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*J. J.
Paul W. Schaller
S. D. G.*



UNTO YOU



What an exciting night that was in Bethlehem! A Child was born. The heavens about the village were bright with the glory of the angels that appeared. And out of the brightness came the clear and joyous voice of the Angel of the Lord proclaiming "Unto you is born!" But there were not many who were caught up in this excitement.

Each year there is excitement again on this anniversary of the Christchild's birth. There is no other season with so much tinsel and glitter, so much feverish activity, so much singing and rejoicing. But may our gracious God grant that we know the reason for the excitement, that the songs of joy come from our hearts and that for us the tinsel and glitter truly reflect the brightness that filled the heavens that first Christmas night. For if we do not know or if we have lost sight of the fact that the Angel was speaking to us, that the child was born to us,

all the Christmas excitement is empty mockery.

A Strange Birth Announcement

It is not unusual that the birth of a child should be announced. This is an occasion for joy and hope that prompts parents to announce the incident so that friends and relatives may share their joy. To the parents indeed it is good news and they expect that others will understand the reason for their excitement when their message goes out and reads: To us was born . . .

It would have been quite normal if Mary and Joseph would have sent word through the streets of Bethlehem that a child had been born to them and that all were to come and see their firstborn. It would also have been quite normal if the angel had come and announced, as the spokesman for the family of Heaven, that the Son of

God had been born. The chorus of angels could have required of all the world that it stand in awe of the miracle that had been done, for the Son of God had been conceived by the Holy Ghost and been born of the Virgin Mary. But the announcement was "Unto you . . ."

They Were Sore Afraid

The shepherds in the field adjoining Bethlehem were the men to whom the angel came with the announcement. We have not been told who they were. We don't know how many there were. We have no idea what their ages were. But they are not strangers to us. We know their thoughts. We can read their hearts. For we are told "They were sore afraid." They recognized the "glory of the Lord" that shone round about them. There was but one thought that filled their hearts. They had no right to be in the presence of the glory of the Lord. They had sinned against this Lord. If they were in the presence of the most high God, they must stand in judgment and there was no defense

they could offer. They had learned well the word of the Psalmist, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" They were honest with themselves and had good reason to be sore afraid.

These were the men who heard the announcement that unto them was born a child. And it was an announcement that they had to hear just because they were sore afraid, for the full announcement was "Unto you is born this day in the city of David a Savior which is Christ the Lord." This was not to be a moment of judgment! What the angel was telling them was that the impossible burden of the guilt of sin was lifted from their hearts and placed upon the Child wrapped in swaddling clothes and lying in a manger. This was their Child indeed. He it was who would bear the wrath of God for them and who would clothe them in His righteousness so that they should in fact be at peace with their God.

We will surely count ourselves with the shepherds as those who are sore afraid and for the same reasons. The angel was speaking to every troubled sinner when he said

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 Editor W. Schaller, Jr.
 8624 Valjean Ave. Sepulveda, Calif. 91343
 Church News Editor D. C. DeRose
 2868 Elm St. Denver, Colorado 80207
 Associate Editor G. Sydow
 1106 S. Broadway New Ulm, Minn. 56073
 Contributors O. J. Eckert, J. Lau, N. Reim,
 R. E. Reim, C. Thurow, F. Tiefel, R. Ude

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"Unto to you is born." The same peace of God that restored the frightened shepherds was wrought by that Child of Bethlehem for us. It is this comfort that will stir our hearts with excitement and move us to songs of joy this Christmas season. It surely did so for the shepherds.

They Came With Haste

These words do not seem particularly important, but they tell us so much about the effect that this announcement had upon them. This was certainly not a convenient time for them to be going into the village. Had this been the announcement of the birth of an ordinary child they would not have gone that very night into the village. They had no business leaving their sheep unattended in the field. They were certainly aware of the danger of doing so. Their livelihood was at stake. They might very well find on their return that the flock had been ravaged and that they were bankrupt.

But they came with haste and found Mary and Joseph and the Babe lying in the manger. They were not interested in verifying the announcement of the angel. For that they could have waited until morning and a more convenient time. They simply could not wait but must come and see that Child and let the wonder of the angel's word fill their hearts. This was not a message that could be taken in stride. They must kneel at that manger and let each new glimpse of the Child carry the truth of that

word of peace into hidden corners of their hearts and minds. No wonder they were unconcerned about their personal fortunes.

They Made Known Abroad the Saying

We have no way of knowing when they did get back to their flocks. Having seen the Child they had to speak of what they had found. We are carefully told what their message was. It was not a matter of reporting the strange story of a child born in a stable because there was no room in the inn, nor any of the other interesting bits of news they had found. They made known the "saying" that was told them concerning this Child. We can hear them taking up the words of the angel and repeating over and over again to those they met, "Unto you is born!" This peace with God was meant for all men. The shepherds understood quickly that this was not something they could keep to themselves and so they set about sharing this gift with everyone they could reach.

Let our Christmas thinking be controlled as was that of the shepherds. The angel was speaking to us when he announced "Unto you is born!" Fixing our hearts upon this truth of God will give meaning to our Christmas joy and will compel us to share the peace we have found in the Child of Bethlehem with all we can reach.

To you this night is born a child
Of Mary, chosen virgin mild;
This little child, of lowly birth,
Shall be the joy of all the earth.

ROBERT REIM



from the EDITOR

BIBLE READING

The devotions in this issue of the Spokesman offer readings in the Bible History with guidelines and captions to help the user relate the stories to God's great plan of salvation. This labor of love is being done by Pastor Norman Harms. The readings are brief. Some might feel they are too brief. But there is a reason for this.

There are many ways of reading the Bible, and each way serves certain purposes. The devotional use of the Bible is only one part of our Bible reading program. We should not try to accomplish too much, or to do that which does not serve the devotional setting.

Silent Reading

The main Bible reading should perhaps be done alone, reading silently. Christian parents would do well to encourage each member of the family to such personal private reading of the Scriptures. And here quantity is called for.

We have often pampered ourselves in this private reading. We think of reading a chapter a day. If possible, this reading should be done a book at a time, or if the book is very long, a large section of the book. It is not difficult to read one

of the Gospels at one sitting. And it is fun!

If we have the right mental attitude. And this seems hard to do with the Bible. We think of reading the Bible as a duty, as something a good Christian should do. We think of reading so it will make me better. It's like eating oatmeal. We think of reading the Bible as an activity for the soul, the spiritual life. And we then leave the mind out of it.

Why is it so hard to approach books of the Bible as we would pick up any other book at the newsstands or library? Someone tells us about a new book and we want to read it. We read to get the message of the author. It may be fiction or non-fiction, humorous, serious, or practical. But our mental attitude is the same. We read to learn the author's message. We automatically join in a cooperative piece of work with the author. We try to follow him. We concentrate on absorbing the thought in each succeeding paragraph. We read through to the end at one, two, or three sittings as a rule. We know that we will have lost too much of the thread if we space it too much.

In more difficult books we sometimes have to re-read a paragraph, a chapter, or the entire book. Some great books we enjoy reading every year or so. We find new things in *David Copperfield* each time we read it.

I don't think we approach the books of the Bible that way. And it remains a disjointed book for many of us. Possibly our convictions that the Bible is God's Word and the the writers were inspired makes us afraid to read the books of the Bible in a normal fashion. We look for some magical effect. The writing was done by men, and they used the same approach to writing that authors of all ages do. Through the written word they are trying to communicate a message to the reader. Inspiration does not alter this basic communication principle.

Mark's Gospel, you hear, is a good book. Why not pick it up to read it? He has a title, "The beginning of the Gospel of Jesus Christ, the Son of God." Mark has written a book to set before you, the reader, the record of the beginning and origin of that Good News which you know and believe. He wants to answer many questions for you about the strong Son of God who loved us.

The reading process is the same as when you find a new book designed to tell you how our United States originated. A new author weaves together important words and events of Ben Franklin, George Washington, and Patrick Henry to give us a new and better and clearer understanding of the origins of the

United States.

Take Mark and contribute what the reader must always contribute: concentration on the train of thought and main themes of the writer. Why not use the same discipline we exercise in other reading? I must understand the train of thought before I can go on to the next chapter or section. Read fairly fast, as fast as you can with comprehension. Our verse division is a definite hazard here, so try to find a paragraphed Bible, and if not, ignore the verses and group the thoughts together in mental paragraphs.

As in other reading, pause occasionally and see whether you can reproduce from memory the main thoughts you have covered so far in the right sequence. This serves to make us concentrate again and shakes us out of slipping into the passive reading which just floats along without taking it in. But more, then we start to reap the rewards of greater insights into the message of the writer, and into the understanding of the Good News.

Reading Mark two or three times from beginning to end on successive evenings, or at least within the same week, will multiply understanding tremendously. After getting Mark into the system it might be good to go to Genesis-Exodus. Before we do too much New Testament work, we have to catch up to the first readers of these New Testament books. The apostles and evangelists could assume, and did assume, an intimate knowledge of the Old Testament history, as well as the ceremonies and rituals.

I find it helpful to read Exodus before Genesis. This puts one in tune with Moses. Genesis was written for the Exodus people several thousands of years after Adam and Eve. If the reader can place himself in the year 1500 B.C. in the wilderness with the Israelites he gains the perspective to Moses' writing.

Genesis divides itself easily. The first 11 chapters should be read as a unit. Then the Abraham chapters in which the reader attempts to see the course of faith in the successive incidents.

Before trying the epistles, the Gospel of Luke and Acts should be learned well. Then Galatians is a good letter to try first. It is not long, and it deals with one important theme, freedom from the law. But Paul's letters will want repeated readings before the reader will feel confident he has a grasp of the thought development.

This is the most important Bible reading, and the most neglected.

Bible Class Work

We also use the Bible in group study. In this work a few verses or a chapter are studied intensively. Each word may be turned over and over again to see all sides and shades and hues. In a doctrinal controversy we will often have certain key passages which must be examined closely and critically. Too often this work is done without the big picture which should be ours through learning the Bible book by book. If we do not have this background we easily become dependent on the human teacher, for the professional must supply the technical knowledge of the meaning of

the Hebrew or Greek words and the points of grammar involved. The professional will not easily mislead you if you know the context well. A false interpretation will simply not ring true.

Devotional Use

The family devotion time serves a different purpose again. It is to provide the entire family with a united moment with their Lord. It has limitations which should be recognized. The age of children is a limitation. With very young children, a Bible Story book may be more profitable.

When the children are a little older, the history portions of the Bible are perhaps the best material. For another limitation is the listening span. With one person reading aloud, it is very difficult for the listeners to follow anything complicated or difficult. Thus it seems best to limit the reading to a paragraph, to one thought, one miracle, one incident in the life of Abraham.

There is the limitation of time. Each member of the family, as the children reach their teens, has many individual activities. One must get to a basketball game, one to choir practice, one to chores and homework, and so forth and so forth. It is difficult to get the whole family to the table for even a meal. If the devotion period is made too long, it will too often be dropped because of pressures. Then it is hard to get started again. Better if it be a brief reading, a hymn verse, the Lords' Prayer, and Benediction, than an elaborate program which cannot be maintained. The moment with the Word will be of great val-

ue, ever bringing the mighty God into our earthly existence again.

Naturally there are as many situations as there are families. And many families have found different solutions and formats. This is written to help approach our Bible reading from different viewpoints. It certainly isn't written to make a straightjacket. On the contrary it would free us from some rigid habits which may not be the wisest use of Scripture.

Above all, let the Word of God dwell in you richly.

A Happy Ending

During the past year a fascinating drama was quietly unfolding. The cast of characters included the Wisconsin Evangelical Lutheran Synod and the Department of Defense in Washington. We are surprised and very happy at the outcome.

It began last March 6 when the WELS submitted a statement to the DOD asking permission to serve its members by personal contact and religious services on domestic and foreign military installations in a manner compatible with regulations and security measures required by the government.

In the statement the WELS explained why it was making this request: "Because our religious convictions do not permit us to participate in the Armed Forces chaplaincy program as presently constituted; and believing that the present Federal military ministry is not in accord with the full promise and

ideal of our constitutional guarantee in the matter of a healthy separation of Church and State (Federal regulations governing this ministry, Federal financing of this ministry, etc.)."

The WELS also stated that "as a matter of principle we make it our practice to assume all expenses attaching to this service as our sole responsibility."

At this point it would have been hard to be optimistic. The WELS position, though it is scriptural, is out of harmony with the American consensus. The chaplaincy program is used by almost every church body, and Washington would not be able to fathom how a Lutheran group could be opposed to so popular a program. And bureaucrats are not known for arranging for exceptions to their universal policies.

The Department of Defense referred the request to the Armed Forces Chaplains Board for reply. This too would not appear a favorable move, since the WELS request was so critical of the chaplaincy program.

On March 26, J. Floyd Dreith, the chairman of the Armed Forces Chaplaincy Board sent a reply to President Oscar Naumann of the WELS. In the reply he said: "We shall be pleased for you to select additional clergy of your church to serve as contact pastors in military installation where members of your church are stationed." He also promised the assistance of his office should the occasion arise that required such assistance.

On November 10, 1965, the Rev.

Luther Voss, Milwaukee, Wisconsin, accepted a call issued by the Spiritual Welfare Commission of the WELS to become its first full time civilian chaplain to serve Wisconsin Synod members in the Armed Forces. The commission has temporarily assigned Pastor Voss to Viet Nam and the Far East. When this tour is completed, he will be assigned to other domestic and foreign bases. Pastor Voss was expected to be in Viet Nam in time for Christmas.

It appears to me that the WELS has not only succeeded in beginning a ministry to its men on foreign bases without the evils and dangers of the chaplaincy program, but that it has something going which may well be envied by the church bodies using chaplains. A free agent who

can move about from installation to installation can find and serve his church's men and women wherever they may be. A U.S. chaplain is assigned to a particular installations where he is required to carry out many duties. He would be hard pressed for time to go outside this assignment to find men and women of his church body at installations where his church is not represented by a chaplain.

In these days when our society is becoming more and more complex and we are experiencing much big government, there is much fear of losing freedom. It is a cause for thankfulness to the Lord of history when He again gives us "good government."

W.S.

GO!

A favorite topic for debate in educational circles involves the age-old question: Which is more important in the training of teachers, instructing them in *what* to teach, or *how* to teach it? Both, of course, are recognized as important. Should the chief emphasis, however, lie on the subject matter to be taught or on the method of teaching it? State teacher training schools are increasingly stressing methods over subject matter.

The Bethlehem shepherds remind us that it should not be so in the task of teaching others the Good News about Jesus. No teachers on earth have had as good a methods course as these shepherds received in one night. They had the rare privilege of seeing how an angel of the Lord preaches the Gospel. And this superb demonstration was given them against the setting of a mass angel choir making the vault of the heavens ring with the finest anthem this earth has ever heard. Yet we find that the shepherds did not consider themselves properly prepared to make known the message entrusted to them until they had seen the *Child*. Since their preaching was to be a *witnessing*, another "Go" had to prepare them for the mission "Go!" And so we hear them say, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Then the point is specifically made that it was not until "*they had seen it*" that "they made known abroad the saying which was told them concerning this child."

Thus the pattern has been set for all Gospel heralds. The aged Simeon waited a life-time to make his great testimony, until he himself had held this Child in his arms and could say "*mine eyes have seen thy salvation.*" That gave him something to witness to others.

Preachers, were you hard put to find a fresh approach to the familiar Christmas story this year? Don't throw away that book you bought on sermon methods used by great preachers. But do not let it rob you of the time needed to look with fresh eyes at the Child whose name was called Jesus, because He was to save the people from their sins. Do not let the search for better techniques interfere with your searching the stable and the manger for details about this wondrous birth that may not have caught your eye on previous visits.

Church School teachers, do get what help you can from *Teaching Little Amalee Jane* and similar How To books, but remember that you are not really ready to tell the little ones what this holy Infant means for them until you have well digested the personal significance of those blessed words: "Unto YOU is born a Savior."

Canvassers, take heart! No one is asked to face the chilly reception the world gives the Gospel message without having first been well fortified by the warmth and love and strength to be found at the manger.

Our King bids no one go into all the world to preach the Gospel who has not first received the gracious invitation "Come unto Me." There is the heart and core of our training. First we eat at the feast our King has prepared for us. Then, filled and strengthened, we are ready to tell others how good it tastes and invite them to the banquet hall.

Can you imagine the shepherds telling one after another that the Messiah had come before they themselves had seen that holy Child who fulfilled all the ancient prophecies?

On the other hand, can you imagine those same shepherds saying nothing to others after they *had* seen HIM?

CHURCH *NEWS*



PROJECT SLAB

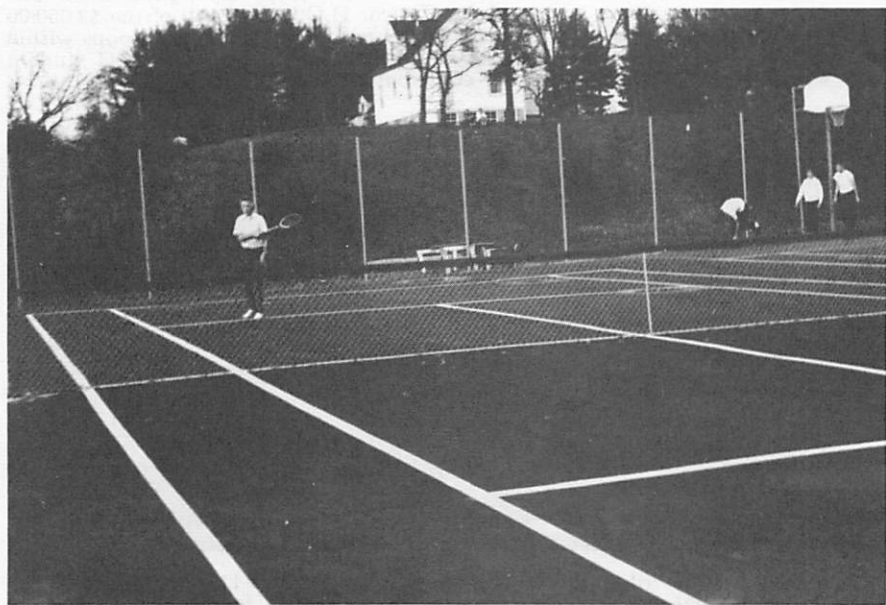
Project *Slab* grew out of a need for recreational facilities at ILC and prospered through the initiative of Grace Lutheran at Sleepy Eye, Minnesota. The project was not in any way a part of the CLC or ILC budget. All of the \$2,050.00 which made it a reality were voluntary donations from individuals, groups within congregations, and from congregations throughout the CLC. The ILC student body wishes to thank each and every contributor.



The *Slab*, located below the hill by the Sem house, is a 110' long by 90' wide, black-topped recreational area with courts for volleyball, tennis, and basketball. The courts are in almost constant use by the students of ILC. Volleyball, tennis, and basketball games are often going on at the same time. The *Slab* accommodates all this activity and is seldom vacant.



Volleyball is one of the many games played on the Slab. The girls as well as the boys make frequent use of it to expend their energy.



Tennis instruction is held on the multi-purpose Slab in the high school physical education classes. A new sport, at ILC, it has been received with enthusiasm and vigor and will provide hours of physical exercise on the part of the students.



Basketball season is here and the Slab is where the action is. Enthusiasm, team spirit, and ability are all being fostered by the presence of the Slab. The team and student body in general are benefiting greatly from it.

Sunday School Teachers Conference

The fourth annual Sunday school teachers conference of the Minnesota Conference was held at Eagle Lake, Minnesota, Sunday, October 3. Pastor Keith Olmanson was the host pastor. Pastor Gordon Radtke of Mankato, Minnesota, read a paper entitled, "Principles of Teaching." Professor Gene Schreyer of Mankato, Minnesota, conducted a class on teaching methods for the teachers of grades five through eight, and Pastor Daniel Fleischer, also of Mankato, conducted a class for teachers of grades one through four. Fifty-one delegates attended the conference. Next year's meeting will be held at Immanuel Lutheran congregation in Mankato. Mr. Al-

bert Affolter is president and Mr. Arlen Gilbertson is secretary of the conference.

Four Professorages Being Built

Eau Claire, Wis. — In addition to the Dean's house, recently built on the campus, four more professorages are being built on the campus of Immanuel Lutheran College. President C. M. Gullerud expresses the hope that they will soon be completed, if there is a mild winter in upper Wisconsin. These professorages are not being built with any CLC funds, but are being constructed with borrowed money which will be paid off by monies presently being used for renting professorages.

THE THINGS THAT COME TO PASS

CROSS PURPOSES AT CHRISTMAS

G. SYDOW

We have before us a children's book on Christmas and Santa Claus. In it we are told that St. Nicholas had a choice laid before him. He could become a fairy, "living far up in the north country, and there you could make toys for boys and girls forever and ever." Or, "You could go to Heaven where your good deeds have already built a beautiful home for you. We know the angels in Heaven have waited all these years to welcome you." The concluding paragraph reads, "Do not forget that Santa is watching you through his fairies. When you are good boys and girls, Santa is pleased and he whistles to his reindeer in joy and happiness. When you are happy, it makes him glad and joyful, and as he drives over the frozen northland, Dasher whispers in Dancer's ear, 'I wonder

what boy or girl has made Santa so happy today?'"

Here we have a beautiful children's book, with an innocent little story, or is it so innocent? The things of Christmas are mixed up in one confused package, toys and presents and Santa Claus, and fairies and angels and good deeds and heaven. What kind of picture is created in the minds of the young?

Believing parents know quite well that their children are to be nourished in the discipline and instruction of the Lord. Let us not assume that this pertains only to a teaching of the moral precepts of the Ten Commandments, and a training in obedience to them. To be nurtured in the Lord above all means to be instructed in that word of Holy Scripture "which is able to make wise unto salvation." And

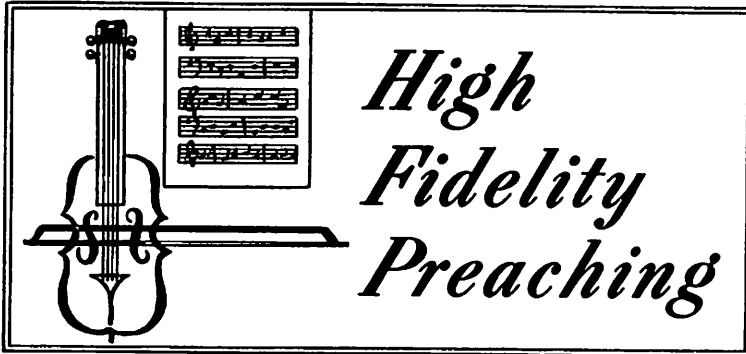
well we know and believe that the only thing that ever occurred in this world which has merit and worth in the eyes of God is His work in His Son as He lived among men and died and rose again for their redemption. We further know and believe that the only hope for sinful man is to attach himself through faith to this work of the Son and thus partake of its merit and worth. Herein we arrive at the basic principle of Scripture and Christianity, which makes it what it is, the only hope of salvation, singular, unique, different and distinct from anything ever conceived in the mind of man. That salvation is by grace without the deeds of the Law is God's idea from beginning to end.

How important and utterly exclusive this is, Scripture tells us in the words of Paul: "But if it is by grace, then it does not rest on deeds done, or grace would cease to be grace" (Romans 11:6. NEB). And again, "If a law had been given which had power to bestow life, then indeed righteousness would have come from keeping the law. But Scripture has declared the whole world to be prisoners in subjection to sin, so that faith in Jesus Christ may be the ground on which the promised blessing is given, and given to those who have such faith" (Galatians 3:21-22. NEB).

There is no doubt that all of us earnestly desire to teach this one saving truth to our children and seek to do so by instruction both at home and at church. But it could also be true that we often undermine and sometimes completely de-

stroy the effect of this teaching by unconsciously drifting into the thinking and doing of men. Natural man thinks only in terms of works and rewards. He uses it to train his children. With a promise of reward he seeks to bring about respectable behavior, "good deeds," in his children. This is what happens at Christmas time. "If you are good, Santa will remember you. If you behave yourself, you will receive gifts." Can we hear ourselves talking? And what happens? With our instruction in Scripture the intellect of the child may indeed grasp onto the correct doctrine, but in reality, with the use of the reward motivation a trust and confidence in works is developed.

This is perhaps the easiest and most convenient method to bring about quickly the desired behavior in our children. It becomes a daily routine around the house. All along the line a reward comes for the proper works. It is not the least bit farfetched that this entire line of thinking is carried right over into the spiritual field, that for good works, or efforts at them, God will reward with eternal life. In fact, this is the natural belief of the flesh within us. God becomes a kindly, good-natured Santa Claus who tells us to be good or we won't get any toys, but whether we are good or not, we will get them anyway. Christians have to watch themselves lest they carelessly, yet definitely and actively further their small children in what they naturally believe and lead them directly into the paths of work-righteousness.



C. THUROW

BRAHMS REQUIEM

How fitting that right after our faith has been strengthened by singing Christmas praises to our heavenly Father for the gift of our Redeemer-Christchild we come to the end of our 1965 calendar. How swiftly the year has gone — ending before it seems to have gotten well started. That is a picture of life — our life. The end of life is inescapable, but a Christian can face it with courage, even with joy, as he contemplates eternity with his Savior.

That is the joy one experiences in hearing a funeral service composed by Johannes Brahms (1833-1897). For centuries it was customary for composers to write a requiem, namely, the liturgy of the funeral service set to music. This they did for someone else's funeral or in preparation for their own. Usually the requiem was based on the liturgy of the Roman Catholic Church, with emphasis on the day of wrath, on the dreaded suffering of purgatory, and on the prayers of the saints to help deliver the soul. Some of these requiems are of sublime beauty, and the hearer comes to feel that at heart the composer must still have rested his hope on the grace of God in Christ Jesus. One

such example is the requiem of Gabriel Faure.

Brahms' A GERMAN REQUIEM is totally different, the only recording of a Protestant requiem. Perhaps we should call it Lutheran since Brahms was a Lutheran. He selected sixteen quotations of Scripture to express his personal faith. The first half mourns the nothingness and brevity of human life. In the second half the mourning gradually dissolves in pious faith in the living God through whom there will be a triumphant resurrection to eternal bliss. The music ranges from tender themes to powerful fugues. New selections often require several hearings before one can know and like them. This one is already a pleasure at first hearing, and one quickly senses how well the music preaches the Scripture texts.

Although Brahms was a Lutheran and was generally considered a believer in salvation by grace through Christ, some biographers state that several of his friends insisted he was an agnostic, actually not believing in God as Scripture presents Him. A quick glance at the passages is surprising. Brahms' choice is good, but there is not one that clearly spells out salvation as a gift

of God through the atoning sacrifice of Christ, given to those who trust in Him. Could it be that Brahms was at heart a free-thinker, voicing pious thoughts and words, but without true knowledge of sin and grace? Unless more evidence is found, we will never know.

Be that as it may, a Christian can enjoy A GERMAN REQUIEM and use it to enrich his faith and hope of eternity. The best recording (because it is sung in the origi-

nal German) is ANGEL 3624, \$9.58; S-3624, \$11.58. There are two good new English albums: COLUMBIA M2L-286 for \$9.58, or M2S-686 at \$11.58; also BOSTON 221/2 for \$10, or 1022/3 at \$12. The orchestral portions are outstanding in the Columbia; the choral sections excel in the Boston. Let your personal leaning toward orchestral or choral interests guide you. No music lover will regret owning A GERMAN REQUIEM.

The Bread of Life

With this issue begins a new series of the Bread of Life devotions. They are designed to cover the history of the Kingdom of God. Bible history is the divine record of God's untiring efforts of love in establishing our happiness. The guidelines, many of which come from *Bible History for Christian Day Schools* (NPH, 1928), are offered to help the devotee trace God's plan of salvation from Genesis to Revelation. We suggest that these guidelines be reread before beginning each reading which they cover. The numbers of the hymns are from the Lutheran Hymnal. May these devotions serve to help "the word of Christ dwell in us richly."

THE UNDIVIDED HUMAN RACE

Man, created after God's image, yields to the temptation of Satan and becomes the slave of sin and death. God promises a Savior and uses this good news to create faith in the hearts of men and thus to counteract the power of sin. When men hardened themselves against this good news, God destroyed them in the flood, but by His undeserved steadfast love saved Noah and his family. When men in turn became vain in their imaginations, He gave them up to their own ways and scattered them by confusing their language.

G E N E S I S

God makes out of nothing. He creates the universe, matter and energy, space and time, laws of nature, through which He wants to make man happy in union with Himself. In six mighty days He prepares the earth as man's home.

Jan. 6 — 1:1-13	Light, sky, and plant life	98,1
Jan. 7 — 1:14-25	Lights, water and land animals	98,2
Jan. 8 — 1:26-2:3	God and man in close communion	98,3

Our loving Father prepares a beautiful home for His children.

Jan. 9 — 2:4-14	The perfect happy home	98,4
Jan. 10 — 2:15-25	Man cannot worship God alone	98,5

Man ruins — God repairs. When man turned his back on God, God in His love did not cast His fallen children away, but promised to save them from their sin through the "seed of the woman," Jesus.

Jan. 11 — 3:1-7	Man rebels against God	353,1
Jan. 12 — 3:8-15	He seeks and saves	353,2
Jan. 13 — 3:16-25	Sin works its way out	353,3

When man yielded to the influence of sin, which since the fall was an active power in the world, God came to the rescue with His Word.

Jan. 14 — 4:1-16	The two religions	353,4-5
Jan. 15 — 4:17-26	Beware the culture of this world	353,6-7

Seth's family was also infested with sin. Death reigns. Some, by God's grace, stem the inroads of sin, especially idolatry. Finally the human race as a whole falls away.

Jan. 16 — 5:1-20	The history of man: and he died	369,1-2
Jan. 17 — 5:21-32	The hope of man: he shall never die	369,3-4
Jan. 18 — 6:1-8	Sin multiplies and destroys	369,5-6

When God saw that men had altogether hardened themselves against His abiding Spirit, He announced His judgment: destruction through the flood. But in order that His promise of salvation might stand He saved Noah.

Jan. 19 — 6:11-22	Judgment and blessing, Act I	383,1-2
Jan. 20 — 7:1-16	Judgment and blessing, Act II	383,3-4
Jan. 21 — 7:17-24	Judgment and blessing, Act III	383,5-6
Jan. 22 — 8:1-12	Jehovah remembers Noah	329,1-2
Jan. 23 — 8:13-22	Noah remembers Jehovah	329,3-5

God warns Noah and his sons against violence, and institutes government to check it. Man starts again — to sin. Noah prophesies the Savior to Shem. When men became vain, exalting their own name (salvation), God gave them up to their own lusts, to try for themselves what they could achieve — their own ruin.

Jan. 24 — 9:1-7	All creation groans together	528,1-3
Jan. 25 — 9:8-17	Man forgets; Jehovah remembers	528,4-6
Jan. 26 — 9:18-29	Love tells no secrets	528,7-9
Jan. 27 — 10:6-14	Lo, how the world prospers!	528,10-12
Jan. 28 — 11:1-9	Lo, how the mighty have fallen!	528,13-15

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

July 1, 1965 to December 1, 1965

BUDGETARY

RECEIPTS:	November, 1965	Total to Date
Offerings	\$ 8,567.84	\$39,993.47
Memorials	— —	5.00
Revenues, Tuition	424.00	6,361.00
Revenues, Room & Board	827.00	10,761.00
Revenues, Other College	20.00	385.00
Interest Earned, 1964-65	— —	160.26
Total Receipts	\$ 9,838.84	\$57,665.73
DISBURSEMENTS:		
General Administration	\$ 127.72	\$ 823.52
Capital Investments	323.00	2,115.00
Home Missions & Administration	3,254.07	16,360.11
Japan Mission	550.00	2,750.00
ILC Educational Budget	3,785.38	18,742.06
ILC Auxiliary Services Budget	3,021.54	11,269.78
Journal of Theology	— —	64.55
Loan to the Spokesman	500.00	500.00
Total Disbursements	\$11,561.71	\$52,625.02
Cash Deficit (—) and Balance this Period	—\$ 1,722.87	\$ 5,040.71
Cash Deficit July 1, 1965		—\$ 5,386.46
Cash Deficit December 1, 1965		—\$ 345.75
* * * * *		
I.L.C. Classroom Building Fund	\$ 4,376.73	\$ 7,388.50

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

COMPARATIVE FIGURES

	November	Five Months
Budgetary Offerings Needed	\$ 8,522.00	\$42,610.00
Budgetary Offerings Received	8,567.84	39,993.47
Surplus	\$ 45.84	
Deficit		\$ 2,616.53
* * * * *		
Budgetary Offerings 1964-1965	\$ 6,940.12	\$31,718.48
Increase 1965-1966	\$ 1,627.72	\$ 8,274.99

Call for Nominations

Nominations for president of ILC for the period July 1, 1966 to July 1, 1968 are requested from the constituency of the CLC. Please have these in the hands of the secretary of the Board of Regents by January 15, 1966.

James C. Pelzl, *Secretary*

Notice

Pastor Norbert Reim has been appointed visiting elder of the West Coast Conference in place of Pastor G. Sydow, who has accepted a call in another conference.

Paul Albrecht, *President*

Change of Address

Pastor K. Hallauer
1040 11th Street
Clarkston, Washington 99403

Pastor Paul G. Fleischer
6847 U. S. 41 South
Marquette, Michigan 49855

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

A New Year's Prayer

Be Thou a Helper speedy
To all the poor and needy,
To all forlorn a Father;
Thine erring children gather.

Be with the sick and ailing,
Their Comforter unailing;
Dispelling grief and sadness,
Oh give them joy and gladness!

Above all else, Lord, send us
Thy Spirit to attend us,
Within our hearts abiding,
To heaven our footsteps guiding.

All this Thy hand bestoweth,
Thou, Life, whence our life floweth.
To all Thy name confessing
Grant, Lord, Thy New Year's blessing!