

The Lutheran
SPOKESMAN



**"THE SCRIPTURE
CANNOT
BE BROKEN."**

John 10, 35

**APRIL
1963**

FEAR NOT!

THE DAY FEAR DIED

How good God is! Again He took us by the hand on Easter and gently led us into the quiet garden of Joseph. A garden in which no thorns and thistles of fear are ever allowed to grow. How very different from two other gardens we also know. With quaking hearts we have often viewed the garden where sin first brought fear to the hearts of Adam and Eve. Hearts that knew no fear suddenly hide in fear from their loving Creator. Hearts that now fear to tell the truth to God. Hearts that blame their fellow-man in fear for their own safety. And we have oft traveled to Gethsemane where fear reached a frenzied climax as even the Holy Son of Man writhed in terror and sought companionship from three fear-filled disciples. And as we first enter the garden of Joseph it seems to be the same old story. Fearful women wring their hands as they walk toward the tomb; fearful disciples are running to and from the grave; the fearful Magdalen weeps and seeks the cold comfort of a lifeless body; fear-filled soldiers lie as dead men and then run in fear into the city. But lo, through all the confusion and trembling and fear the heavenly voice cuts clear and calm and bright. Fear not! Today is the end of fear. The angel adds together all the "fear nots" to Abraham, Zacharias, Mary, the shepherds, the disciples in the ship, and makes them resound in endless echoes from the empty tomb: stop all fear. Fear shall be no more; for today, fear has died the death.

Man's fear of Almighty God

' How fitting that the "dead men" should have seen the angel first. For it makes the message ring so very loud and clear. Just see the proud and haughty Roman legionnaires. There is nothing proud and arrogant left in them. For suddenly the earth beneath them begins to shake and tremble with a violent earthquake. It was a most unusual quake, for it was caused by the footsteps of an angel of God. How proud that angel was! With contempt he picks up the massive stone, pushes it aside like a broken useless toy and uses it as a throne. He does not even glance into the tomb. He knows right well it is empty. His brilliant dress outshines the sun in its dazzling splendor and strikes terror in the Roman guard.

That was the first visible, noticeable sign of Easter. And it is fitting that the guards became as dead men in their terror. They really should have been dead in the presence of this heavenly majesty. For they had dared to guard and keep imprisoned in His tomb the Prince of Life. But legend has it that on that day no criminal was executed, no judgment carried out by any ruler in all the world. If so, that would have been most fitting. For lo, the mighty angel does nothing to the guard. As they come to, they still see Him in calm majesty. Was he maybe looking with pity and even with kindness on these wretches? Surely he was most conscious that he was carrying out a mission to remove

fear forever from man, and particularly fear of a wrathful and almighty God. For see, the soldiers take heart, rise on trembling feet and start running, expecting every minute to be their last. But they are safe. They escape; they reach the haven of the city walls and disappear behind them.

Dead men escape, dead men rise and find sanctuary. For Easter is the day of man's safety. On this day all men were declared free of all condemnation, of all judgment, of all eternal punishment. This is the first and main message which the angel brings. The first meaning of the "Fear not." He is risen, we are pardoned by God. The almighty has accepted the sacrifice and declared all men holy in Jesus Christ, the Lord. The guards did not know it or believe it; still they were pardoned. Enormous numbers of men this Easter do not know it or believe it; yet they are all justified before God in Jesus Christ, for on Him were laid all the sins of the world, and He is risen. A whole world wiped clean of guilt and judgment, free to escape behind the mighty arm of the

Risen Lord. A whole world in which no one need be afraid of the power and wrath of God. That is Easter. Adam and Eve need not be afraid. They are as spotless in God's sight as they were before the Fall. This is the day of the death of fear. Well might the earth shake and tremble at the impact of it.

Man's fear of powers on earth

Yet even with the great news, there was much fear left on every side. The women were frightened as they returned to the city. The disciples are still locked that night behind closed doors for fear of the Jews. And our hearts are only too anxious to join them in fears of the mighty earthly powers surrounding us. Even churches and churchmen speak words of fright concerning the mighty power of evil nations which threaten to overwhelm us. But the angel outlawed fear that Day.

That rolled away stone never loses its fascination. We love to look at it and see that angel sitting on it. Almost one can imagine his hand reaching down and tearing off the broken remnants of the seal of Rome

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which he had broken when he moved the stone aside. One can almost see him tearing it to bits and letting them fly away in the gentle breeze of Easter morning. For the mighty arm of the Roman Emperor had reached into this garden with unlimited power and decreed: this grave is sealed forever. And the angel is chanting: Why do the heathen rage and the people imagine a vain thing? The kings of the earth gather together against the Lord and His anointed. But he that sits in the heaven laughs, he holds them in derision.

For the voice had called: *Sit Thou at my right hand, until I make thy enemies thy footstool. Thou art My Son.* And He heard the voice calling and reached out and took back for Himself the life they thought they had taken from him forever. In glorified body He broke through stone and seal and made Himself Master of heaven and earth and hell. "Fear, not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death."

Fear was made dead that day. All the powers on earth cannot touch His beloved ones. All power belongs to Him, for the kingdoms of this world have become the kingdom of our Lord and of His Christ and He shall reign forever and ever. The seal of Rome must be broken. A greater King had promised a thief to take Him to Paradise. That promise must be kept. He had promised his mother and many mothers after her loving care; and the King's Word

must stand. The Roman seal was broken. The storms of ages cannot obliterate the seal stamped on that stone by the mighty hand of our God. We can still see the angel there and we are invited to join him on the throne of power. The Lord is Risen and all power belongs to Him, world without end. There is a great dying that day, for fear has died and in its place in the garden grows joyful trust, confident hope, glad rejoicing.

Man's fear of death and grave

There is one thing left to tell. Something that gave confidence and meaning to the words of the angel, "Fear not." The grave itself had a message to tell. There is really nothing to add, for the grave is empty. But what a wonderful thing, an empty grave. No dead body, no decaying, no hopelessness. The linens that wrapped Him, are laid aside. There is no need of them anymore. The napkin that held His blessed Head, carefully laid separately. Look, where they laid Him. Look hard where they laid that miserable lifeless body taken Friday from the cross. He is not here. Death isn't around anymore. Death has lost his place forever. That hand, mangled with nails and stretched for hours has quietly reached forth and grasped Life again.

Oh, it had to be so. For He had said long before to His followers: *He that keepeth my sayings shall never see death.* He had to make good His Word and so He shows us the empty grave. And this is the echo we hear again and again and again from that tomb: shall never see

death, shall never see death. Oh, take Him at His Word, for it is no make-believe. It is not just a tranquilizer to quiet fears. It is not a covering of reality, it is the one great truth: I am alive who once was dead. I died your death, and it is finished. And when the hour comes for your soul to leave its mortal shell, O happy day it shall be.

For you shall not see death, you shall lose death. Only sin shall die and you shall leave that wretched mortal body of sin and be carried upward into dazzling, blinding light of life. For I have the keys of death and hell and grave. You will spurn grave and seal.

The fear of death died on Easter Day.

Man's fear of living

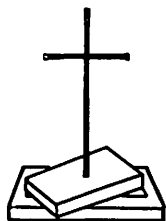
Matthew's account of Easter and

the 40 days after are compressed into a short chapter. He ties the Easter message closely to the great commission. I am risen; I am with you; go and preach in all the world. And the disciples went. The fear of living also died. Fearless they stood and proclaimed it: Him hath God raised from the dead. Fearless Paul stood and with complete self-assurance told the wisest philosophers in Athens: God raised this Jesus from the dead. Through storms and prisons and beatings and disgrace and hunger and stonings; in the face of opposition from Jews and Greeks and Romans they went forth to proclaim the blessed message of life they learned in Joseph's garden that blessed Easter morning.

Fear died on Easter Day in Joseph's garden.

W. S.

Now hell, its prince, the devil,
Of all their power are shorn;
Now I am safe from evil,
And sin I laugh to scorn.
Grim death with all his might
Cannot my soul affright;
He is a powerless form,
Howe'er he rave and storm.



We Make God's Gift Our Own . . .

We resolved that an adequate classroom addition should be built on our college property at Eau Claire, Wisconsin. The Board of Regents, the Board of Trustees and the Building Committee have been busy carrying out this decision. An architectural firm was engaged to have plans and specifications for a five classroom building ready by April 15th. Everything has been proceeding according to schedule.

It was determined that the one story frame structure should be located at right angles to the Northeast corner of the main building and to the Northwest of the circular drive. Two of the rooms will be divided by a sound proof folding partition so that a large assembly hall may be obtained capable of seating about 120 students. Each classroom will accommodate 25-35 students. One classroom will be equipped to demonstrate science experiments and another will be sound proofed as a music room. The cost of the 4200 square foot building will be about \$40,000.00. Construction is to be completed by September 1.

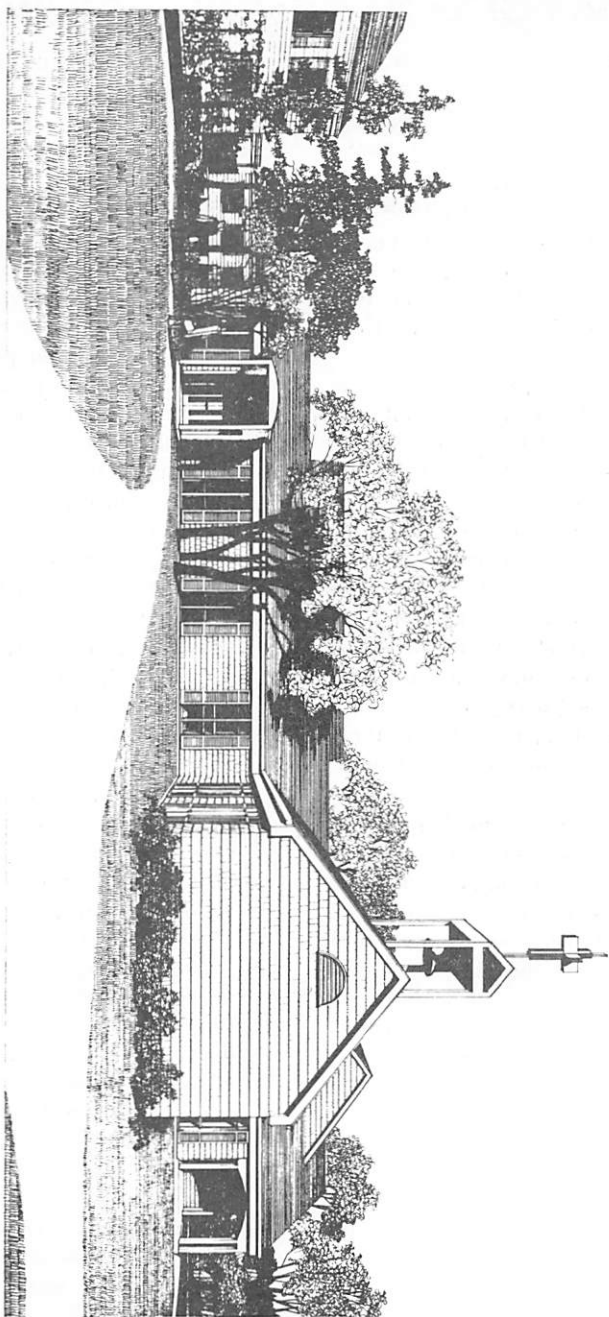
The preliminary sketches indicate that our architect has succeeded in proposing a building which has not only the charm of colonial style but also the architectural character of the existing buildings on the property.

All of us are happy that this classroom building is becoming a reality. The development of the property into a beautiful college campus and the architectural glory of the build-

ings, however, are not the main reason for our great joy in giving toward this project. Although our Immanuel College will be devoted to the education and training of our youth, yet even these good purposes cannot explain the great joy that is in us. We realize that secular education, training, and adequate facilities are matters for this life only. Our great joy is found in the principle purpose for which our school was established which goes beyond mere training and education.

Our prime interest in our college is found in a very special gift that God has given us because of His love for us in Jesus. This gift that God has given us as a booty of Christ's Suffering and death is the restoration of the image of holiness and righteousness which was lost through the fall into sin. It is through the Word of Jesus that the Holy Ghost creates and nurtures this restoration, this new life, this rebirth. To implant and to strengthen this gift which assures eternal life is the essential purpose of our Immanuel Lutheran College. By pursuing this purpose we will have in our midst ministers, teachers and laymen who will be zealous and faithful workers in the Church. This is the reason for our great joy which is expressing itself in our cheerful giving. This is the reason that all of us are engaged in the joy of building and maintaining Immanuel Lutheran College. This is the reason that we want to make God's gift our own.

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The Voice of the Old Testament

Our Lord and Savior said: "Search the Scriptures . . . for they testify of me." He was speaking, of course, about the sacred books of the Old Testament. Among us it is generally and well understood that when we read and study its pages, we are to seek knowledge of our Redeemer there and be assured that under the guidance of the Holy Spirit we shall find it.

That the books spoken of by Jesus as "Moses, the Prophets and the Psalms" (Luke 24:44) do indeed bear continuing and insistent witness to the word and work of our Lord is to be to us the incentive for their study. As we investigate their contents, we are ever and again filled with wonder at the clarity and richness with which they proclaim Christ; and this not only in individual, scattered texts, in occasional prophecies and symbols, but in their entire context and their total message.

Broadly speaking, the Old Testament is the inspired record of the tragic history of mankind under law and sin. Here we see man, groaning beneath the burden of his guilt and its curse, fearing the harvest of sin, which is death. Into this darkness comes the voice of God, responding to the sighs of a lost race as it cries for help, deliverance and salvation; and we see how some listened to that voice, believing its promises, waiting for fulfillment. We hear of a nation, especially chosen and set aside by God as a messenger of life to the world, and through the ages we watch in its midst the struggle of faith against unbelief,

hope against despair. Here, in deep, contrasting colors, are painted the need of humanity and the way in which it can be satisfied.

It is fascinating to discover the manner and method by which this is portrayed in the very arrangement of Old Testament revelation. The books may be divided into groups according to their general nature and content, as every catechumen learns in his course of instruction. And this very grouping serves to project vividly the shadow of the coming Redeemer of the world.

First to confront us are the books of Moses, sometimes called the books of the Law. These volumes report the earliest history of mankind and bring us a wealth of instruction concerning the nature and purposes of the Triune God. But the ruling theme in the writings of Moses is the Law, and their central figure is the priest. The Law of God, by which sin is made exceedingly sinful, as the Apostle reminds us (Rom. 7:13), reveals most sharply man's need of an advocate before God, a priestly mediator who in man's stead can bring sacrifice and offering to appease the wrath of an offended God. The life of Israel is bound up in the priesthood and its service. God's believing people find grace and favor in Him only because the High Priest and his helpers may approach the mercy-seat seeking divine pardon through intercession and the blood of beasts. Yet Israel well knows that such priests are inadequate; and understanding readers of this ancient history may hold
When will Shiloh come? The glim-

the books of Moses to their ears, so to speak, and hear the faint cry of human hearts for a true High Priest who will at last bring a sufficient offering for sin and satisfy the Law of God perfectly. From Genesis to Deuteronomy, men are looking forward to the day when they might sing, as do we:

Jesus, my great High Priest
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once
atone,
And now it pleads before the
Throne.

We come next to the second group of Old Testament writings. Stretching from Joshua to Nehemiah, these are regarded as the historical books. But that is really an unsatisfactory title; for it does not truly reflect the significant feature of these books. Israel had hardly settled down in the land of Canaan before we note a growing restlessness, a curious sense of need that finally reached its climax in the days of Samuel. Israel wants a king! And Israel gets a king! Indeed, it henceforth lives under many kings. Yet its monarchy proves to be not only unsatisfactory; in the end it contributes to the downfall of the nation. God's people cannot find peace, deliverance or safety under human dynasties. Humble, believing hearts, burdened under great woes, are still waiting. A king they want, and a king they continue to pray for; but in their hearts there is a vision of great David's greater Son. The historical books beat and swell with the rhythm of the cry: mer of his scepter shines on every

page, giving promise of the day when men shall sing:

O Jesus, King most wonderful,
Thou conqueror renowned,
Thou sweetness most inef-
fable,
In whom all joys are found!

The devoted reader of the Old Testament comes at last to the section from Psalms to Malachi. These might be called the books of teaching and instruction. Though they are of great variety, though their wisdom is magnificent, their message sublime in scope, their authors men of mighty stature, though they all speak with the authority of God, they cannot conceal, but plainly reveal, man's need of a Prophet who in himself bears the words of eternal life. David and Jeremiah and Daniel could speak by inspiration; but only One who is in the bosom of the Father can truly declare Him. Chosen men may convey promises and express yearnings; but who shall tell of fulfillment? When would He appear who can say: "Every man therefore that hath heard and hath learned of the Father, cometh unto ME?" The answer is found in the report of the events of Resurrection Day which says: "And beginning at Moses and all the prophets, Jesus expounded to them in all the scriptures the things concerning Himself." (Luke 24:27).

In future studies we hope to review individual Old Testament books and examine in greater detail their constant proclamation concerning God's answer to human need, our Prophet, Priest and King.

E. Schaller

ALONG THE WAY

Exodus 32

A God For the Way (cont.)

The God of Abraham was the God for the way Israel had to walk. He, who had brought forth the world by His word, could guide them safely through the dangers and barrenness of the desert. The Lord of hosts could reduce their enemies to powerless corpses or fleeing cowards.

It was not only a God of power and might that was needed for the way. The greatest enemy of the Hebrews was not the Egyptian army; nor was it the Edomites, the Moabites, or other people along the way; neither was it the desert with its many terrors. The greatest enemy was the fickle heart, the heart inclined toward evil, of the people themselves. The eyes that had seen the great and mighty works of the Lord could quickly forget what they had seen. The lips that had sung hymns of praise found murmurings and complaints sounding from them. Voices that had shouted, "Jehovah," could say of the golden calf, "Behold thy gods. O Israel."

If the God for the way were known only for power and might, the way through the wilderness would have been disastrous for an oft rebellious nation. But the God for the way Israel had to walk revealed Himself as 'Jehovah'. 'I AM,' the God who

ever holds to His promise and who will fulfill His word. In the midst of change and decay this Lord ever remains the same. He has promised and He will fulfill. He has spoken and it is done.

Moses knew this God for the way as Jehovah, 'I AM'. He realized that His promises stood firm. As a result with boldness he could come before the Lord and hold Him to His word that the Israelites would inherit the promised land. As a nation they could not be left to die in the wilderness for Jehovah had promised otherwise.

Although individuals turned aside, although thousands rebelled and brought destruction on themselves, although because of unbelief the nation wandered for 40 years, yet Israel entered the promised land. The Lord for the way remained faithful to His promise.

He has not changed since Moses' day. Each year in many ways proclaims anew the assuring truth, the God who has cast His mighty wings over us ever remains faithful to His promises. As we walk down the pathway of life let us ever be aware the our God for the way is Jehovah, I AM, the God who holds to His promise.

R. Gurgel

Christian Bookshelf

The perfect prayer book remains to be written. Apart from that prayer which Jesus composed for us, there is nothing in print as an expression of devotion and supplication that is ideal for you or me. Our particular conditions in life and devotional thoughts are usually too individual in character to find happy expression in the words of another. Prayer is that personal.

There are useful prayer books, however. Like the Lord's own prayer, some of them may help teach us to pray, and—during the learning period—help us along with a suitable vehicle for our heavenward thoughts. Only let us not become dependent upon them. Let us not be wearying the Father with thoughtless recitations or readings when we should rather be addressing Him in the easy familiarity of "dear children asking their dear fathers" on earth.

In our circles, the pocket-or-purse size prayer books published by Concordia are most commonly used. There are three editions of one type, each following the same general pattern. One is in its thirtieth printing, one the eighteenth, and one the second. The most recently issued book is called *My Prayer Book*. It reflects such current trends as the popular concern about emotional problems. There are, accordingly, prayers for overcoming my dissatisfaction, my self-pity, and my sensitiveness; for relief from frustration; and even "for grace to adjust myself." This newest of the three appears to have

been born of the urge to make religion more "meaningful" and practical."

The oldest one of the three is, in this reviewer's opinion, the one most able to get one to the "higher reaches." This is entitled simply, *Treasury of Prayers*. Both the language level and the thought content are somewhat more advanced than in the others.

The Lutheran Book of Prayer is currently the most popular, especially as a gift for the confirmand. Like the others, it has prayers for each day of the week and for almost every possible situation of personal or family circumstances. They are gracefully written and do help one in forming good prayer habits.

All three of these books can be had in a variety of bindings—paper, fabric or leather. They range in price from \$1.00 to \$5.75.

There is a sad lack in almost every prayer book published in our time. They are so "practical" and "down to earth" that they do not exalt the spirit as did, for example, the familiar *Stark's Gebetbuch* of another generation. We believe that prayer should follow the pattern of such masters in the art as Moses and Solomon as they exulted in the great and manifold works of God for man's salvation and judgment. In such prayer, we believe, men will forget their petty problems. And that is already the answer to many a more practical prayer!

Rollin A. Reim

WE THANK THEE, JESUS, DEAREST FRIEND,
 THAT THOU DIDST INTO HEAV'N ASCEND.
 O BLESSED SAVIOR, BID US LIVE
 AND STRENGTH TO SOUL AND BODY GIVE.

ASCENDED TO HIS THRONE ON HIGH,
 HID FROM OUR SIGHT, YET ALWAYS NIGH;
 HE RULES AND REIGNS AT GOD'S RIGH T HAND
 AND HAS ALL POWER AT HIS COMMAND.

Hi Fidelity Preaching

One of the similarities between Luther and Bach is their mountainous output, in each case containing so little "wood, hay, stubble" and so much "gold, silver, precious stones." Bach is known to have produced at least five complete series of cantatas for the Sundays and festivals of the church year. After his death these manuscripts remained in a vestry cupboard of his St. John's Church where they lay in ignoble disuse while they served such noble uses as a source of tear-sheets for wrapping the schoolboys' picnic sandwiches. Felix Mendelssohn happened to hear one of these works and turned the musical spotlight on their spiritual value and musical excellence. Thus our Lord chose to halt the destruction of this gold, silver, and precious stones and preserved for us about two hundred

of Bach's church cantatas. According to the *SCHWANN* record catalog, seventy-five of these are available on records. Perhaps another twenty-five have been recorded at one time but are now discontinued.

Of Bach's four surviving Ascension cantatas, only one is recorded, *No. 11, Praise our God in his kingdoms*. It is actually mislabeled. Bach called it an oratorio and such it is, styled after his Christmas and Easter oratorios and Passions. He has an "evangelist" sing the words of the Gospel text very much in the manner of the Heinrich Schuetz oratorios. From beginning to end it rings forth as one of Bach's greatest works. Anyone desiring to acquaint himself with Bach cantatas would find this *Ascension Oratorio* a good beginning. Like the *Christmas Oratorio*, it is introduced with a thrilling

hymn of praise by trumpets, timpani, flutes, oboe, and chorus. Soon we hear the alto aria which Bach later used as the tune of the beautiful "Agnus Dei" in his famous *Mass in B minor*. Part one ends with a majestic chorale tune which many of our choirs sing during advent to the words of "Break forth, O beautiful heavenly light," from the *Christmas Oratorio*. Near the end of the second part comes what many consider Bach's most sublime soprano aria. It is unusual in that there is no bass accompaniment, only violins. Thus Bach creates the effect of floating airily even as Jesus was lifted up into the clouds before the disciples' eyes. Then the trumpets lead the chorus into the mighty closing chorale: "When will the day be dawning . . . When I may see my Savior enthroned in majesty? . . . Come, happy day, come soon!"

There are only two recordings of this masterpiece. LONDON puts it all on one side. The other side has *Cantata No. 67: Hold in affection Jesus Christ*, the very good selection for the Sunday after Easter. The remaining space is filled with the choral version of "Jesu, Joy of Man's Desiring," words which Bach never heard because they were written much later by an English poet as a hymn set to Bach's chorale-arrangement from *Cantata No. 147*. The tune is based on one of our favorites, used four times in our *Lutheran Hymnal* under the name "Werde Munter," perhaps most familiar with the hymn "Speak, O Lord, Thy Servant heareth."

Many listeners will prefer the LONDON record because it offers one of the very few Bach works sung in English. The only drawback is lack of a printed word-text. One can understand only a few words of the three chorales, and even many of the words of the two arias are lost. Only the tenor and bass recitatives can be fully caught. Even without word-text, this remains supremely beautiful music, but the excellent preaching partly escapes us.

That is why we prefer the LYRICHORD version in German. The translation often makes poor English because it strives to remain accurate in thought and word-position. This preserves much of Bach's musical treatment of individual words even for such as know no German. The only disadvantage of this album is that it covers both sides with this cantata and brings us nothing else. Sound and interpretation are good in both, granting a slight margin to LYRICHORD. But such things are minor. In either recording we see chiefly an opportunity for Bach's deep appreciation of and glorious sermon on the Ascension story to help restore the festival of our Lord's Ascension to its rightful place of importance in our midst.

Order: LYRICHORD 34 or LONDON 5092, monaural only, \$4.98. These and any other recordings can be ordered from our *CLC Book House, Box 145, New Ulm, Minn.* On all commercial records there is a helpful 20 per cent discount plus a charge of 25c per order (no matter how many records) for mailing.

C. Thurow

THE THINGS THAT COME TO PASS

STILL 7000 IN ISRAEL! As of February 1, the Lutheran Free Church no longer exists. At that date the body was merged with the American Lutheran Church. However, a minority group, a sizeable 10 per cent, refused to go along with the merger and already last October met in Thief Falls, Minn., for purposes of organizing a new church body, adopting the name "The Lutheran Free Church (not merged)." The latest information gives the current membership as 46 congregations. Difficulties have already arisen for the group. A lawsuit has been brought by the former administrative officials of the Lutheran Free Church to restrain them from using the name they chose.

The reasons given for not going along with the merger give indication that here is another minority group voicing their protest against the current unscriptural and unLutheran trends among Lutherans.

OF SOME USE! The seminary professor, mentioned in the previous issue of the Spokesman, who found himself "emancipated" from the Bible, does admit that it has some use. "I find that the Bible is still a powerful emotional symbol and that a good many ministers—perhaps even I—resort to a proof-text when trying to dragoon reluctant laymen into the support of missions or the practice of tithing. . . ." What! Is there no honor among these preachers. When it comes to money are they admitting they would stoop to

use Scripture!! Take care, gentlemen, it were better not to use the Bible at all than to use it this way. The Lord's wrath is revealed against those who would make of His Word, as it were, a book of religious "Familiar Quotations," searching out only those things which bolster a fleshly notion or an earthly aim.

WOOD, HAY, STUBBLE! Of interest is a remark in the March 15th Time, concerning a new approach by Pittsburg Catholics to serve their students on various secular campuses. Described as "a Newman Club in depth," it "makes no pretense of trying to keep students Catholic by promoting a score of social activities." This is a departure from a commonly accepted practice found in most all denominations, Lutheran included. We have long contended that such activity, the deliberate use of much organization with its attendant social life, to attract and keep people was not only mildly questionable but actually detrimental to the Church. To seek to hold anyone, child, youth or adult, with anything but the Gospel is, to say the least, misleading.

We once debated the point with the pastor who considered social activity a worthwhile means of keeping people in contact with the Word. It was suggested that he conduct an experiment. Drop all such activity, everything except that which had to do with the preaching and teaching of the Word, services, Sunday

School, Bible and instructional classes, and see how many have been kept and how much spiritual life has been created. We never found out.

NOW IT CAN BE TOLD. An editorial in the Feb. 10 issue of the *Northwestern Lutheran* makes this statement, "Current documents clearly show that the synods (Missouri and Wisconsin, GS) disagree on the doctrine of the Church and of Fellowship." This repeats something that was said previously, (NWL, Dec. 18, 1960) ". . . and open eyes to the fact that it goes back to a difference in the doctrines of the church as far as the matter of church fellowship is concerned." It would

take "current documents" to show that a difference in the doctrine of Fellowship had developed, but that on the doctrine of the Church is of long standing and was already apparent shortly after the turn of the century. That it was recognized is evident by the fact that there were repeated attempts at reconciliation. During all that time the difference was considered a matter perhaps of emphasis, or approach, or application, but never officially a difference in doctrine. Now, after disagreement and separation on another doctrine has come about this has been included. And rightly so.

G. S.

ILC RELOCATION FUND

Contributions	\$ 7,667.70	
Accounts Payable (Loan)	10,000.00	
		<hr/>
		\$17,667.70
Disbursements:		
Property	\$ 9,900.00	
Other disbursements	3,095.05	
		<hr/>
		\$12,995.05
Cash Balance, April 1, 1963		\$ 4,672.65

TREASURER'S STATEMENT

July 1, 1962 to April 1, 1963

Cash Balance, July 1, 1962		\$ 4,998.14
Revenues (tuition)	\$10,497.23	
Budgetary Offerings	48,708.38	
		<hr/>
Total Receipts	\$59,205.61	
Receipts and Balances		\$64,203.75
Disbursements		63,735.82
		<hr/>
Cash Balance, April 1, 1963		\$ 467.93

The Bread of Life

Date	Reading	Hymn
Apr. 21—	Psalm 139:1-12	208,1-3
Apr. 22—	Psalm 139:13-24	208,4-7
Apr. 23—	Psalm 118:1-14	208,8-10
Apr. 24—	Psalm 118:15-29	190,1-3
Apr. 25—	Psalm 76:1-12	190,4-7
Apr. 26—	Psalm 81:1-16	207,1-2
Apr. 27—	Psalm 91:1-16	207,3-4
Apr. 28—	Psalm 23:1-6	207,5-6
Apr. 29—	Psalm 33:1-12	431,1-6
Apr. 30—	Psalm 33:13-22	200,1-2
May 1—	Psalm 63:1-11	200,3-4
May 2—	Psalm 80:1-7	200,5-6
May 3—	Psalm 80:8-19	200,7-8
May 4—	Psalm 121:1-8	205,1-3
May 5—	Psalm 66:1-20	263,1-2
May 6—	Psalm 146:1-10	263,3-4
May 7—	Psalm 82:1-8	206,1-2
May 8—	Psalm 101:1-8	206,3-4
May 9—	Psalm 40:1-8	206,5-6
May 11—	Psalm 30:1-12	206,9-10
May 12—	Psalm 99:1-9	387,1-2
May 13—	Psalm 136:1-9	387,3-4
May 14—	Psalm 136:10-26	387,5-6
May 15—	Psalm 145:1-9	387,7-8
May 16—	Psalm 145:10-21	387,9-10
May 17—	Psalm 104:1-13	204,1-2
May 18—	Psalm 104:14-35	204,3

STUDENTS REGISTRATIONS

Early registration is requested of all ILC students both old and new. This is especially important since dormitory provision must be made soon for all students on the new campus at Eau Claire, Wisconsin.

Send inquiries to:

Immanuel Lutheran College
C. M. Gullerud, President
1508 North Broad Street
Mankato, Minnesota

COORDINATING COUNCIL AND COMMITTEE ON GRADUATES

The Coordinating Council will meet at Mankato, Minnesota, May 14-15, 1963. The first session will begin at 9:00 A. M.

Written reports of the various boards and committees should be in the hands of the president before May 14.

The Committee on Graduates will meet May 15, 1963, at 7:30 P. M. Calls for candidates for the preaching or teaching ministry be in the hands of the president before May 15, 1963.

Paul Albrecht,
President