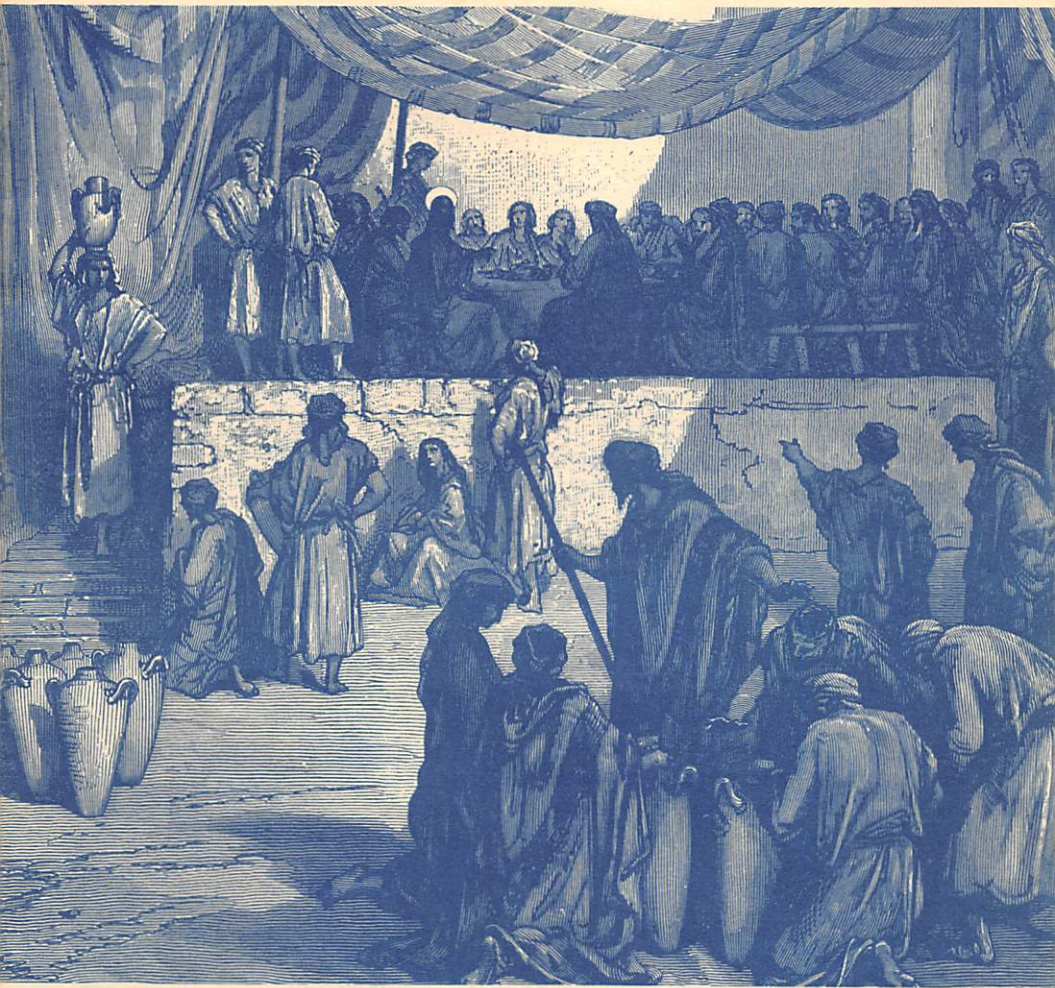


LUTHERAN SPOKESMAN

J. J.
Paul W. Schaller
S. D. C.



JANUARY 1965 Vol. 7, No. 8

A HAPPY NEW YEAR

from

THE LORD OF GLADNESS

Here is the key to happiness. It remains hidden from the eyes of men who wish to make their own happiness. It is almost hidden in our Gospel lesson of a week ago, the story of Jesus at the wedding in Cana (John 2:1-11). For it is Mary who gives us the key, though she hardly intended to do so. She leads us to happiness, for she directs us to the Lord of gladness, the only source of happiness, when she says to the servants:

"Whatever he says to you, do it."

The New Testament writers record only one wedding, for it is the only important one. Jesus, the Lord of Gladness was present. John fails to give us the names of the bride and groom, for the Guest alone is to be remembered. At Christmas we learned again that He is also a Guest in our homes, that He joined our family, and in Baptism we joined His family. But having put away the Christmas tree with its cheerful lights and ornaments, have we forgotten that He is walking about in our living rooms and kitchens? Are we worrying about a happy New Year, when we are promised the companionship of the Giver of all gladness for each day of 1965?

This makes the instruction of Mary such a blessed word of hap-

piness. She directs us to do whatever He tells us, whatever the Bethlehem child tells us, whatever He who came to give His life for us tells us. His yoke is easy, and His burden is light: whatever he says to you, do it.

We will find this a perfect way for 1965. At the Cana wedding they had a need. They ran out of wine. It was not a very important matter. No one would have suffered had it not been taken care of, but for Jesus it was most important. His children needed something. Their lack of happiness called forth His first miracle. The servants simply did what Jesus told them to do, no matter how foolish. That was their part. The wine was there, and the needs were taken care of.

This is our word, "whatever he says to you, do it." This is a word of trust on Mary's part, and a word of trust we would share with each other a thousand times in this coming year. We will have many wants. The lack of things we need will bother us. When one of us is worried and concerned, may he always hear from husband or wife or child or parent this word: "Whatever He says to you, do it." Leave the rest in His capable hands. Each day we shall have our duties and instructions from the Lord. Perform them in perfect contentment and

leave the wants and lacks in the care of Jesus. That is why He came to your house to live. He can make bitter water into sparkling wine; He can make pennies stretch to dollars; He can turn sorrow to joy and change tears to laughter. He exists for one purpose and is with you for one purpose. He came to change the sorrow of cursed ones back to the joy of God's people in the Garden.

With so great a Guest and so good a Guest it is not an unpleasant task to do whatever He asks of us. Even if He often says, my hour has not yet come, there is no need for us to join the world in their greed, their dissatisfaction, their discontent. Happiness is not made of that stuff. They have no place in homes where the Lord of Gladness is a guest. When it seems that Jesus should have helped, should have protected, should have healed, should have provided, should have solved a problem, then we remember this word, my hour has not yet come. We go ahead with our duties, whatever he tells us to do, whether it is washing dishes or sacrificing our life for Him. He cannot forget us or leave us. He is still in the

house as at Cana, studying the needs and preparing the next draught of happiness. There is a happy calm in doing what He says and waiting for Him, Hih hour, the right hour. This is contentment.

"Whatever He says to you." He tells us to seek first the kingdom of God, and we shall also have clothing and food. It is as foolish as filling the water pots, but do it. It means, make sure you keep Jesus as your Guest. Make your home a place for Him, invite Him. Take His Word and Sacraments; He is in them. He says to love all men even if they are most unlovable. He says preach the Gospel. Our flesh will cry out that doing these things is the opposite of happiness, means giving up self and happiness. Eve tried the other way to happiness.

Even the commandments of the Law are no longer burdensome. Obedience and submission done for the Lord of Gladness are not a yoke of sorrow. Loving a bad wife as Christ loved the Church is doing what Jesus asks us to do. Frequently advisors, friends, psychiatrists will urge us to look out for ourselves and to do what we want to do. Ah, we know this to be the forked

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tongue of the Enemy of our happiness which leads only to thorns and thistles and sorrow and pain. We have now tasted what it means to live in the kingdom of the Lord of Gladness where the Paradise Government is re-established.

Face the year then with complete confidence in a happy new year under the Lord of gladness. Cheerfully do whatever he says to you,

knowing that if the troubles are small He is anxious to make wine for you; and if the year brings sickness and death, Jesus will just as easily translate you from this evil world into the mansions of eternal joy, where He finally wipes the last tear from the eyes of His happy people.

W.S.



from the EDITOR

BEWARE OF LIFE

The special Christmas issue of *Life*, devoted to the Bible stands out as the greatest dishonor to the Christchild since Herod tried to kill Him. And as Herod pretended to the wise men that he wished to worship the Child, so this issue gives the impression of honoring Jesus and the Bible.

The deceiving of millions of people earns Mr. Luce and company our award for the worst journalism of 1964. *Life* is a news magazine and the contents of this issue are presented as factual and true. Wherever the writers do not qualify their sentences with a "maybe" or a "perhaps" the reader is led to believe that the information is as truthful and as substantiated as a report on the inauguration of the president. When religious magazines present material the reader

at least knows that he is being invited to sit in the pew of whatever denomination or society sponsors the magazine. He knows he is being preached to by Catholic, Jew, Baptist, Lutheran, or Unitarian.

Here are some of the untruthful "facts" in the article. On page six we read: "When, about 1000 B.C., the Hebrews began to record the old stories and poems . . ." Thus *Life* dates the first Old Testament writings long after Moses. "Archaeological and linguistic discoveries . . . have forced scholars to revise and refine their old interpretations of what the Bible says and means." This would be true if one word would be added, "unbelieving" scholars. On the same page: "another burden of the Bible is its internal contradictions and crudities." In the same vein, but more blasphemous, "later Protestantism . . .

maintained every word was divinely and equally inspired. When this indefensible view was attacked . . . and when Darwinian geology and biology challenged the literal truth of Genesis. . ." This reveals Jesus Christ as a liar or a fool for He defended this indefensible view.

Never was a book damned with such faint praise. "It is certainly not myth all the way through." Thank you, Mr. Luce. According to this entire issue the Bible is not God's revelation to man but the "dialogue on this earth between man and God." Not God with man, but man with God. On page seven we learn that in Isaiah 40-66 the suffering servant of Isaiah is "Israel's faithful humility (which) would become a 'light to the nations' and atone for the sins of the whole human race."

The dates on pages 8-9 place the Exodus around 1200 B.C. though scholars know that there is much evidence for an earlier date (about 1450 B.C.) which would agree with the chronology of the Bible.

"Who this lone writer (of Genesis 2) was nobody knows." Jesus Christ called him Moses. This part even pulls out the ancient chestnut about Genesis 2 contradicting Genesis 1 because there is a more detailed account of man's creation. Equally ridiculous is the charge that Matthew and Luke disagree because Luke does not record the flight into Egypt of Joseph and Mary and Jesus. How blind and foolish is man who would never call an omission a contradiction in any other book written. God sends them delusions so that they must believe a lie. Matthew had excellent

reasons for including the story and Luke had excellent reasons for omitting it from His account.

"The Gospels disagree in important details," is another *Life*-fact. "In view of the discordance in the Nativity and Resurrection stories, one might justifiably question the historical truth of almost any story or quotation in the Gospels." Generously the writer then adds that many things in the Gospels must really have happened. He grants "that there is a share of both the 'authentic' and 'inauthentic' in the Gospels. . ." The writers of the Gospels "had to rely on oral tradition." Because one thing is sure: there is no Holy Spirit. Get the "facts" from *Life*.

Perhaps you did not know this other fact that "Jesus made man's ultimate salvation depend on his obedience to the 'perfect law'?" The forgiveness of sins in Christ's atonement is missing completely.

The inventory of blasphemies would be longer than this magazine. They are not new, but this is their greatest display before men and under the guise of news-reporting; factual.

This issue does give a rather clear picture of neo-orthodoxy, parts of which are taught and accepted in most large church bodies today, including Lutheran denominations. Such views of the Bible are current and are the basic reason why we cannot participate but must condemn the National Council of Churches and World Council of Churches.

Don't read *Life*, read the Book of Life, for the Scripture cannot be broken.

CROOKED STICKS AT AUGSBURG A.D. 1530

A VERY CROOKED STICK

Moses was both the spiritual leader and the civic ruler of his people. His inspired writings governed not only the religious practices of Israel but also provided their civic and state laws. So God ordained to preserve the identity of His chosen people from whose midst the Savior was to come. But that was only for Israel in the Old Testament time until the Promised One appeared.

The New Testament lays down no civic rules and regulations, no health and safety laws, no criminal and penal codes, and no state laws of any kind. It leaves all these things to the various governments in the world. It bids us Christians be subject unto them (Rom. 13:1 ff). It asks us to pray for them that we may lead a quiet and peaceful life in all godliness and honesty (1 Tim. 2:1-2). But it gives the church neither commission nor responsibility to interfere in matters of state and in secular government and political life. The Church's one commission is to preach the Gospel. Christ's kingdom is not of this world (John 18:36).

But the Roman Catholic Church had become a kingdom of this world long before Luther's time. It crowned emperors in the Holy Roman Empire. It exercised great power and influence over state rulers. It brought the authority of the papacy into the affairs of the state. On the other hand, the power of the state was brought into the af-

fairs of the papacy.

This explains why both the Church and the State took action against Luther. The Pope formally excommunicated him in 1521 in an act of church discipline. In the same year at the Diet of Worms, Charles V took civil action against Luther by outlawing him, saying among other things: "He has sullied marriage, disparaged confession, and denied the body and blood of our Lord. This devil of a monk has brought together ancient errors into one stinking puddle and has invented new ones. His teaching makes for rebellion, division, war, murder, robbery, arson, and the collapse of Christendom. He lives the life of a beast. He despises alike the ban and the sword. We have labored with him but he recognizes only the authority of the Scripture which he interprets in his own sense."

So Charles, the secular ruler, set himself up as an authority over Luther's conscience. When Luther refused to submit he outlawed him as a common criminal. Here we see a very crooked stick — the Pope upholding his religious aims through the state and the state setting itself over the conscience of its subjects in matters of religion. So it was also at the Diet of Augsburg. Pope and Emperor worked together to bring about an agreement with those who had left the Roman Church and to force them back into its fold.

HOW DID LUTHER REACT TO THIS STICK?

We may be surprised when we read his *Reflections to the Diet*. Whenever he refers to or addresses the emperor he does so politely and with the greatest respect. In spite of the names Charles had called him and the action of outlawing him, Charles still remained "Unser Kaiser Carolus" (Our Emperor Charles) to Luther. He honors the emperor's right to make laws providing it is done without violating consciences, for instance in the matter of prohibiting the eating of meats, as mentioned in a previous article. He did believe in Romans 13:1, "The powers that be are ordained of God," and Romans 13:7 "Honor to whom honor is due." A good example for us. We honor our government. It is a minister of God to us (Rom. 13:4). Luther let the Pope have it, but he never insulted his government. Because the Scriptures nowhere said, "Honor the Pope," Luther didn't honor him.

But because it says 1 Peter 2:17, "Honor the king," he honored "Unser Kaiser Carolus" as his ruler, even though Charles deposited illegitimate children throughout his realm whom the Pope legitimized so they could hold high offices of state. Perhaps Luther didn't know about that, and if he did, he still would have honored Charles as the power ordained by God. He knew that in His providence God uses all kinds of people to rule the world. Charles with all his pious talk was just another Pilate. But Luther acknowledged his power just as Christ acknowledge the power of Pilate (John 19:11) and of

Caesar when He said, "Render therefore unto Caesar the things that are Caesar's." (Matt. 22:21)

But Christ in the same place also added: "And (render) unto God the things that are God's." At Augsburg Luther did this too. When all attempts at reconciliation failed and the Emperor gave Luther and his followers till April 1531 to submit or else feel the edge of the sword, Luther gave God His due and did not submit. His answer was the answer of Peter and the apostles in Acts 5:29, "We ought to obey God rather than men."

Luther was dead set against his followers using the sword in his defense. He appealed against its use to his old friend and adversary, the powerful Archbishop Albrecht of Mainz, then at the Diet, in a 10 page letter from the Coburg in which he pleads: "Since, as has been said, there is no hope of agreement in doctrine, I most submissively pray that your Electoral Grace will work together with others that our adversaries will keep the peace and believe what they will, but let us too believe the truth which has now been made known before their eyes and found blameless." If his plea should fail Luther would choose to suffer the sword rather than obey the emperor and disobey God in whose word his conscience was bound.

Thank God we are Americans living in a free country. We do not have to be afraid of the sword if we for conscience' sake take exception to any religious activities of the state. We may object to a tax-supported and state-controlled

chaplaincy or to prayers in state schools. But aren't we sometimes afraid to speak out because of public opinion? Here too we ought to obey God rather than men and ever guard and defend our religious liberty and the scriptural principle of separation of church and state.

Above all let us avoid the unholy mixing of church and state as seen in many church bodies who feel that it is their business to hold forth on political and social questions. Let us stick to our business of preaching the eternal Gospel!

OTTO J. ECKERT

NURTURING TENDER PLANTS

In Bible Knowledge

The Home must Teach it

In order for children to be well grounded in Bible knowledge it is necessary for the parents to do most of the teaching. Simple arithmetic will show why this is so.

The Sunday School is limited

If children have only a Sunday School they will, at the very most, learn only 52 Bible stories in a year. Most Sunday School series are set up on a two year cycle. Thus, allowing for a few repetitions, the children learn no more than 100 Bible stories during their whole Sunday School career. Even a four year cycle would teach them only 200 stories.

The Christian Day School can do much more

The Christian Day School can, of course, do much better. One story each day, 36 weeks a year, for 8 years (not allowing for necessary repetitions) would come to 1,440 Bible stories. Since there are 1,189 chapters in the Bible it is possible that a Christian Day School student could cover the Bible in his school career. How-

ever, if a child is to get understanding, as well as knowledge, he must have a repetition of many of the stories.

The Christian Home can do it

The Christian home, on the other hand, can cover 365 stories a year by the simple process of taking one per day. When children have both a home study and a Christian Day School, they will be well learned in the Scriptures. Children who have only a Sunday School will receive a very scant instruction. These especially need home instruction. But even the children in a Christian Day School will have a much better foundation if they also have Bible instruction in their homes.

What to use

Now how shall parents do it? The purpose is to give knowledge and understanding of the Bible. For adults and older children there is nothing better than the Bible itself. But for younger children the language and concepts of the Bible are too difficult. If you can retell the story in simple words, you

have a talent for the best method. However, not everyone will cultivate that talent. Fortunately there are many good simplified Bible Story Books on the market. We shall list only a few.

"A Child's Garden of Bible Stories" (paper: \$1.25; cloth, \$1.95), and "My Bible Story Book" (paper: \$1.00) are both simple enough for 3 year olds. Sometimes, because of the simplification, you will want to add a little in your own words. For children a little older, "Egermeier's New Revised Bible Story Book" is good because it has so many (312) stories. (Standard Edition: \$4.95; De Luxe: \$6.50). The De Luxe Edition contains 100 extra pages of pictures, Stories of Bible Times, Bible Land Today

Photographs, Animated Maps, Questions and Answers About the Stories, and Interesting Facts About the Bible.

For the lower grades "Bible Readings for the Family Hour" by Martin P. Simon (\$3.75) is both complete and interesting. It has 366 pages, one for each day of the year. It combines the Bible reading with a simplified rendition of the lesson, questions on the lesson, and a prayer. Even older children will get much out of it.

These books can be ordered from the CLC Book House, Box 145, New Ulm, Minnesota. Your pastor can direct you to other good books. The important thing is for you to get started at once and keep it up.

R. UDE

AFTER THE ANGELS HAVE GONE

A New Year Meditation

We entered the Christmas season with hope and great anticipation, for it is a time of joy and laughter, of gaily and mirth, of peace and contentment. And rightly so. But those few days passed by altogether too quickly. Christmas came and went, and we are already back at our jobs, performing those routine tasks by which we earn our daily bread. The gaily decorated trees are losing their freshness with every passing hour; and the tinsel, bespangled appearance of our streets has long since lost its sparkle.

The shepherds had been dazzled by the glorious brightness of the

skies, when they heard the angel chorus sing, "Glory to God in the highest!" But as the glories of the night sky faded away, what was left? Did their Christmas world lose its sparkle? Yes, what now, after the angels have gone?

How can we know the thoughts that must have filled the shepherds' hearts to overflowing? They had seen glories which we can only imagine. They had heard music with which earthly music cannot even be compared. More than this: they had heard the voice of the very angel of the Lord, announcing to them the birth of the long-promised Messiah. They didn't want to

lose that feeling of awe and wonder that filled their hearts; they couldn't bear to remain there in the darkness of the Judean hillside, after the angels had gone. So "they came with haste" to Bethlehem, and there they saw Mary, and Joseph, and the Babe lying in a manger.

Those were wondrous things which the shepherds heard and saw. But is it so different with us? Oh, we hope not! Let us think about it. We, too, have seen wondrous things. We have seen the entire world pause in its restless and feverish existence to pay homage to the birth of Jesus. We know that for most it was an empty observance, but the world did pause! Does not this show the power and glory of the Son of God? We have also heard the glorious music. Certainly, not the music of the angels, but it was music that poured from the hearts of believing children of God who rejoiced at the Savior's birth. We ourselves sang this music, and we were filled with joy as we saw the wonders of the Christ-child's birth mirrored in our children's eyes. We heard more! We heard the announcement of the angel repeated again and again; we heard the great, glad tidings proclaimed.

We cannot now return calmly to our daily lives, shrugging our shoulders as if to say, "We've heard all this before, and we'll hear it again next year. We've celebrated Christmas well enough for now. Let's let it rest until next year."

No! No! No! We want to be like the shepherds on Judea's hill-

side, filled with a joy and glow that is lasting; that makes us want to go to Jesus and see these wonderful things that have come to pass, which the Lord has made known unto us. And even though we cannot see the Christchild in the flesh, lying there in the manger, wrapped in swaddling clothes, yet we find Him. We find Him in His Word. He is that very Word, for does not the evangelist tell us that the Word was made flesh and dwelt among us? Yes, as we read that glorious Word and tell it to each other in joy, we find Jesus with us, for He daily fulfills His promise, "Wherever two or three are gathered together in My name, there am I in the midst of them."

Now let us all with gladsome
cheer

Go with the shepherds and draw
near

To see the precious Gift of God
Who hath His own dear Son
bestowed.

J. LAU

CALL FOR NOMINATIONS

The membership of the CLC is asked to make nominations for the newly created professorship at Immanuel Lutheran College. The candidates nominated should qualify to teach primarily languages and introductory science in the high school. It is anticipated that the called will assume his duties in September, 1965. Please send all communications to the undersigned by March 10.

Mr. James C. Pelzl, *Secretary*
126 Eastwood Drive
Mankato, Minnesota 56001

CHURCH NEWS



Congregation Moves

At a meeting on November 8, Messiah Lutheran Church, Milwaukee, Wisconsin, decided to hold services in one location only, rather than in both Milwaukee and Waukesha. Services will no longer be held at 3281 North 26th Street, Milwaukee. Instead, the services will be held in a rented church at S6 W22310 Davidson Road, at the corner of East Main Street (County Trunk Y) and Davidson Road, about one and a half miles northeast of Waukesha.

Pastor David Lau writes that the church can easily be reached from the I-94 Freeway at the Highway 18 interchange about three miles northeast of Waukesha. The church is about one and a half miles from the interchange. Although the new location is 15 miles west of the Milwaukee business area, it is reached from downtown Milwaukee via I-94 in less than a half hour.

At the November 8 meeting, the congregation also directed its planning committee to look for a permanent location in a rectangular area, six miles from east to west and four miles from north to south, between Milwaukee and Waukesha. This area is now developing quite rapidly.

A Real Success (Mankato, Minn.)

Two hundred young people attended the first annual youth rally at Immanuel congregation, July 18-19. They came from as far away as Cheyenne, Wyoming, and Valentine, Nebraska. Pastor Bertram Naumann, Marquette, Michigan, spoke on *Morals*. And he did so in such a way that struck a responsive chord throughout the entire assembly. The young people were then divided into groups to discuss the lecture and come up with whatever suggestions or questions that they might have. These questions were brought up before the reconvened assembly. The questions and subsequent discussion manifested an amazing serious concern and a penetrating insight into the entire matter of the Christian's faith as it relates to his day to day morals.

The evening brought a banquet, entertainment, skits and music by the young people of Immanuel and visiting congregations. On Sunday morning a mass choir of 180 voices sang for the services. The day was concluded with games and a picnic lunch at the park. The first youth rally appears to have been a real success, and it is the hope of the young people that another rally can be held this coming summer.

D.

High Fidelity

|| C. THUROW

Preaching

INSTRUMENTAL CHORAL: Cantata

One of THE MUSICAL HERITAGE SOCIETY'S Christmas offerings, received today, deserves to be brought to our readers' attention at once. The record contains two cantatas by Dietrich Buxtehude. The one for Christmas (but usable all year) is "Beloved Christians, now rejoice," and is set to the tune of the solemn but triumphant funeral chorale, "This body in the grave we lay," (LH 596). Buxtehude makes thrilling use of the tune, varying it in many ways to stress the Christian's triumphant rejoicing in the beloved Christchild. Truly sublime!

Overside is "Lord, Thee I Love with all my heart," which is made up entirely of the three stanzas of the hymn by that name. This is one of the grandest chorales in our hymnal (LH 429), and no child of God can listen to Buxtehude's treatment of it without being deeply moved

The order number is *MHS-577*, mono only. Order from: *The Musical Heritage Society, Inc.*, 1991 Broadway, New York 10023. For members the cost will be the usual \$2.50 — and worth many times that price. Non members can do even better. At times MHS offers "introductory discs" for \$1. Although this record has not been offered as such, MHS will grant that privilege to readers of our column. Mention your special request to *Roger Lindley*, the above address.

INSTRUMENTAL—CHORAL: Psalms

A heartening announcement from *Cantate Records* tells of its new Handel sacred choral series that will include at least the first six *Chandos Anthems*. Handel composed these for the Duke of Chandos between 1717 and 1720. They are musical settings for various Psalms, in cantata form, and sung in English. (England was Handel's adopted home.) The first release is *CANTATE 645-201* or stereo *655-201S*, \$6 for either. Content: *Chandos Anthems—No. 4, "O sing unto the Lord a new song" (Psalm 96), and No. 6, "As pants the hart for cooling streams" (Psalm 42)*. All who prize these Psalms will react to this music with rapturous awe. This is not the magnificent, loud, and often bombastic Handel of *The Messiah*. Here we become acquainted with the quiet meditating, often sublime Handel. The ensemble and chorus are small, as they should be; so is the baroque organ. Soloists are outstanding. Conductor *Alfred Mann* shapes every musical phrase with scholarly affection.

Cantate Records deserves praise for bringing to light a little known side of Handel's sacred music that should be much better known, especially among all who love the Gospel. No effort or expense has been spared, and a long neglected page in the *Schwann Catalog* will now be able to list some Handel Psalm settings. We predict eager acceptance of this series.

THE THINGS THAT COME TO PASS

G. SYDOW

"In The Spirit Of A Christian Man"

At this season of the year when holiday traffic death tolls are brought to our attention a recent editorial in the *Northwestern Lutheran* (11/29/64) makes timely reading. The last paragraph says: "Can the Church do anything about that, that is, the pastors and we who sit in the pews and also drive automobiles? It will not be necessary to erect crosses at the spot of a fatal accident, or to put billboards warning people to 'Prepare To Meet Your Maker.' That has all been tried, and it is not our way of preaching anyway. What we Christians must do is something simpler and much more effective than that. There will be accidents, of course. But we can, when we venture out on the highway, take hold of the wheel in the spirit of a Christian man, that is, of one who is constrained by the love of Christ to show love and consideration to all other men. The love of Christ should control our driving habits as surely as it controls our language,

our morals, and all our habits. There will be accidents, but a Christian will not create them by lawlessness, arrogance, drunkenness, and disregard of his fellowman. A Christian may be a poor driver, but he cannot be a drunken driver or a reckless killer."

AS WE SOW!

In recent weeks a number of articles dealing with problem behavior of teenagers have appeared. The January '65 *Good Housekeeping* has "My Son was a Drug Addict," in which we find these words emphasized: "The crucial point is that most youthful addicts are suffering from severe personality disturbances, the seeds of which were planted in their early childhood." A late issue of the *Reader's Digest* reports on "Wild Youth: A Worldwide Problem." It presents facts and admits a highly disturbing situation. It gives an account of what is being done in the line of remedies, all of which are a matter of providing acceptable alternate activities. But then it says, "But measures of this sort are little more than palliatives. Social workers in every country agree that the ultimate solution should be sought in the home. 'As parents we cannot abdicate our responsibility by condemning the modern generation,' says one youth director, 'our children need our help, not our recriminations'."

In the January *McCalls*, the judge on the well-known Darien drinking case has this to say, "I don't think of myself as a crusader. But I am sick and tired of

spanking someone else's children in court. This has to be done at home. It's at home where the moral fiber of a young person is woven, and the process starts with the earliest years. By the time a teen-ager gets to my court, he is often beyond help. His character has been formed. And until we place the responsibility where it lies, with the parents, our country will continue to see a rising incidence among teen-agers . . . of legal and moral crimes." . . . "Inability to administer discipline with love is equally harmful. Indulging a child is often easy. You won't convince a youngster that you really love him or are interested in his welfare if you don't try to guide or control him for his own best interest. To show that you are and love is the most natural and effective way to command respect and encourage self-respect."

"The great need is to spend time with your child. This is essential in order to express love or interest, to achieve communication or understanding, and to exert discipline. Too many parents feel they can buy their children's love (and leisure for themselves) by giving youngsters material things . . . the important thing to the youngster is that you cared enough to be with him. No material thing can substitute for yourself."

How is it that we find such a general break-down of the family and the home? The judge puts his finger on it when he speaks of this attitude, "Let the schools do it; let the church do it; let the police do it; let the courts do it." This is nothing else than the insidious influence of socialism on our way

of life. It deals with children as products of evolution. The family is only a temporary stage in the development of mankind. It looks and works toward the day when "free love" and communes take over, with society as represented by the state reigning supreme.

What the judge advocates is nothing new to us. We have heard it before and better from our God in His Holy Word. By the very way He has established things in creation He has made the family the basic unit in society. And children are His heritage, the greatest of blessings received from His hand. And because they are so great and precious they are to be told of their redemption in Jesus Christ and trained up in His nurture and admonition. The Christian has a good deal going for him when he uses the Gospel in the rearing of his children. God is his ally, the Holy Spirit is right there with him working with power beyond ordinary.

We are happy that the judge saw as much as he did. We agree that unless mankind gets back to the all important family system of society there will be little improvement in the general moral situation. To know this much of what God has ordained will help. We can also hope and pray that he and others will also see the even greater things of God which have been worked in Jesus Christ, the forgiveness of sin and eternal life. There the love of parent for child comes to full fruit. To make him a fit citizen for this life is fine, to make him a fit citizen for heaven is far greater.

The Bread of Life

Date	Reading	Hymn	Date	Reading	Hymn
The Lord of Nature					
Jan. 27	—Numbers 22:21-35	383,1	Feb. 9	—Rev. 1:9-18	341,5
Jan. 28	—Luke 12:22-32	383,2	Wages and Grace		
Jan. 29	—Gen. 8:1-11	383,3	Feb. 10	—Matt. 9:9-13	387,1-2
Jan. 30	—Matt. 14:22-33	383,4	Feb. 11	—Gen. 3:1-15	387,3
Jan. 31	—Psalm 47	429,1	Feb. 12	—Jerem. 9:20-26	387,4-5
Feb. 1	—Rom. 7:14-25	429,2	Feb. 13	—Daniel 9:1-24	387,6
Our Lord's Transfiguration			Feb. 14	—Psalm 18	387,7
Feb. 2	—Acts 28:1-6	429,3	Feb. 15	—Rom. 3:21-28	387,8-9
Feb. 3	—Acts 26:4-20	339,1-3	Feb. 16	—Luke 17:1-10	387,10
Feb. 4	—2 Cor. 3:12-18	339,4-7	Feb. 17	—Luke 10:38-42	366,1
Feb. 5	—Ex. 34:29-35	341,1	Feb. 18	—Matt. 13:10-17	366,2
Feb. 6	—Ex. 3:1-6	341,2	Feb. 19	—Isaiah 55:6-11	366,3
Feb. 7	—Psalm 84	341,3	Feb. 20	—Rom. 10:8-18	366,4
Feb. 8	—2 Cor. 4:3-12	341,4	Feb. 21	—Psalm 44	366,5
			Feb. 22	—Mark 6:1-6	366,6
			Feb. 23	—Hebr. 6:1-8	366,7

TREASURER'S STATEMENT

BUDGETARY

July 1, 1964 to January 1, 1965

RECEIPTS

Cash Balance July 1, 1964	\$ 4,257.04	
Offerings	39,242.40	
Memorials	311.00	
Revenues — Tuition	7,655.75	
Revenues — Board & Room	14,428.70	
Revenues — Miscellaneous College	275.00	
Total Receipts		\$66,169.89

DISBURSEMENTS

General Administration	\$ 1,749.74	
Home Missions and Administration	19,585.55	
Japan Mission	3,450.00	
ILC, Educational Budget	21,032.61	
ILC, Auxiliary Services Budget	15,783.55	
ILC, Miscellaneous Expenses (extra budgetary)	2,600.00	
Journal of Theology — Miscellaneous Expenses	201.15	
Transfer to ILC Relocation Fund, as a result of verifications from congregations	5,294.23	
Total Disbursements		\$69,696.83
CASH DEFICIT JANUARY 1, 1965		\$ 3,526.94

ILC RELOCATION FUND

RECEIPTS

Offerings	\$78,620.20	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
Total Receipts		\$92,754.43

DISBURSEMENTS

Property Payments (Principal)	\$29,400.00	
Property Payments (Interest)	3,989.38	
Remodeling & Relocation Expenses	57,765.03	
Total Disbursements		\$91,154.41
CASH ON HAND, JANUARY 1, 1965		\$ 1,600.02

CLC BOOK HOUSE

P. O. Box 145
New Ulm, Minnesota 56073



Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

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