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**PRESIDENT PAUL ALBRECHT
RESIGNS AS HEAD OF CLC**

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SOME POST GOOD FRIDAY THOUGHTS

Our heading is the result of some reflective thought concerning two "happenings," both on Good Friday, and both in the area of public communications. The one was on television, the other in a leading midwestern newspaper.

The first incident is that in the news broadcasts for that day much was said about its being the first anniversary of the assassination of Dr. Martin Luther King. If one the other hand it was mentioned at all, the fact that this same day was also the anniversary of the death of a far greater King was used manly by way of allusion. It created a dramatic background. It served to emphasize the martyr quality in the death of this modern victim of violence. The second item refers to a front-page cartoon that exploited the significance of Good Friday. It showed a huge cross bearing down on a ragged and emaciated tax-paying citizen, bringing him to the verge of collapse. Drawn in the familiar shape of modern missile weaponry, the two parts of this cross represented the ever increasing cost of future intercontinental nuclear warfare.

Our reason for drawing attention to the first of these incidents is not to detract anything from the tragedy of that assassination of a year ago. In fact, that event may well serve as a vivid symbol of things which should weigh heavily on the conscience of our nation, which should stand as a call to repentance and a return to sanity in the handling of the complex problems of race. But not for a moment should it be permitted to obliterate or even dim the memory of that Great Event of almost two thousand years ago, that Event which brought about the perfect solution for the greatest problem of all time. By the sacrifice brought on Calvary by the Son of God, where He offered His very Life and Blood, full and complete satisfaction was rendered for the sins of all the world. There, and there alone, true healing is to be found for the grievous wounds which threaten the very life of all mankind, and particularly of our beloved country today. To which King, then, does our loyalty belong? There can be only One!

As for the cartoon referred to above, little more need be said. If not directly sacrilegious, it was, to say the least, highly irreverent and in very poor taste. We grant without argument that taxes can become burdensome indeed. But even for a moment to compare their weight with the weight of that cross which was borne for us by our Lord Jesus is so completely out of proportion that the two should not be shown on the same sheet of newsprint. For His true cross consisted of the sins of all mankind. And although on that Way to Calvary the cross of wood was beyond His waning strength, yet under the weight of that real burden of our sin, He did not fail us. This He bore unfalteringly to the very end. As for the choice, "Which Cross?" we grant that the purpose of that cartoon may well have been to save future generations from ruinous taxation. But for our realy hope and salvation, let us ever look to and hold fast the True Cross, our One Salvation!

E. REIM

PSALM 130

"Out of the depths have I cried unto Thee," says the author of Psalm 130. "From depths of woe I cry to Thee," we sing in Luther's hymn derived from this psalm.

What are these depths? The picture is of one sinking in the depths, that is, in the deep waters, as Peter did when he tried to walk on the water. Peter became afraid of the wind and the waves and began to sink in the depths. But out of these depths he cried to the Lord and Jesus stretched out His hand and pulled him up.

There are also other depths. The winds and waves of difficulties and problems and worries threaten to engulf us and drown us. Whatever your particular problem is, you can call it your deep place, your depth, and you can cry from it to God.

To an older person his depth may be loneliness or the feeling of being left out, the feeling that no one understands him.

To a struggling family man his depth may be the pressure of work and financial worries, or trouble in

his marriage, or grief in bringing up his children.

To a young person his depth may be a sense of shame and disgrace for having fallen into sin, or a feeling of frustration because of the many uncontrollable forces running his life, or a feeling of dejection because the course of true love never does run smooth.

A physical problem may put us into the depths of a depression. Or it may be a sense of failure or helplessness that makes us feel low. The economic situation, racial strife, injustice, our country's involvement in war, declining moral standards — all of these can depress us and put us into the depths.

There are religious depths too: depths that come on us when we feel ourselves slipping in our resistance to sin, when we feel that we have lost our former spiritual vigor and zeal, when it seems we are getting more careless and indifferent all the time in spiritual matters. We don't have that old spirit of enthusiasm any

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more. We're sinking into a rut and becoming spiritually sluggish. This is our depth.

"Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications." The psalmist knows where to turn. To his Lord and God. Where else can he turn? Who else can possibly help? The Ruler of heaven and earth surely has the power to help him out of these depths.

But turning to God in prayer is really not so simple. In a sense turning to God in prayer can only deepen our depression. Sinking in the waters of life, we sinners must face the holy, holy, holy God and ask Him for help? How can we sinners approach the holy God? We have not honored God as our Creator. We have not appreciated His gifts to us. We have been ungrateful. How can we sinners dare to cry to God in our grief and woe?

O Lord, I know that if You are going to keep track of my iniquities and hold them against me, I cannot stand before You. I cannot even pray to You or ask You for help. I can only hate myself and You and all mankind because of the hopeless hell within my heart. I can only weep and gnash my teeth. In the words of the prophet Nahum: "Who can stand before His indignation? Who can endure the heat of His anger? With an overflowing flood He will make a full end of His adversaries, and will pursue His enemies into darkness."

Thus when we are in the depths, there is one way that can never get us out: we cannot pull ourselves out. Still there are people that try this

method and it seems to work for them. When people are in trouble, they say: Oh yes, I am in trouble now, but this will pass.

But if we talk that way, we are missing out on the lesson God wants to teach us by our trouble. God lets me sink in the depths so that I am humbled. God knocks me down so that I will acknowledge: Yes, Lord, I am a sinner, and I deserve this and more.

Thus the way out of our depths dare never be trust in ourselves or our courage or our fine character. This method of keeping our chin up in time of trouble may work to some extent in this life. But if we thus deceive ourselves in self-righteousness, we are in a worse depth than ever: we are guilty of pride, and pride's only reward is the torments in hell. By using this method we only exchange a little depth for a deeper one, the eternally and unchangeably deep depth of eternal damnation.

What then is the way out of these depths? Just as Jesus pulled the sinking Peter out of the depths, so God must pull us out of our depths. The way is God's way, not a way of our own devising.

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared."

The man who has been in the depths truly appreciates God's Word of forgiveness. The thief on the cross had led a life of crime, but he heard this word from Jesus: "Today you shall be with Me in Paradise." God's word of forgiveness likewise gives us heaven when we deserve hell. God's

Word of forgiveness lifts us up and out of our depths.

"There is forgiveness with Thee." God, holy as He is, hater of sin that He is, forgives us. How can He? Because of Christ, only because of Christ. Jesus assumed our guilt and absorbed our punishment on the cross. Paul wrote to the Ephesians: "God for Christ's sake hath forgiven you."

When Psalm 130 was written, Christ had not yet made His sacrifice for sin. Still there was forgiveness with God already then. How could He forgive their sins at that time? Because of Christ, only because of Christ. Paul wrote to the Romans: "God hath set forth Jesus to be a propitiation . . . to declare His righteousness for the remission of sins *that are past*."

"There is forgiveness with Thee." O God, this means that I can come to You in my trouble, even though I am a sinner. I can come to You in prayer, confidently, trustingly, boldly.

"I wait for the Lord, my soul doth wait, and in His Word do I hope."

What is the way out of the depths? It is God's Word of forgiveness. It is every Word of God in which we can put our trust. When we are sinking in the waves, God tosses us a rope and pulls us out. This rope is the Word of God. We can hang on to it for dear life and reach safety. Such an amazing rope this is that it gives power to our arms to reach out for it and strength to our fingers to grip it tightly.

So here I am, in trouble, with problems, with a sense of guilt and a feeling of failure. But I'm not done for. I hear the word of Jesus telling to be of good cheer because my sins are for-

given. Now I know God is my dear Father who cares for me. God is my true Friend who loves me deeply. I have forgiveness for Christ's sake. Deep as the depths in which I am sinking, deeper still is God's love that has reached down and pulled me out of the depths. "Where sin abounded, grace did much more abound."

God has given us many words in which we can hope. Are we troubled by an unexplained disaster that seems to make God's love for us a lie? We have God's Word: "All things work together for good to them that love God, to them who are the called according to His purpose." Let us grip this rope tightly.

Are we troubled by financial worries and pressure? We have God's Word: "My God shall supply all your need according to His riches in glory by Christ Jesus." Hang on to that rope.

Do we feel unloved, unappreciated, unwanted? We have God's Word: "I will never fail you nor forsake you." A wonderful rope this is that gives us a firmer grip all the time instead of making our fingers weary.

Are we afraid to be Christians in public? Do we feel guilty because we're so much ashamed of our Lord? We have God's Word: "The Lord is my Helper: I will not be afraid; what can man do to me?" Hope in this Word, and your mouth will speak for your Lord.

"My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning." Just as the night guard waits eagerly for the morning to come and ease his tension, so also we eagerly wait for the Lord to answer

our prayers. Hoping in God's Word, we pray for relief from our depression.

This then is God's way out of our depths: trusting in God's Word, believing in His forgiveness for Christ's sake, praying for relief from our depression, waiting for the Lord's answer in His own time and in His own way.

If God can relieve one, He can relieve many. The psalmist declares the way out of the depths to all Israel. "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities."

We who still live in this world of sin await our final redemption. Christ

will return for those who trust in Him and will give them a new world of righteousness where there will be no more depths of woe, but joy and pleasure forevermore.

"There is forgiveness with Thee, Thou mayest be feared." O Lord, I have been forgiven. Make me not careless or indifferent about sin. Rather give me the right fear of Thee. Thou hast forgiven me that I may fear Thee, that I may respect Thee and Thy Word, that I may fear to grieve or offend Thee. Make me rejoice with trembling because of Thy love for me, rejoicing in Thy forgiveness, trembling lest I lose Thy love. Amen.

D. LAU

ASCENSION MUSIC

Why does the church make so much of Christmas and Easter while allotting so little time to the Ascension festival? Is it that the events of Christmas and Easter are more appealing to our emotions? For the mature Christian the Ascension of Christ ranks with the highest festivals. It is the climax of our Savior's earthly sojourn, of all He claimed to do. Paul tells us that the heavenly Father has now honored the victorious Savior by setting "him at his own right hand in the heavenly places . . . and hath put all things under his feet." To us who are left behind it is the seal, assuring us in Christ's own words, "I go to prepare a place for you . . . that where I am there ye may be also." From that heavenly throne He now directs the work of His Church, commanding the believers, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

No doubt as a partial fulfillment of the above directive, Christ caused Johann Sebastian Bach to see the ascension in its true splendor, causing him to write two magnificent cantatas for that festival. And who can deny that this same Lord arranged for a recording of each to be released just in time for the approaching festival?

The first one is "Praise to God in Highest Heaven," Cantata 11, often called the "Ascension Oratorio." Festive and majestic throughout, it is thrillingly so to the heart of the believer. It is also full of surprises. You will find in it the original setting which Bach later used for the "Agnus Dei" of his *Mass in B Minor*. You will hear also the chorale tune, "Break Forth, Oh Beauteous Heavenly Light," from his *Christmas Oratorio*. How could Bach have preached more forcefully that the promise of Christmas is sealed to us in the fulfillment of

the Ascension! *MHS-812*, \$2.50, is the new album, a performance far beyond the other two listed in SCHWANN. The overside has Cantata 104, "Thou Shepherd of Israel, Hear Us," a delight to own.

If you already have one of the older No. 11 versions, keep it and add to your collection Cantata 43, "God Goeth Up With Shouting," also for Ascension. Grand spiritual food! Again we see that Bach's faith simply cannot keep silent. He closes this work with a prayer of thanksgiving that is once more set to the *Christmas Oratorio* tune mentioned above: "For Thy stupendous victory which Thou has gained in splendor, our hearty praise we render . . . O Lord, when may I come to Thee, where I may ever joyful be?" Such preaching touches the heart of the Gospel and is not soon forgotten! Order *MHS-832*, \$2.50.

Overside is Cantata 182, "King of Heaven, Ever Welcome," for Palm Sunday. Our King is welcomed in all His stately grandeur—with somber traces of humility and sadness in the music. Near the end, Bach points to His coming passion with a stanza from "Jesus, I will Ponder Now." (LH:140). Then the work concludes with one of the most joyous choral works to come from Bach's pen. And why not? It is the will of God that in Christ's passion we find our eternal joy.

Order all MHS records direct from *Musical Heritage Society*, 1991 Broadway, New York 10023.

These first months of 1969 have radically changed the mono-stereo picture. Most albums are now issued in "stereo only." However, they are playable on *good* mono equipment, such that is no more than about five years old and exerts a light stylus pressure of five grams or less on the record. If your changer does not qualify, consider updating. In most consoles it is easy to replace the old changer with a new one. Above all,

do not dispose of your precious mono records. They sound even better on stereo equipment, often almost indistinguishable from their stereo twins.

In view of the above change in the record industry, all albums henceforth listed in this column are stereo only, unless otherwise stated.

Ludwig van Beethoven (1770-1827) lived about a century after Bach. Although his output of sacred music was small compared to Bach's, two of his sacred works are as profound and moving in their own way as are Bach's *St. Matthew Passion* and *Mass in B Minor*. Both Beethoven works are masses, that is, choral settings of the order of service (Kyrie, Gloria, etc.)

The *Mass in C Major* is the earlier work, written at age 37. It is full of great beauty and expressiveness throughout, easy listening for anyone rather new to this type of music, and it becomes more gripping with each hearing. Therefore, we recommend acquiring this one before the other. SCHWANN lists only two albums. The one by DECCA is a masterful production. There is proper balance between the instruments and singers. Soloists and chorus are capable, enunciation is good. The director's interpretation is first-rate throughout. Order *DECCA DL-79433*, \$5.79.

Beethoven's *Missa Solemnis* (Solenn Mass) was finished four years before he died. Anyone who has come to enjoy the *Mass in C Major* will find the *Missa Solemnis* a truly compelling work. It is mature and profound, massive and majestic. Because it is also extremely taxing on the performers, there is no perfect album and perhaps never will be one. Half of the eight albums listed in SCHWANN are worthy. Of the two good standard priced albums, I suggest *ANGEL-S3679*, two discs, \$11.59. Of the two desirable budget priced albums, I prefer *NONESUCH HB-73002*, \$5.00, very fine and only a shade beneath the ANGEL in excellence.

C. THUROW



Pastors Robert Reim and Paul Albrecht

PRESIDENT ALBRECHT RETIRES

AUSTIN, MINNESOTA — The annual pastoral conference of the CLC takes place each year at a time and place that speaks of transition and replacement. It is tentative spring in mid-April in the midwest. Lawns are still covered with evidence of last summer's life, the stuff of memory. But new green is thrusting boldly through the leaves to have its day of vigor.

So it is with those who exercise the public functions of our church's ministry. The splendid health and wit of the younger pastors reassures that the Lord of the Church faithfully sends new gifts to replace those worn out in service. The flock will be fed, though the energies of some fade. The church

need not live on memories. It may thrive on hope newborn by the resurrection of our Lord from the dead. Life, Always life!

Present at this conference were four men whose tiring bodies will not allow a continuation of full-time public ministry: President Paul Albrecht, Pastor Max Groeschel of Houston, Texas; Professor Edmund Reim of Eau Claire, Wisconsin; and Pastor George Tiefel of Stambaugh, Michigan. All of them have kept their mental clarity so well that they could serve their colleagues with much good counsel. But they know their physical limitations. And they know God's promise of continued supply. So they could in peace

of spirit retire from the scene of full-time action.

Change Of Guard

Among us in the CLC the president of the body is more guardian than ruler, more an executive than an "Excellency." It is his task to see that the interests of God's honor and our spiritual health are protected; to make sure that the work of the church as planned in convention is carried out; to interpret resolutions of the conventions; to act in decision for the church between conventions. It is a heavy burden. And there are no particular privileges to sweeten the labor.

Since the beginning of the CLC we have enjoyed the benefits of evangelical and decisive leadership in the person of the Reverend Paul G. Albrecht, 71. Ten years ago he was also serving as pastor of a congregation in Bowdle, South Dakota. More recently he had been recalled from retirement to a special ministry of the Word among aged and mentally retarded people in Madison, Wisconsin. During the past year, however, the opportunities for this work changed so much that the time and expense no longer seemed to be warranted. He offered his resignation from this call on March 15 and it was accepted by the Mission Board. In the view of President Albrecht this meant a simultaneous retirement from the office of the presidency. "Because I am convinced that it is not the desire of the CLC to have a president in office who is not active in the public ministry," he stated in his announcement of resignation.

Many at the conference pointed out that the CLC constitution does not re-

quire this, although the desirability is indicated. Pastor Albrecht was urged to continue his services as president until the next convention in August of 1970. He did not alter his decision, however, as he had made it "prayerfully and in consultation with the president" (there is no agency except the president to whom the resignation, even of the president, can be submitted). He did agree to extend his activity through the meeting of the Coordinating Council of the CLC which was to be in session during the subsequent week.

In Retrospect

The Pastoral Conference was not a group which could receive or reject. It could only listen and counsel. Some of what it heard should be shared. The following is from the announcement President Albrecht made.

"The past eight to nine years — as you all very well know, of course — were in many respects difficult years, and there were many problems, as is self-evident when a new church body takes its first faltering steps. There were some very painful situations — as you well know — situations that were rather heart-breaking at times."

After generalizing on the great blessings that have been accorded to us by a gracious God, President Albrecht went on to cite the following: "Nine years ago we were able to give barely token support to just a few individuals (pastors and teachers), whereas today we are giving full support to fifteen . . . pastors and teachers besides full support for the entire faculty at ILC." These remarks indicated to us how heavily this particular burden had weighed, the problem of an expanding mission and training

program with the attendant needs of physical support.

President Albrecht had warnings to give. The CLC work in the Gospel has prospered under an administrative arrangement which was from the beginning meant to be decentralized. He expressed the fear that our boards and committees become too independent and thereby unilaterally centralize in themselves what should be first discussed with the Coordinating Council. Only by such mutual discussion between all the boards, can we prevent going in different directions.

Future Plans

President Albrecht did not describe his plans for the future, although he did take the time to scotch a few rumors. Completely in character was his assurance, "I hope you know that there isn't anything in the world that I'm not willing to do for the CLC if it's humanly possible."

Since his personal plans were changed once before by a call to Madison, Wisconsin, we can only wonder what surprises there might be for him in his future.

Now Thank We All Our God

Professor Edmund Reim was asked to speak for the conference. Taking his direction from the words of Jesus, I am among you as He that serves (Luke 22), he allowed for the deficiencies that lit in every man's service except that of the Master of all the servants. Then he remarked, "Looking back on the course of events, looking at this leadership in its entirety — I'm sure you will agree that we all must say it was a good, a *very* good leadership; it was precisely what

we needed. The difficulties of seeing it so have been resolved by the fact that we now enjoy the benefit of hindsight, when it is always much easier to understand."

All agreed in their understanding and heartily sang their thanks to God.

The New President

By reason of the vacancy in the office of the president, the vice president, Pastor Robert A. Reim of Mankato, Minnesota, will automatically assume the duties of that post. Elections will be held in August of 1970, at the next CLC convention.

President Reim, 53, is currently serving as one of the pastors of Immanuel Lutheran Church in Mankato, Minnesota. As of now the office of CLC administration will be situated at 213 E. Spring Street in that city.

Pastor Reim received his Bachelor of Arts degree at Northwestern College in 1938. He completed his theological training at the Wisconsin Lutheran Seminary in 1941. During his service in the Wisconsin Evangelical Lutheran Synod he assisted in the work of the Spiritual "elfare Commission, served pastorates at Hettinger, N.D. and Sturgis, S.D. From 1945 to 1959 he was pastor of Redeemer Lutheran Church in Fond du Lac, Wisconsin. He entered the CLC ministry in 1959 and was pastor of Gethsemane Congregation in Opportunity, Washington, until 1967 when he assumed his present position at Mankato.

The new president of the CLC is married to the former Dorothy Behm. They are the parents of two sons and four daughters.

CRACKED SYMBOLS

They say it's hard today to find a child who has an elder he admires, a hero. And the worst some youths can say to one who seeks to counsel is, "You talk just like my mother." Father isn't there to say much when the crises come. He dashes home and feels so guilty for his constant absence that he's in no mood to direct affairs once he's there. What child can praise the dad he doesn't see in normal day defeating poverty, constructing home, and making good rapport with neighbors all around? The father-symbol cracked with current culture.

Most oftenest we're asked, "What do you make of the young people today?" We would make very much, we say, the very most. But product calls for pattern, and if a vase is shattered, how can it then be copied? "Students today have little reverence for the past and little hope for the future. They are trying to live in the present." They've got our number. They are smarter than we think. Their commonest defenses run like this: "We don't want your rat-race. The way you ruin home and fun and life in making money isn't worth it. Your 'progress' you can keep. We want contact with human beings, warm relations with others. And if you think we're dirty, mannerless, and long-hair, how else can we say no to your death-of-a-salesman falsehoods?" It is something like quoting Christ, "A man's life consisteth not in the abundance of the things which he posseth." The likeness has been noted, and has its point.

This calls for listening. It takes skill to know when people are asking. A

parched land cries for rain, though it have no voice to utter. The world was rotten-ripe for Messiah to come in the fulness of time, though it did not know it or say so. The condition was there. And it cried to heaven, like the blood of Abel, for a kinsman-redeemer. What man has ruined, only Man can repair — and the power to do it is in that upper-case. Why shouldn't the adolescent reject the patterns that he sees? It is to his credit that he does, but we never saw a withered plant stand up of itself, nor a sore heal but from some healing power outside the wound. Paradise will blossom again for all to see, but its shattered parts will not reassemble themselves.

The idols of our marketplace are not gods. They cannot stand unpropped, nor can they go, said Jeremiah; they can do no good, neither can they harm you either, he added. You hurt yourself. God declared wicked king Jehoiachin a "despised broken idol," a vessel to be cast out to Babylon. Yet in Jeremiah's audio-visual message to the people, the potter took the damaged clay "and made it again another vessel, as seemed good to the potter to make it." "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Jeremiah 18

Are we dealing with the Potter, or have we clung for self-help to some symbols that are cracked — that is the question. The worse for us, if these symbols are of our own choosing. Adolescents have seen the cracks in our picture-window. To them the dollar-sign looks pretty splintered.

Their wish, instead, to live life is a hopeful sign, if we but read it so. Their shift from quantity to quality, though all may not agree it is that, is admirable if we know for sure who is in charge of quality control. Does *their* symbol hold?

When some Greeks came to Jesus on Tuesday of holy week, they were no doubt seekers after truth. Jesus answered in terms of their symbol, wheat. In their mystery religions, wheat, a beautiful head of it, was the sign of all that is best, life and growth, the fruit of effort and progress, yes, even of immortality, for to live forever they were fond. Jesus shocked them: "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Crack! went their symbol, all their concepts of growth and development, evolution and progress. The rest must have shattered *them*: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Their fate is unreported.

On the level and by the square we would erect our own temples of morality and the good life — a flabby symbol that can at best be but a pretense. It is meaningless until the square is shaped into a cross. The neckerchief is nothing with its knots till it is used to dry the tears of repentance for the day's sin. The silver eagles of the Roman legions have long since bit the dust, but the talisman of the Cross is still drawing men to eternal life.

The symbols men love are shattering — the hopefulest sign that we see. We should be as smart as our children,

and replace the pieces with what makes men whole. Start hating your life in this world, and see if the young ones don't respect you for it. Start with that rot from the tube, and see if you can replace it with what is better. Change what you are doing, if necessary, if what you are doing is not worth the candle. Move some other place to live, perhaps, if you are really willing to die a little, assuming betterment. Refuse that "promotion" once, if you can be a more useful parent without it. Let "convenience" be damned, if it robs the children of developing competence and grace, yes, style of life and character and personality. Say no to conventional education if you see it making your child an invalid.

Saying "God and the Scripture" is not the answer, if you are not willing to sacrifice the idols, let the idols fall shattered, rejected, and renounced. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son Absalom!" — is more than poetry; it calls for a dying to a lot that we have learned to love, those symbols that will bite us like the adder, once we hug them to our bosom. It hurts to die, but into the smelter we must go till something gives, till the dross be consumed and the gold is refined.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2). Some symbols do not disintegrate.

MARTIN GALSTAD

FROM THE EDITOR

Confirmation

Communion for ten year olds? Confirmation at age 16? In Lutheran Churches? It is a possibility, depending upon how the Lutheran Church in America, the American Lutheran Church, and the Missouri Synod react to a report of their commission on this subject.

Though usually very timid, this time the editor makes bold to suggest that this subject deserves the most serious consideration by all of us. Please, do not brush this off as another new-fangled idea of the liberals. Confirmation is not a biblical institution, and therefore it is quite legitimate to study it, criticize it, improve it, or even eliminate it. It has acquired many notions through the ages of orthodoxy, pietism, and rationalism. Not all of them good. Martin Luther was very willing to get rid of it.

None of us should claim to have the final solution. In this case it is important to agree on the problem, and there are several problems. We have obligations to our children. We should prepare them for the Lord's Supper; we should teach them all things, whatsoever the Lord commanded; we should prepare them to take their place and responsibility in the active participation of the congregational life. We have been trying to do all this before Confirmation, by the age of thirteen or fourteen. All of us know it cannot be done at that

time. We are not doing the whole job.

The members of this commission are suggesting that we separate several things. It is not too difficult to prepare a child for Lord's Supper. It is far more difficult to prepare him for the life of an adult Christian. Should the two be combined? The few people that have a Lutheran High School available can be a bit smug. They have found a good solution. But that doesn't take care of the 90% who do not have this advantage. Should we have a program leading to first communion and another program leading to adult participation in the work of the congregation?

One last thought. It has often struck us that our religious education is geared to elementary school. Today our young people complete high school, and many of them complete college. Are we keeping our religious education at a 14 year old level, while secular education goes on to a 20 year level? Something is wrong. We welcome solutions or suggestions.

Changing the Guard

In our "church news" you will read of the resignation of President Paul Albrecht and the assuming of the presidency by Pastor Robert Reim.

The editor joins in thanking the Lord for the leadership of President Albrecht these past ten years. For he has been my boss during this time. He has been a good boss, because he never bossed. Above all we have ap-

preciated his deep understanding of the good news of Jesus Christ. This has prevented him from every being petty, picayune, or meddling. He stands out among church officials in that his primary concern has not been to keep the boat from rocking. His concern has been with the truth of the Gospel of our Lord. Paul Albrecht is one of our last links to the Wauwatosa professors of the old Wisconsin seminary. May his witness continue among us for many years! God give His servant a happy retirement!

We urge all our readers to wish Pastor Robert Reim God's blessings as he undertakes his difficult and awesome position. God grant him the spirit of wisdom and understanding, of boldness and courage, of compassion and meekness!

Missouri at Denver

The Missouri Synod meets at Denver this summer. Its Commission on Theology and Church Relations is reporting to the synod that the basis which determines eligibility for membership in the Lutheran World Federation is "proper and sufficient."

They admit in their report that some member churches do not practice in accordance with the Word of God and the teachings of the Lutheran Church. These are designated as "problems."

Missouri will also be called upon to vote on fellowship with the American Lutheran Church. The conservatives in Missouri, who oppose this, speak of this convention as the most critical in the history of the synod. We believe this to be a very super-

ficial and naive view. Missouri changed its course in 1938 when it accepted the Brief Statement and the Declaration of the ALC as a sufficient basis for fellowship; Missouri changed its course in 1941 when it approved participation in the military chaplaincies; Missouri changed its course in 1944 when it approved the Boy Scouts, when it approved joint prayer, and emasculated the meaning of Romans 16:17; it completed the act in 1950 when it adopted the Common Confession. It has placed itself long ago into the mainstream of ecumenism by forming LCUSA with the LCA and ALC. It is fellowshipping with them every day. If Missouri rejects fellowship with the ALC, it is renouncing itself.

A new development. The praesidium of Missouri together with its district presidents have recommended that fellowship should be optional to Missourians. Fellowship should be declared for those who wish to practice it, but this should not disturb those who are not ready.

Permit us to say with all candor: If you are looking for Missouri at the crossroads, the crossroads were passed over 20 years ago. You have been traveling the wrong road with Missouri for all that time. To reach the crossroads, my friend, you will have to do a lot of backtracking.

W.S.

N.B. The final segment of "Will Christianity Survive the Sixties" must be delayed. Unexpected abdominal surgery has incapacitated the editor for a few weeks.

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

JULY 1, 1968 to APRIL 1, 1969

RECEIPTS:	March	To Date
Offerings	\$ 8,832.20	\$ 85,979.88
Memorials	2.00	135.00
Revenues, Tuition	1,420.00	18,768.00
Revenues, Board & Room	1,859.00	34,494.00
Revenues, Other College	10.00	655.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$12,123.00	\$140,031.88
DISBURSEMENTS:		
General Administration	115.87	2,002.34
Insurance	—	1,261.00
Capital Investments	870.00	8,892.96
Home Missions & Administration	5,512.00	45,244.01
Japan Mission	625.00	5,075.00
ILC-Educational Budget	4,912.89	41,275.88
ILC-Auxiliary Services Budget	3,728.01	30,720.31
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TOTAL DISBURSEMENTS	\$15,763.77	\$134,470.70
	<hr/>	<hr/>
Cash Difference	(-) 3,640.57 (+)	5,561.18
Cash Deficit July 1, 1968	(-)	1,387.03
	<hr/>	<hr/>
Cash Balance April 1, 1969	(+)\$	4,174.15

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

10th ANNIVERSARY THANKOFFERING	\$ 7,128.80	\$ 39,025.34
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COMPARATIVE FIGURES

	March	9 Months
Budgetary Offerings Needed	\$11,141.66	\$100,275.04
Budgetary Offerings Received	\$ 8,832.20	\$ 85,979.88
	<hr/>	<hr/>
Deficit	\$ 2,309.46	\$ 14,295.16
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Budgetary Offerings '68-'68	\$ 8,675.81	\$ 76,532.23
Increase '68-'69	\$ 156.39	\$ 9,447.65

The Rev. M. J. Witt
4724 N. Wall Street
Spokane 19, Washington 99208

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

OFFICE OF THE PRESIDENT

All official correspondence directed to the CLC should be addressed to:

President Robert A. Reim
213 E. Spring Street
Mankato, Minnesota 56001

COMMENCEMENT EXERCISES

Commencement services at Immanuel Lutheran College will be held Friday, June 6, at 10:00 a.m.

On the previous evening at 7:30 p.m. the choir will present the Spring concert.
C. M. Gullerud, *President*

WEST-CENTRAL DELEGATE CONFERENCE

June 3-4 at Trinity, Watertown, South Dakota, Daniel Fleischer, Pastor.

Communion Service Speaker: Paul Fleischer. Chaplain: Leland Grams.

Agenda: Lutheran Worship Service, David Lau. Historical Survey of the Early Church Leading up to the Apostles, Nicene, and Athanasian Creeds, Arthur Schultz. Elders - Their Responsibility toward Congregation and Pastor (Essayist to be selected).

DAVID LAU, *Secretary*.

INSTALLATION

The Rev. Herbert Witt was installed on April 6 as pastor of Redeemer Lutheran Church, Cheyenne, Wyoming, by the Rev. Victor Tiefel. Pastor Daniel DeRose preached on the theme, "The Risen Lord as Pastor."

Victor Tiefel

CHANGES OF ADDRESS

The Rev. Herbert Witt
1741 E. 22nd St.
Cheyenne, Wyoming 82001

The Rev. Arvid Gullerud
Route 3, Box 192
Spring, Texas 77373
Telephone: 713-757-6283
Location: U.S. Hwy. 75 at
Holzwarth Rd.
19503 No. Freeway

NEW PLACE OF WORSHIP FOR MESSIAH-MILWAUKEE

Hales Corners Memorial Hall
10635 W. Ridge Road
Hales Corners, Wisconsin
Worship at 9 a.m.,
Church school 10:15 a.m.