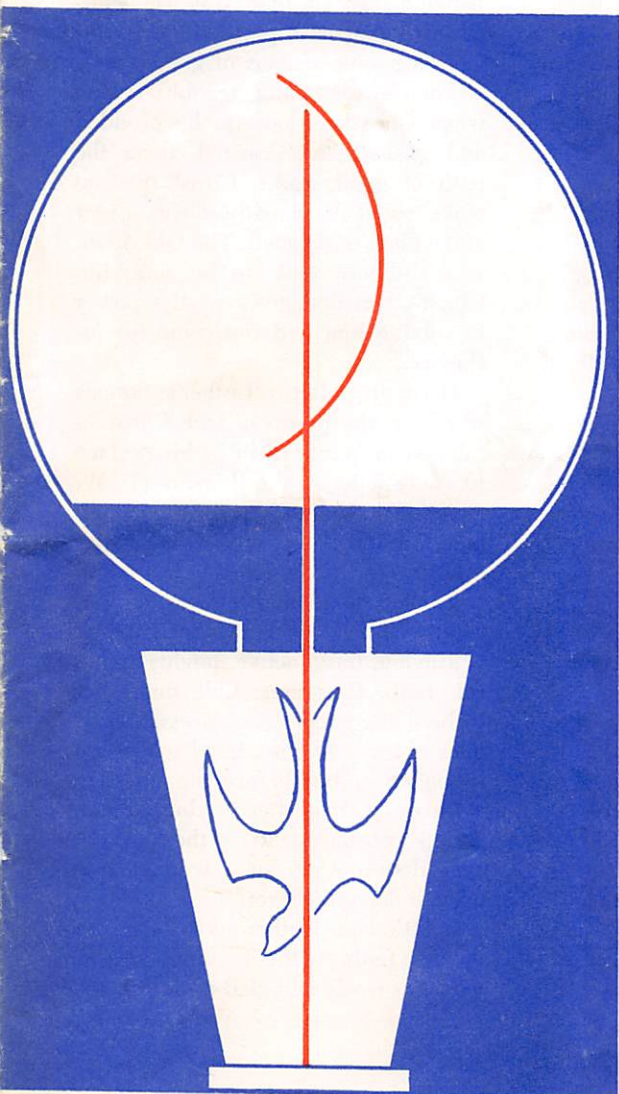


LUTHERAN SPOKESMAN

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IN THIS ISSUE —

CHRISTIAN COURTESY

p. 2

5TH FREE CONFERENCE

p. 5

**SELECTIVE CONSCIENTIOUS
OBJECTION**

p. 7

CHRISTIAN COURTESY

We have been redeemed *from* something *for* something. We have been redeemed *from* sin, death, and the power of the devil *for* a new life of service to God and our neighbor.

Paul puts it this way in his letter to Titus: "Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people (a people of His very own), zealous of good works."

On the cross of Calvary Christ set us free from sin, and He wants us to stay free. But if we are still people who want to do *as we please*, we are not yet free. We are then nothing but slaves, slaves of sin and the devil and our own flesh.

The only free man is the man who out of love for his Savior says: "Lord, let me be your slave. Make me one of your people. Take me with everything I am and have for your service." This is true freedom: willing, cheerful, joyful service of God, whom we were all meant to serve in the beginning.

This was the very purpose of Christ's sacrifice on the cross: that our inner natures might be purified and we might become His own purchased people, zealous of good works.

Our Lord does not desire congregations of lukewarm Christians, neither hot nor cold. Christ says in Revelation that He must spit such Christians out of His mouth. Our Lord does not want indifferent Christians: those who go to church services once in a while

but have no great interest in it; those who just don't care about how the things of the Lord go either one way or the other. Our Lord had something else in mind when He was hanging there on that cross. He wanted to make us a purified people of God, a people zealous of good works.

There's something terribly wrong when Christians have to be prodded and pushed and dragged along the path of good works. Christ died to make us zealous, enthusiastic, eager and willing to do good. The Old Adam is a stubborn mule to be sure, but Christ's sacrifice gives us the power to subdue him and overcome his influence.

Here are Martin Luther's famous words on the power of true Christian faith as he wrote them in his preface to Paul's letter to the Romans (L. W. Amer. Ed. Vol. 35, p. 370): "Faith kills the Old Adam and makes us altogether different men, in heart and spirit and mind and powers; and it brings with it the Holy Spirit. Oh it is a living, busy, active, mighty thing, this faith. It is impossible for it not to be doing good works incessantly. It does not ask whether good works are to be done, but before the question is asked it has already done them, and is constantly doing them. Whoever does not do such works, however, is an unbeliever."

A little later Luther adds: "Because of this faith, without compulsion, a person is ready and glad to do good to everyone, to serve everyone, to suffer

everything, out of love and praise to God who has shown him this grace. Thus it is impossible to separate works from faith."

Last month we noted that faith produces the good work of *civil obedience*: being subject to principalities and powers, obeying magistrates.

Another good work that flows from faith is *neighborliness*. Paul says in his letter to Titus: "Put them in mind to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

Or, to put it in plainer words: "Remind them to be ready to do any good work, to speak evil of no one, to be peaceable and gentle, showing every consideration for all men."

If these words were put into practice by all the nominal Christians in our land, would there be much racial strife in this country? Would there be much strife between labor and management, between student and teacher, between young and old? If only all those called Christians in our land were *Christlike*, how the light of their good works would shine before men! How the salt of the earth

would work to lessen the strife, disorder, bitterness, and prejudice in our land!

But it is not so. Members of Christian churches have not been the salt of the world. Rather many of them fit Paul's description of some of the church people on the island of Crete, of whom he wrote to Titus: "They profess to know God, but by their deeds they deny Him, being detestable, and disobedient, and worthless for any good deed."

And we in our determination not to compromise our confessional Lutheran position have tended to isolate ourselves and remain aloof from the problems and needs of our fellowmen. It is true we cannot cooperate with false-teaching churches in doing church work. We must refuse that kind of "doing good," which involves doing more evil than good.

But we should be ready to do any truly good work. What's wrong with feeding the hungry, giving drink to the thirsty, taking in strangers, clothing the naked, visiting the sick and those in prison? Aren't there any opportunities for this sort of thing in our lives? If we are to be *zealous*

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of good works, shouldn't we be looking for opportunities?

The usual type of neighborliness that is prevalent among church people is being kind to certain close friends who are in turn kind to us. But Christian neighborliness ought to go beyond that kind of morality where everyone is nice to those of his own group but couldn't care less about those outside of his group.

Surely we are to do good "especially unto them who are of the household of faith," yet not only to them but also "unto all men." (Galatians 6:10) Here the phrase fits that is used so often in our time: regardless of race, color, creed, or national origin. We Christians are to do good to all men. We are to speak evil of no man. We are to show every consideration for all men. We are to be peaceable and gentle like our Lord Jesus.

This does not mean there will be no conflicts or disagreements between Christians and others. It is not possible for Christians to get along harmoniously with others in every respect. The Gospel which Christians confess causes divisions. God's Word stirs up trouble. If Christ was crucified for being Himself, will not Christians also be crucified for being Christlike? Such controversy, persecution, and trouble is impossible to avoid. We are not commanded to be peaceable at the price of giving up the truth. In Paul's letter to the Romans this is God's Word: "If it be possible, as much as lieth in you, live peaceably with all men." Even the Prince of Peace didn't get along with everyone. In fact He was killed as a troublemaker.

Conflicts for the sake of our con-

fession of God's Word and our Christ-like lives are *unavoidable*. But conflicts caused by the prejudice, lovelessness, unkind acts, bitter words, and selfish thoughts of supposed Christians toward their neighbors are *inexcusable*.

But what about Paul? Didn't he show prejudice against the inhabitants of Crete when in his letter to Titus he quoted a Cretan author as saying: "The Cretians are always liars, evil beasts, slow bellies?" Paul agreed with this testimony. I'm sure many people would condemn Paul as prejudiced today if he wrote such words about Swedes or Italians or Negroes or Indians.

From this example of Paul we can see that it is not necessarily unchristian to point out the special sinful traits and tendencies of a certain race or group of people. We are all sinners, but isn't it true that Germans tend to sin in a different way from the English or French? Martin Luther, himself a German, constantly berated the drunkenness and sloppiness of his own people. Yet he loved them and did good to them.

What the world calls prejudice or lovelessness or pride is not our standard. We have God's own Word as our guide in these matters and Christ Himself as our Example. More than that, we have what the world does not have and cannot appreciate: *the saving of God as our teacher*, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Let the light shine and the salt be salty!

D. LAU

THE FIFTH LUTHERAN FREE CONFERENCE

The following article was written for an earlier issue of the SPOKESMAN, too late, however, to be included in the intended issue. Although some of the preliminary remarks are no longer relevant, the article is being published without change except for the omission of a final paragraph beginning with: "Whether this will be the direction at Minneapolis remains to be seen." Since the Conference has now come and gone, this question can be answered on the basis of personal observations. E.R.

Announcements concerning the fifth gathering of this well known project have been made some weeks ago. This year's sessions are to be held at the Curtis Hotel, Minneapolis, Minnesota, July 9-11. The general theme will be: JESUS CHRIST — FACT OR FICTION? Two of the essayists will be from the Wisconsin Synod, and one each from the ELS, Missouri, and the Lutheran Church of America. The five essays will deal with 1) Jesus Christ as Son of God and Son of Man; 2) as the Humble Servant; 3) as the Exalted Lord; 4) as the Promised Messiah; and 5) as the Only Hope of the World. Each of the assigned topics ends with the same refrain: "Fact, not Fiction."

This would indicate that the discussions which occupied the Conference at its last two sessions, concerning the doctrine of the Church and its Ministry, are to be dropped, at least for the time being. While the general trend at these last two assemblies had, both in the essays and the subsequent discussions, run rather

strongly in the direction of the position which, among others, is set forth also by our own Theses on the Church and its Ministry, it is only fair to say that there has been strong dissent expressed by a small but determined group. This was brought out clearly, both at the close of the last Conference and since then in printed form. Not knowing the thinking of the Program Committee, I am unable to say whether further discussion of this important topic has thus been ruled out or not. It certainly remains one of the areas where the "ultimate objective" of the Conference, "to obtain full unity in the understanding of the Lutheran Confessions" has not yet been attained. Yet this changing of the subject is not necessarily wrong in itself. There may be good reason for allowing a cooling-off period, for providing opportunity for private discussion of this sensitive subject. We know that something along these lines has already been undertaken, something that might just possibly prove more effective than prolonged public disputation.

There is, however, more than a little cause for concern about the choice of the new topic — not because of the subject itself, but rather because of its coming just at this time when the avowed purpose of the Conference is to remove the existing differences. Certainly, a more sound and wholesome topic could hardly be found than a thorough treatment of the Person and Work of Christ. But one may well wonder whether in the present context the actual effect of this choice

may not be to cover up the fact of the existing differences and to move the vexing problem of solving them into the background. More than once have I pointed to the possibility of unionism also at the level of conservatism. The Fundamentalist Movement is an example, showing how serious-minded men have nevertheless become capable of tolerating a wide range of doctrinal differences among themselves, simply because they have become so preoccupied with the idea of presenting a common front against the inroads of modernism and liberalism that they are no longer aware that a common front is not necessarily a sound one.

Now that the Conference has become history, on-the-spot reporting can take the place of the earlier conclusions. At the same time it becomes possible to check the foregoing article against the subsequent developments.

As was expected, the general theme of the five essays proved to be highly fruitful and edifying. This is said on the basis of personal observations with regard to the first two and the last. Although I could not be present on the second day, there seems to be no reason for not including those essays as well. The text of the essays will be published and should prove a valuable addition to our personal libraries because of the wealth of material assembled there by the various speakers to show the trend of modern liberal theology, and particularly because of their keen analysis of the same. For while the trend is totally subversive of sound Scriptural

doctrine, yet its advocates are able to clothe their argument in terms that often are disarmingly similar to what has been previously taught and said by soundly orthodox teachers. Therein lies the danger to which we all need to be alerted.

As for the concern expressed in the third paragraph above, there was indeed more than a little evidence of desire for a common front, for joint action in testifying against the current trend. This was asked even though the first objective of the Conference, to remove the existing differences, has not yet been attained. There is still much unfinished business. This year's program, in spite of its excellent quality in other respects, did not lend itself to bringing about any recognizable advance in this area. Whether next year will bring a return to the primary objective as it was defined in the original prospectus depends on the Arrangements Committee, which is to choose a theme and formulate the program for next year's meeting. So far it can only be said that the warnings against unionism on the level of conservatism were repeated. The danger was pointed out: of making participation in the Conference serve as a salve for one's conscience, of thereby justifying one's continuance in a fellowship no longer based on true doctrinal unity. Private assurances were given by responsible leaders of the Conference that they agreed, both as to the existence of the danger and the resultant need of returning to the original objectives, the effort to remove the existing differences. Let us hope and pray they will succeed.

E. REIM



from the EDITOR

In another part of this issue you will find a release from the Lutheran Council news bureau containing new translations of the Lord's Prayer and the Apostles' Creed. They are called tentative drafts and may yet be changed. You will notice both some obvious improvements and also some rather drastic changes, particularly in the Creed. These changes force us to a careful study of the original, since we cannot simply assume that our present translation always gives the precise meaning intended by the authors. In the next issue we shall have a careful analysis of the new translations.

SELECTIVE CONSCIENTIOUS OBJECTION

A few million or so words are being spoken and written about the right of selective conscientious objection. In the past, consideration has been given to members of churches which hold and teach that all war is wrong and that it is a sin to participate. Alternate service has been assigned to men of such denominations. But does the individual, whose church is not opposed to all war, have the right for conscience sake to object to partici-

pation in a particular war? Should he be given the same special consideration as the Quaker?

Many churches have been rushing resolutions to the effect that it is the individual Christian's duty as well as his right to evaluate whether a particular war is moral or just. Recently the Lutheran Church in America passed such an affirmation at its Atlantic convention. Now the World Council of Churches has given its approval to selective conscientious objection.

It might seem at first glance to be true that each individual must follow his own conscience in this matter. Unfortunately this viewpoint assumed a capability the individual does not have. By participating in a particular war the state takes the position that the war is justified and moral. This is a government decision of the utmost gravity. It is arrived at by many intellectual judgments based on hundreds of pieces of information and the interpretation of that information. Does the individual have the capability to veto the government's decision that a particular war is right and necessary?

The individual Lutheran, for example, does not arrive at this view-

point that a certain war is immoral on the basis of his religious beliefs. He is claiming that he is wiser than the heads of government and that he has better judgment as to what is necessary for his country, that he has a better understanding of foreign policy, that he knows where and when Communism should be confronted and where it should not be. He does not have a different religious belief, he has a different intellectual judgment on matters of state.

If the individual can veto his participation in the Vietnam war, he could also have declined to participate in World War II or the Korean conflict. This would be anarchy and would destroy the state's ability to defend itself or perform the obligations it has assumed.

This does not mean we cannot disagree with the government's actions. We can argue and persuade. We can vote for a candidate with a different viewpoint. But until the government's position is changed by congressional action or at the ballot box the individual must conform his conduct to the present position of the government. W.S.

LUTHERANS, OTHERS DRAFT COMMON TEXTS FOR LORD'S PRAYER, APOSTLES' CREED

Chicago — (LC) — Common texts of the Lord's Prayer and the Apostles' Creed have been drafted by representatives of five Lutheran bodies, nine other Protestant denominations, and the Roman Catholic Church and will be recommended to their parent organizations for approval.

Participants in the joint effort to arrive at uniform wordings for major worship and liturgical materials are the Inter-Lutheran Commission on Worship, the Commission on Worship of the Consultation on Church Union, and the International Committee on English in the Liturgy of the Roman Catholic Church.

Initial reaction to the text of the Lord's Prayer, referred to as the "Our Father," the spokesmen said, "has been most favorable," but the texts, they emphasized, "are tentative and only recommended for eventual adoption."

"Considerable time," they added, "and perhaps even further changes will be required before a final version is achieved."

It was also pointed out that this tentative agreement is "a first step" and that the joint committee "hopes that other Christian churches will enter into the discussions to achieve an agreed version for use by all Christians in North America."

"At the same time," the statement said, "each of the parent organizations has responsibilities to sister churches in other English-speaking countries, adding to the complexity of the problem."

The texts were agreed upon after two meetings in Chicago, to which the other groups were invited by the Inter-Lutheran Commission on Worship. Further sessions, it was reported are planned in the near future to discuss the Nicene Creed, the Gloria in Excelsis, Sanctus, and other liturgical texts shared by the participating communions.

In making the two texts available

for publication, the spokesmen for the three groups stressed the importance of maintaining the line division,

capitalization, and punctuation without change. Following, as released, are the texts:

OUR FATHER

Our Father in heaven:

Holy be your Name,

Your kingdom come,

Your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins,

as we forgive those who sin against us.

Save us in the time of trial,

and deliver us from evil.

For yours is the kingdom, the power and the glory forever. Amen.

APOSTLES' CREED

I believe in God, almighty Father,

creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,

who was conceived by the power of the Holy Spirit

and born of the Virgin Mary.

He suffered and was crucified under Pontius Pilate.

He died and was buried.

He went to the dead,

and the third day he rose again.

He entered into heaven

and sits at the right hand of God the almighty Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life eternal. Amen.

Nearly a score of translations of the Lord's Prayer and numerous texts of the Apostles' Creed were examined by the three groups at their sessions here March 11-12 and May 17-18.

In a statement issued after the meetings, the participants noted that there were scriptural, liturgical, pastoral, and linguistic problems associated

with the use of contemporary English style. However, they added, their study also showed that "there was far more similarity among the texts examined for possible common usage than some had thought possible — even in the Lord's Prayer and the Apostles' Creed."

CHURCH News



NEWS ITEMS FROM IMMANUEL

The Lord gave Eau Claire, Wisconsin, two beautiful warm and sunny days on June 6 and 7. On the first of these Immanuel Lutheran College held its Class Day exercise at 3:00 P.M. In this program Pastor Elton Hallauer of Hancock, Minnesota, delivered an academic address, and awards were handed out to students who were honored for their activities in sports and literary endeavors.

On June 7, at 10:00 A.M. the Commencement service was held. Pastor L. Schierenbeck of Austin, Minnesota, was the liturgist, and Pastor Keith Olmanson of Nicollet, Minnesota, was the preacher. Seminary graduates were Robert Mehlretter of Cambridge, Wisconsin, and David Schierenbeck of Austin, Minnesota. Robert has been given the Divine Call as pastor to Trinity Lutheran Church, Millston, Wisconsin; David has been called to serve Immanuel Lutheran Church, Chicago, Illinois.

Graduates of the Education Department of the college were Leif Olmanson, Redfield, South Dakota, who has been given the call to teach in

Our Savior's Lutheran School, Jamestown, North Dakota; Walter Priebe, Marquette, Michigan, who has been called to teach in Luther Memorial School, Fond du Lac, Wisconsin; and Nona Thurow, Minneapolis, Minnesota, who has been called to teach in Faith Lutheran School, Markesan, Wisconsin.

Graduating from the college's three-year pre-theological course was Vance Fossum, Austin, Minnesota. Graduates of the two-year course, receiving the Associate of Arts degree, were Carolyn Heinze, Mountain Lake, Minnesota, and Marlene Mack, New Ulm, Minnesota.

High School department graduates were Stephen Albrecht, Markesan, Wisconsin; Vicki Annexstad, Madelia, Minnesota; Constance Bernthal, South Milwaukee, Wisconsin; Linda Duane, Spokane, Washington; Naomi Fuerstenau, Hazel, South Dakota; Eileen Grams, Faulkton, South Dakota; Randi Gullerud, Eau Claire, Wisconsin; Kathleen Gurgel, Eau Claire, Wisconsin; Janet Lindstrom, San Carlos, California; Nona Messerschmidt, Sleepy Eye, Minnesota; Frank Radichel, Red Wing, Minnesota; Johanna Radtke, Eau Claire, Wisconsin; Daniel Schal-

ler, Northridge, California; Cheryl Smith, Markesan, Wisconsin; Bruce Templeton, Madison, Wisconsin; and Robert Wehrwein, Manitowoc, Wisconsin.

Acting upon medical advice, Professor John Lau has requested that he be relieved of the duties of the office of Dean of Students for the remaining year of his present two-year term. The Board of Regents has granted his request, and has assigned Professor Paul Koch the duties of this office for next school year. Professor Lau has been the Dean of Students since the office was initiated in the fall of 1965.



1
R. Mehlretter



2
D. Schierenbeck



3
L. Ohlmanson



4
Nona Thurow



5
W. Priebe

THANKSGIVING AND REPENTANCE

A Cause for Thanksgiving

Let us give thanks to our merciful God Who made the hearts of His people willing in the past year. The

thanksgiving of grateful hearts brought forth budgetary offerings of almost \$12,000.00 more than the offerings for the past fiscal year. The increase is the more encouraging when we consider the fact that no emergency appeal was necessary during the past fiscal year.

Our expenditures and income for the year were almost equal — in fact, we spent 41 cents more than we received. This is all the more encouraging, since we did pay out \$3,808 in extra-budgetary appropriations — \$2,308 as the first payment on the I.L.C. budget and \$1,500 for Pastor Fred Tiefel's travel from Japan (an item that was to be a part of the '68-'69 Mission Board budget).

There also was firm evidence of greater regularity in giving, resulting in increased giving on a fairly level basis, with the exception of the first two months of the fiscal year, July and August 1967.

For this let us give thanks to Him Who brought it about — our Savior-God.

Weakness on Our Part, A Cause for Repentance

Failures can and should be noted that are not the failure of our God, but which can be traced directly to us, individually and collectively.

We ought to recognize in general that our financial response to the mercies of God fell far short of our financial capabilities.

A few specific illustrations will show us how true this is.

Our budget for the past fiscal year was some \$112,900.00. Our offerings fell over \$6,000 *below* the budget we set. We voted a commitment, but we

failed by a considerable amount to reach that figure. Perhaps you wonder why we did not go some \$6,000.00 deeper in debt. God in His mercy spared us this cross by giving us far more students at I.L.C. in the fall of 1967 than we foresaw in April 1967 when the budget was drawn. Here is proof of mercy in failure. But surely not one of us ought to take comfort in this fact and blithely assume that the longsuffering of God may be substituted for repentance. Rather let that longsuffering, not at all deserved, strengthen our hearts to greater effort to overcome our selfishness and weakness.

Furthermore, we began the fiscal year with a deficit of \$1,386.62. That deficit is still with us and has even increased, if only by a few cents. Surely, no one would dare suggest that there is any excuse why this should be.

Finally, let me remind you that in July 1967 we received budgetary offerings of \$2,821.90 and in August \$7,070.58. This means that in the first two months of fiscal year '67-'68 we fell \$8,925.84 behind our budgetary needs. Can anyone of us say that there was a real cause for this beyond the fact that we were too wrapped up in our own comfort and leisure to take care of our Father's business?

Let us repent of our weakness, seek the forgiveness of our God and in the strength of that forgiveness increase in love and dedication to the tasks which God has set before us in these last days of sore distress.

L.W. Schierenbeck,
Chairman
Board of Trustees

HI-FIDELITY PREACHING

George Philipp Telemann (1681-1767) was born four years before his famous co-worker, Johann Sebastian Bach, and was permitted to outlive him by seventeen years. Both men were Lutheran composers and organists, prolific producers of both sacred and secular music. Bach is best known for his sacred music because most of it has been recorded. On the other hand, while SCHWANN CATALOG lists over 100 secular Telemann records, his very many cantatas and passions and other sacred works are represented by only six recordings, some of them poorly done.

This unbalanced impression of Telemann's true place in the history of church music is somewhat offset by a fine album just released: *Music in the Churches of Hamburg*, by Telemann. Order MHS-853, \$2.50 mono or stereo, from *The Musical Heritage Society; 1991 Broadway; New York 10023*.

The program begins with a mighty *Sanctus*, "Holy, holy, holy is God, the Lord, the almighty," etc. Even someone not interested in music can literally feel the grandeur and majesty of almighty God in this brief work.

Two organ chorales follow, variations of our favorite Communion hymn "Soul, adorn thyself with gladness." (LH:305) Organists who have Telemann's *Twelve easy Chorale Preludes* will especially want to hear these. In both versions the stark beauty of the pure chorale tune beckons powerfully

to the believer. In the first, the accompaniment is fittingly subdued and humble, penitent in tone; but in the second the accompaniment seems to picture the Christian as he leaves the Lord's table with the comforting words, "Depart in peace!", merrily dancing about in his joyous heart. *Do hear this — again and again!*

The first side ends with a short cantata, "Oh, whither shall I fly," opening with the tune of "In God, my faithful God," LH:526. After two joyously lilting and melodic arias, the work closes with another chorale.

The organ begins the second side with "Fantasia in D Major." Two more organ chorales follow, based on, "Lord Jesus Christ, be present now," LH:3, fully equal to those mentioned above.

The concluding work is a Christmas cantata, "All glory be to God on high," so named because it begins with that hymn, LH:237. The angels announce Christ's birth in a thrilling chorus, and the believer responds in two spirited arias. The work is brought to a close with the beloved chorale from Bach's Christmas Oratorio, "Break forth, O beateous heavenly Light."

Unable to praise this record enough, I shall herewith cease — after adding: 1) the performance is truly good, 2) though having produced this grand music 250 years ago, Telemann made effective use of our 20th century stereo — two gifts of God, wondrously combined to His glory in this ancient church music reproduced via modern stereo.

The Bread of Life

Gentile and Jewish Christians — The Communion of Saints

The first church experienced conflict with the world, but it also experienced great tension within the church itself. This tension developed when the Word of the Lord began to grow on Gentile soil. The question of the relationship between converted Gentile and the Christian Jew became an acute one. From the beginning the apostles and early church knew the Gentiles were to be included in the Gospel call. Yet there was a reluctance to drop the ceremonies and laws of their Old Testament religion. They wanted to include the Gentile, but were reluctant to accept the uncircumcised Gentiles as brethren without some limitations.

This problem came out into the open with the development of a Jew-Gentile congregation at Antioch in Syria, and especially by the results of Paul's first missionary journey to Cyprus and the cities of Southern Galatia in Asia Minor. Paul threw the doors of the new temple of God wide open to all. But some Jewish Christians opposed him and insisted that Gentiles observe the law, particularly circumcision. It was to this question that the Apostolic Council in Jerusalem, recorded in Acts 15, addressed itself.

Even though this convention established the freedom of the Gospel apart from the yoke of the law, the Judaizers, as they are called, continued to plague Paul. They attacked his Gospel, his apostolate, and the moral license they said would surely spring

up from his teaching of free grace. Paul heard about these vicious charges, most likely while at Antioch, before the Jerusalem convention, and met them with the fighting letter to the Galatians.

ACTS 13-15; GALATIANS

A specific reading schedule is not suggested here. The following suggestion only is made to encourage a deeper understanding and appreciation of this critical time and the momentous problems which still plague the churches and people of our time. If you read about 10 verses a night in your family devotions, taking first Acts 13-15, then Galatians, this will take you about two-thirds through the month. When you have completed this, perhaps each family member could finish the month by reading the entire letter to the Galatians every night for the remainder of the month. It takes only about 15 minutes. And the rewards will be great. They will be even greater if on at least several of these readings a popular version such as J. B. Phillips *New Testament in Modern English* is used. See if you can hear Paul talking to you, not the church fathers, the dogmaticians, the catechism, or your own preconceived notions. His letter still speaks the language of our day to the greatest problem of the church of our day, work righteousness and legalism.

Appropriate hymns may be found in the Faith and Justification section of our hymnal, 369-392.

NORMAN F. HARMS

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

July 1, 1967 to July 1, 1968

BUDGETARY

RECEIPTS:

	June	To Date
Offerings	\$ 9,494.18	\$106,796.04
Memorials	—	164.00
Interest Earned, 1966-1967	115.58	115.58
Revenues, Tuition	1,676.00	20,492.00
Revenues, Board & Room	5,718.00	42,232.00
Revenues, Other College	—	425.00
	\$17,003.76	\$170,224.62

DISBURSEMENTS:

General Administration	\$ 187.03	\$ 2,601.51
Insurance	—	1,525.10
Capital Investments	870.00	11,537.96
Home Missions & Administration	4,263.00	56,948.99
Japan Mission	2,075.00	8,400.00
ILC Educational Budget	4,544.51	49,489.94
ILC Auxiliary Services Budget	4,170.58	37,413.53
ILC Extra-Budgetary	2,308.00	2,308.00
	\$18,418.12	\$170,225.03

Cash Deficit	—\$ 1,414.36	—\$.41
Cash Deficit July 1, 1967		—\$ 1,386.62
Cash Deficit July 1, 1968		—\$ 1,387.03

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

COMPARATIVE FIGURES

	June	12 Months
Budgetary Offerings Needed	\$ 9,409.16	\$112,909.92
Budgetary Receipts	\$ 9,494.18	\$106,796.04
	\$ 85.02	
Surplus		\$ 6,113.88
Deficit		
Budgetary Offerings '66-'67	\$12,750.04	\$ 94,873.23
Decrease '67-'68	\$ 3,255.86	
Increase '67-'68		\$ 11,922.81

L. W. Schierenbeck
Board of Trustees

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

INSTALLATION

As authorized by Pres. P. Albrecht, I installed Rev. Jonathan P. Schaller as pastor of St. Paul's Ev. Lutheran Congregation, Marquette (Green Garden), Michigan on the 4th Sunday after Trinity, July 7, 1968 assisted by Prof. E. Schaller, Pastor G. Tiefel, and Prof. P. Koch.
James E. Sandeen

**WEST COAST DELEGATE
CONFERENCE**

Time: August 7, 9:00 a.m.
Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Agenda: Election of visitor and secretary
Study of the Convention Prospectus.

Discussion leaders:

- I. Board of Doctrine — W. Schaller
- II. Board of Missions — H. E. Rutz
- III. Board of Regents & President of I.L.C. — Rollin Reim
- IV. Publications — Gene Rutz
- V. Board of Education — J. Schierenbeck
- VI. Board of Trustees, ILC Planning Committee, Ways and Means Committee — M. J. Witt

Report and Discussion of West Coast Conference Contributions to CLC.

Discussion of the Report of the Study Committee on CLC Finances (1966 Proceedings, p. 43 and 46). Discussion leader: G. Radtke (alternate: G. Sydow).

Disposition of the Pacific Coast suggestions to the Board of Doctrine.

Conference Chaplain: J. Schierenbeck (M. J. Witt, Alternate).

Announce the time of your arrival to:

The Housing Committee
Immanuel Lutheran College
West Grover Road
Eau Claire, Wisconsin 54701

WANTED

Housemother needed at Immanuel Lutheran College. Preferably a woman who can live alone in the girls dormitory. Should be qualified to deal with high school girls. Tentative remuneration: \$200.00 a month, plus room for twelve months, board for nine months. Apply to President C. M. Gullerud, West Grover Road, Eau Claire, Wisconsin, 54701.

G. Sydow, Secretary