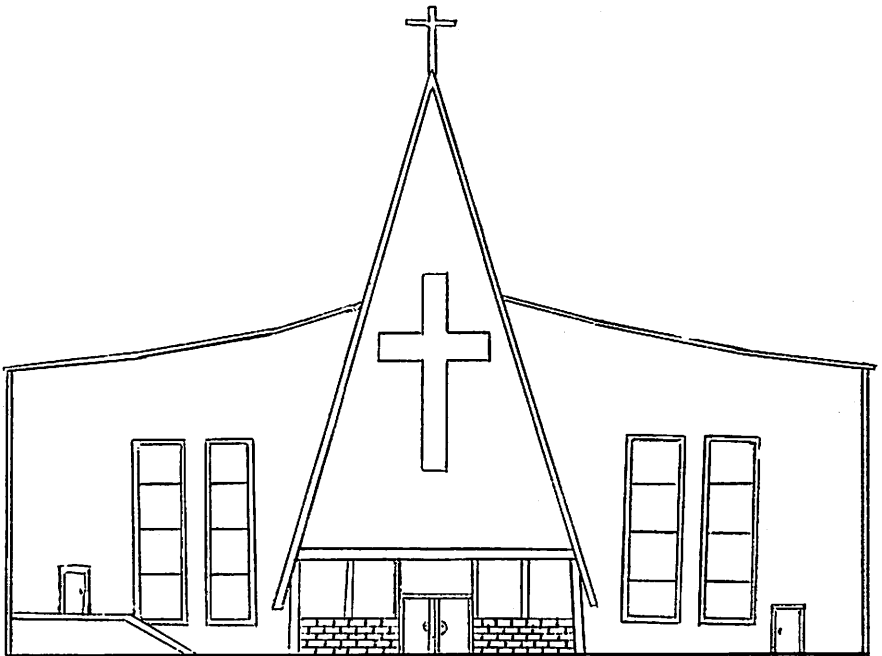
Follow the strong one. He turns each day as you bend over that cross and once you have hoisted it up, it is actually light and easy. For Jesus grasps your hand and supports you. He whispers in your ear: I am with you and my strength goes out to you and I will bear your burdens with you. Just take another step, your cross will not break your back after all. Look at the One you are following and see that love in the cross He is carrying. That love will give you strength. While He is carrying my sins and guilt, my punishment and doom, while His cross is rescuing me from sin and death and hell, would I want to be dancing along on the mountainside and enjoying the frivolous pleasures of this world? Your road is already a beautiful scenic thing as you behold Him, and you bear your cross in love for Him who loved you and gave Himself for you. So often we sacrifice because people honor us for it. They appreciate it and praise us for our courage and self sacrifice. But then suddenly they turn against us. It does not matter — you are following Jesus, and looking at Him with eyes of love.

Now pause a moment on the road and watch Jesus. He emerges on the other side, He is at the top. He has been killed by His cross, but lo, He lives again. And He shouts to us: come, just a few more steps and then you are here with Me. Follow me both in suffering and in victory. Mine was a hard fought battle and hell was

already singing victory. But I rose from the dead. That means the Father accepted my cross as payment for your guilt and sin. You cannot die, because I took your place and I died and am alive. Now look again at the cloud of witnesses surrounding Him. See the saints: Abraham and Noah are there; Daniel is with Him; Paul and John are there; your loved ones who have died are there. On their heads is the crown of victory. They were faithful. They took their crosses, they took the cross road and disdained the life of earth.

Would we trade this cross road for

any other? Even in this life it is a beautiful journey, though so difficult a road. For Christ is near and we can behold Him just ahead on the path. And there is just ahead that blessed day of victory. Let the world take its ease and the forty-hour week. Let brethren fall away and ridicule us for the road we take. Let these all be gone. Let them have goods, fame, child, and wife. We want to follow Jesus, our blessed One, and how little it is to deny ourselves and take up the cross. For He invites us: Follow me. Amen and amen. W.S.



SISTER LAKES, MICHIGAN — A second look at the above sketch will make you wonder what the building was before an imaginative builder redesigned its

face. Remove the entrance with its steep-pitch roof line and the tall, nar-

Then came the kind of set-back which at first seems to hinder the free

row windows, and look again. That's right. This was once a lumber warehouse!

Behind this attractive building front you will find one of the newest CLC congregations at worship. And they worship a Lord who has limitless resources waiting for those who take up His work with spirit and confidence — resources, indeed, which come disguised sometimes in strange ways. Here is the story of Redeemer Lutheran Church.

A SISTER CHURCH

Several years ago a number of "concerned Lutherans" in the city of Dowagiac began to attend the services of Faith Lutheran Church at Coloma, Michigan, a community some 25 miles away. After nine months they asked Pastor Ralph Schaller to conduct services in their own city, so that the blessings of an undiminished Gospel could be shared with others at home. For two years they worshiped in the Dowagiac Armory. Then it became evident that there might be a better mission field in the lake area between Dowagiac and Coloma, where a recreation area was developing into a stable residential suburb.

The judgment proved to be correct. Before starting services in the Sister Lakes Fire Station in the summer of 1965, the congregation sent an open letter to the community and a meeting was scheduled for all Lutherans who might be interested. About 11 new families made an appearance. Attendance improved immediately, but the fire-house was not the place for the Gospel. When a public school auditorium became available to them, the membership doubled.

course of the Gospel, while it is in fact a bit of progress in disguise. They had to return to the Fire Station. Irritating and discouraging as it was, this served by compelling the group to commit itself to a more permanent solution.

Eyes that wait upon the Lord are eyes that see. The search of these people came upon a property owned by a lumber company. The buildings (the lumber warehouse and a residence adapted for office use) were less than five years old and in good condition. It was for sale, but not at the price the congregation was ready to invest, considering the amount of reconstruction that would be necessary. For six months the Lord let them wait. Then the bank came to the group and offered it at their price together with a liberal financing program — in order to avoid a foreclosure.

BY HIS SPIRIT

The annual meeting of 1967 in the Albert Morse home was the occasion for the 27 communicants to rise to the opportunity and commit themselves to their task. Encouraged by Pastor Schaller's application of Zechariah 4:6, they voted unanimously to buy.

"Not by might, not by power, but by my Spirit, saith the Lord of hosts." In the Spirit they have succeeded. The building was dedicated to its new service on April 16. Besides an auditorium for 200 with auxiliary education rooms, there is the office building which can be readily made in a parsonage when the congregation is ready to call a resident pastor.

The three acre property is situated on M-152 about $\frac{3}{4}$ mile from the main corner of the town, midway between

Coloma and Dowagiac. Vacationers in Michigan should try for their 9:00 a.m. services. What could be a greater attraction than a building which supplies what the Spirit uses to build "an holy habitation in the Lord."

For the other kind of building you need fire stations.

EAU CLAIRE, WISCONSIN — Take a walk on the beautiful ILC campus when you go there for closing exercises this June. Pluck a sprig of lilac from the redolent hedge along the walkway past the year-old cottage classroom building as you stroll toward the Northwest Building. Pass it to the left by way of a path through the hawthorne thickets and follow the new road along the north boundary of the campus.

The new houses you see there should seem an invasion of the rugged beauty of this place — where you could once sit in the quiet of the woods and look out over the sweeping expanse of the meadow and creek below. But you don't mind seeing them there. For one thing the low contours and rough-cut siding make them fit well into the landscape. Mostly it is the nameplates on the doors that make



you glad. J. Lau, A. Schaller, P. Koch, E. Schaller, R. Roehl, G. Radtke (and by July 15 there will be another: R. Dommer).

These are some of the people who represent us in the classrooms of Immanuel College. Except for Professors Lau and Radtke, who just recently came to the faculty, these people have put up with exasperating conditions — seeking housing for their families in a high-rent community for an allowance of \$100 per month. Long range commuting costs added to the problem. One of them, Professor Dommer, tried building his own home near the campus, but this was recently destroyed by fire (see the April issue).

After fitting from branch to bough, these birds now have their nests — thanks to a progressive and bold move by the CLC Board of Trustees. They were able to build these three bedroom homes under terms which call for monthly payments of only \$117.00 for 20 years. While this is somewhat more than the rent allowance previously paid to the teachers, it is obviously to the advantage of the synod to do this, in view of the equity in the property which is gained.

The homes are modest, but they are comfortable. And they come with good neighbors.

One other instructor, Prof. Roland Gurgel, lives off campus in Eau Claire. Professor C.M. Gullerud's family lives in the residence which is near the center of the campus building complex. Prof. E. Reim, who recently retired but still teaches on a part-time basis, lives adjacent to the campus.

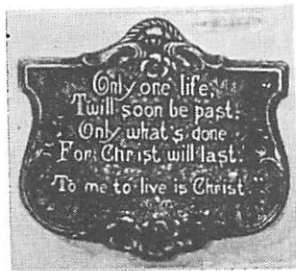
R.A.R.

HEAR IT SUNDAY

June 4th

THE GREAT INVITATION

The 2nd Sunday After Trinity

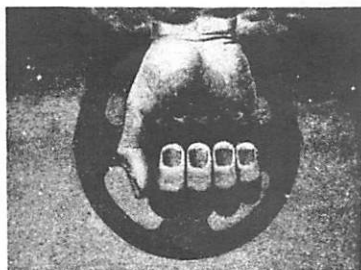


Modern man is supposed to be concerned about "where the action is." But his seeking for action is aimed at pleasing himself. Students indulge in Springtime "self-expression" on Florida's beaches. People generally seek to serve THEMSELVES in the frantic scramble to fill up more and more empty, leisure time. But this Sunday's Gospel (Luke 14:16-24) invites you to come where the only action that really counts is to be found. It has to do with the lasting welfare of someone else. Sound dull? Don't you believe it. The action is based on Him who "... never fails to help" (Collect), so you know that this action has depth and backing. Furthermore, this action demands complete commitment and warns of strong opposition (Epistle), since living as a person committed to Christ will lead you into all the action you can handle. Where's the action? For openers, equip yourself this Sunday for getting out into the highways and byways of lost humanity to extend the Great Invitation.

June 11th

THE WORD OF RECONCILIATION

The 3rd Sunday After Trinity



Interesting and disturbing — the current craze of man and youth to "turn himself on." It is interesting because the so-called "trips" on wings of LSD, airplane glue, nutmeg, etc., are often described as religious experiences. It is disturbing because, besides the chance of lasting damage to body and brain, the craze is but another attempt of man to find for himself something or someone to make him what he isn't. He has enough of the law left in his heart to convict him for what he is — a lost and condemned creature. So man seeks a way out for himself — and always fails because the way out from sin does not come from within but from

without. Today's Introit from the Psalms shows that God does the turning, not man: "Turn *Thou* me." The Epistle (I Peter 5:6-11) says it again: "The God of all grace . . . called us unto His eternal glory by Christ Jesus." The Gospel (Luke 5:1-10) pictures Christ seeking out sinners because they lost themselves in sin. The means to the only lasting, satisfying "new experience" is not self-induced chemically, but God-induced spiritually — by the Gospel in Word and Sacraments. Hear it in all parts of the service this Sunday.

June 18th

THE CONGREGATION OF SINNERS

The 4th Sunday After Trinity

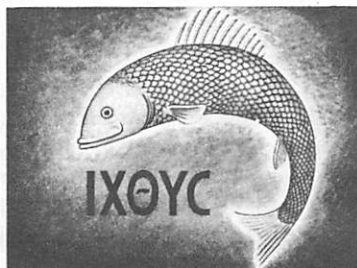


How can you really help to bring about peace on earth; both the peace of God and the peace among nations? (— It is done in that order, you know.) This Sunday's service presents both short-range and long-range plans for concerned Christians. You don't have to march through the South with a sign. You don't have to set sail for North Viet Nam with medical supplies. Peace on earth begins in hearts made inclined toward mercy by Spirit-given faith in the Gospel. That peace begins at home with compassionate brotherliness in your own congregation of sinners. Once we get to know our actual situation before God, before whom we as well as our neighbor are guilty, then we can put our own lives in order so that we can begin the service of love to others; then we can spread the gift of divine compassion which we have received (Luke 6:36-42). The long-range plan is the plea of the Collect to Him who orders world history for our eternal welfare: ". . . that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness." Begin your mission of peace by making a few burdens lighter right where you are, in the congregation of sinners.

June 25th

FOLLOWING JESUS

The 5th Sunday After Trinity



Hallelujah, look at all those fish! No, this is not the current issue of "Field And Stream," we just hope a small portion of today's Gospel (Luke 5:1-11) enthus-

iasm will rub off on us. Enthusiasm traces its root meaning to “. . . being inspired with fervor by God.” While it is true that home-made, “holy-roller” enthusiasm is always shallow and short-lived, let’s not smother genuine Christian excitement over the mighty acts of God in any age. One can hardly imagine the God-made spectacle of the disciples’ bulging nets being received with bored and indifferent yawns. The marvelous works of Jesus inspired lasting enthusiasm on the part of men who left all and followed Him. Isn’t it a tragic inconsistency when we, after stoutly defending the miracles of Christ over against all who call them myths, then settle back into token activity in the Church as though the miracles were myths after all? Godly fervor is rooted in the words and facts of Scripture. Peter wasn’t exactly turning cartwheels after a fish-less night’s labor, either. But he took Jesus at His Word one day and never got over it. This Sunday could be the day.

FORM – OR FUNCTION

In two previous issues this writer has presented a survey of three successive meetings of the annual LUTHERAN FREE CONFERENCE, with particular reference to the direction this movement has been taking during the course of this time. This direction has now been clearly established, because last summer’s session, the Columbus Conference, took up the highly sensitive and controversial issue dealing with the doctrine of the Church and its Ministry. The aim of the Conference is obviously not that of a quick and easy superficial agreement, but rather one that meets the issue squarely and seeks to remove that difference. Since last summer’s unfinished business is to be taken up also at this year’s meeting, and at the same point, — this is further evidence of their earnest intention to adhere to the same goal of full agreement. In the meantime it may be well for us to see just what the issue really is, where

the difficulty lies.

Our previous article mentioned the topic of one of the key essays, “The Functioning Forms of the Church.” After previous essayists had shown that the Church is a Creation of God and that its sole mission is clearly defined by our Lord, the general agreement on these two truths supplied some, ground for the subsequent step, concerning the functioning forms. After the New Testament Church had been established by the miracle of Pentecost, where by the preaching of the Twelve the Lord gathered His three thousand, it soon appeared that some organizational form was needed for the sake of the well-being of the body that had been formed in such an utterly informal way. So, under the inspired leadership of the apostles, the first Church at Jerusalem chose its seven deacons, that the apostles could give themselves continually to prayer and the ministry of the Word. Thus

the Word of the Lord grew, as it has grown ever since: by faithful and thorough use of the means of grace which the Lord had given to His Church, by the joyful testimony of those who had been witnesses of what God's Son had wrought in their midst. That was basic. The function was vital, else their Lord would not have instructed them to that effect. The forms were useful, else these Spirit-guided apostles would not have employed them. The one point was that they served the work, the overall purpose. And we may well add that the signal success which followed was the Spirit's signature of approval of this step.

It seems incredible that in an area where things are so simple, a controversy should nevertheless have broken out, and a most complex one at that. Yet the essayist to whom this sensitive issue was assigned felt constrained to conclude his paper with what he called a comparison of the so-called Missouri and Wisconsin positions. The terminology is neither accurate nor fortunate, but it has become the accepted one. What is tragic, however, is that this must not merely be reported as a fact, but as one that has become sharply divisive among those who now like to call themselves "concerned Lutherans." And the source of this division? Simply that while all can see that the Church is in its entirety a creation of God, also that it has but one great and undivided mission, simply to preach the Gospel, yet some have argued that there is but *one* divinely instituted *form* of the Church, the primary form of the local congregation. By the same

token it was then claimed that the public ministry of this primary form, the pastorate of the local congregation, is the *only* divinely instituted office of the Church.

This may seem like an oversimplifying of the issue. Perhaps it is. But the purpose is to bring out how the emphasis has shifted from the basic *function* of preaching the Gospel to the subordinate question of *form*, be it of the congregation or its office. By speaking of the form as subordinate we are not denying its usefulness. Form is there for the sake of order. And our God is not a God of confusion (of *disorder*) but a God of peace (I Cor. 14:33). Form is useful, indeed, as long as it *serves* the primary function of the Church, its one great mission of preaching the Gospel. But when men become preoccupied with questions of form, then there is at least the danger of losing sight of that function, that activity which we have just recognized as basic to the life of the Church. So it is necessary to face the question. Which is more important, form or function? Both have their place. Both are recognized by Scripture. But where does the emphasis belong?

Let Scripture provide the answer. There is among the Epistles of Paul one which has particularly much to say about the Church — his Letter to the Ephesians. We find the thought in the closing verses of Chapter One where we read that the God of our Lord Jesus Christ (v. 17) "hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all"

(v. 22-23). We meet it again in chapter 2: 19-22: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Note how these passages speak of both form and function, the functions in this case being actions of God, and the resultant forms the fruit of His work.

But of particular interest in connection with our problem is the fourth chapter, beginning with verse 11. Here the apostle says it is the ascended Lord who "gave some apostles; and some prophets; and some evangelists; and some, pastors and teachers." In this verse the apostle uses a number of terms to describe the gifts given to the Church, *forms* of what we often and very properly call the Ministry of the Word. But then he continues through the next five verses before finishing with the different practical aspects of that "ministerial" office. First the *immediate purpose*: "For the perfecting of the saints (that they might be fully equippeā), for the work of the ministry, for the edifying (the building up) of the Body of Christ." Then the *ultimate goal*: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (fully completed) man, unto the measure of the stature of Christ" and for the meantime the *desired result*, "that we

henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." What follows is a description of an *effective* way of achieving these results, of attaining this goal: "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ:" And finally, by way of reminder and explanation, a closing reference to Him who is behind all this work, *whose power* it is that *enables men to function* in bringing about this astonishing result: "From whom the whole Body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love."

Reviewing this magnificent passage, we repeat our question: form — or function? which is the more important? Which is the real substance? Each has its place. But which of the two is basic? — If man would only recognize that of these two factors it is the function that is creative and that the form is subordinate; that without the function of preaching the Gospel there would, there could simply be no Church, no churches, no "offices" concerning which questions of form could be raised! If this will once be clearly seen and frankly recognized, a long step will have been taken toward eliminating at least this vexing controversy from the agenda of the Free Conference. We pray that this may be the outcome. E. REIM

TOO GRIM

We sometimes try too hard. We may take Getting Ahead too seriously. Some sensitive souls have noticed this, and they have tried of late in their writings to sit down with us to hold our hands a little while. We do need to relax, no doubt, in this our time which is to many the age of anxiety.

We remember a true tale, one that well can be twice told: at a certain college we once attended, the baseball team was trying so hard to win for alma mater that it could not get a hit at all. The old coach, long retired, came ambling out to see the game, and with a surer sense of life than the young players had, he told them please to stop trying to kill that ball, relax and just meet it first. The hits piled up, and the story ended as all stories should end — only this one was really true.

The crowd around us presses so hard that we find we cannot hardly eat or sleep, some so beset by Rules against a thing like a double negative they're bothered even now. But this is piffle, as it were. The thing that's grim is the way in which we tense and fret that little Jon or Susie may not Make the Grade.

We begin in the nursery-school, that is — to get the "right start toward the "right" education, as if the three year-old were even now in a race for placement in the ivy league. We love the way in which a recent writer tried to knock this nonsense from our heads. She told the rich and middle-class to rather keep their children home and

let them grow to know themselves, to learn what right and wrong is, and the meaning of mine and thine. In nursery there hardly is such learning, for there "we share our toys," and subtly learn to share and share alike until we learn that *others* make the rules for us to live by, the *others* being peers, the like of us, not parents or adults. How can he learn to resist, to be himself, to develop a firm self-concept, when all the while these things are babied out of him? What baby-sitting service *can* be Mother? And why should we teach a little one that "his happiest, messiest, most boisterous fun takes place away from the family . . . that the best fun is away from home?" Someone will answer right that that's the way it is. And *this* is grim!

It's worse than grim. It's sad. There are some signs that even now we see some fruits of parental grim determination that whatever comes, their sons and daughters must be successes among their peers. Their talk is nothingness, but it is talk. Their goal is togetherness, and they're on goal. They are a success already, so there's no use trying for higher stakes.

Would you believe that a new book on adolescent religion has this as its first paragraph: "Youth is absurd; adolescence is vanishing; the former ways of understanding adolescent religious experience are outmoded. If we grant the validity of the reports of social psychologists and sociologists today that many youth are no longer directed toward a tradition nor to-

ward the inner voice of conscience but are outer-directed, seeking adjustment with the peer group, of necessity their religious experience is affected. The consensus of current studies is that contemporary youth have established themselves in an 'adolescent society' with their own values, norms, and styles. This is not in rebellion against their parents directly but represents a fairly easy passage from conformity to the ideals, norms, and beliefs of the parents to conformity to those of the teen-age group. The usual rebellion against the authority of parents and the storm and stress which youth experiences at this time appear to be lacking. Playing it cool and not sticking one's neck out are said to be the primary values, and if young people can obtain what they want without rebellion, without going through authoritarian struggles, without conversion from disobedience to obedience, this is the way they will behave." Charles William Steward, *Adolescent Religion*, Nashville: Abingdon, 1967.

If that is a little hard to read, it is the way most serious books are written; but it comes out this way: what we have made young people do is to learn from one another, not from us. So grim have we been about their good adjustment!

We must learn not to try so hard, at least not to try so hard for what we have been trying — we have succeeded too well. Hence, it is amazing, and yet it should not really be so, that a certain idea is coming to the surface, not only as a solution for concerned parents, but even as a suggested national policy. Perhaps it is a desper-

ation move, but it does have the grace of seeming to be a cooperation with the inevitable in children's lives. Believe it or not, the suggestion is being made that because of "the inadequacies and inequities of the public schools and of their rigidity against change" public monies should be given to private educators to see if they can come up with "healthy alternatives to the conformist rigidities of the established public system," that is, our society's. This is not a suggestion that these monies be used by church-related schools or other private schools. It is a suggestion like that of the Secretary of the Post Office department, that the thing in that field can never be made to work until private enterprise takes over.

You see, someone is looking for a more sensible solution to this stern business of finding a way to "turn the kids on," as somebody has said. There have to be some options again, some choices, some doing of what fits the individual. To "let the kids alone" would come as harsh advice to the parent who is overanxious to make his young one a Success. But nothing else will do! Give him opportunities, but force nothing. A firmer soul would even quarrel with that word, give. A developing *person* will make his own opportunities. Just get out of his way. Quit watching the kettle when you want it to boil. Learn from the one-time all-American-mother who said that she always managed to give her gaggle of successful sons "a large amount of wholesome neglect." Quit the compulsiveness of the week-end father who tries so hard to make his neglected children happy that in his

hard trying he seems utterly strange and inadequate to them. No wonder he seems odd, queer, and frustrated. He tries so hard to hit the ball that he doesn't so much as meet it.

The Scripture has a word here, too. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It is so easy to push and pull and heave and haul till the poor child can do little but rebel in wrath; but to feed and let him grow is the much better way. "We can create schools that students want to attend because their education is important to them, not simply as economic or social climbers, but as human beings," wrote one who really tried. But then he had voluntary attendance, no grades whatsoever, and

no academic pressure — our hackles rise at the very mention of such a romantic way to success and pleasure in the learning of things. We are much too grim for that—or incompetent and afraid.

Yet an uneasiness besets us all, a something about the human condition that we cannot shake. As we reject the absurdity that is fast becoming the meaning of life for many, we must accept the fact that not all will ever live up to our expectations of them. "Have not I chosen you twelve, and one of you is a devil" (John 6:70); "ye shall know the truth, and the truth shall make you free" (John 8:32). Between those two there is tension; it keeps us on our toes. And that is one thing that it means to live.

Martin Galstad

YOUR CHURCH ORGAN

Nowhere does the organ come to such fullness as in our Lutheran service. By means of the prelude and offertory the organist establishes and enhances the mood of every service. The organist, when properly informed by the pastor, will select his music to suit the day. Above all, the organ leads the singing, which is so prominent a part of our worship.

From time to time congregations are faced with the purchase of an organ. Organ committees should know Lutheran music and organ requirements and be willing to seek expert advice because there are so many things to consider. Better to search and dig beforehand than to be sorry afterward.

Shall it be pipe organ or electronic? Ideally, a pipe organ. Some that are surprisingly compact are sometimes available for \$1500 and upwards, rebuilt. Caution must be exercised as to proper voicing, etc. Pipe organs should be in a building that is *constantly* heated at normal temperature. Even so, tuning and maintenance are expensive. These factors make a pipe organ impractical for most congregations.

That leaves the second best choice, the electronic organ. But several of these run a very close second. Brands are numerous, with great variation in quality, tone, and features. Some are voiced too "lush" for Lutheran use.

What model? *Never a spinet.* The

sawed-off keyboards are totally unsuited for church music. Rather keep an old reed organ till something better can be afforded.

One company produces a model with spinet-type pedals but with *two full keyboards*. This is a kit (make it yourself) organ. The full keyboards make it satisfactory for church use. If some "handy" member will make a 25-note pedalboard it becomes very suitable — at a cost below \$1000, with fine separate speaker.

A proper church organ should meet AGO (American Guild of Organists) specifications, will have two manuals (or more) and a 32-note pedalboard. The pedal section should have stops in the 4' and 2' ranks. There should be a good variety of stops, each with its *distinct tonal characteristics*. Speakers will be separate from the organ console.

Gimmicks are numerous, deceptive, and costly; beware! Look for quality and tone, not gadgets. Several reliable books and pamphlets are available, explaining the several "families" of electronic organs, pointing out what to look for and what to avoid when shopping around — things salesmen don't mention.

Organs that satisfy these minimum needs and have a good speaker (tone cabinet) will cost \$3500 and up. That will force some congregations to consider a used organ. Bargains are available, but older organs employ tubes instead of the more reliable transistors now used. Tube organs need *frequent* tuning and maintenance, which can be costly. Transistors are stable, don't age like tubes.

The high cost of a new organ versus

the service expense of a used one should lead any committee to *at least consider* a kit organ before making a decision. These are assembled by the buyer, following simple step-by-step instructions. It is really so easy that any high school student willing to exercise patience and care can do a good assembly job. Many churches buy kit organs not for the saving but as the only way to get the quality they want. The cost is about $\frac{1}{2}$ as high as its factory-made cousin; nevertheless, the kit organ offers features not available in factory-assembled organs.

One kit organ is *ARTISAN*, in the *ALLEN* and *ROGERS* class; the best, but expensive and rather complicated. Trinity Church, in Spokane, is well satisfied with its two-manual model.

SCHOBER is the other maker of kit organs suitable for church use. Their best model is the *Recital*, full AGO specifications. The \$1800 price includes a speaker for a 300-500 assembly, bringing it well within the cost range of most congregations. Assembly time: 150 hours. Great versatility, many stops. Extra stops are made up on interchangeable, computer-type cards, changing this to a "Lutheran" organ as opposed to the compromise voicing of factory-made organs.

A *Recital* model, owned by a member, has been in use for a full year at Grace Church, Minneapolis. The smaller *Consolette II* (mentioned earlier, with two full manuals) is giving happy service at Berea Church, St. Paul.

Schober also makes the reverberation unit recognized as the best in the industry, bringing its organs deceptively close to pipe organ sound, also

adaptable to other organs. Address: *The Schober Organ Corp.; 43 West 61 St.; New York 10023.*

Organ committees should bear in mind the importance and high responsibility of their call. After a patient evaluation of their congregation's musical needs, financial ability, auditorium size, etc., they are to choose the instrument that will best serve God's Word in their midst. By no means an

easy task, but one that merits devoted attention and will bring proportionate rewards.

This writer is willing to assist with addresses of books, pamphlets, literature, and source material on the subject. Write: *Carl M. Thurow; 460 75th Avenue N.E.; Minneapolis, Minn., 55432.*

C. Thurow

The Bread of Life

The king after Israel's heart ends a suicide. So far man's folly. But God's faithfulness and loyalty raise up a king after His own heart, a type of the King of Kings.

I & II SAMUEL

May 31 — 31:1-7	Farewell, cruel world 317,1-2
June 1 — 31:8-13	Salt in the wounds of the vanquished 317,3-4
June 2 — 1:1-10	"I slew the Lord's anointed" 317,5-6
June 3 — 1:11-16	No fear of God in his heart 325,1-2
June 4 — 1:17-27	"How are the mighty fallen!" 325,3-4
June 5 — 2:1-7	Blessed for loyalty to a dead king 325,5-6
June 6 — 2:8-17	Humanly desired or divinely chosen 326,1
June 7 — 2:18-23	Swift footed but slow witted 326,2
June 8 — 2:24-32	Shall the sword forever devour? 326,3
June 9 — 3:1-11	Palace intrigue 326,4
June 10 — 3:12-21	Buttering both sides 329,1-2
June 11 — 3:22-30	David was not "ambitious" 329,3-4
June 12 — 3:31-39	Too hard for anyone's good 329,5
June 13 — 4:5-12	A merciful king-type 343,1-2
June 14 — 5:1-5	In the Lord's time and way 343,3
June 15 — 5:6-12	For His people's sake 343,4
June 16 — 5:17-25	Conquering by obedient inquiry 343,5
June 17 — 6:1-5	Rejoicing with all their might 343,6
June 18 — 6:6-11	Not understanding the jealousy of God 343,7
June 19 — 6:12-19	How to share in the Lord's blessings 305,1
June 20 — 6:20-23	Who said you could be happy? 387,1

June 21 - 7:1-17	A custom-built house 305,2
June 22 - 7:18-29	"Who can compare with your people?" 305,3
June 23 - 8:1-8	Blessing follows obedience 305,4
June 24 - 8:9-18	A king who judges fairly 361,1-3
June 25 - 9:1-13	A king who shows kindness 361,4-5
June 26 - 10:1-5	Listening to a foolish cabinet 305,5
June 27 - 10:6-14	Let us act like men 305,6-7
June 28 - 10:15-18	Defeated by togetherness 305,8-9
June 29 - 11:1-5	Idleness is the devil's workshop 369,1-2
June 30 - 11:6-13	More a man than the king 369,3-4
July 1 - 11:14-27	You can deceive men but not God 369,5-6
July 2 - 12:1-15	Godly sorrow and repentance 390,1-2
July 3 - 12:15-25	Pray for living saints, rejoice for the dead 390,3-4

N. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1966 to May 1, 1967

RECEIPTS:	April	To Date
Offerings	\$ 8,679.26	\$ 73,650.69
Memorials	2.00	3,079.00
Revenues, Tuition	750.00	13,847.00
Revenues, Board and Room	1,414.00	24,724.00
Revenues, Other College	—	480.00
Interest Earned 1965-1966	—	100.04
TOTAL RECEIPTS	\$ 10,845.26	\$115,800.73
DISBURSEMENTS:		
General Administration	\$ 386.26	\$ 2,596.41
Insurance	210.00	1,236.00
Capital Investments	750.00	7,433.96
Home Missions and Administration	4,634.81	38,754.88
Japan Mission	550.00	5,500.00
ILC - Educational Budget	3,405.11	33,273.03
ILC - Auxiliary Services Budget	2,839.03	32,910.90
ILC - Extra-Budgetary	—	180.74
TOTAL DISBURSEMENTS	\$ 12,775.21	\$121,885.92
Cash Deficit this Period	-\$ 1,929.95	-\$ 6,005.19
Cash Deficit July 1, 1966		-\$ 2,282.58
Cash Deficit May 1, 1967		-\$ 8,287.77

1967 Summer Seminar For Pastors

Dates: July 31 to August 4
Place: Ingram Hall, Immanuel Lutheran College
Costs: Board and Room, \$16.50. Charge for meals only for those living off campus, Dinners \$1.00 Suppers, 60¢ No tuition costs.
Registration: Before June 15. Mail to: Seminar Registration, I.L.C.
A list of courses available upon request.
E. Schaller

West Central Delegate Conference

Place: Our Savior's Lutheran Church, Jamestown, No. Dakota; H. E. Rutz, Pastor
Time: June 20-21, 1967. Opening service at 10:00 a.m.
Program: "The Consequences of Evolution in our Society in the Light of Romans 1:20-32" - L. Grams. "Popular Isagogical Outline Study of the Book of Acts" - H. Witt. "Our Responsibilities To Those Outside Our Fellowship."
Conference speaker: N. R. Carlson (Alternate: V. E. Greve)
Chaplain: Paul Larson
Kindly register promptly with the host pastor.
A. Schulz, Secretary

Minnesota Delegate Conference

Date: June 25, 1967
Place: Immanuel Lutheran Church, Mankato, Minnesota.

Installation

As authorized by President Paul Albrecht, I, assisted by the Rev. George Tiefel, installed James E. Sandeen as pastor of Calvary Lutheran Church, Marquette, Michigan, on the second Sunday after Easter, April 9, 1967.
Pastor Paul G. Fleischer

Notice

The 1967 directory is available at 10¢ per copy by writing:
Directory
Immanuel Lutheran College
West Grover Rd.
Eau Claire, Wisconsin 54701

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