

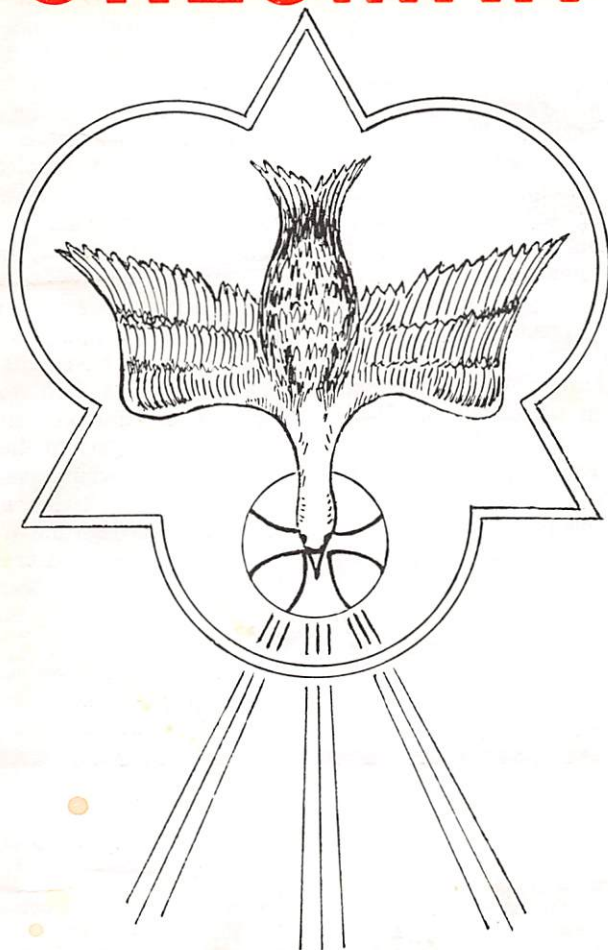
**LUTHERAN**

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

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# **SPOKESMAN**



**GIFTS OF THE HOLY SPIRIT:** Wisdom, understanding, counsel, might, knowledge, fear of the Lord. Isaiah 11, 2.

**PROPHECY:** "It shall come to pass afterward, that I will pour out My Spirit upon all flesh. . ." Joel 2, 28.

**FULFILLMENT:** "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2, 4.

# The Peace Of Pentecost

Text — John 14, 26-27: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We are living in times of many troubles. All about us there are tangled lives — people bound hand and foot and mind in chains of spiritual darkness, seeking comfort in vain when the world goes tumbling and fear cramps the heart like a nightmare. In the confusion of this life even we Christians, hard pressed by the inner conflicts of our weaker moments, long for a greater measure of that peace that alone can dull the tormenting power of the storms that rage about us. Our Savior left that peace on this sin-cursed earth when He returned to the Father. It is brought to us by the Comforter, the Holy Spirit, who proceeds from Jesus and the Father and is sent by the Father to be with us and comfort us in Jesus' Name

and place.

## THE HOLY SPIRIT IS WITH US

The Holy Spirit descended upon our Lord like a dove at His baptism. At Pentecost He came upon the apostles and other believers in the likeness of fire and with the sound as of a mighty rushing wind and enabled them to speak in languages unknown to them. After the first church had been gathered and confirmed, these audible and visible manifestations of the Spirit were no longer necessary and ceased. Nevertheless the Spirit is with us in Jesus' Name — which is His Word — to work in our hearts as He worked in the hearts of the disciples on the First Pentecost "bringing to their remembrance all things whatsoever Jesus had said unto them." Today as then the Spirit works through the Word.

What a priceless treasure is not this Word through which the Spirit quickens and preserves faith in the Savior in our hearts! On the evening of October 14, 1912 Theodore Roosevelt on the way from his hotel to deliver a speech at a Milwaukee auditorium was shot in the

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breast by a would-be assassin. The bullet struck a spectacle case and passed through a thick manuscript which broke its impact. With a broken rib Roosevelt went on to deliver his speech. The manuscript saved him from death. To have the Word of Christ in the heart saves from everlasting death. It is the power of God unto salvation through the peace made by Christ by the blood of the cross (Col. 1:20). Don't neglect the Word! Hear it, learn it, grow in it! For knowledge, strength, and guidance continue in it to be His Disciples indeed (John 8:31)!

**A trusty weapon is His Word  
The Church's buckler, shield, and  
sword.  
Oh, let us in its power confide,  
That we may seek no other guide!**

### THE HOLY SPIRIT TEACHES US

When the Lord was crucified, the disciples were scattered like sheep without a shepherd. They could not understand. At the Lord's resurrection they stood wide-eyed before the mystery of things new and strange, their feeble, childlike faith overcome by the glory of it all. When Jesus said, "He shall teach you all things," He meant these very things which in the majestic greatness of their overwhelming grandeur were too much for the disciples.

The Comforter brought peace to their puzzled minds. He taught them to understand why He, whom they knew as God's eternal Son come into the flesh, died. He had taken the blame for the sins of all mankind and removed sin's penalty by His bitter suffering and death, so that men through faith in Him might be saved from everlasting death; "for God so loved the world, that He gave His only begotten Son that

whosoever believeth in Him should not perish, but have everlasting life."

Through His teaching the Holy Spirit also filled the disciples' hearts with love for Him who died for our sins and blazed the trail to future glory for us, when He went through death to life in His resurrection. We too are prompted to love Him and to express our love by keeping His commandments. As I entered the hospital room the patient said: "I knew it would be you. I heard you coming and could tell by your steps." Christians should be recognized by the way they walk. "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness," not with curses on our lips but with prayers in our hearts! We have been taught by the Holy Spirit to know and love our Lord and live for Him to find peace in His service. May the world always recognize by the way we carry ourselves that we are Christians!

**Teach me to walk by Thy commands,  
'Tis a delightful road,  
Nor let my head, my heart or hands  
Offend against my God.**

### THE HOLY SPIRIT COMFORTS US

At the death of Jesus the disciples' eyes were blinded by the fiery trial that had come over them. The blast that sent their earthly hopes crashing to the ground, rocked their minds and showered their hearts with confusion. Was there such a thing as peace and comfort in this vale of tears without the Lord who had left them then in death, and later in His Ascension would permanently end His visible contact with them? The answer was found in the fulfilment of the promise of a Comforter.

This glorious promise is also realized in our lives. Throughout the earth no

peace is found. That is true not only in wartime but at all times. The longing of the heart for true comfort, for an abiding inner peace, and a hope that rises above the passing things of this life, can be satisfied only through the Spirit of Him who says: "Not as the world giveth, give I unto you. Peace I leave with you. My peace I give unto you."

His peace is the peace He obtained for us with His heavenly Father by removing the penalty of our sins through His sacrificial death — the peace of sins forgiven. This peace which is ours by faith in His Name gives us the assurance that we are the children of God. Our lives are in the hands of a wise and loving Father. Not a hair of ours will be touched without His permission. Jesus says, "Let not your heart be troubled, neither let it be afraid." In His will is our peace. All things work together for our good.

"Though the earth be shaking, every heart be quaking, Jesus calms our fear." He does so even in death which may come to any of us, we know not how soon. Death's hand may be rough and his voice gruff but his grisly fingers hold a crown of glory for us and a summons to come home where there is peace and joy forever. This is the comfort by which Christians are enabled to "endure hardness as good soldiers of Jesus Christ" (2 Tim. 2, 3.) May our prayer be:

And Thou, O Holy Spirit,  
My Comforter and Guide,  
Grant that in Jesus merit  
I always may confide,  
Him to the end confessing  
Whom I have known by faith.  
Give me Thy constant blessing  
And grant a Christian death.

Amen.

- Otto J. Eckert

## Know The Scriptures

Of the many translations of the Bible from the original Hebrew and Greek we, of course, are primarily interested in the English versions because these are the Bibles with which we deal every day. English translations are usually divided into two groups according to age, those before the nineteenth century, and those thereafter.

### ANCIENT VERSIONS

Already since the middle of the seventh century, bits and pieces of the Bible began to be translated into English, but the first real effort was by Wyclif, who translated the whole Bible into his language from the Vulgate. This was in the days when it was considered sinful to think of the Scriptures in any language other than

the Latin. Consequently, after he died and after his Bible had appeared in 1384, authorities ordered his bones dug up and burned. Wyclif's Bible was first issued in printed form in 1580 in four volumes.

Tyndale translated the New Testament from the Greek and the Pentateuch and the Book of Jonah from the Hebrew. Since Latin was still the "sacred" language and since it was unlawful to translate the Bible into another language in England, this Englishman did his work on the European continent. His version was published at Worms, Germany in 1525. Because Tyndale wanted every English plowboy to understand the Scriptures, copies were smuggled into England in

various ways. Tyndale was identified with Luther, who had just finished his monumental translation into the German language. Enemies of the Reformation, therefore, were also enemies of Tyndale. The man was persecuted, jailed and finally strangled and burned before he was able to complete the Old Testament. Most copies of his Bible were gathered together and burned in England.

The Coverdale Bible, published in 1535, was the first English Bible to circulate without official hindrance. In order to protect Coverdale, however, it was originally published outside England; two years later it was printed on the island. The New Testament and some of the Old is Tyndale's work. From it we get such expressions as "the valley of the shadow of death" and "I will fear no evil, for thou art with me."

In 1537, Matthew's Bible, authorized by the King of England, was published. Matthew, however, is a pen name used for protection again by a man named Rogers. Rogers' Bible is about two thirds Tyndale and one-third Coverdale. An interesting historical note is that, by 1543, the English Parliament passed a law forbidding women from reading the Bible (except noble or gentle women) under pain of death.

The Great Bible, called so because of its large size, is a revision of Matthew's Bible, published in 1539. This was the Bible for the Church, and that is usually where it was found chained to the reading desks because of its value and popularity. In fact, it was so popular that people, so the preachers sometimes complained, would rather read the Bible than listen to their sermons. Now, it seems, agitation against translating the Bible grew to such heights that Rogers, translator of Matthew's Bible, in 1555 was burned in the sight of "thousands of thrilled

spectators."

The next to appear was the Geneva Bible in 1560, for 70 years THE Bible of England. This was the Bible for the family, the Bible of Shakespeare and the Pilgrims. It is also called "Breeches" Bible because its translation of Genesis 3:7, "They sewed fig tree leaves together and made themselves breeches." It was considered the best translation to that time, but its commentary presented the views of Calvin and of the Reformation. It doubted the Apocrypha, used italics for words not in the original, was the first to use verse numberings, and used Roman type rather than Old English. From it the King James Version has "The Lord is my shepherd, I shall not want."

The Duoay is the Roman Catholic version of the Bible and was translated from the Latin Vulgate. The New Testament appeared in 1582 and the Old in 1609-1610 in two volumes. The work was done by exiles in Douai, France, who had escaped from the Protestant Queen Elizabeth.

The King James (KJV) is the classic of English Versions. It was suggested by a Puritan preacher and authorized by the King of England. It was to be a translation for both public and private use. It took a few decades before it was able to replace the Geneva Bible, but when it did, it reigned supreme. The KJV was to be a careful revision of existing translations in comparison with the original languages. Forty-eight men were divided into six groups, and each group's work was to be reviewed by the others. Certain definite rules were to be followed:

1. The Bishop's Bible of 1568 (a version translated by several bishops soon after the Geneva Bible with its

Calvinistic leanings, but which failed to replace it) was to be consulted first, then others.

2. Preserve the chapter divisions wherever possible.
3. Omit marginal notes, because they had become a source of bias.
4. Words added for clarification were to be in italics.

The work of translating lasted five years and the publishing date was 1611. About nine-tenths of Tyndale's work is incorporated into the King James Version. Some of the motives for undertaking this translation are:

1. Since Tyndale, great strides had been made in Greek and Hebrew Scholarship, so that King James could find a number of men capable to do the work.
2. This was the age of Shakespeare and Spenser when the desire for learning was at a high peak. It was felt that the revisors would endeavor to produce a scholarly work.
3. A good translation was needed.
4. Since this was not to be the work of one man or one group, and therefore not partial to one viewpoint, it could help to calm the religious turmoil that existed at that time.

The KJV had its drawbacks; consequently, a new edition appeared two years later with more than 400 alterations. For us today it also has some drawbacks:

1. It uses many out-dated words, some of which do not at all mean today what they meant in 1611.
2. Several important manuscripts have been discovered (Vatican, Sinaitic,

Alexandrian and Ephraem) which were not available to the KJV translators. This will support those who feel that the accepted text from which the KJV was translated is inferior and that, therefore, the result is likewise inferior.

3. There are some mistranslations, but fortunately none which affect the articles of faith. The same cannot be said of some later versions.

One last ancient version, which is really only the New Testament, and that is Wesley's revision of the King James Version, appearing in 1755. It made some 12,000 changes in an effort to improve the sense by making it stronger, clearer, or more consistent with the context. This version divided the text of the Bible into paragraphs.

#### MODERN TRANSLATIONS

Approximately 250 years after the KJV appeared, people began to feel the need for a revision of the Bible. Two committees of men were formed in England, one for the Old, the other for the New Testament. Two like committees were gathered in America. Schaff, Thayer, and Green were the names of some on the American committee. The Americans made several suggestions to the English committee, but very few were incorporated into the text of the English Revised Version (ERV) whose Old and New Testaments appeared in 1881 and 1885 respectively. The English committee did agree, however, to print the suggestions of the Americans in an appendix, provided the Americans would not publish a version for 14 years.

This they did in 1901 by means of a translation known as the American Standard Version (ASV). Some of its features are that it used "Jehovah"



instead of "Lord" and "God", divided the text into paragraphs, and improved the marginal notes. It removed many of the archaisms of the KJV and ERV, such as, "hinder" for "let" (Rom. 1:13), "in nothing be anxious" for "be careful for nothing" (Phil. 4:6). At the same time, it kept some of the old and even added more to give the text a "Biblical" flavor, such as, "howbeit", "lest haply", and "us-ward." So, while it may be more accurate than the KJV, it does not have the latter's naturalness and beauty of English style. Spurgeon said of the ASV: "strong in Greek, weak in English."

The Twentieth Century New Testament also appeared in 1901. The work is a new translation done by some 35 persons who remained anonymous for some time. When the names of some were revealed, it was discovered that two were wives of ministers, one an editor, one an engineer, and the rest were clergy and laymen who felt a need to make the Bible intelligible to ordinary men and women. This volume is considered to be the forerunner of the many twentieth century "modern language" translations. It divides the text into paragraphs and makes use of quotation marks for direct quotations. It was revised in 1904 and reissued in 1961.

The Holy Scriptures According to the Massoretic Text, A New Translation, is of course, of the Old Testament. It was done by Jews for Jews in 1917. It is being revised at the present time to bring the language and scholarship up to date. The Pentateuch appeared in three volumes in 1963: the Prophets and Writings in two volumes are scheduled for 1975.

Goodspeed, a University of Chicago professor of Greek, translated the New Testament in the American idiom. He avoided such terms as thee, thou, hast, makest, and others similar, even when

God was addressed. This translation, which appeared in 1923, is based on the Wescott-Hort Text. Four years later, Smith, a Baptist from London and Professor of Bible in America, translated the Old Testament. He endeavored not to be slavishly literal, yet his work was not a paraphrase either. He retained the "Thee" 's and "Thou" 's only when God was addressed. His work is mentioned here because it was combined in 1931 with Goodspeed's, revised in 1939, and published by the University of Chicago Press as "The Complete Bible, An American Translation."

Moffat's "A New Translation of the Bible" appeared in 1926 in modern, colloquial British English and was revised in 1935. It uses "Eternal" for "Lord" and "Jehovah" except for "Lord of Hosts." Someone has said, "It often caught the deeper significance of a passage where more literal translations failed." It is more a paraphrase than a translation.

At least three reasons were given for attempting another translation. The Revised Standard Version (RSV) of 1946 (New Testament) and 1952 (Old Testament): 1) the King James Version is inadequate, 2) new sources of knowledge have been discovered, and 3) the ERV and ASV did not eliminate previous inadequacies. The aim in translating was to allow the best Greek text to say what is meant in plain, modern English. Many scholars agree that it did; some do not. While it presents a language which is contemporary, it seems to detract from the deity of Christ in some of its renderings. Some of its words are still cumbersome or could have been translated more accurately. The RSV is a revision of the ASV, ERV, and KJV. It is more readable than the others in that it makes use of quotation marks, arranges poetical passages in poetical

form, and places important variant readings (from manuscripts) into the footnotes.

J. B. Phillips produced "The New Testament in Modern English" in 1958. It was first published in sections and finally in a complete volume by Macmillan Company. It, too, is a paraphrase rather than a translation.

The New English Bible, New Testament, published in England in 1961, aimed at giving us a new translation from the original Greek, not a revision. This was to be a thought for thought translation, rather than a word for word. The New American Standard Bible, produced in this country, is a revision of the American Standard of 1901. Its authors aimed at preserving the essential characteristics of the ASV and presenting an accurate translation from the original. It appeared very recently.

Jay Green, in his preface to "King James II" (1971), contends that the RSV and NEB are presenting a new Bible to the people because of omissions, additions, imprecise translations and changes, and accuses the revisors of rewriting the Bible to

suit their own tastes. King James II is an attempt to present the old Bible in a form people can read and understand. More than 1000 hours of prestudy convinced Green that Tyndale and the translators of the KJV used the best text as basis for their works. Elizabethan English is removed from this Bible and replaced by modern English, but not slang. Words added for clarification are again in italics, which is not the case in the RSV and NEB.

There are many, many translations of the Bible into the English language. Just to compile a list of them would involve several pages, say nothing of making a few brief comments concerning each. Let this suffice as a listing of the more noteworthy and popular versions. Furthermore, to evaluate each of them extensively as pertains to their merits and demerits would involve a volume in itself. This has already been done by some, and often reliably so; their writings are available. Topics revolving around a comparison of the various recent translations could well be, and have already been, suggested for area delegate conferences.

E. Hallauer

## The Message Of The Sheepskin

The natural place for sheepskin is on the sheep. But comes a time each year when sheepskins have a different significance. On them are written commendations of achievement. At special, oft formal, ceremonies students will be graduated from various schools about the country. Diplomas will be awarded those who have completed a prescribed course of study.

As the children asked of their Hebrew parents about the Passover, so their question challenges these rituals, "What do you mean by this service?"

To answer perhaps it is good to look at the process for which graduation is the traditional closing.

### SOUL FOOD

One James B. Conant, a prominent American educator, has said, "The primary concern of American education today is . . . to cultivate in the largest number of our future citizens an appreciation both of responsibilities and the benefits which come to them because they are American and free." Our only quarrel with him is the word primary. Yet therein lies a world of difference.



We could lose ourselves endlessly in discussions and debates about goals and methods in education. What's the real aim — to teach a bunch of facts or to instill proper attitudes? Will the final result ever compare with the finely conceived target of the educator? Does a teacher have the right to make a child learn something he is not interested in?

God's simple answer shapes evangelical thinking, "But seek first His kingdom, and His righteousness." That's **primary**. It takes into account the nature of the student (a person whose soul must be rescued by the Gospel) and the limitations of the teacher (a forgiven failure whose God-given role is to be a servant and steward of the mysteries of heaven). The provisions for earthly sustenance "shall be added to you."

#### EXPOSURE TO KNOWLEDGE

There are so many facts; knowledge expands geometrically as time passes. The last 70 years have brought us from the automobile to men on the moon, a mobilization of mass technology unknown before in history. Atomic energy has changed our living. Time passed, a man could do all the repair work on his car. Now we need specialists in specialties. Before 1940 there were no open-heart operations. So we consider the 15,000,000 volumes in the Library of Congress and wonder what there is that is worthwhile learning.

Schools today do have a place, since they seek to provide a sequential exposure to human knowledge. Being graduated, then, announces that a person has been regularly exposed to some of it. Yet the sheepskin is not the whole thing. Although a high school graduate may have successfully completed his school's requirements, is he "educated" for Life? A person may hold a degree from a college with majors in a variety of subjects, yet has

he learned what he really needs to know?

#### THE PRIMARY CONCERN

The primary concern of education is to be the education of the soul. The "breath of life" animates the mound of dirt. God's concern for His foremost creatures is the reinstatement of Life, since man had shucked it for a bite of the Tree of Knowledge of Good and Evil. He became an expert on evil. Of the revitalized, Paul says, "We have the mind of Christ." We have received of the implanted Word which is able to save our souls. "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ." (II Corinthians 10:5 NASB)

#### WE HAVE BEEN FED

Our Christian schools also have graduations. In one sense they are milestones; yet only if to pause and reflect the grace of God. In another they make a statement of academic achievement; yet this is only worthwhile if the content of human wisdom is subservient to knowledge and maturity based on Gospel stimuli. In still another, graduation is an announcement of preparation, especially for those whom our Father sought out for special duty in the preaching ministries of the Gospel.

In a day when Christian schools are closing for lack of interest and money we note that two CLC congregations determined to open schools for their children next fall. The environment of God's Word is deemed vitally important. In these classrooms students are given (1) the best motivation, (2) the proper guides for use of their intellectual capacities, (3) the best resource book of all, the Bible, (4) the subjects of human knowledge taught from God's perspective.

For many the run for the sheepskin is

a means to an end which speaks of material advantage: having a good job, making a bundle of money, raising beautiful children, assuring a flowery eulogy. For the redeemed of God the job well done has been done for us; we are conquerors through Christ. Our educational pursuits are to make us smart about salvation. The reflections

at a day of graduation note God-given advantages according to His gracious plan and connected with His Word. We honor our graduates, because we believe that the soul of education is education of the soul. And so God has told us!

- M. Sydow



## Good Lutheran Music

During the early centuries of the Church sacred music was mostly vocal. Trumpets, violins, and other instruments of the time were regularly used for accompaniment. Some of our churches do this at times today, and very properly, for the sake of variety and interest.

Organs had been invented in crude form around the 12th century. By the 14th century they became highly enough developed to be used for worship. As the organ grew in versatility and power, its popularity and usefulness in the worship service naturally increased. Gradually the magnificence and grandeur of this "king of instruments" came to be recognized as peculiarly suited to the stately message of our God and King.

During the 1600's the organ became THE church instrument. Other instruments were relegated to special use such as playing duet or trio music along with the organ, or for accompanying

choir music like the Bach cantatas that were often a regular part of each church service. However, this elevation of the organ to the place of the leading church instrument really changed nothing about the basic characteristic and aim of good church music — to glorify God and edify man.

### Purpose and use of organs

Organs were at first used only for accompanying the singing of the congregation. Because the purpose was to aid the singing, a very logical practice soon developed: the organists began to introduce the hymn by first playing a stanza alone. This permitted the people to hear the exact tune and also the tempo at which the organist would lead the singing. That good custom is still with us today, and our organists should make the most of it. Often there is a tendency to save time by playing this stanza at a rapid tempo or even by omitting repeated portions of the tune (such as the 2nd and 4th lines

of LH:366). However, this should never be done. Instead of aiding, it confuses, and it disturbs and annoys those who know the tune well, thereby defeating its own purpose.

From the custom of playing the introductory stanza, there evolved what is now known as the "chorale prelude." This is simply the basic hymn tune, somewhat adorned or altered by means of slight variations and subtle changes in timing, intended to emphasize the thoughts of the hymn. While hearing the chorale prelude, the listener was powerfully reminded of the words of the hymn. Then the introductory stanza was next played in "straight" manner, followed by the singing of the hymn, as we generally do it today. This sequence helped the worshipper benefit more from the hymn than if the singing had begun without such preparation. It is especially in this area that the organ did, and still does, most excellently fulfill the goal of all church music — to glorify God and edify man.

In time the organ also came to be used for playing solo compositions in which the composer employed certain themes with sacred meaning, altering them and improving in varied manner. In spite of the fact that these compositions were without words, they also served the aim of praising and teaching. Thus the church organ has come to be an invaluable tool in the art of sacred music, fulfilling the same goal as the music it plays — the glory of God.

In some churches (fortunately, not in any of ours) the organ is elevated to the place of a concert instrument in the service. That is a danger signal. When that happens, either the congregation or the organist has forgotten that it is the Lord who is to be glorified, not the organ. The organ should never draw attention to itself or show off like a spoiled child.

By no means do we hereby suggest that the organ is unimportant or that we should buy the cheapest one available. On the contrary, if there is a choice, skimp mightily elsewhere and spend on the organ. It is certainly the single most important tool in aiding your worship, and it will be used throughout every service for many years — 50 to 100 years and even more, if it is a pipe organ. A standard organ should have two full keyboards and 32 foot pedals (as per specifications set by the American Guild of Organists, known as "AGO specs"). Such an organ can handle any of the vast wealth of organ music composed over the centuries for just such instruments. A surprising amount of this music is very simple and can even be played on one manual, without pedals.

Spinnet organs, with their chopped-off keyboards, are never recommended. Good church music is not written for them; consequently the organist is always "running out of keys." Although spinets may serve as a general organ in the home, they are not suited for use in Lutheran churches. It is far better to purchase a good-sounding instrument with one complete keyboard. Kit organs should also be investigated. There are some of very high quality, meeting AGO specs, and easily assembled.

In short, the church organ has plenty of solid and important work to do. Therefore, the better the instrument, the more easily the organist is able to do with it what he is expected to do.

Since the chief function of the organ is to lead the congregation in singing the hymns and liturgy, that should be the first and chief ability required of an organist. However, the organ also has three solo opportunities during the service: the prelude, the voluntary (during the offering), and the postlude. Although the organ does play solo at these times, the aim of glorifying and

edifying remains unchanged. Therefore, our organists do not seize upon these opportunities to show off their own skill or the capabilities of their organ. (This is properly done in a special organ concert.) Rather, they use these as splendid opportunities to emphasize the message of the service

at the beginning, after the sermon, and at the end, usually by means of chorale preludes that further drive home the thought of the hymns used in that service, as we shall see when we pursue this matter further.

—C. Thurow



# Church News

## Spring Tonic

For the third time the CLC General Pastoral Conference was privileged to hold its meetings on the banks of the Red Cedar River at Austin, Minnesota. In spite of the typically cold Minnesota weather, the conference enjoyed the warm hospitality of Pastor Carl Thurow and the members of St. Paul's congregation. During the week of April 11, 53 pastors from all over the country arrived in Austin by car, plane, and Amtrak. One might wonder why these men left important and pressing work in the field to come to this conference. After a physically exhausting trip, many of them would arrive at home just in time to prepare and preach the next Sunday's sermon. In spite of the physical toil, however, they came home refreshed and renewed by the power of the Risen Lord's Word and the



The pastors in Session

fellowship in the Holy Spirit.

The conference enjoyed the gifts Jesus poured out upon His people for the bringing to maturity of the saints, and the work of upbuilding the body of Christ. The conference centered around the creating Word of God. The entire first day was spent studying the concept of JUSTIFICATION. Pastor Paul

Nolting led the conference in a study of how God objectively (apart from man) declared the entire world righteous on the basis of Jesus' atoning sacrifice and victorious resurrection. The same thought was brought out in the parallel of objective reconciliation on the basis of II Corinthians 5:18-21. "God was in Christ reconciling the world unto himself." A change has occurred in the status of man because of Jesus. The first part of the second day was spent studying the results of the denial of objective justification as it is increasingly found in American church circles.

Later on Wednesday morning Pastor Gilbert Sydow led the conference in a study of II Thessalonians 3:6-15. He pointed out that this section is another application of the Scriptural principle of separation. In the afternoon Pastor Paul Larsen presented a paper on the **Comparative Value of Various Families of Greek Manuscripts of the New Testament**. Many of the pastors were taken back to their college studies as they once again considered the various families or groupings of the

Greek Biblical manuscripts.

#### **DO PREACHERS CRY?**

In the evening Pastor Jonathan Schaller asked the question, "I Wonder if Preachers Ever Cry?" He then proceeded to wipe away the tears with the glory of the gospel ministry and the fact of God's forgiveness in the body and blood of our risen Lord.

The last day was spent looking forward to the work of the 1972 convention to be held July 11-14. The Board of Trustees had recommended that the 1972-73 budget be raised by no more than \$10,000.00. The needs the Lord has placed before us, however, would make it necessary to increase the budget by some \$20,000.00. This is due to a small inflationary increase in the cost of running Immanuel Lutheran College, a proposed salary increase, and increased mission work. It was pointed out that it is imperative that we finish this fiscal year in the black in order that we get a good start on the work which lies before us.

#### **NEW MISSION FIELDS**

The Mission Board will be providing support for two mission stations this year. One is located in Savannah, Georgia, and the other in the East Bay area of San Francisco. Other areas remain in need of men and support. There is also need for money to come into the Mission Investment Fund and the Church Extension Fund so that new parsonages and churches can be built.

#### **NEW WORKERS**

During the conference the Assignment Committee met and several young workers received their first call. John Klatt was assigned to Winner, South Dakota; Wayne Mielke to Bowdle, South Dakota; and Paul Schaller to the East San Francisco Bay Area of California. In the teaching ministry Miss Barbara Bernthal was assigned to Winter Haven, Florida;



Chaplain, Pastor Fred Archer

Rhonda Rieger to Jamestown, North Dakota; Miriam Duehlmeier to Red

Wing, Minnesota; and Gail Kottke to Markesan, Wisconsin.

The growing demand for full time laborers in the preaching and teaching ministry makes it apparent that we should be fostering much interest among our young people in this satisfying service of Christ.

— John Schierenbeck



The Seminary graduates, and assignments  
David Klatt — Winner, South akota  
Wayne Mielke — Bowdle, South Dakota  
Paul Schaller — East Bay, S. F., California



## Editorial

### JUNE BRIDES

For everything a season. . . Late spring, especially June, is the time for weddings. And for most that means a "church" wedding. Whether at this time or another, perhaps a word of instruction will serve to avoid some misunderstanding.

According to Emily Post, the wedding service is the province of the bride. She suggests the order of service, picks all the music, and directs the rehearsal. The whole service is staged according to her definite plan and after repeated run-throughs. The clergyman is expected to play his role and not infringe on the proceedings.

In our circumstances the approach is much different. Wedding day is the Lord's Day, and the wedding service is a worship service. As at all worship services we drop to our knees in humble gratitude to almighty God for sending Jesus. And there we wait on His instruction regarding eternal life and its meaning for our earthly life.

In this service the minister does not play a part as if an actor in a play. He is God's spokesman. It falls to his supervision that every part of the wedding service serves its worship purpose.

Our pastors are not adverse to ideas which make the service unique, and therefore, special to marrying couples. There's hardly a bride who doesn't have something she saw in another wedding to enhance her own. All suggestions should be made to the pastor, who then must judge whether they add or detract from the worship. Sometimes what is suggested cannot be used.

The proper attitude involves the concern for worship, not display

of formal finery. Aspiring couples should not presume to dictate to their pastors how they want their services conducted. Their choices may not be fit for presentation in God's house. Whether the choice of music, soloists, or the duties of the flower girl, all are to serve the glory of God in the worship on wedding day.

For a truly memorable day, the plans for a wedding should be made in the spirit of humility, thoroughly discussed with pastors, completely absorbing in their Gospel content.

+ M. Sydow

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**CHURCH OF THE LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
July 1, 1971 to May 1, 1972

<b>RECEIPTS:</b>	<b>APRIL</b>	<b>TO DATE</b>
Offerings	\$ 11,596.10	\$118,803.77
Memorials	60.00	333.00
ILC Revenue, Board & Room	6,294.00	52,665.00
ILC Revenue, Tuition	2,012.00	24,753.00
ILC Revenue, Other	15.00	550.00
<b>TOTAL RECEIPTS</b>	<b>\$ 19,977.10</b>	<b>\$197,104.77</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 200.00	\$ 2,025.00
Emergency Support	300.00	2,400.00
Capital Investments	1,401.00	12,597.96
General Administration	474.09	3,144.98
Home Missions & Administration	5,171.02	53,366.01
Japan Mission	205.00	5,650.00
ILC Educational Budget	5,653.23	58,748.83
ILC Auxiliary Services Budget	5,813.58	40,154.57
ILC Insurance	—	1,647.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 19,217.92</b>	<b>\$179,734.35</b>
<b>CASH BALANCE</b>	<b>\$ 759.18</b>	<b>\$ 17,370.42</b>
<b>CASH BALANCE, July 1, 1971</b>		<b>\$ 3,846.02</b>
<b>CASH BALANCE, May 1, 1972</b>		<b>\$ 21,216.44</b>
<b>10TH ANNIVERSARY THANKOFFERING</b>		
Offerings & Interest	\$ 504.86	\$223,847.32

Respectfully Submitted,  
Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>APRIL</b>	<b>10 MONTHS</b>
Budget Offerings Needed	\$ 12,375.00	\$123,750.00
Budget Offerings Received	\$ 11,596.10	\$118,803.77
<b>DEFICIT</b>	<b>\$ 778.90</b>	<b>\$ 4,946.23</b>
	+ +	
Budget Offerings, 1970-71	\$ 12,871.47	\$106,990.21
Decrease, 1971-1972	\$ 1,275.37	
Increase, 1971-1972		\$ 11,813.56

Board of Trustees,  
L. W. Schierenbeck, Chairman



# Announcements

## ILC CHOIR RECORD

In answer to steadily mounting pleas for a new recording by our Immanuel Lutheran College Choirs, Professor Robert Dommer will during this summer audit taped concerts of the last several years as well as a tape being specially recorded by this year's Tour Choir. The best selections will be combined on a new album.

However, since there is no cash reserve to pay for the engineering and production of the new album, distribution will depend on receipt of enough advance orders to pay the manufacturing costs. The charge for the recording — stereo — is \$4.98. Mail your checks at once to:

ILC Choir Fund  
Immanuel Lutheran College  
West Grover Road  
Eau Claire, Wis. 54701

## INSTALLATION

On May 7, 1972 David T. Lau was installed as pastor of St. John's Ev. Lutheran Church, Okabena, Minnesota, in a service conducted by Marvin H. Eibs, with the authorization of Pres. Robert Reim.

## CHANGE OF ADDRESS

Pastor F. M. Archer  
1518 Kanuga Road  
Hendersonville, No. Carolina 28739

## SIERRA SEMINAR

August 25-27 a group of young adults plan to back-pack into the Desolation Valley Wilderness Area (near Lake Tahoe) for informal study and fellowship in a setting of exhilarating beauty. For more information contact:

Rollin A. Reim  
994 Emerald Hill Road  
Redwood City, CA 94061

## PATIENTS AT ROCHESTER, MINN.

CLC members who are in Rochester, Minn. for medical reasons for any length of time should contact Pastor Harland Reed, 1866 18½ Street N. W., for in town pastoral service. Phone: 507-289-2747. Pastors are reminded to inform Pastor Reed when their members are in the Rochester hospitals.

## NOMINATIONS, ILC PRESIDENT

The following nominations have been received for president of Immanuel Lutheran College: Prof. C. M. Gullerud, Prof. Roland Gurgel, Prof. John Lau. Please have any communication in respect to these candidates in the hands of the undersigned by July 1, 1972.

Marlin Beekman  
3708 Halsey  
Eau Claire, Wis. 54701

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(Cover design, Pastor M. Eibs)