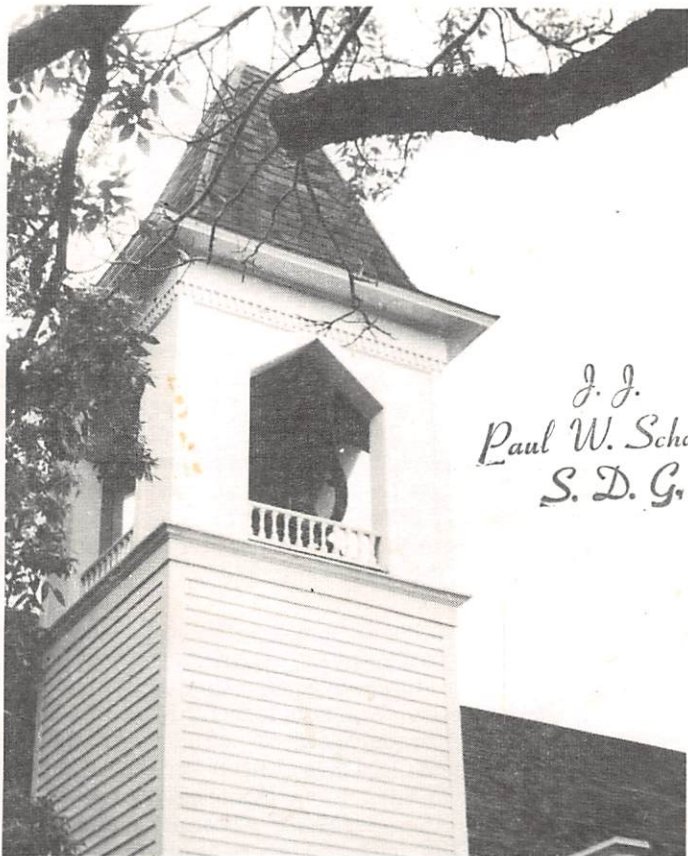


LUTHERAN

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# SPOKESMAN

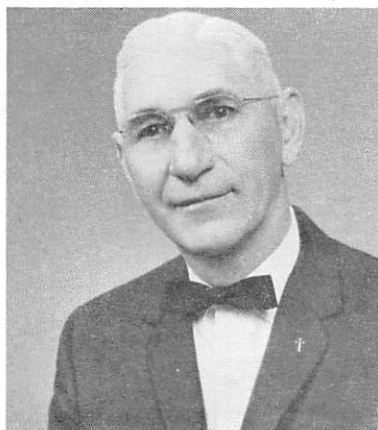


*J. J.  
Paul W. Schaller  
S. D. G.*

Thanksgiving Day — November 26

“Rejoice the soul of Thy servant,  
For unto Thee, O Lord,  
Do I lift up my soul.  
For Thou, Lord, art good,  
And ready to forgive,  
And plenteous in mercy  
Unto all them that call upon Thee.”

—Psalm 86, 4-5



### CHRISTIAN C. ALBRECHT

He walked among us kindly for a little while and then was gone; he was not, for God took him, hardly hinting in advance that Christian Albrecht's pilgrim days were done. In Winter Haven many hearts felt stunned, and there were those who took a lonely walk, to think, and thank the Lord for precious moments spent in eve-tide fellowship with such a soulful man. This man of God, this gentleman with men, a friend had left, and this was hard to realize. Some children cried, for he had been their pal; one called to ask if that was our Rev. Albrecht that they had read was dead.

Such sentiments but measure slightly what he must have meant as pastor to the several parishes he served: a rugged rock for truth, that it must stand; a kindly soul to counsel and encourage stumbling farers on the way to life eternal.

All is by grace, we often heard him say, and therefore sure, for "God has done it all" in sending us his Son, our Substitute before the bar of judgment, our Life for evermore.

Christian Christoph Albrecht was born May 3, 1900 in Renville Township, Minnesota, the son of Pastor Gottlieb Albrecht and his wife Christiane Schaal. In 1919 he graduated from Doctor Martin Luther College, New Ulm; in 1922 from Northwestern College, Watertown; and in 1925 from Wisconsin Lutheran Seminary, Wauwatosa.

His first call was to teach Christian day-school in Tucson, Arizona and to preach at Bisbee and Douglas. He married Clara Munding at Perham, Minnesota, and they moved to Bisbee, Arizona a year later. From 1929 to 1934 he served at the Indian mission at East Fork, Arizona. After that he was pastor at Johnson, Minnesota until 1946, and at Glenwood, Minnesota, until 1950, where he started a mission, designed and built the church and parsonage. From 1950 to 1956 he was pastor for two churches near Goodhue, Minnesota, Grace and St. John's, after which he served Emmanuel Lutheran Church at Grover, S.D. for three years.

In 1959 Pastor Albrecht was called to the newly-organized Trinity Lutheran Church in Watertown, S.D., and there he designed and supervised the building of the new church, at the same time serving Zion Lutheran Church in Hidewood Township.

In June of 1967 he retired from the active ministry and moved to Auburndale, Florida. Then for a few months he served as vacancy pastor at Holy Cross in Phoenix, Arizona. He returned to Florida in March of 1968, where he was a member and constant helper and encourager at Immanuel in Winter Haven.

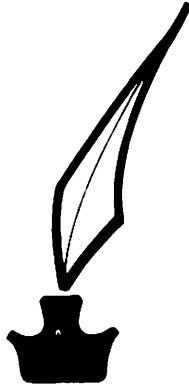
somewhat ill, then suffered a heart attack, and passed from this life on August 13 at Lutheran Hospital in LaCrosse.

Surviving are his wife, Mrs. Clara Albrecht; two daughters, Chrysta (Mrs. Edwin Schmelzer) of Remus, Mich., and Ruth (Mrs. Milton Meyer) of Caledonia, Minn.; three brothers, Pastor Henry Albrecht of Taunton, Minn., Pastor Paul Albrecht of Auburndale, Flo., and Teacher Victor Albrecht of Winter Haven Flo; three sisters, Mrs. W. Schuetze of New Ulm, Minn., Mrs. L. Burk of Milwaukee, Wis., and Mrs. M. Wampner of Redwood City, Calif.; and fifteen grandchildren.

Funeral services were at Trinity, Watertown, S.D., on August 17, the message of comfort being brought by a long-time friend and schoolmate, Prof. Egbert Schaller. Burial was made in Mt. Hope cemetery in Watertown.

Rev. Christian Albrecht had an active part in the organization of the Church of the Lutheran Confession, serving in many ways, but especially as a member of its board of trustees, and in readying the building that now is the home of Immanuel Seminary at Eau Claire, Wis.

Martin Galstad



## FROM THE EDITOR

### “GRACE ABOUND — LET US ABOUND!”

Now that the 1970 convention “Proceedings” are before us, a study of our financial picture as the Church of the Lutheran Confession can be made. It may be recalled that the Coordinating Council from its April meeting to convention time was hard-pressed to come up with a balanced budget to set before the convention. Although it is a matter of estimating, as a matter of order our planning is such that the proposed expenditures do not exceed the anticipated income from offerings and revenues from Immanuel Lutheran College. The convention adopted a budget for the fiscal year, beginning July 1970 to June 1971 of \$139,000. It represents an increase of something over \$11,000 above what was received in offerings (\$127,722) for the previous fiscal year.

Raising the budget was not done haphazardly or carelessly. And it does not represent all that was at first desired. It does include one

expansion effort, a mission to be added; a major improvement at Immanuel Lutheran College, the new water main; a salary increase of \$25 for professors and subsidized pastors, making the base \$400 plus housing, plus \$10 per child under 18 up to four, plus a \$25 car allowance for pastors; and a new item, something for retirement. As a church body we owe something to our retired workers and their near dependents. What is being allowed is not at all what anyone thought was fitting. It is a token amount to indicate concern with the hope that more can be allowed in future budgets.

### **ARE WE IRRESPONSIBLE?**

Some might think that the convention acted irresponsibly in adopting a budget that is so much higher than the previous year's. A few things, however, are to be considered. The convention raised the tuition at Immanuel Lutheran College, which is expected to take care of \$4000 of the increase. Over the years it has been observed that there has been an average yearly increase of some \$7000 in offerings for CLC budgetary purposes. Last year it jumped to over \$13,000. It also should be remembered that during this 12 month period about \$100,000 came in for the 10th Anniversary Offering. This special effort is scheduled to come to a close early in 1971. It is not unreasonable to hope that this remarkable increase in offerings for CLC purposes over and above the usual yearly budget will not cease, but will show itself after the first of the year in increased offerings for the budget. With these things in mind the convention set the anticipated income at the figure it did.

### **IS FINANCIAL RECKONING DEGRADING?**

As we recite figures and speak of budgets perhaps it will be discounted as something temporal and earthly, far removed from our spiritual beliefs and hopes in Jesus Christ. But really not! It is the Lord who has brought us to faith. It is the Lord who has placed into our hands the work of witnessing to the Gospel. It is the Lord in whose providential care we trust. It is the Lord who has committed us to a careful handling of the material possessions He has placed in our hands. All of this is woven into our Christian hope.

Business-like though we try to be in planning ahead, it has to be granted that there is little business-like about a free-will offering. It is the Lord who worketh in us both to will and to do of His good pleasure. And we know from His very own words that it is His will that we take a "bountiful" measure of what He has given us and make it available for the work of the Gospel. That is about as far as we can go with Scripture in this matter. The rest pertains to the

mysterious working of the Word in the heart of each individual believer.

### WHAT'S BOUNTIFUL?

Since the Lord expects the "bountiful" of us, we are inclined to ask, "What's bountiful?" We don't know! We are not given a precise answer. In the Old Testament times, the days of immaturity, such an answer could be given. The Lord asked for the tithe. In the New Testament days of liberty the Lord treats the believer differently, as grown-up, mature, and not needing the petty, detailed instructions that are given to children. A few guidelines are laid out for us. We are warned about giving "sparingly," and using our New Testament liberty as a "cloak of maliciousness," in this case, a covering for greed. We are told that to do so means "reaping sparingly," cutting short the promised blessing.

But on the other end of things, and what is quite shocking to the flesh, there is no lid put on bountiful. That's why we say "We don't know." We do know that the Lord says, "Try me and see!" And with these words He puts us in a position where we dare never say, "I'm doing enough!" A believer then sees this matter of giving as an ongoing thing at which he is always working upwards, spiritually experimenting, trying the Lord. And, without fail he sees the promise unfolding, "See if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Our claims of strong trust in the providential care of the Lord are not really proven by words and claims on the convention floor or elsewhere, but by what we are willing to lay on the line for Him in the collection plate.

— G. Sydow

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## SCHOOL OPENING AT ILC

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On Monday, September 5 (Labor Day), the halls of Immanuel Lutheran College echoed once again to the steps of a large number of returning and newly enrolled students. Students who had been at ILC before greeted each other with delighted cries, as they observed changes and improvements which had taken place since they had seen the campus last June.

The remodeling of the first floor of Northwest Hall was begun over the

summer, and there are now three new rooms along the west side of what used to be our all-purpose auditorium.

The appearance of Ingram Hall has been vastly improved. The exterior front received a fresh coat of white paint during the past summer, and this shining facade, in contrast with the bright green shutters, presents a striking appearance. On the inside, the front hall, the hall leading to the library, the dining room, the serving



area, the stairway, and the upstairs hall were all newly painted. In addition, the girls who study in the third floor study room in Ingram Hall were pleasantly surprised to find the room newly redecorated and greatly improved with new ceiling light fixtures added. To complete the renovation, new carpeting has been laid on the stairways of both Ingram and Northwest Halls.

When the excitement of registration had died away, a look at the enrollment indicated the following: 8 seminary students, 31 college students, and 94

high school students: a total of 133, approximately the same as a year ago. The largest class is the 10th grade, with 31 students, closely followed by the 9th grade, with 26. We are all happy to see this trend of a larger enrollment in the lower grades.

Opening day concluded with orientation talks by Prof. Ronald Roehl, the newly appointed Dean of Students, and by the department heads, Prof. Robert Dommer and Prof. Roland Gurgel, followed by an all-school reception, held in the Ingram Hall courtyard.

J. Lau

## No New Trips

People have been taking "trips" from the beginning of recorded history. The first was in response to The Lie, "Your eyes shall be opened, and ye shall be as gods." Men have tried to divinize themselves ever since, for that is finally the purpose of all escape from things as they are. Man craves a filling for the cavity of sin.

What man will do to get a "divine

vision" of something better is amazing. Dr. Faustus in the old myth would sell his soul as the price of getting all he wanted to know and enjoy. King Saul, who had banished soothsayers, consulted the witch at Endor to find what would be the outcome of the morrow's crucial battle with the Philistines on Gilboa. No Roman would undertake a contest without first taking a reading of

the omens, often in the entrails of a chicken.

### JUST TO KNOW!

Not only trips like those into the counsels of whatever powers rode for or against their ventures but often just to "know," and get the cash of the troubled. Jeane Dixon (of whom people sometimes ask, "What do you make of her?") had a trip (that is, a vision), which she described with these words when she "saw" a snake crawl onto her bed and coil itself around her body: "While I watched, it slowly turned its eyes and gazed into mine. In them was the all-knowing wisdom of the ages. . . It did not speak, but I seemed to know that it was telling me that I had much to learn." Snakes and serpents and demon heads seem always to play a part in sorcery ever since Eve's encounter in the Garden. They set a style. Their part in the fertility cults of Baalism and in later mystery religions is too gruesome to relate.

"It's a secret ceremony and I can't say too much about it," said a witch in Miami recently, except that "it's based on ancient fertility rites." But apparently it is powerful stuff, for she added, "I've got to be careful. I'm really getting into this thing and the power I have shocks me. I'm just a normal, average person and I'm always skeptical until I do something and then, wow, it blows my mind."

For ages, people have wanted to blow their minds. The American Indians wanted their youths to have a vision before their induction into the adult tribe. They would make them have ordeal by hunger or torture till they went into a coma-like trance so as to "see" what would mark them as men thereafter. Or they would tie them to a willow and let them wave in the wind till something "blew." More anciently, the Greeks would whirl in the orgies of Dionysus till a trip would come. The pagan religious rites among the

Canaanites did the same, unspeakable to describe.

### A SINCERE RELIGION?

What was worse, they were serious—or to use that weasel word which burns us when we hear it so often today, "sincere." They sought "eternal life" simply by the freedom of intoxication, however attained, to get a trip away from, a freaking-out-of, the dull routine of the daily round with its frustrations and defeats and the meaninglessness of life. It was a desire for union with deity to compensate for failure here on earth.

This paragraph from a historian speaks of trip-taking in the early centuries of our Christian era: "This new worship was organized into cults called 'mysteries.' These were exclusive societies with secret rites of initiation promising the initiates the blessings of immortality and union with the god. Fasting and other acts of 'purification' were required of the entrant before he could participate in the ceremonies of the cult, which were regarded as a precious secret." One such initiation was in the taurobolium, a pit over which a bull was slain so the initiate below could bathe in its blood.

### MODERN MYSTICS

Moderns may not often be so sensational about it. We read about the gazing groups, and see them if we look, that seem to communicate without words, that "feel" one another or something somehow eternal, more by sensation and intuition than by any guidance of the mind. They would also be known as mystics, and would impress us with their mystique, though an outsider sees it more as a silly business. They live by signs, it seems; and we must make no mistake — they recognize one another and can tell who can help them to a trip, for a price.

The scheme of it all is to enter a state, the leaving of the physical body and to travel in a spiritual body on the higher

planes of life, unconscious of the plane of earth, experiencing a world of spirits. "My mental awareness is so high it makes me nervous; I hear things and see things other people don't." Just that was the promise of the ancient mystery religions. It seems to be the promise, though not so sensationally, of Freemasonry, if you browse in its encyclopedias and other literature. It is almost the quotable creed of Christian Science, and of this newer old thing called Unity — the mumbo-jumbo of the Guru, and the chatter of much that is called "faith" and "redemption" — one could wish they kept their nasty fingers off our Christian vocabulary!

### DEVILISH DELUSION

We just read a minor secret-society ritual complete, every word of it, and the conclusion seemed compelling: there is one pattern of delusion in all the varieties mentioned above: a cheap trip! Devilishly delusive, because of its vocabulary and quotations, suggestive of everything from the language of the

Tempter to the sloppy use of "love" in today's advocates of that virtue. An oversimplification, perhaps, till you see the same Serpent's tooth in them all: the promise of a free ride to better worlds than this one, but without ever mention of CHRIST, "the way, the truth, and the life." They don't seem to dare that — they have that lone decency left, or is it fear?

The ban covers all astrology, numerology, palmistry, fortune-telling, witchcraft and other trip-taking: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deut. 18). All were attempts at shortcuts, at shortcircuitings of the Truth and the Way. There are no new trips; it is all the same old stuff.

Martin Galstad

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## Eyes to See

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**WE KNEW IT ALL THE TIME.** Last August the Lutheran World Federation (LWF) met for its fifth assembly at a health resort in Evian-les-Bains, France. One Frederic C. Kreiss of the Eglise Evangelique Luthérienne-Synode de France et de Belgique observed many of the sessions and reported in an article of the September-October issue of *Sola Scriptura*. What he has to say seems perfectly consistent with what we already know of this unionistic attempt at world-wide interdenominational understanding and social action.

Lutheran churches should remember that the Church as such has only one calling in this world, one

divine commission according to the words of its divine Lord: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God knows how far the Christian Church is from having accomplished this gigantic task; every minute it instead devotes to something else is a precious moment lost. Certainly it is not with a theology like that which is now being spread all over the ecclesiastical world of our time — whether in the so-called Lutheran churches or in others — that this true mission of our Lord Jesus Christ can be brought to fulfillment.

That is why our visit in Evian has confirmed us more than ever in our resolve to remain outside of this magma of a unionistic ecumenical activism, where a sort of THEISTIC



HUMANITARIANISM is more and more taking the place of the true saving Gospel. We shall remain free from all this, in order to be free to plod on faithfully in accomplishing, with whatever strength the Lord grants us, that humble and simple but unique and glorious task of preaching Christ and Him crucified. . .

#### AND THEN THEY WONDER WHY?

The premise is that lawlessness is always wrong. But the fly has taken his dive into the ointment, so that now it appears that lawlessness is what I choose to make it. We see the signs of deterioration in our country. And we shudder at the prospect of continued violent rioting. But perhaps we expected too much of the children, now disobedient, when the example of their superiors twists the intent of law to personal goals and opinions.

A convenient example of conscious disobedience to law is in the area of teaching religion in the public schools. A report from an editorial in a mid-western newspaper indicates:

Seven years after the 1963 Supreme Court decision that mandatory religious exercises in public schools are unconstitutional, it is believed that perhaps as many as 50 percent of schools in the nation are teaching religion in some form — including unconstitutional exercises — as is done by Bible associations in some states.

There's much to say about the teaching of religion in the public schools. Perhaps we can hit this at another time. The point right now is to mark well the deliberate disobedience of school administrators. We've seen it before. Attorneys general in a number of states have ruled against the public schools sponsoring baccalaureate exercises. The ruling is ignored.

The persecution of our times isn't necessarily endangering life and limb, but the mental persecutions we suffer because of callous lawlessness harbors its own dangers. The Christian man is conscience-bound to obey the law. J.B. Phillips adequately paraphrases the

sense of Romans 13:1, 2: "Every Christian ought to obey the civil authorities, for all legitimate authority is derived from God's authority, and the existing authority is appointed under God. To oppose authority then is to oppose God, and such opposition is bound to be punished." Only when the authorities confront us with the choice of doing their will or God's, then we say with the apostles, "We ought to obey God rather than men." (Acts 5:29)

Jesus warned about the world and its trickery. But He's not the hireling who leaves the sheep at the first whispered footfalls of trouble. He says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33)

**ALL MIXED BACKWARDS!** We can't keep silent when LOOK magazine in its September 20, 1970, issue bombards many of our homes with a wild attempt to conquer heaven. The offender is an article entitled, "Motherhood, Who Needs It?" The first impression seems to last: Now that we can get along without God, let's undo some of His myths, such as the one about women having babies. The article clearly attributes the origin of the myth to the words of God, "Be fruitful and multiply." Through three pages of the same old arguments for the same old unreal problems the glory and blessing of God in giving parents children is conveniently denied. Their considerations now are: should parents have children when overpopulation threatens? or should women subject themselves to psychological necessity for a mere biological capability? or should a couple strap themselves with the cost of raising children? or should children interrupt careers or that "peaceful" home? One gentlemen goes so far as to say that motherhood can be miserable, "if it weren't, the world wouldn't be in the mess it's in." A plague on their house! The mess the

world's in is sin's deadly issue.

The institution of the home, from the first two in Eden, is God's arrangement. He blesses families He establishes with children. He promises to provide and nourish. No myths. The man and his suitable helper, his physical and psychological companion, woman, are to cherish the order of God

for the procreation of the race. "Lo, children are a heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies of the gate." (Psalm 127:3-5)

—M. Sydow

## Take Heed

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"Let him that thinketh he standeth take heed lest he fall." This admonition of Paul to the Corinthians is a deadly serious warning for every one of us also. "There is a way that seemeth right unto a man," says the wise man Solomon, "but the end thereof are the ways of death." Paul, to the Corinthians again: "Examine yourselves, whether ye be in the faith."

Says Jeremiah: "The heart is deceitful above all things, and desperately wicked; who can know it?" Yes, our heart is quite capable of deceiving us without our realizing it. Is our heart possibly deceiving us into secretly thinking that we will stand in the day of judgment because of our regular church attendance?

### DRAW NIGH WITH THE HEART

It is comparatively easy to go running to church every Sunday, but it is quite another matter to be a disciple of Christ in word and deed out in the world. It is the easiest thing in the world to mumble, "I believe in God, the Father Almighty . . . and in Jesus Christ, his only Son, our Lord" on Sunday morning in church. However, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." It is easy enough to read from a book, or even to recite from memory, like a parrot, "I look for the resurrection of the dead, and the life of the world to come," but is that what

we are really looking for, seeking for, striving for, yearning for, or are our thoughts and desires on our pleasures, our clothes, our eating and drinking, our beautiful homes and conveniences, our bank accounts, and is the life of the world to come actually the last thing we are looking for?

It is a simple thing to say with the mouth and think with the head, "I believe that Jesus is my Saviour," but it is somewhat more difficult to really believe it in the heart. In fact, it is impossible to really believe it in the heart without first coming to the full realization of our total natural depravity and inner corruption. He who does not know he is sick will not seek the physician. It does no good to preach the love of God and the Saviour from sin without also preaching the utter sinfulness of man and his desperate need of this Saviour.

Is our heart possibly deceiving us into secretly thinking that we will stand in the day of judgment because we are better than others? Jesus said that it is easier for the publicans and harlots to get to Heaven than for the self-righteous Pharisees. Not he who sits in judgment over others will escape the judgment of God, but he who sits in judgment over himself. Not he who — openly, like the Pharisee in the temple, or secretly, which is the easiest thing in the world for us so-called "good Christians" to do — thinks himself

superior to others will be justified, but he who sees his own sin and cries out, "God, be merciful to me a sinner;" not he who, when he sees a drunk, looks at him disdainfully and thinks to himself, "I don't do such things," but he who knows, "There, but for the grace of God, stumble I."

### SEEK CHRIST

If any man be in Christ, he is a new creature. Is our Christianity merely a custom, a habit, an outward show on Sunday morning or when the minister is around, or do we really have the changed heart, are we really a new creature, have we partaken of the divine nature, do we have the mind of Christ? Is our heart and affection set on things above or on things on the earth? Do we read all manner of literature pertaining to this life, but rarely, if ever, look into the Book of Life?

The Jews thought that they were in no danger because they were the descendants of Abraham and God's chosen people. It is easy for us to be equally smug and self-satisfied because we are the spiritual descendants of Luther and have inherited the true doctrine and are members of the true

visible church. No doubt it is also quite easy to feel that one has a "pull" with God if one has a minister in the family. Jesus told the Jews that many shall come from the east and the west and shall sit down in the kingdom of heaven, but that the children of the kingdom — those who were brought up in the true church — shall be cast out where there shall be weeping and gnashing of teeth.

Let us be warned by these most solemn words of Jesus. This is not merely a matter of life or death; it is a matter of eternal life or eternal damnation. Let us stive, strive, strive to enter in at the straight gate. Let us draw nigh unto God and humble ourselves before Him. Let us seek first the kingdom of God. Let us immerse ourselves more and more in his Word. Let us pray earnestly for the Holy Spirit. Let us meditate deeply on the incredible love of God in Jesus Christ for us lost and condemned creatures, us miserable wretches, us worms in the dirt, and on the indescribable suffering which our Savior endured in order to rescue us from our terrible predicament and from eternal hell fire.

—L. Wehrwein

## Sabbath X

### THE ISSUE IN GALATIA

The natural, inherent tendency of man is to think of salvation in terms of his own works and merits. For Jews who grew up under the law, it was natural to think that obedience to the laws of Moses was necessary for salvation. Some were unable to grasp the glorious truth that Christ had freed them from any and all obligation to law-works. So it was that when St. Paul proclaimed the Good News "that a man is not justified by the works of the law, but by the faith of Jesus Christ," (Gal. 2, 16) some of the Jews thought that he was guilty of liberalizing and so per-

verting the Gospel by accommodating its message to his Gentile audiences. They dogged his steps with what they claimed to be the genuine version of the Gospel — the formula of faith in Christ plus law-works as necessary for salvation. This St. Paul condemned as "another gospel: which is not another." (Gal. 1, 6-7)

### THE GOSPEL DEFENDED

In his defense of the Gospel of justification by faith without law-works Paul had to show that faith and law-works mutually cancel each other. It's one or the other, but it cannot be a combination. Paul was amazed that his beloved Galatians could fall for this

perversion without seeing the denial of the Gospel involved:

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4, 9-11)

The law-work that the false teachers, who are known as Judaizers, insisted upon as especially necessary for salvation was the ancient covenant sign of God's people, circumcision. But this demand for a single law-work involved subjection to the entire law, as the above passage indicates, for if circumcision was still necessary for salvation, why then observance of the Sabbath law must also be necessary. How is this demand for a single law-work to be viewed in the light of the Gospel of salvation by faith without works?

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5, 2-4)

### **STRONG LANGUAGE**

This is strong, pointed language! If anyone insists that a single law-work, even one that was once demanded by God as circumcision or observance of the Sabbath, is necessary for salvation, he thereby makes Christ unprofitable for himself. How so? Because he is shifting his hope of salvation from what

Christ has done and suffered for him to what he does or imagines he is able to do for his own salvation. That shift immediately obligates the individual to fulfill the whole law of God — moral, as well as ceremonial requirements. In other words the shift from Christ to works places one under the obligation of coming up with a perfect record. If anyone wants to make his peace with his God on the basis of his own deeds and accomplishments, the way to do that was clearly stated by Jesus, "If thou wilt enter into life, keep the commandments." (Matt. 19-17) But only the utterly self-deceived man imagines that he can "keep the commandments," for "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1,9)

To insist on but a single work as necessary for salvation is to make oneself "a debtor to do the whole law." Since keeping the law is impossible for fallen man, such a person has fallen from grace. He has discarded Christ in the vain hope of becoming his own "savior."

Paul marveled that the Galatians could be so easily deceived. After twenty centuries one still marvels that "evangelists" and "evangelicals" can preach Christ and then promptly discard Christ by preaching rules and regulations governing a believer's conduct on Sunday — the supposed "New Testament Sabbath." But a single Sunday rule of behavior — taught with the implication that it is necessary for salvation — is a fall from grace.

P. Nolting

## **Corpus Christi**

### **IN THE COASTAL BEND**

One of the highlights of the 1970 CLC convention was the note of thanks expressed by Mr. Manuel Duron to the other delegates in behalf of his

congregation, Zion of Corpus Christi, Texas.

The CLC had just decided to grant subsidy so that Zion could call its own resident pastor. The bold nucleus of a



Manuel Duron

new congregation was assured of the moral and financial aid they would need to serve a promising new field.

September 13, 1970, the Rev. Daniel Fleischer left the Watertown-Estelline, South Dakota, parish for Texas to begin work with the people of Zion. The installation was in an evening service conducted in the Seventh Day Adventist church which is rented also for regular worship. The Rev. Arvid Gullerud, who began the work there about a year ago, preached and also installed the new pastor with the assistance of the Rev. Max Groeschel. Thirty-one members and guests were present.

The nucleus in Corpus Christi is formed of families who had been deeply disturbed by the departure from the Gospel in their former fellowships. There was little joy over the fact that the formation of a new congregation was necessary, for that necessity constitutes a sad commentary on the situation among the Lutheran churches today. Yet a spirit of thanksgiving pervades the atmosphere as these folk gather, for the grace of God enabled them to find one another in the

fellowship that now is Zion. Five families. They have been well schooled and girded for their mission by the service of Pastor Arvid Gullerud, who came from Houston, 220 miles away; Professor E. Schaller of ILC, who spent some of the summer there; and retired President Paul Albrecht, who also served during the summer.

#### THE BIG WIND

Although hurricane Celia devastated so much of the area, the membership of the congregation was spared major damage or loss. The catastrophe did, however, create a severe shortage of available rental units. So Pastor Albrecht, always adept at real estate transactions, was asked to help secure a parsonage with the \$4,000 down payment provided by the CLC. A suitable three bedroom home was found, undamaged except for the back fence. Yes, it's a brick house. With a stable office address, the congregation has a point of identity in this city of 278,000. This is no small factor in domestic mission work.

The spirit of the group is manifest also in the fact that they are assuming the monthly house payments without additional subsidy.

In his report of affairs in his new parish, Pastor Fleischer says, "One of the most difficult tasks will be to temper the enthusiasm of members and pastor with patience. The enthusiasm is of that type which often becomes obscured by the sands of time, as established congregations forget what it may be like to find again the gems of truth that had been lost among clinkers."

Many churches we know would be glad to bear the burden of "tempering enthusiasm." That's fine work indeed, and one of the satisfactions of foundation-laying time in churches, when love and spirit is strong.

Zion church now numbers twenty-two

souls and fourteen communicants, with three adults and five children engaged in catechetical study.

Our CLC Christians in the Coastal Bend of Texas feel somewhat detached from the rest of the body, yet aware that the hope and faith is the same. Like

the others, Pastor Fleischer says, they seek "to be confirmed in the faith of the Son of God, that they might be a light beckoning others to enjoy with us the blessings of saving grace."

RAR

## Announcements

### INSTALLATION

As authorized by Pres. Robert Reim, I installed the Rev. Vernon E. Greve as pastor of Trinity Ev. Lutheran Church, Watertown, So. Dak., and Zion Ev. Lutheran Church, Hidewood Township on September 13, 1970.

M.H. Eibs

### TEXAS AREA

Anyone having servicemen or knowing of servicemen at the Naval Air Station in Corpus Christi, or at other military bases in the area are asked to contact the undersigned, who would also welcome knowledge of people in the Corpus Christi area who might welcome the ministry of the CLC.

Pastor Daniel Fleischer  
4721 Shea Parkway  
Corpus Christi, Texas 78413

### APPOINTMENT

Pastor David Lau has been appointed to the Mission Board to replace Pastor

Daniel Fleischer, who resigned when he moved to Corpus Christi, Texas.

Robert Reim, president

### PACIFIC COAST CONFERENCE

Place: Seattle (Alderwood Manor),  
WN

Time: Sunday, November 15, 8:00 p.m. Dedication Service for Redemption sanctuary and conference communion. Sessions November 16-17 (Morning of the 18th if needed).

Agenda: Curriculum for the Parish Program (Kgtn — Gr. 12), L. Bernthal; Exegesis of I Peter 2:11-4:6, W. Schaller; Is the Stand-up Sermon Used as an Effective Medium for Communicating the Gospel? N. Reim; Book Review: The Gospel of Baptism — Jungkuntz, R. Reim; Religious Trends: Dietrich Bonhoeffer, M. Witt; Use of the Biblical Term "False Prophet," H. Rutz.

J. Schierenbeck, Secy.

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

July 1, 1970 to October 1, 1970

**B U D G E T A R Y**

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$10,510.58	\$ 24,681.55
Insurance Refund		\$ 126.00
ILC Revenue, Board and Room	\$19,873.00	\$ 21,500.00
ILC Revenue, Tuition	\$ 9,438.00	\$ 9,702.00
ILC Revenue, Other	\$ 330.00	\$ 345.00
TOTAL RECEIPTS	\$40,151.58	\$ 56,354.55
<b>DISBURSEMENTS:</b>		
General Administration	\$ 553.19	\$ 647.49
Emergency Support	475.00	950.00
Capital Investments	870.00	3,141.48
Home Missions and Administration	5,329.49	17,678.36
Japan Mission	575.00	1,725.00
ILC, Educational Budget	4,661.24	13,366.36
ILC, Auxiliary Services Budget	2,746.12	5,167.31
ILC, Insurance	1,851.00	1,851.00
TOTAL DISBURSEMENTS	\$16,971.04	\$ 44,527.00
CASH BALANCE, October 1, 1970	\$23,180.54	\$ 11,827.55

**10th Anniversary Thankoffering**

Offerings		
Offerings	\$ 4,868.70	\$180,578.37
		Respectfully Submitted, Lowell R. Moen

**Comparative Figures**

	September	Three Months
Budgetary Offerings Needed	\$11,250.00	\$ 33,750.00
Budgetary Offerings Received	\$10,510.58	\$ 24,681.55
Deficit	\$ 739.42	\$ 9,068.45
	++++	
Budgetary Offerings, '69-'70	\$ 8,052.01	\$ 23,083.22
Increase, '70-'71	\$ 2,458.57	\$ 1,598.33
	L.W. Schierenbeck, Chairman Board of Trustees	

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MANKATO MINN 56001

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(Tower, St. Peter's Lutheran Church, Stambaugh, Mich.)