

LUTHERAN SPOKESMAN

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The CLC Out On A Limb

The Church of the Lutheran Confession will hold its seventh annual convention at Spokane, Washington, August 11-16.

Conventions are not always fun. Sometimes they are wearisome and even tiresome. CLC conventions have a certain monotony about them. The budget is too high, the contributions are too low, but nothing in the budget can be cut. Our synod is too small, but we are committed to mission programs and educational programs that must be sustained and advanced.

The high school, college, and seminary at ILC beg to be improved, not cut back. Our missionaries whom we have sent must be supported, more missions must be opened. Salaries are low enough to qualify professors and missionaries for the poverty program. They must be raised. But we didn't even meet last year's budget. It can get depressing.

There is a beautiful story in the 6th chapter of John's Gospel which will raise our spirits for Spokane. It teaches us that Jesus rather enjoys putting us out on the limb, of being over-committed.

Jesus saw a crowd (about the size of the CLC) coming to Him. "Philip," He said, "how are we to buy bread for all these people?" Jesus was testing Philip. It was an interesting test. The question implied that Jesus felt Himself a responsible host for this mob. He did feel that. He is the Giver of Life who came to bring life to His people. He came to fill the hungry with good things.

But would Philip share this responsibility? Jesus is involving Philip with that question. Philip answered that 200 denarii (denarius is 20c) would not buy enough bread for each of them to get a little. Philip met the test. He was responsible with Jesus. He was grappling with the problem, for he saw it as their problem. He would have failed the test if he had said to Jesus that it was not their business to feed these hungry people.

Andrew met the test in good style. A little self-conscious, but he makes his suggestion. "There is a lad here who has five barley loaves and two fish; but what are they among so many?" The important thing is that Andrew went to the cupboard and checked the inventory. They accepted involvement in the impossible problem.

"Make the people sit down." Now Jesus committed them. Jesus could have seated the people Himself, but He sends the 12 through the huge crowd making them tell everybody to sit at the table, sit down we are going to eat. This was not too easy when they didn't know how they could possibly be fed. But yet they gave everybody the promise of food by seating them.

Back and forth they go carrying the bread and fish. They were probably a little nervous at the start, wondering how to tell the last 4900 that we just ran out of food. Yet the Housefather was sitting there so calmly and handing out bread and fish so lavishly that their worries soon stop-

IN THIS ISSUE

- • • "Hear it Sunday" by Pastor Naumann. This column is meant to help our enjoyment of each Sunday's service. Why not use it for a round table discussion with the family on Saturday evening?
- • • Pastor Martin Galstad writes about leisure time. What should we do with the "sabbath" God gives us in this cursed world?
- • • Don't miss the request for favorite hymns in Pastor Thurow's column, Hi-Fidelity Preaching.

ped. With each trip it was impressed more deeply upon them that there is a difference between bread and the Maker of bread, between fish and the Creator of fish.

They must have been pretty hungry themselves before the day was done. The last touch of the King was the most touching part of the personal training of the twelve. They started with seven loaves, but they ended up with twelve baskets. That was the kind of a King they worked for. Indeed, there was much grass in this place; these were the beautiful pastures of the Good Shepherd. And they would spend all their days in the house of the Lord, where He, the host, would break their bread.

It was important training because later the Lord would involve them in

a somewhat greater "problem." Go into *all* the world, preach good news to *every creature*, make disciples of *all nations*. But never need they worry about being over-committed; their days of counting loaves and fish are over.

Jesus has involved the CLC in breaking bread for a hungry world. He told us to seat the people. He committed us to our over-commitments. He told us to preach, to teach. And He loves to start us out with two fish.

Our commitments are not our problem. And our little fish and loaves are not our problem. Our problem is only that we have lost sight of Jesus. We have lost sight of the joy of being involved in feeding the world. Jesus freed us from worry and we still

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worry. We worry whether we will have our basket-full when we are 65. We forget we live in His house where He breaks bread for us.

Sometimes we pastors, missionaries, professors, and teachers of the CLC think we are martyrs. That always happens when you count fish. As a result we are sorry for our poor people who have sacrificed so much already. Yes, its really rough to break

your bread for a hungry world. If I give my seven loaves and two fish away I will have to take my chances with Jesus. And our Father always puts generous children to bed without their supper.

Jesus will be at Spokane. After we have distributed our loaves and fishes, we better go back to Him and ask Him for more.

W.S.



from the EDITOR

Lutheran Theologian Urges Return to Catholic Church

Dr. Carl E. Braaten has called upon Protestants to focus their efforts on a return to their "ecclesiastical homeland," the Roman Catholic Church. Dr. Braaten, a professor of the Lutheran School of Theology at Chicago, said the question is not whether Protestants should return to Rome, but when and under what conditions they should return. "We do not have to wait until doomsday," he asserted.

"The Reformers," Professor Braaten says, "made their protests against Rome on behalf of the Church, out of love and loyalty to the truly catholic Church . . . The farthest thing from Luther's mind was to make his reform movement into an independent

church, named after him, that would exist permanently outside of and in competition with the Roman Catholic Church . . .

"The tragedy is that what was intended to be only a temporary church, has become a permanent arrangement."

Professor Braaten is optimistic because he sees "a new birth of catholicity" in Protestantism, "a recovery of catholic substance and principles that have been lost in Protestant history." He adds that this catholic renewal is intended "to renew in (Protestant communities) the longing to be integrated with their Roman brethren in the one catholic Church."

Professor Braaten believes that Protestantism should no longer be an independent movement but could "become incorporated into the Roman

Catholic Church, continuing to work as the leaven of reform within the church."

He points out that were Luther living within the conditions of present-day Roman Catholicism, he would probably not "sound his call to reform in the same uncompromising fashion, especially if he knew that his reformation would, in the long run, turn out so many illegitimate offspring."

One wonders who this Luther is of whom Professor Braaten speaks. It certainly is not Martin Luther, the professor at Wittenberg. The Luther we know did what he had to do out of loyalty to Jesus Christ whose glory was usurped by a church which placed itself between Christ and the sinner. Luther's preaching was not determined or influenced by what might happen as a result of his preaching. He could not but speak of the things he had seen and heard.

It is true that Luther did not want an independent church named after him. Is it Luther's fault that Rome did not listen to the Gospel and reform itself? Is it Luther's fault that at the Council of Trent Rome rejected the preaching of the forgiveness of sins in Christ and after careful deliberation reaffirmed its system whereby the clergy with its seven sacraments stands between Christ and the people of God?

It is a little hard to believe that Luther would be happy with the present situation. One cannot escape the feeling that he would still be irritated by the daily masses where the priest sacrifices Christ for the people. He might be a little perturbed that the pope has granted an extension of the special indulgences for trips to Rome

in connection with that great ecumenical council. Luther might still object to a purgatory from which the "holy father" can release people.

Yes, Luther would call for reform in the same uncompromising fashion. There would be only one difference. His call would be for reform of Lutheran churches which pride themselves in "a recovery of catholic substance and principles."

He would indeed object to such a denomination being named after him.

SOME ARE RETURNING

A clergyman of the Lutheran Church—Missouri Synod who is a staff member of the National Council of Churches has accepted a teaching post at a Roman Catholic university.

Dr. Ross P. Scherer will join the faculty of Loyola University in Chicago this September as associate professor of sociology, a field in which he taught for 13 years at Valparaiso University. He is a graduate of Concordia Seminary in St. Louis.

The Church Council of the American Lutheran Church has issued a position paper on relationship between Lutherans and Roman Catholics, including guidelines for the conduct of its pastors. Three areas in which ecumenical activity is possible on the community level are discussion groups, religious services, and cooperative programs of community service. Limited participation by Lutheran clergy with clergy of other denominations, Roman Catholic and Protestant, in major events such as anniversaries and dedications having

community-wide significance is approved.

It was wise the ALC restricted ecumenical activity to religious services. Inter-communion would pose a difficult question of etiquette: Is it polite for a Lutheran to ask for wine in a Roman Catholic Church?

Professor Braaten's optimism is more justified than one realizes. Who would have expected a Lutheran position paper on how best to join in worship and work with the Antichrist?

LCA IN KANSAS CITY

The Lutheran Church in America held its biennial convention from June 21-29. The LCA is the largest Lutheran body in America, being a recent merger of the United Lutheran Church, the Augustana Lutheran Church, the American Ev. Lutheran Church (Danish), and the Suomi Synod (Finnish). The LCA has 3,265,205 members.

The most significant action taken was the convention's unanimous approval of the formation of a new cooperative agency, the Lutheran Council in the United States of America (LCUSA). The re-elected president, Dr. Franklin Clark Fry, hailed it as "an historic stride ahead for our Lutheran family on this continent."

The LCA approval brought to a conclusion six years of negotiations and brings together in one agency the LCA, the 2,788,241-member Lutheran Church-Missouri Synod, the 2,621,888-member American Lutheran Church, and the 20,000-member Synod of Ev. Lutheran Churches (Slo-

vak). Together they represent more than 95% of the nine million Lutherans in the U.S. This comprehensiveness of membership Dr. Fry described as the "first and foremost" boon that will come from LCUSA, "so greatly so as to come close to eclipsing all else."

The LCUSA will hold its constituting convention in Cleveland, Ohio, November 16-18, and will begin operations January 1, 1967.

FELLOWSHIP TALKS DECLINED

Overtures from the ALC and the Missouri Synod to enter into discussions toward pulpit and altar fellowship were declined by the LCA. Dr. Oliver Harms, president of the Missouri Synod, informed the LCA that "on behalf of the Missouri Synod there is a strong desire to establish pulpit and altar fellowship if such a demonstration of unity can be established on a formal and clear statement of some issues which are not treated explicitly in the historic Lutheran Confessions."

The LCA reply to both the ALC and Missouri invitations said that "we extend our arms and our hearts to you as one with us . . . in faith and doctrine," and that the pastors and lay members of the Missouri Synod and the ALC "are always welcome in our pulpits and at our altars."

As an alternative to direct fellowship talks, the LCA suggested that "our churches concentrate" on the LCUSA "in our present endeavors to reach a growing understanding and a closer approach to fellowship with each other." One of the functions of the LCUSA is "to seek to achieve

theological consensus in a systematic and continuing way on the basis of the Scriptures and the Lutheran confessions."

OTHER RESOLUTIONS

A study of the role of women in the ministry and the advisability of ordaining them into the clergy was ordered by the convention. The LCA president, Dr. Fry, had advised against this because he felt it was ecumenically inadvisable at a time when the LCA is engaged in talks with other Lutherans "that have not the slightest intention of moving in this direction." But the professors convinced the delegates by pointing to a growing number of young women now involved in theological studies who will qualify for ministerial office if the church is ready to ordain them.

Dr. Richard C. Wolf stated: "You cannot wait indefinitely. The women won't wait. If they cannot be ordained in the Lutheran Church, they'll have to go elsewhere." Dr. Charles Cooper, president of Pacific Lutheran Seminary, took note of the biblical admonition of St. Paul for women to keep silence in the church. Dr. Cooper declared: "Paul was wrong at that point."

A resolution was passed advocating the abolition of the death sentence in states which still provide for it. The LCA supported government programs to combat hunger and poverty, including the distribution of the means of birth control to the culturally deprived. The convention asserted that it was the responsibility of government "to move as readily as

possible to assure income adequate to secure the minimal standard of living."

No simple solution was found for the war in Viet Nam, but a statement called upon LCA congregations and members "to engage in intensive study and free discussion of the Vietnam question, bringing to bear Christian insight upon all aspects of this crisis."

Missouri leadership sold its synod on joining the LCUSA by claiming to have won a great victory in its constitution. They stressed that all members in LCUSA must participate in theological talks aimed at achieving complete agreement in all doctrines. This meant, they said, that the old Missouri position had won out, and the LCA had agreed to the need of agreement before there could be fellowship.

This never was the case, and now the LCA has made it so clear that no one can be in darkness. The LCA rejected the invitation of Missouri to establish altar and pulpit fellowship on the basis of reaching agreement, because it insists as it always has insisted that there is sufficient agreement. The LCA will participate in theological discussion in the LCUSA but not because more agreement is needed as a basis for fellowship.

Missouri leadership owes it to their people, in the name of honesty, to tell them clearly that the LCA will never submit to new doctrinal statements to settle existing differences. The LCA insists there are no divisive differences. Her arms are extended to embrace Missouri. The passionate lover does not care to waste time talking.

August 7

THE WISE STEWARD SUNDAY

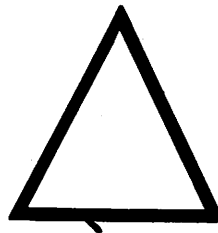
*Ninth after Trinity*

Luke 16:1-9 is the Gospel lesson to be read on this day in the church year. The lesson tells us about a crook with a message for Christians. Take out a well-used dollar bill and smell it. It comes honestly by the name of "filthy lucre." To how much great shame and vice it has lent its presence only God and Satan know. Yet his same "mammon of unrighteousness" can and must be used for eternity. The crafty steward used it to set himself up for life. If only the same effort and wisdom were used by us all with our mammon to bring the Word to fallen man and set him up for eternal life! Couple the mammon of unrighteousness with eternal wisdom and see how "money talks" . . . the language of the Gospel in the mouth of missionaries. In true wisdom Christian faith will always look toward eternity and use its earthly goods for eternal ends.

Tenth after Trinity

August 14

THE LORD AND HIS PEOPLE



". . . We worship the Trinity in Person and the Unity in Substance, of majesty coequal." We look forward on one of the Sundays this month to the extra measure of forgiveness we will receive in the Lord's Supper. Just before the pastor repeats the words which Christ spoke when He first gave Communion, he says, during the season of Trinity, the words at the head of this paragraph. So we exactly identify the God we worship as He has revealed Himself in the Scriptures. These words are a mystifying mouthful which pastor and people alike can confess and believe, but only understand fully in eternity. We could also say: ". . . We worship the three persons who are basically one God and equal in power, glory, and majesty." How this can be, this Three-In-One, we do not know except by pure faith; but we *can* and *do* know and

confess the true God because we have met Him in the Son. For us just to be told this great mystery is more than reason enough to join the angels in singing to the "Unity in Substance" the three "holy's" and "hosanna's" which follow.

August 21

PHARISEE AND PUBLICAN SUNDAY

Eleventh after Trinity

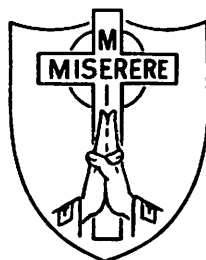


It is time to stand all alone—ALL ALONE—before the Most High and Holy God. "Why are you come?"—booms the voice of the judge through nature, conscience, and the Word. Pharisees without number answer by recounting all the good things done that the Most High should appreciate and reward in kind. Publicans in very limited numbers throw themselves on the mercy of the court. So few know the Judge to be the Merciful One who so loved the solitary Publican that He gave His own Son's life in order to declare: "Justified!" Free from guilt! It is almost too good to be true, but it is true! "God resisteth the proud, and giveth grace to the humble." I Peter 5:5

August 28

GREAT HEALING OF THE SICK SUNDAY

Twelfth after Trinity



This Sunday's emphasis should answer the question of the sick who may wonder, "Why does my pastor come with the message of sin and grace to meet my pain? Take away my pain and then maybe I can concentrate on my sins and on God's grace!" The truth is that pain and sin cannot be separated. Pain usually is not the direct result of a particular sin. But sin, as God told our original parents, brought sorrow, sweat, and pain into the world for the first time. The pastor talks to those in pain about sin and grace because only by God's grace will the presence of sin and the resultant human imperfections in our bodies finally be done away with. He who heals the deaf-mute in this day's Gospel lesson demonstrates how He has and continues today to break through the terrible ruin which rebellion against God has caused also in the flaw-ridden human body. Pain will cease for those who rely on God's grace, for through His Son He plans to restore painlessness and sinlessness as it was in the beginning.

B. NAUMANN

LEISURE AND LIFE

If men live well on problems, they should be thriving today. But one can hardly talk about society, life, culture, civilizations without a book full of footnote explanations. We spare you that. But what do we mean by living well? What do we mean by problems? And to thrive means much more than contemporary living well.

As our children hear in school, inventions and advancements and solutions of all kinds come because there are problems to be solved. Countless times our children hear this in a rehash of what is the scientific method. Another illustration would only bore the reader. Even that we have what we have today because men have applied their brains to problems seems unnecessary to say.

It should be safe to say that when men have solved their problems they should have leisure. That is, they should have rest from providing food, clothing, and shelter. But no one has been found to be rested and relaxed who has only found a way to relieve the symptoms if he has not also found a cure for the cause of his distress.

In our discussion we have already moved far into the deep situation modern man is in despite his mountain of modern achievements. We shall save a lot of time and talk by merely reminding you that for all his solutions of problems, man's very solutions have left him with a problem: leisure. What magazine do *you* read if you do not already know this?

To live has for a long time meant mostly to work for life's necessities.

There still are places where there is no time for very much more. It is all the results of sin. Not that work came as the result of sin — only hard work, work in the sweat of one's face, work in competition with cruel nature. For nature, made subject to vanity, throttled in its need of coming into its own, fought back; and man has to sweat for its bounties.

It was not always so. "To dress it and to keep it" was not a hard assignment in Eden, but rather a part of the joy of being God's creatures in it. Man's nature calls for work, for activity, and doing things. He who has health has muscle-hunger, and God arranged the place for active happiness, the kind men dream of now but seldom more than reach before their strength and joy in life are gone.

Man sinned, the ground was cursed, out came the thorns and thistles. Nature rebelled, and some of it turned poisonous. Man could eat herbs of the field, but he could have bread only by the sweat of his face.

The principle of "have dominion" God did not repeal. If man could help himself by making tools, that he might do. His problem was "hard work." If he could use his head to think of an easier way, that was his privilege. His understanding being darkened, this thinking did not come easy. Had man not sinned, he would perhaps not have had the urge to make machines, for he did not need them—the work of "dress and keep" was too much fun.

But with the fall in sin man lost

his leisure. After that event he had to keep going just to keep alive, and sometimes didn't. A cruel, angered nature fought him many times to his defeat—the drought, the storm, disease, unfriendly animals. His own disease and decay soon laid him low. The length of days soon wearied his tired flesh. Only by his wits could he find a way, and history is full of things he made to help himself along. Nor must we think that all man's best inventions are piled up in our top day. The wonders of the ancient world confound us still, as every school-child knows.

In many ways it did not all come out a plus for man. Had he but used his tools for help, he had come out much better. Read your own magazines for the story of how man became the victim of his machines: the boredom of attending them, the joylessness of what we make but do not have a hand in, the things we do consume but do not have the joy of making. Yet on the credit side there is the reduction of toil and sweat and dirt, the anesthetics that help man bear his pain, the surgery to remove infected and malignant parts. By ages of trial and error man himself stumbled onto rules of food and sanitation that he might have enjoyed sooner had he but listened to the rules against diseases given by God through Moses. (See *None of These Diseases*, Mac-Millan, paperback, 60c.)

It all adds up to leisure, or it should. Yet ours is a restless time. But behind much of the restlessness is leisure. One counselor didn't know whether he should advise a student to go and find out what it meant to do a good day's work under the pressure of

a demanding job, or tell the student to go spend his summer in leisure learning how to use it. High on the list of what people fear today, among such things as Viet Nam and the population explosion and crime, is boredom with leisure. Honest! Just *read* your magazines. There is a pile of evidence that automation is mercifully held back just to spare us all of boredom doing nothing much. The culture of our time has parents on the edge of madness wondering what they can answer the everlasting 'What can we do?'

Like all good things, leisure can be as easily used wrong as right. Given the state of fallen man, the prospects for right use are not too good. Proverbs about the evil acts of idle hands lie thick about us. And so the gospel of hard work came easy to our earnest forebearers. They were suspicious of the idle class. Work was the making of a man among them. To be sure, they pushed it pretty far.

But leisure isn't bad; man used it to converse with God in the cool of the day. The Greeks used it to develop much of our heritage of western thought. The declining Romans used it for their degenerate "bread and circus" life of dying days. Yet in their better years these people used it for public service. History counters the scandals of the French court with the duty-bound efforts of the English leisure class, and no doubt every nation has its good and bad use.

Now Americans are caught with their pockets full of leisure (though most protest they have it not), and American Christians are tangled in the same mesh. If we have once been busy the live-long day to make a liv-

ing, we now do have the option to begin to live. And we had better learn to live, not live-it-up but *live*. This is the high purpose for which the creating God formed us in the first place.

How odd that we get what we want and are afraid of it! How often the accomplished ends of man turn round to rend him! The man who "has everything" so often turns to suicide. The penalty of not learning to live is high; we need to learn to live right.

It is easy to oversimplify, to suggest that if we are Christians we do not have the problem. But we must learn that inner life does not constitute the whole of reality; the outer life must go along, too, or we are not "sanctified wholly." It was a rich and external abundance that God prepared for man in Paradise. The new heavens and the new earth will not be less in splendor than the first. Paradise Regained will not be second best. The time of restitution of all things will surprise us. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God . . . waiting for the adoption, to wit, the redemption of our body" (Romans 8).

"To some people, eternal life is what the Bible calls the Sabbath rest. If we don't know how to use leisure, all that Sabbath could be hell instead of heaven," writes Addison Leitch. We had better school ourselves to live under the abundance that God wants to restore to us, even as He once provided it in Eden. For if we cannot use it without abusing it, we are ill prepared to live as the kings we shall once be in the restoration. The man who is miserable unless he is working in the sweat of his brow had

better ask if there are not some aspects of Christian living that he has not learned: joy and participation in the creations about us in nature, not only working them into products and profit; love and helpful kindness to others, and not only to the brethren whom we know; yes, understanding and tolerance of sinners with an effort to remedy, not only knowledge that they are accursed if they are not as we are. On top of all this, ability to enjoy the beautiful, the good, and the true.

We must learn to live, not only to work and earn. We must energize and glorify God and contribute to mankind with our whole being, or the idea of eternal Sabbath rest will be alien to us with all its leisure. We should really go all the way and say eternal life will not be leisure as we are accustomed to use that word. It will be *life*. The idea of leisure as rest is right only so long as we remember days of toil and sweat. When leisure means to live we must prepare for something parallel to "dress and keep." Perhaps it is what some have called "enjoying God forever," as on a touring day we drink in deeply of the beauties shaped for us by someone waiting for us to come and see what he has made.

Eternal rest will be from the afflictions of sin and its painful sweaty consequences; but its joy, that is, its "work," will be life with the redeemed in high environments, exalted with our God. Not many now are "prepared to use their leisure for something beyond the increase of entertainment." A youth said recently that he was bored with having a good time. Avoid it as we will, the thought

keeps coming back that all our problems are theological. They are problems that relate to our coming from God and restlessness till we return to Him—but actively, somehow to “dress and keep” the heritage God would want us all to have. We like the way that someone put it: if you will be comfortable in heaven, you’ll be there. And the style of existence will not be leisure, but life.

We can save the word leisure if we define it as freedom from the demands of work and duty to enjoy the life that Jesus came to give us more abundantly, everlasting growth and development. Such thoughts as these the Christian must think as he looks at life in our society.

MARTIN GALSTAD

CHURCH NEWS



CHURCH DEDICATED

Nicollet, Minnesota: Faith Lutheran congregation dedicated its church building June 5. Two services were held. The morning service included the rite of dedication. Professor E. Schaller of Immanuel Lutheran College, Eau Claire, Wisconsin, was the guest speaker at both services. In the morning service, on the basis of Revelation 1:4-7, he focused attention on the reason for the congregation's existence. The afternoon sermon, looking to the future, urged the congregation to press onward with the Gospel (Acts 17:24-31).

Professor Schaller had been the congregation's pastor from its formation until 1962. The present pastor, Keith Olmanson, served as liturgist. Visitors and guests from neighboring congregations swelled the total attendance to nearly 350. The offering was designated for CLC missions.

THE CHURCH BUILDING

The building is not new. It is of frame construction, 24 by 80 feet, and was built around the turn of the century by a group of Baptists in Fairfax, Minnesota. No doubt this is the reason for the architectural style, which is somewhat unusual for Lutherans.

Title to the building was received in May, 1965. Even before this, members were making frequent trips to Fairfax to ready the building for moving. The church exterior was painted; the walls in the basement were removed; the steeple was cut off.

Moving took place in August, 1965. Since then the building has been extensively remodeled. Both the chapel area and basement were completely changed. Wiring was replaced and a new heating system installed, and the

painting completed. By November 28, 1965, it was possible to hold the first service, a Mission Festival. The cornerstone, provided by the New Ulm Monument Company, was laid on December 26.

Except for the moving of the building, the excavating and earth moving, and the masonry work, nearly all the work was done by the members of the congregation. Hundreds of hours were willingly donated. It was quite an undertaking for Faith Lutheran, which numbers 12 families, 30 communicants, and a total membership of 47.

Faith Lutheran congregation was formed in October, 1959, through the desire of its members to be obedient to the Word of God. During the first weeks of its existence, the congrega-

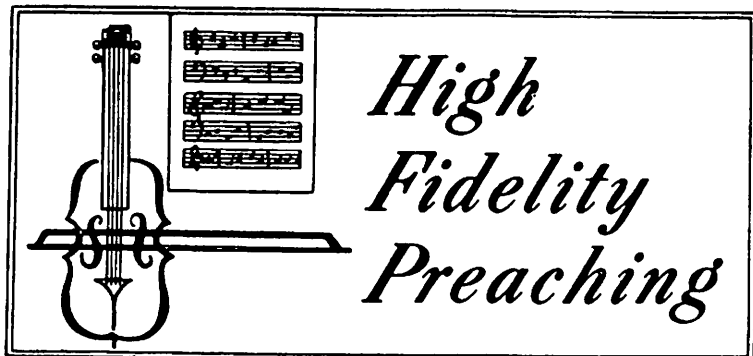
tion worshiped in private homes and in the public school.

Very soon the present parsonage was acquired. A comfortable chapel was constructed in the basement. Although the chapel was comfortable and adequate for the members of the congregation, it became evident that it was a handicap to the growth of the congregation. Feeling keenly the necessity of providing everything possible to further the preaching of the Gospel in the community, the congregation entered into negotiations to acquire the Fairfax church building at its annual meeting in January 1965.

At a subsequent meeting individual members offered as gifts to the congregation the building itself, the lots on which the building now stands, the heating system, the plumbing system, and the paint and electrical supplies which would be needed.



FAITH LUTHERAN CHURCH, NICOLLET, MINNESOTA



C. THUROW

ILC CHOIR RECORD

During the past Easter season about half of the CLC membership had opportunity to hear our ILC Choir on tour, carrying out its ministry of singing the Word. I have heard the professional tape recordings made at Immanuel Church in Mankato. The resonant acoustics lend just the right touch of depth and life. Because the results are so good, a record will be made. Great care has gone into this work, the students even spending two days in re-doing several of the numbers with which Director Dommer was not satisfied. The tapes have been edited and sent to Columbia studios for transfer to records. Watch for further announcement.

FAVORITE HYMNS

Because there are so few good albums of hymns, Professor R. Dommer has asked the help of this column in doing something about that shortage.

All our readers are invited (in fact, urgently requested) to send the undersigned their lists of favorite hymns, be they five or fifty. That will give a cross section of the tastes of our congregations, pastors, and individual members. We ask you to do this within two weeks after reading this demand. (If you wait longer you will forget.) From this list Professor Dommer will select the most loved hymns. He plans to compose special arrangements for them and then have the ILC Choir make a recording.

Your help and prayers should flow gladly for this project. Too much can never be done to deepen our love for the hymns of the Church and our knowledge of them. Like the Scripture passages memorized in our youth, the hymns and chorales with their summaries of the divine Truth are rock-like anchors when trial and tribulation would engulf us. Surely Satan gnashes his teeth in rage when he hears Christians sing. When low spiritual ebb would overtake Martin Luther he turned to his favorite hymns for comfort. Any believer who finds delight in singing about the gracious salvation of our God will want others, especially his children, to reap this same joy and strength. That is the chief purpose of this project. SEND US YOUR FAVORITE HYMNS - NOW - PLEASE!

Carl M. Thurow
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Minneapolis, Minn. 55432

THE THINGS THAT COME TO PASS

G. SYDOW

"IS THERE NOTHING WE CAN DO?"

There is little question that we of the CLC are "conservative" as Lutherans go. Among other things included in our kind of being conservative, is that we do without the many and varied schemes and plans and drives for increasing church contributions and all the gimmicks and high-pressure propaganda that go with it. We take a dim view of assigned dues, are suspicious of signed pledges, avoid special assessments, and shy away from any and all things that tend toward a legislated, taxed, or enforced giving. Rather, as we do in all church matters, we center our attention on Scripture and seek to do our giving in keeping with the free-will offering there proposed. So far, so good! But the results are not spectacular. As a group we find ourselves rather far down on the list when it comes to yearly averages per communicant. Is this the fault of our system? Hardly, when what we are trying to do is the

Lord's system. Is it not, rather, that we are not putting the Lord's system to work as we should. Do we understand fully? Have we devised for ourselves practical ways of using it and disciplined ourselves to carry them out? Surely, there is something we can do!

Giving must be done in the setting and background of our redemption in Jesus Christ. Only those who through faith have grasped the salvation of our God in Christ, can make an acceptable offering to the Lord. Paul, in 2 Corinthians 8:12, writing on this very thing, says, "if there be first a willing mind, it is accepted." This "willing mind" is not that of men who can indeed be willing to give to the proverbial good cause, but the mind that is made willing by rebirth and is now compelled by the love of Christ to give to Him in support of preaching His message in all the world.

We rightly center our attention on the free-will offering of Scripture. But have we perhaps misunderstood? There are occasions in our church life when this question is in order. We once were amazed to find that it was thought of in this way—that the Lord gives us the freedom to decide whether or not to give, and that it was quite in keeping with His will that we make a choice not to give. This is not the freedom implied in free-will offering. At all times the Lord has called upon His people to bring offerings to Him. To us Jesus says, "Give, and it shall be given to you," and goes on to say that He "loveth a cheerful giver."

Such a gross misunderstanding is rare, but another one is quite common.

In the free-will concept the major freedom lies in making the choice *how much* to give. From this we go on and think that anything we decide upon is a fitting offering to the Lord. Here is where we make our big mistake.

We once knew a man, and we are not making this up, who insisted that free-will offering had to be made in the light of the passage, "let not thy left hand know what thy right hand doeth." In a very literal manner, he sought to carry this out every Sunday morning by shutting his eyes, reaching into his change pocket, and without looking put whatever was there into the collection plate. If he wanted to do things that way he should at least have reached into his billfold.

What freedom means here is best understood in contrast to how it was in the Old Testament. There the Lord commanded the "tithe" (tenth) to Israel. This was no compliment to them. By experience the Lord found that they were perverse, wayward, childish, and that in spite of instruction they persisted in fleshly misunderstanding. They needed directives in all details of life on how to live as God's chosen people. They were treated as little children who lacked maturity of mind to do what is right and proper. Thus they were told how much they were to give.

The Lord treats the New Testament believer with greater respect and confidence. Now that the Christ has come and done His work on earth, the full revelation of how salvation was accomplished is before us. On the basis of this full and complete knowledge the Lord considers believers as

coming of age and entrusts a great deal to them and lets them choose and decide many things for themselves. There is no better evidence of this than that He gives them the assignment to be His witnesses and bring His saving message (heaven or hell is involved, mind you) to all men, and expects that as mature believers they will do the right thing when it comes to bringing forth what is necessary in offerings to do this work properly. To this end He pours out His Spirit on each believer.

The New Testament believer is given a superior position, but is not left without guidelines as to what is fitting and proper for the Lord. "Honoring the Lord with the first-fruits of thine increase," from the Old Testament has its parallel in the New Testament instructions to "freely give" and "sow bountifully." In 2 Corinthians 8, the Macedonians are praised that in spite of deep poverty they displayed a wealth of liberality and gave "beyond their means." The tail-ends, the left-overs, the last minute something-for-the-envelope is not good enough.

What is said in I Peter 2:16, should be considered. "As free, and not using your liberty for a cloak of maliciousness," as a cover-up for evil. Let us be sure that when we decide upon our offerings we do not "sow sparingly" because we are using our freedom of choice as a cover for fleshly selfishness and love of money. The Lord didn't give us this freedom to short-change Him at the collection plate. Being conservative is fine, but not here. This is where being liberal is in place.

After all the principles of Scripture on giving have been mastered there still is the possibility that we need

practical advice on the *how* of dealing bountifully with the Lord. Principles can be preached and taught, methods and procedures in handling offerings decided upon at meetings and conventions, but the final decision of "how much" rests with each individual as he week by week prepares his offering for the Lord. Free-will offering does not imply indifference, inattention, thoughtlessness, and carelessness. Quite the contrary, it implies a sturdy self-discipline. It takes a decision at the beginning of every year to set aside a generous amount for the Lord and figuring how this can be carried out envelope by envelope.

Then, see to it, even to the point of personal inconvenience, that the Lord receives His first. This is done at the time the paycheck is cashed. It works! Small income people do amazing things this way, and they don't suffer for it. Throughout we have to fight a fight of faith against the thought (readily supplied by the father of lies) that if we give generously to the Lord we will have less for ourselves. Rather, we are making an investment in the boundless storehouse of a merciful God who alone provides what we need to keep our body and life.

The Bread of Life

NUMBERS

The goodness of Jehovah and the utter depraved condition of man, in this case Israel, run like an alternate gold and black thread through all Scripture and human history. Israel and the church pride themselves that "we are Abraham's seed" instead of boasting in Jesus crucified.

July 31—12:1-8 Slow to speak, quick to hear 322,1-2
 Aug. 1—12:9-16 The punishment fits the crime 322,3-4

The turning point in the history of that generation, and typical of Israel's future, was their unbelieving refusal to enter the Land of Promise as it lay open before them. Even as they rebelled against God and rejected Moses so they later criel "Away with Him" "in whom all the promises of God are yea and amen."

Aug. 2—13:1-16 The spies are tested, not the land 437,1
 Aug. 3—13:17-24 Be of good courage 437,2
 Aug. 4—13:25-29 But they were afraid of people 437,3
 Aug. 5—13:30-33 Even grasshoppers know their strength 434,1-2
 Aug. 6—14:1-10a And they would not go in 434,3-5
 Aug. 7—14:10-19 Father, forgive them—you promised 377,1
 Aug. 8—14:20-25 None of those who were bidden 377,2
 Aug. 9—14:26-35 Dead bodies in the wilderness of sin 377,3
 Aug. 10—14:36-45 Compounding the sin 377,4
 Aug. 11—16:1-11 We're just as good as you are 377,5
 Aug. 12—16:12-19 All the congregation against them 377,6
 Aug. 13—16:20-30 A new judgment for the oldest sin 377,7

Aug. 14—16:31-35	You shall not tempt the Lord	377,9
Aug. 15—16:36-40	A permanent warning against self-assertion	377,10
Aug. 16—16:41-50	Great type of Christ's intercession	371,1-4
Aug. 17—17:1-11	Everything depends on Jehovah's choice	371,5-7

After 37 years of wandering in the wilderness, Jehovah brought Israel once more to the verge of the Promised Land. And at the very same place where Israel had broken off by refusing to enter, Jehovah proved again that He alone can be trusted. He always keeps His promise.

Aug. 18—20:1	One of the last weary pilgrims	373,1
Aug. 19—20:2-9	History repeats: man sins, God forgives	373,2-3
Aug. 20—20:10-13	Even Moses and Aaron rebel	373,4-5
Aug. 21—20:14-21	A new test for new pilgrims	373,6
Aug. 22—20:22-29	The priesthood must go on	373,7
Aug. 23—21:4-9	"Come to the cross, trust Christ, and live"	373,8

The wilderness life and the early contests of Israel were over. Israel stood on the threshold of the Promised Land. But before it could enter it must learn that the heathen nations were not only hostile political powers but that heathenism itself was contrary to the kingdom of God. No alliance dare ever be formed with their heathen neighbors, no dealings made with them, nor their presence even be tolerated. This lesson Israel was to learn by painful experience in the history of Balaam.

Aug. 24—22:1-6	Curse this people for me	383,1
Aug. 25—22:7-14	The Lord has refused to let me go	383,2
Aug. 26—22:15-20	God has said no—but, maybe, if	383,3
Aug. 27—22:21-30	Man can't see the angel when the ass does	383,4
Aug. 28—22:31-35	Must you still ask if	383,5
Aug. 29—22:36-41	Shades of Pilate	385,1-2
Aug. 30—23:1-10	1500 years before Judas	385,3-4
Aug. 31—23:11-17	Let's try again	385,5-7
Sept. 1—23:18-24	God is not man that He should lie	385,8-10
Sept. 2—24:1-9	Blessing for blessing, curse for curse	99,1
Sept. 3—24:15-25	A Star and Scepter out of Jacob	99,2-3

CHURCH OF THE LUTHERN CONFESSION TREASURER'S REPORT

July 1, 1965 to July 1, 1966

RECEIPTS:	June, 1966	Total to Date
Offerings	\$15,021.70	\$ 92,378.44
Memorials	142.00	211.00
Revenues, Tuition	1,687.00	15,217.00
Revenues, Room and Board	3,686.00	28,467.00
Revenues, Other College	—	440.50
Revenues, Other College	—	160.26
TOTAL RECEIPTS	\$20,536.70	\$136,874.20
DISBURSEMENTS:		
General Administration	\$ 11.76	\$ 1,982.59
Capital Investments	323.00	4,376.00

The Pacific Coast Delegate Conference will meet in Trinity Lutheran Church, Spokane, Washington, Wednesday, August 10, 1966, at 9:00 a.m.

R. Reim, *Secretary*

GETHESEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPokane, WA. 99206

Addendum

In consideration of the brevity of the announcement of Professor Reim's resignation that appeared in the June issue of the Lutheran Spokesman, we wish to add that his resignation was purely voluntary.

A. Gullerud, *Chairman*
 ILC Board of Regents

Notice

Following an interview with our Board of Doctrine, the Reverend Clarence Hanson of St. Cloud, Minnesota, formerly of the Wisconsin Ev. Lutheran Synod, is herewith declared eligible for the public ministry in our midst.

Paul Albrecht, *President*

Home Missions & Administration	4,592.36	39,327.68
Japan Misison	550.00	6,600.00
ILC, Educational Budget	4,075.00	45,326.98
ILC, Auxiliary Services Budget	3,267.16	34,876.07
ILC, Extra Budgetary	—	281.00
Loan to Spokesman	—	1,000.00
TOTAL DISBURSEMENTS	\$12,819.28	\$133,770.32
Cash Balance this Period	\$ 7,717.42	+\$ 3,103.88
Cash Deficit July 1, 1965		-\$ 5,386.46
Cash Deficit July 1, 1966		-\$ 2,282.58
NON-BUDGETARY		
ILC Classroom Building Fund	\$ 1,118.51	\$ 13,618.71

Respectfully submitted,

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