

MAY 1965

Vol. 7, No. 12

LUTHERAN SPOKESMAN



REMEMBER THE DAYS OF OLD — I

We are not a strong church body. We are weak, and we are sick. We are an offshoot of the Synodical Conference, a dying church, a tree cut down under the judgment of God. We are not the cream, the saving of the best.

We have been conditioned to think that if a church has the correct presentation of the doctrine that it must be a good church. But this is not so. We are judging by external appearance. What we see does not tell us how deep are the ulcers of the stomach, how far advanced the cancer in the lungs, how far developed the cirrhosis of the liver.

The judgment of the Lord rests upon the churches of this land, and we are not exempt. Yes, the Lord has given us a blessing, a great one, and an undeserved one. He has also given us another opportunity, but we are in grave danger of throwing it away. We shall certainly throw it away if we look to ourselves, if we think we have attained the goal, that we have purified ourselves of all the weaknesses of the present age.

We are not gold and silver vessels as of now, but there clings to us much which is wood and earthenware, making us suitable for ignoble use. (2 Timothy 2:20f.) To be consecrated vessels, useful to our Lord, there is much in us which must be purified. But this can never happen, if we deceive ourselves, if we

are unable to make an honest self-evaluation.

Self deception and self glorification begin with glorifying our past. Is there not a strong tendency in us to think the old Synodical Conference, or the old Missouri Synod, or the old Wisconsin Synod, or the old Norwegian Synod was something perfect, or nearly so? A man says he is "old Missouri," or "old Wisconsin," and he believes he is describing an ideal Christian. But these synods had deep-seated weaknesses which caused them to stumble and fall, and they are indeed very old. These weaknesses lie as much in our bones as in those of our fathers.

The history is always the same. As with Israel, so it is ever true that any segment of kingdom history reveals the glory of a gracious and patient and 490 times forgiving God, a God who commits His oracles to an undeserving people, a God who delivers His people with mighty acts, a God who makes His people out of those who were not His people, a God who sends great prophets and gifts for the building up of His people. At the same time such a segment of history reveals the stiff-neckedness of the people, the rebellion, the ingratitude, the complaining, the chasing after false gods, the materializing, and above all, the foolish pride which glorifies the *people* of God more than the *God* of His people.

The Lord has been good to us. The Lord has brought the CLC here. He has performed mighty deeds in the past century: battles have been won, and we have the spoils of victory. We have reaped the harvest of the true doctrine of Scripture in the midst of an unbelieving age. What then is wrong?

Whenever the Lord chooses a people and honors them by committing to them the saving knowledge of the true God and Jesus Christ whom He sent, the people soon distort the picture. The Gospel proclamation is meant to be a rescue call, shouted to dying people, not a set of textbook principles. And this is where the distortion begins. That which should be a joyous announcement of good news and deliverance to wretched beggars soon becomes a set of doctrinal statements, a code of principles. This happens already in the second generation of such a people. For when the good news is proclaimed it calls forth the counter thrust from Satan and many errors are set against the truth. The teachers in the church must now apply themselves more and more to a clear presentation of the Gospel princi-

ples to rule out the errors that have arisen. These presentations must be fortified and supported by proofs from Scripture. This labor must be performed in a logical and precise way. Reason becomes more and more prominent, and operates with the Gospel apart from the heart. No longer is it the simple faith bursting forth from the heart with the shepherds' announcement of what they had seen and heard in the stable; the intellectual life takes over and begins to deal with the Gospel as a set of hard fast rules and formulations.

As soon as reason plays too prominent a role, materialism sets in. The third generation no longer has the simple rejoicing of the lost sinner who has been embraced in the overwhelming love of the Father, but they view the Gospel as partisan material. In this generation man sees that his group, his people, his church has the true doctrine over against other churches which have false doctrine. The pride the apostles had in their Lord, in the name of Jesus, deteriorates and becomes pride in our church which has the name of Jesus hallowed in its midst. The glory

Second Class Postage paid at New Ulm, Minnesota

Published monthly at New Ulm, Minnesota as an official organ of the Church of the Lutheran Confession. The issues appear on or near the 25th of each month.

EditorW. Schaller, Jr.
8503 Noble Ave., Sepulveda, Calif. 91343

Church News EditorD. C. DeRose
2868 Elm St., Denver 7, Colo. 80207

Associate EditorG. Sydow
1004 E. 8th Ave., Ellensburg, Wash. 98926

ContributorsO. J. Eckert, J. Lau, N. Reim,
R. E. Reim, C. Thurov, F. Tiefel, R. Ude

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, Box 145, New Ulm, Minnesota 56073

Material submitted for publication should be sent to the editor one month before the date of publication. Church and School news items should be sent to Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, Box 145, New Ulm, Minnesota 56073. Subscriptions are \$2.00 per year, paid in advance. Blanket subscriptions are \$1.75 to congregations.

and the infallibility and the perfection which must be ascribed to the Lord and His blessed Word are soon transferred to the group or institution entrusted with the message of the Lord.

At this point many evils enter our church life and activity, but there is one particular basic evil which we must note. The institutions, the synods, now lose the ability for self-criticism. The concept of the church of the pure doctrine becomes the concept of the pure church of the pure doctrine. "We are the true visible church on earth" becomes the slogan and motivating thought. And it is always fatal to boast "we are Abraham's children."

As one studies the histories of the synods of the Synodical Conference in their many anniversary books, one finds eulogy after eulogy, and it is needle-in-the-haystack labor to find any self-criticism in these accounts, any mention of the weaknesses of the church bodies, except in a most superficial way. The to-God-alone-the-Glory is a very mechanical thing. When weaknesses are referred to, it is done in the spirit of pride, to demonstrate how they now have been overcome, or that they apply only to the "weak members." The puniness of man is described from the Charles Atlas point of view, "but now look at my muscles." Professors August Pieper and J. P. Koehler of the Wauwatosa faculty of the Wisconsin Synod came the closest to honest appraisal, but even their criticisms were not entirely free of the partisan spirit they so deplored; the anti-Missouri spirit ran deep.

In several articles we wish to explore our heritage and make an attempt to understand ourselves in the light of our inheritance. And we would view that heritage not only as a history of amazing and wonderful gifts from a merciful God, but we would also see the bad elements, the sins of the fathers, which are also a part of our heritage. For we must learn that that which has called forth the judgment of God will also call forth judgment on the CLC to the extent that we continue in the sins of the fathers. We would learn the weaknesses of Missouri which go back 100 years or more, and see how we carry those weaknesses; we would recognize all weakness in Wisconsin which we share; we would learn what wrong emphases the Norwegians transmitted to us. We would try to discern our errors and faults that we may seek to be cleansed from them and kept from presumptuous sins.

"The Rock, His work is perfect; for all His ways are justice. A God of faithfulness and without iniquity, just and right is He. They have dealt corruptly with Him, they are no longer His children because of their blemish; they are a perverted and crooked generation. Do you thus requite the Lord, you foolish and senseless people? Is not He your Father who created you, made you and established you? Remember the days of old, consider the years of many generations; ask your Father and He will show you; your elders and they will tell you" (Deuteronomy 32:4-7).

W. S.

A FITTING MONUMENT

There is no report that anyone was particularly startled, upon entering the recently opened Los Angeles County Museum of Art, to see that a sculpture formed of crumpled automobile parts occupied a central place. With its gaudy colors and tortured shapes it does not, apparently, seem out of place situated in close proximity to various abstract paintings.

Classic sculpture, especially in monuments, has always concerned itself with great events of history that have affected the lives and deaths of many. We think, for example, of the many statues of warriors astride their magnificent steeds; the battlefield at Gettysburg has its many cannons standing as monuments to the memory of soldiers from both side who laid down their lives there; the famous Iwo Jima sculpture portrays embattled marines setting up the American flag in battle. And these are but carried on in the traditions held for centuries in Europe.

Perhaps, then, it is fitting that a monument to our modern American society should consist of a sculptured car. The automobile has become an almost indispensable part of our lives today. Our cities have become so large and complex that public transportation is no longer as convenient as in former times. Then, too, the car is symbolic in our lives. To become old enough to obtain one's driver's license has replaced all previous tribal ceremonies of coming of age. To have one's own car is one of the

foremost goals of every American youth. And such feelings are not limited to the young. Many adults feel very isolated and provincial if they do not have two cars for the family use.

But the automobile is also the means by which more of our citizens lose their lives than by any cannons, guns, bombs, or any other device of war, so honored in earlier monuments. And that explains why a sculpture of a *crumpled* car does not seem at all out of place in a museum of art. It is symbolic of bruised and broken bodies, wasted lives, mourning parents, grieving children.

The Christian knows that this modern sculpture will not be any more successful in changing the depraved nature of man than have all previous monuments been in deterring war and bloodshed. On the contrary, many times it appears as though man revels in his own folly.

There is only one monument which, when rightly used, will change the heart of man. The Cross of Calvary, memorializing the one perfect sacrifice of the Son of God for the sins of the world, draws all men to it and points the way. The Gospel of God's love is sweet and sure, announcing forgiveness to all through the death and resurrection of Christ. The cross portrays that love to the world.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ!" (Galatians 6:14)

J. LAU



from the EDITOR

Help the Spokesman Speak

The *Lutheran Spokesman* wishes to be what its name implies. In this socialistic age more and more churches are giving up the task of proclaiming the good news of the King of kings and are taking up the work of serving the nations on earth with their earthly goals. Also Lutheran churches are becoming more and more wrapped up in social action. There are not many voices left to speak the everlasting Gospel to a dying world.

We must speak a word of comfort to many distressed Christians throughout Christendom who are as sheep without a shepherd. We are under an urgent compulsion to proclaim the name of the Lord and Savior to many who no longer are comforted with His name. We must speak a word of warning to the many who are allowing themselves to be drawn away from the sure word of Scripture. We must speak a word of judgment on all that is corrupt and decayed in the churches of our land.

In coming months we intend to devote certain issues of the *Lutheran Spokesman* to special topics for treatment in depth. The June issue will treat the subject of Church and State, a concept so

much twisted in churches today. The August issue will explore from many viewpoints the subject of Christian Education. The October issue will bring studies of death, immortality, resurrection, and judgment to help us remain directed to the return of our Lord in a materialistic age concerned only with this life. Later a special issue will deal with mental health and the problems of relating the Gospel ministry to psychiatry.

In this issue we begin a historical survey of the Synodical Conference to learn the good and the bad which we have inherited, and to better understand the collapse of the Synodical Conference.

Yes, there is much speaking to do for our Lord. But we need your help. We need help to bring the speaking to all men in all nations. This can only be done through you the present subscribers. We need many of you to buy subscriptions for your friends, relatives, and acquaintances throughout the world. This is a great piece of mission work each one can do. Send in the names of your sisters, cousins, uncles, children, and grandchildren. Send in the names of pastors you know. Send in the names of people you work with who need the sure message of the Lord's Gospel.

Could each subscriber buy a subscription for some one else and share our message? There is a reason for doing it now. Rising costs are making it extremely difficult to continue publishing without seeking a subsidy from the CLC, which cannot afford a subsidy. For seven years we have been able to operate in the black. But this year we shall finish with a deficit, unless we can greatly increase our subscription list.

Please help share the message with others and help our publication remain solvent and flourishing by ordering gift subscriptions now. Subscriptions are \$2.00 per year. For those ordering five subscriptions, a sixth subscription is given free.

Final Decision in June

Detroit, Michigan — Participation in the proposed Lutheran Council in the United States of America will be officially recommended to the Lutheran Church-Missouri Synod's 46th regular convention here by its Commission on Theology and Church Relations.

The commission will also recommend that the Synod authorize "a thorough and critical exploration" of relationships with the Lutheran World Federation "with a view to coming to grips with unresolved issues."

The 458-page Conventioin Workbook includes 41 overtures on doctrinal matters and 33 overtures on church relations that will be considered by the more than 900 voting delegates when the Synod convenes at Cobo Hall, June 16-26.

The commission's recommendation to join with the LCA and ALC in this proposed new agency is supported by 12 overtures from districts, circuits, congregations, and individuals of the synod. One overture, signed by nearly 300 pastors and laymen, opposes participation in the LCUSA on the grounds that "there is no agreement . . . on the historic Christian faith, notably in the historic scriptural doctrine of the inspiration and Biblical inerrancy," between the Synod, the American Lutheran Church and the Lutheran Church in America.

The Commission on Theology is asking the Synod to authorize intensive discussions with the Lutheran World Federation so that specific recommendations can be made to the 1967 convention of the Synod.

The Cart Before the Horse

Though Missouri will not act until June on membership in the Lutheran Council in the United States of America (LCUSA), the first general secretary has already been selected — from the Missouri Synod. The Inter-Lutheran Consultation, composed of representatives of the four church bodies involved recently announced the selection of the Rev. C. Thomas Spitz for the top post in LCUSA which will begin operations January 1, 1967. Mr. Spitz is director of broadcasting for the Lutheran Laymen's League and chairman of the Board for Missions in North and South America of the Missouri Synod. On May 28 Concordia Seminary in St. Louis will confer on him the Doctor of Divinity degree.

CLC CHURCH NEWS



PASTORS FLEISCHER AND NAUMANN INSTALLED

Calvary and St. Paul's Lutheran Churches of Marquette and Green Garden in Michigan's Upper Peninsula, which for years have been operating as a joint parish with one pastor serving both congregations, have completed the procedure for dividing the parish.

The effective date for the final separation of the parishes into two separate bodies was May 1. A historic date for both churches, May 1 was especially so for St. Paul's, which two years ago celebrated its centennial and, during its entire history, never has had its own pastor.

Division of the joint parish was effected by each of the churches calling its own pastor. By mutual agreement of the two congregations, Pastor Bertram J. Naumann, former senior pastor, now serves Calvary congregation, while Pastor Paul G. Fleischer, formerly assistant pastor of the joint parish, has taken over the new call to serve as pastor of St. Paul's.

The respective installations of Pastors Naumann and Fleischer took place on the first Sunday in May. Two guest pastors were in-

vited to participate in the two services. Pastor Egbert Albrecht, Dalton, Wisconsin, performed the rite of installation, and Professor Egbert Schaller, Immanuel College, Eau Claire, Wisconsin, gave the stirring address based on the inspired words of the Evangelist St. John, chapter ten, verses 1-10, which speak of the Shepherd and the sheepfold.

A dinner was served by the ladies of the two congregations after the services.

The idea of dividing the joint parish into separate congregations, each with its own pastor had been gathering impetus since a year ago. At that time, the two churches mutually agreed to call Pastor Fleischer, a graduate of Immanuel seminary, as assistant to Pastor Naumann, who had been serving both churches since 1957.

Through this initial step, parishioners hoped to determine the feasibility of dividing the parish between two pastors. The action proved practicable, and final steps were taken to split the parish.

Pastor Fleischer comments: "Many factors and considerations



Interior of St. Paul's Church in Green Garden

had to be weighed carefully in such a historic step as this. The prime reason which caused the two churches to undertake the division of the parish was their concern for the spiritual welfare of the respective congregations.

"It was the feeling of each congregation that the new arrangement would serve to ease the rather dif-

ficult assignment of one man's being in charge of both churches. Each pastor now will be able to give more attention to individual members, as well as explore and carry out mission work on a larger scale."

Calvary congregation has a communicant membership of 129, and St. Paul's, 184. Pastor Naumann



Interior of Calvary Church in Marquette

concludes: "We in Marquette invite and encourage the prayers of our CLC brethren in our behalf, that He who has begun this work among us locally will continue to sustain us with His blessings and enable us in turn to be a blessing also to those of His elect whom He has yet to draw unto Himself."

Growth and Blessing

Saginaw, Michigan — When Gethsemane Lutheran Church organized November 1, 1959, it numbered 27 communicants. Today, in the spring of 1965, it has grown to 160 communicants.



Gethsemane Church in Saginaw, Michigan

Gethsemane congregation observed its fifth anniversary November 1, 1964 with two special services. Professor C. M. Gullerud of Immanuel Lutheran College, Eau Claire, Wisconsin, was the guest speaker in the ten o'clock service. The five o'clock service was a specially prepared program in which Pastor Otto Eckert, the congregation, the Sunday School, and the choir alternated in recounting God's grace and in praising Him for the many blessings. This was done in the spirit of the Reformation festival, which was also on the minds and in the hearts of Gethsemane's members.

News from the Coordinating Council

The Coordinating Council coordinates the work of the CLC, particularly with a view to the coming convention. Most recently it met during the week of April 27.

A Budget Preview

After all boards had presented their budgets, the total figure came to more than \$109,000.00. This was cut to \$98,913.00 and divided as follows:

- Immanuel Lutheran College \$37,497.00
- Board of Missions .. \$49,540.00
- Board of Trustees .. \$11,876.00

Immanuel Lutheran College

During the next four years it is estimated that ten candidates for the ministry will be graduated from the seminary and after that there will be a dearth of graduates. More men are obviously needed who are willing to devote their lives to the ministry of the Word. Already this year the Committee on Graduates had requests for three women teachers, but only one is graduating.

Curriculum

A nine week period of practice teaching for educational students will be introduced next fall. Also,

improvement and expansion of the course of study are being made.

Classroom Building

The Fond du Lac convention instructed the president to appoint a committee which would present complete plans for adequate classrooms to the next convention. Pastor George Barthels, Pastor L. Schierenbeck, Mr. M. Beekmann, Professor R. Roehl, and Professor P. Koch make up this committee. These plans were endorsed by the General Pastoral Conference on April 21, and by the Coordinating Council on April 28. The first step would be the construction of a three classroom unit this summer. A sec-

ond step would be the construction of a similar unit at a later date as the means become available. The estimated cost is approximately \$17,000.00 if the promised volunteer labor comes through. We have firm promises of volunteer labor estimated at approximately \$15,000.00. Included in the financing plan are a \$4,500.00 gift to ILC and a one envelope ILC offering this fall. Each congregation will acquaint itself with the problem which requires a speedy solution and with the details of the plan and proposal of the special ILC committee.

D.

Sixth Annual Convention Church of the Lutheran Confession

August 10-12, 1965

Immanuel Lutheran College

Eau Claire, Wisconsin

Opening Service at 10:00 A.M.	PASTOR ARVID GULLERUD
Communion Service, Wednesday Evening	PASTOR B. NAUMANN PASTOR C. THUROW, Alternate
Closing Service	PASTOR J. LAU PASTOR R. SCHALLER, Alternate
Daily Devotions	PASTOR OTTO ECKERT
Convention Essay, <i>The Macedonian Miracle</i>	ROBERT REIM, Essayist

Note: Each congregation is entitled to send two delegates.

All delegates are to bring their own bedding.

PAUL F. NOLTING, *Secretary*

GO!

(Instead of reading an article on this page this month, use the time to GO and TELL the Good News to that Lost Soul you have mentally approached so often.)

BOOKS AND IDEAS

Concordia has given us a good history book. The key to studying history is to get as close as possible to the men and events of the period being studied. Usually the historian stands between us and the sources. When we do not have the sources we are dependent on the historian.

The book is called *Moving Frontiers*, Readings in the History of the Lutheran Church — Missouri Synod. Nine chapters treat different periods or aspects of Missouri's history through the actual documents of the various periods. The documents may be personal letters, official resolutions, excerpts from essays or books, or official correspondence. The documents are introduced by the editors with material printed in italics. These introductions contain the only interpretation of the historical records.

Editor-in-chief of the book is Carl S. Meyer, director of the School for Graduate Studies at Concordia Seminary in St. Louis. Other men were used to compile the materials for the various chapters.

I. The Lutheran Church in America 1619-1857, Lewis W. Spitz, Sr.

II. The European Background, Robert C. Schultz.

III. The Beginnings of "Missouri, Ohio, and Other States" in America, August R. Suelflow.

IV. The Missouri Synod Organized, August R. Suelflow.

V. Early Growth of the Missouri Synod, Carl S. Meyer.

VI. The Missouri Synod and Other Lutherans Before 1918, Carl S. Meyer.

VII. Into All the World, William J. Danker.

VIII. The Process of Americanization, Everette Meier and Herbert T. Mayer.

IX. Four Decades of Expansion, 1920-1960, Thomas Coates and Erwin L. Lueker.

This volume not only teaches much important history, and important for all who are descendants of Missouri, but it is also highly entertaining. The documents transport us in time capsules back to the actual days of their writing, and into the minds and hearts of the people involved. Many who claim they do not like to study history would find themselves fascinated by these pages.

Above all a book of this type makes the reader more accurate in his judgments and evaluations of the past. As a rule you and I have had a man or an age or a trend in history characterized for us by some teacher. Then we fit everything new we learn into that general type or characterization. Since we have not studied the details our pictures can become very lopsided. Men of history stand out in caricature, all bad or all good. This book applies a hydraulic brake to our many sweeping generalizations.

The very first chapter will give new insights into that turbulent period of unionism between the

Lutherans and Calvinists in America. One not only reads about the "Definite Platform" (1855), but reads pertinent sections of the platform.

Chapter II is a treasure house. One would need massive library resources and unusual language ability to gain the knowledge this chapter brings. It includes excerpts from the writings of the rationalists, the supranaturalists, and the confessionalists who fought for a revival of Lutheranism. The 19th century German writers quoted include G. J. Planck, Lessing, Kant, Hegel, Schleiermacher, Nietzsche, Frederick William III of Prussia, who brought about the uniting of the Lutheran and Reformed churches 130 years ago.

Excerpts from sermons and writings of Reinhard, Harms, Loehe, van Harless, Scheibel, Keyl, and others give understanding to the opposition to Hegel, Schleiermacher, and Frederick William.

The chapters on "The Process of Americanization" and "Four Decades of Expansion" are of more immediate interest to us. The editors give a very complete history of the changes in the Missouri Synod during the past 50 years. On page 381 they show the "Religious Characteristics" of Missouri at the end of World War I. The introduction reads:

"The theological conviction of synodical leaders at the end of World War I was similar to that which had prevailed during the preceding decades. Conservatism, confessional consciousness, outspoken defense of the Synod's position,

and refusal to participate in unionistic work still characterized its writings. Some people felt that cooperation in chaplaincy work represented a departure from the traditional position. While the official papers denied this, the fact of cooperation during the war with the National Lutheran Commission in certain areas did represent a significant departure."

There follows a quote from an editorial by Theodore Graebner in the *Lutheran Witness*, 2 April 1918, in which he takes the Norwegian editor, J. A. Stub, to task: "Does our fellow-editor not see that this line of thought, consistently followed out, will land the Lutheran Church in the general welter of Reformed sectarianism? For if doctrinal unity is not the necessary condition of spiritual collaboration among Christians, then what prevents us from ignoring a few more points in doctrine in order to 'break down the fences' between Lutherans and the sects? Just let the idea that differences in doctrine are negligible in cases of 'emergency' get a foothold in the General Council, and we shall see the work of Dr. Krauth and Dr. B. M. Schmucker go down in ruin within one generation."

In the next chapter the recent union efforts are well documented. Included is the "A Statement" of the 44 Missouri clergymen "which was at variance with some traditionally held views within Synod." Also presented is the outline of a Wisconsin presentation on the chaplaincy. Finally, the Cleveland Convention of 1962 is shown to be

the turning point and a long editorial from the *Witness*, 21 August 1962, is reproduced "as a current illustration of the 'moving frontiers' of Missouri."

This book gives accurate history to make us rejoice and to make us weep. We behold the wonderful hand of God building His kingdom through the vessel of Missouri. And we see with equal clarity the work of Dr. Walther and Dr. Pieper "go down in ruin within one generation." But at least this volume is honest and tears away the fictitious curtain that Missouri has not changed its theological position. The documents demonstrate that Missouri in the past decades has repudiated the confessional Lutheranism which gave her birth, which was her glory and strength. If the members of the Missouri Synod believe their synod is still the same champion of Lutheran confessionalism she was in 1900 or in 1850 they now have no excuse for their self deception. Their own historians have here portrayed the moving frontier: the early frontiersmen of Missouri, using the sure compass of God's Word, moved that synod from the wastelands of German rationalism to the beautiful pastures and rivers of the everlasting Gospel; the latter frontiersmen, no longer requiring the compass, have led Missouri full circle to the no man's land of the union theology of Schleiermacher. The fathers fled the union decree of Frederick William III of Prussia; the children have returned to fatten themselves at the fleshpots of modern German theology.

W. S.

ORGAN

Some of the finest organ records ever produced are by the Aeolian-Skinner Organ Company in its "The King of Instruments" series. Since the purpose is to promote its organs, the company has put the same care into the making of these records as it does into the building of its organs; they are sonically superb.

Of the five latest, first choice is *AS-318-M* at \$5 or *AS-318-S* for \$6. The stereo adds depth and is not overdone. Organist Albert Russell, a U. S. specialist in sacred organ music, ranges through a well chosen and varied program, which begins with the "Preludio," by famed and living French organist, Marcel Dupre. Then we are taken back three centuries by Buxtehude's "Prelude and Fugue in D." It is only natural to step from Buxtehude to his ardent admirer, Johann Sebastian Bach, and choose from his *Clavieruebung III* the third setting of the chorale, "Kyrie, God, Celestial Fire." Side two affords an opportunity to hear the "Introduction, Pasacaglia, and Fugue," by Healey Willan, a modern Canadian composer and organist, whose name appears more often in each new listing of organ music from Concordia Publishing House. He is of the discordant, modern school; and his works are gaining wide acceptance. The closing selection is Handel's exquisite "Suite in G Minor."

The accompanying notes are good, and a complete listing of stops is given for the organs heard on this disc, both of which are colorful instruments of "classic" design.

The second choice of these five is also of great interest to lovers of organ, *AS-317-M* or *AS-317-S* at \$5 and \$6. Buxtehude, Maleingreau, Reger, Jean Langlais, and J. S. Bach (on the entire second side) are the composers, and Philip Steinhaus is the organist.

C. THUROW

TREASURER'S REPORT

BUDGETARY

July 1, 1964 to May 1, 1965

RECEIPTS

Cash Balance July 1, 1964	\$ 4,257.04	
Offerings	65,858.03	
Memorials	406.00	
Revenues — Tuition	13,000.00	
Revenues — Board & Room	25,056.00	
Revenues — Other College	420.00	
TOTAL RECEIPTS		\$108,997.07

DISBURSEMENTS

General Administration	\$ 2,446.79	
Home Missions & Administration	29,959.71	
Japan Mission	5,650.00	
ILC, Educational Budget	33,136.43	
ILC, Auxiliary Service Budget	30,282.82	
ILC, Miscellaneous Expenses (Extra-Budgetary)....	3,938.95	
ILC, Budget III, Capital Investments	2,881.89	
Journal of Theology, Miscellaneous Expenses	201.15	
Emergency Loan	690.00	
Transfer to ILC Relocation Fund, due to verifications from congregations	5,294.23	
TOTAL DISBURSEMENTS		\$114,481.97
CASH DEFICIT MAY 1, 1965		\$ 5,484.90

ILC RELOCATION FUND

Running Totals to May 1, 1965

RECEIPTS

Offerings	\$80,671.98	
Bequests	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
TOTAL RECEIPTS		\$ 94,806.21

DISBURSEMENTS

Property Payments — Principal	\$31,500.00	
Property Payments — Interest	3,989.38	
Principal Payment on New Mortgage	1,000.00	
Remodeling & Relocation Expenses	57,765.03	
TOTAL DISBURSEMENTS		\$ 94,254.41
CASH ON HAND, May 1, 1965		\$ 551.80

Lowell R. Moen, *Treasurer*
1309 7th Avenue N.W.
Austin, Minnesota

West Central Delegate Conference

Place: St. Luke's Lutheran Church, Lemmon, South Dakota, V. Greve. Pastor;

Dates: June 22-23, 1965, Opening Service at 10:00 A.M., MST; Conference Communion Service, June 22, at 8:00 P.M.
Speaker: V. Tiefel (Alternate D. Redlin)

Agenda: Evangelical Follow-up of Weak and Erring Members, a round-table discussion; Sponsor Problems, V. Tiefel; Convention Prospectus, or Guidelines to Religious Contacts With Members of Other Churches, K. Hallauer.
Register promptly!

Karl Brandle, *Secretary*

Wisconsin Delegate Conference

Place: St. Peter's Lutheran Church, Stambaugh, Michigan.

Date: July 9-10, 1965, beginning at 7:00 P.M.

Study Topics: Adiaphora, and the Convention Prospectus.

Announce to the host pastor, George Tiefel, Sr.

David Lau, *Secretary*

ILC Commencement Program

The faculty and graduating classes of Immanuel Lutheran College extend a cordial invitation to the following events:

June 3 (3:00 P.M., CDT) Class Day exercises with academic address. These exercises will be held on the college campus.

June 3 (7:30 P.M., CDT) Commencement Concert at Messiah Lutheran Church.

June 4 (10:00 A.M., CDT) Commencement Service on the campus. In case of inclement weather the service will be held at Messiah Lutheran Church.

C. M. GULLERUD, *President*

Lance Subscriptions

The 1964-1965 *Lance* is \$2.50 per copy. Subscriptions are handled by Donald Brandt, by mail or at the College.

Okoboji Lutheran Youth Camp

Date: July 12-17, 1965. Ages: 8-18. This year's theme will center on the Christian and the space age, with Pastor Gordon Radtke leading a study on Creation versus Evolution according to Genesis 1 and 2.

For information write to Pastor Ruben Ude, Box 86, Okabena, Minnesota 56161.

The Bread of Life

Date	Reading	Hymn
The Expectant Church		
May 28	—Deut. 34:1-8	226,1-2
May 29	—Acts 1:13-26	226,3-4
May 30	—Psalm 27	226,5-6
May 31	—John 15:17-21	231,1
June 1	—1 Cor. 2:12-16	231,2
June 2	—Luke 24:50-53	231,3

The Church of the Spirit

June 3	—Gen. 11:1-9	231,4
June 4	—Joel 3:1-6	224,1
June 5	—Rom. 8:14-17	224,2
June 6	—Rev. 21:1-5	224,3
June 7	—Is. 44:1-8	235,1-2
June 8	—Acts 3:1-10	235,3-4
June 9	—Acts 3:11-21	235,5-6

The Triune God

June 10	—Deut. 6:4-13	233,1-2
June 11	—Eph. 3:14-21	233,3-4
June 12	—Col. 2:1-9	233,5-7
June 13	—Eph. 4:1-6	541,1-2
June 14	—2 Cor. 13:11-13	541,3-5
June 15	—1 Cor. 12:1-6	246,1-2
June 16	—John 5:17-23	247,1-3

Apostles and Prophets

June 17	—Jerem. 23:16-29	429,1
June 18	—2 Pet. 1:16-21	429,2
June 19	—Ezek. 2:1-17	429,3
June 20	—John 5:41-47	53,1-2
June 21	—Luke 24:44-49	53,3-4
June 22	—Ezek. 3:22-27	53,5-6
June 23	—Luke 13:22-30	283

The Great Invitation

June 24	—Prov. 9:1-10	494,1
June 25	—John 7:37-39	494,2
June 26	—Jerem. 3:14-17	494,3
June 27	—1 Cor. 14:26-33	494,4
June 28	—Luke 14:12-15	509,1
June 29	—Is. 45:22-25	509,2
June 30	—James 2:1-9	509,3

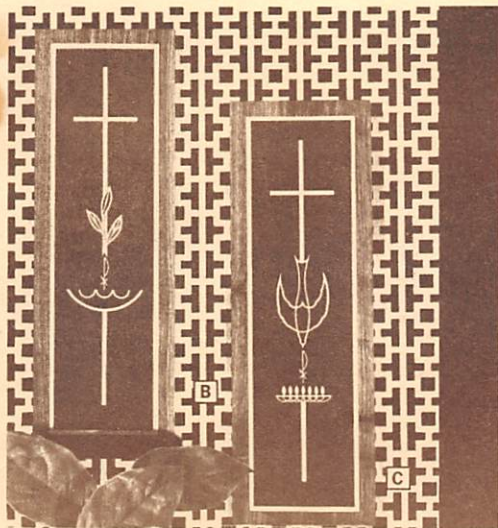
CHRISTIAN HERITAGE PLAQUES



A

Symbolizing significant events in the Christian's life

The design and elements of these Christian Heritage Plaques capture a timeless spirit of reverence in a contemporary medium of superb quality. The masterful blending of meaningful symbols with beautiful walnut and brass creates Christian motifs unique in design and significant in character. The designs are etched on Richlow brass with a beautiful Tiffany finish (a deep brown tone that harmonizes with the brass). Each plaque is 13 x 4¼ inches, attractively gift-boxed. Price...\$7.95.

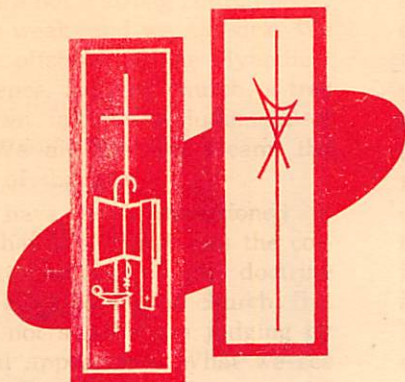


This descriptive copy is attached to the back of the plaque to explain the meaning of the symbol.

- A. **Marriage**—The blessing of the Savior (the cross) rests upon the union of the man and the woman (the interwoven rings of light from the candles). The Christ (the Chi-Rho monogram, the first two letters (XP) of the name of Christ in Greek) at the center of the union is the only real binding agent for Christian marriage. No. 38-1576.
- B. **Baptism**—The blessing of the Savior (the cross) comes through a washing with water in the name of the Triune God—Father, Son, Spirit (the three waves of water in the basin). From this washing comes forth the new life of the child of God (the growing leaves) in Christ, the Son of God (the Chi-Rho monogram, the first two letters (XP) of the name of Christ in Greek). No. 38-1574.
- C. **Confirmation**—The blessing of the Savior (the cross) is given with the seven gifts (the seven burning lamps) of the Holy Spirit (the descending dove) to those who confess that Jesus is the Christ, the Son of God (the Chi-Rho monogram, the first two letters (XP) of the name of Christ in Greek). No. 38-1575.

CHRISTIAN HERITAGE PLAQUES

for Ministers and Teachers



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

The Ministry of the Word plaque (left) is an appropriate gift for anyone who teaches His Word.
No. 38-1600.....\$7.95.

The Morning Star plaque is for the home, office, or study. No. 38-1845.....\$7.95.

Both plaques have descriptive copy on the back to explain the symbol.

CLC BOOK HOUSE

P. O. Box 145

New Ulm, Minnesota 56073

Please send me:

_____	No. 38C1576	Plaque — Marriage	_____	●	7.95
_____	No. 38C1574	Plaque — Baptism	_____	●	7.95
_____	No. 38C1575	Plaque — Confirmation	_____	●	7.95
_____	No. 38C1600	Plaque — Ministry of the Word	_____	●	7.95
_____	No. 38C1845	Plaque — Morning Star	_____	●	7.95

I enclose \$ _____

Bill me

Name _____

Address _____

City _____ State _____ ZIP _____