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*J. J.
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S. D. G.*



UNDER HIS HAND!

He hath done all things well: He maketh both the deaf to hear, and the dumb to speak. Mark 7:37

A miracle had been done. One who had been deaf and who had an impediment in his speech had been touched by the Son of God. He heard and spoke. It was this act of Jesus Christ that moved the people who were there so that they could not be still but had to declare: "He hath done all things well."

The reports of these miracles of Jesus are received with different thoughts by different men. We count ourselves among those who find a rich measure of comfort in the record of these miracles, for we walk "under His hand." We rejoice in the power with which He brushes aside the powers of nature and accomplishes His purpose.

Others speak of the miracles of Christ with faint amusement. They have taken to calling them myths, fairy tales that have no substance and that are not supported by fact. What is so deadly about this is that this criticism comes not only from those who speak with scorn of all that has to do with God. It has infected men who are well known teachers of religion, who identify themselves as serious students and teachers of Holy Scripture. And, since this serves well the powers of darkness, the modern notions of famous men receive vast amounts of publicity.

There is a danger here for the children of God. The excited reports of

the new thoughts and ideas of this new breed of pastors and professors of religion may well raise doubts in the hearts of devout Christians. The only defense is for us to reexamine with care what it means for us that we are "Under His Hand."

WE HAVE BEEN BROUGHT THERE BY HIM

Let us remember that our claim that we are "under His hand" is not based on the insolent judgment that is the product of our own wisdom. We must learn to listen with deep sorrow when men claim for themselves the right to be counted as children of God on the basis of their decent character and life. They listen not at all to the very God under whose hand they claim to walk.

We know full well and dare never forget that the matter of sin, the disobedience to the will of God that goes on in our hearts and minds as well as what is revealed by our words and acts, stands as a mighty barrier between us and our God. It is the Lord Himself who has declared that those guilty of sin have "come short of the glory of God." They are not His but are in fact the children of Satan.

Yet we rejoice in the certain knowledge that we are children of God and do walk under His hand. John reminds us in his first letter, "Behold what manner of love the Father hath

bestowed upon us, that we should be called the sons of God." But note well that this is the product of God's love. This required of Him that He send His Son, His only Son, to redeem us from the curse of sin with His holy, precious blood, His innocent suffering and death. It is John again who tells us "The blood of Jesus Christ His Son cleanseth us from all sin."

It is the Lord Himself that brought us under His hand for He was driven by His love to offer His Son for the perfect sacrifice that alone could gain the victory over sin for us. It is with this that men are toying when they question the truth of the miracles of Jesus. For if He could not do the impossible He was not fit to offer the sacrifice needed that we might be the children of God. They charge God with fraud.

TO SHARE THE VICTORY WITH HIM

When we say that we are under His hand, we are not suggesting that this is a burden that we bear. On the contrary it is a source of strength and comfort that exceeds anything that man has discovered with all his searching. It is the fruit of the victory that Christ won for us over sin and the consequences of sin.

We acknowledge with all humility with the Psalmist that we have been conceived and born in sin. We know from the judgment of God and from personal experience the tremendous hold that our sinful nature has on us. We rejoice then in the victory of Christ for us. He has brought us under His hand, wresting us from the power of Satan. He comes and reigns in our hearts, giving to us whom He has redeemed the power to serve Him in righteousness and purity. To this end He does indeed chasten those whom He loves. Directed by His perfect wisdom He does indeed introduce periods of pain and suffering into our lives. He causes us to feel heartache and loss. But these controlled misfortunes serve us and serve us well in leading us to walk as children of God.

Would we want it any other way?

But those who challenge the record, who deny the Son of God the power and wisdom to do the miracles that He did, reduce God to the level of one who could not possibly do what needs to be done. In their pride they are left with a god who could not possibly overcome the power of Satan in the hearts of men and whose judgment and wisdom is just as fallible as ours.

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Walking under His hand, we know that we have a power working for us that is, in the simple sense of the word, almighty. How desperately we need just such a power!

We know that as children of God we walk in a world in which we are surrounded by violence and violent men. We live in a world in which nation rises against nation with devastating effect. The individual who would face this armed only with his personal wit and strength must do so with trembling heart. Ours is a civilized land. Yet the dangers that face the individual are incredible. We are faced with a steady stream of reports that tell of uncontrolled hate and lust and greed in every corner of this land. If our safety were to depend upon our own ability to ward off these dangers, we would have to dread every moment of our lives.

But we are under His hand. He is the One to whom has been given a place at the right hand of the Father far above all principality and power and might and dominion and every name that is named. Yes, we are assured by Him who redeemed us that the desperate future is one that we can face with confidence. He will rule these mighty nations and will do so with a careful eye on those who are precious to Him. They may be touched by the violence of nations and men, but only to the degree that our gracious Lord judges to be right and good in His purpose for us.

In spite of the accumulated wisdom of men, mankind has been unable to shield himself from the violence of nature and the pain of illness. There has been found no protection

against the wrenching effects of an earthquake or the tearing power of the wind. We who walk under His hand find our sure comfort in the knowledge that the Creator of heaven and earth and all that in them is rules these mysteries with His knowledge and power. It needed but a touch from the Son of God to restore speech and hearing. He had but to speak and the wind and waves subsided. What a precious comfort to us that He who has made us His own controls absolutely these terrors that trouble the hearts of so many.

Would we want it any other way?

But what is there left for those who are so proud of their new religious thought that declares that the record of the miracles of Christ is false? They are left with a god who has no more power than they and who is as helpless as they are in the face of the dangers of nature and illness.

The subtle effect of the widespread publicity that this new religious thought receives is that we may not only question the trust that we have had in the omnipotence of the Lord who redeemed us, but also that we become somewhat apologetic in speaking of these miracles. Let us be properly impressed by the people who announced to one and all, "He doeth all things well." They too were faced by the opposition of skeptics. But they could not be still! They had to publish what they knew to be true and wonderful. Let us take our cue from them and declare with firmness to one and all, "He doeth all things well, He maketh the deaf to hear and the dumb to speak."

R. REIM

WHAT'S GOING ON HERE

"Everything nailed down is coming loose," said Angel Gabriel in the play, *Green Pastures*, by Marc Connelly. But that was in 1930, when a lot of things seemed to come apart, when banks closed, prices fell, and farmers were billed for freight when their produce didn't even pay its way to the market. Vast numbers couldn't find work, bonus armies marched, mobs engaged in violence. The 30's were something to remember.

But what's going on here now? Are you not reading your magazines? If things seemed coming loose in the 30's—in comparison with the collapse of things now, those years were but a warning creak. For ourselves, we find it rather useless to harp on this tune, but we will replay a little of the dirge just to remind you. But we don't like the subject. For in the quietness that God promises shall be our strength, and in the stillness that He invites us to be quiet with, we somehow don't suffer the jitters that many seem to have. Our vocabulary is therefore rusty.

But what's with society today? What is going on here? Maybe we should rather ask, what *has* happened? Here is what your papers and books say, since we have so little stomach for it ourselves: "The 'way of life' which historians sometimes called classical liberalism (that is, general decency among nations worked out by men of good will) was one of the victims of our troubled times. The cosmology (view of things) built on parliamentary debate, decent diplomacy, the open market place,

and Newtonian physics no longer prevails. (That's quite a change, if true; go back over it). We still believe in individualism, but we fear for it in the age of mass media, mass communication, and massive retaliation."

"Everybody knows that at some point in the twentieth century America went through a cultural revolution," wrote Henry F. May in *The End of American Innocence*. "Glance at a family album, or pick up a book or magazine dated, say, 1907. You will find yourself in a completely vanished world." We often told our students that the world has never been the same as it was in about 1914. A professor of history looked puzzled when we said this to him, so perhaps it is not a waste of time to try to make the point. But our column has not the space of a book. So you read some books. Start with David Riesman's *The Lonely Crowd*, perhaps the best seller in the century on this subject. Not the easiest reading but worth the trouble.

Or let Robert Oppenheimer tell you what's going on here: "This world of ours is a new world, in which the unity of knowledge, the nature of human communities, the order of society, the order of ideas, the very notions of society and culture have changed, and will not return to what they have been in the past. What is new is new not because it has never been there before, but because it has changed in quality. One thing that is new is the prevalence of newness, the changing scale and scope of change itself, so that the world alters as we

walk in it, so that the years of man's life measure not some small growth or rearrangement or moderation of what he learned in childhood, but a great upheaval."

It is that upheaval that is stimulating the tranquilizer market, sending us to mental hospitals in greater number in general pulling us so apart that we tend to feel that things nailed down are coming loose. Pastors and doctors especially know how much the rip-tide of change has torn our people loose to drift in double-minded times of stress.

It is no solution to close our eyes and hope it will go away. That only ups the evil. Some people don't want to know more about it. But how shall anyone work out a solution who refuses to face the problem? No cancer ever went away from someone who refused to admit that he had it.

Face what is going on here. Read a book like *The Rebellious Planet* (Lon Woodrum; Zondervan, Grand Rapids, paperback, 1965). Let it detail for you *The Way Things Are*, *The Explosive Era*, *The Time of Lawlessness*, *The New Morality*, *The Truth-Changers*, *The Way to 'Nothingarianism'*, etc. It also speaks of *The Way Out*. Don't only go for a diagnosis; go to the hospital. The healing process is also going on here. "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities?" (Hosea 13:9f).

Let someone say that "older ways of thinking and feeling have collapsed." Does that become true of everybody just because someone has said it? May it not be that the blasphemers are so thick about us because God

would have us make ourselves sure before it is too late? Surely, we have not been brought to the present day so that we, too, should annihilate ourselves!

One thing going on here is that men called theologians are saying that ours is now the century of "no religion at all." Others call it the post-Christian era. They say that "God has withdrawn from the world, leaving its affairs to man." And Christians, pressed hard by what they see, may be tempted to think so when Dr. Harvey Cox of Harvard says that man has now freed himself from his religious prejudices "to turn his attention away from worlds beyond and towards this world and this time," for that is what is going on, even in the churches, yes, especially in the churches! If judgment must begin at the house of God, what shall the end be of them that obey not the Gospel? See 1 Peter 4:17. We must report more fully sometime on what is going on in the churches, for what is happening there deeply affects our society, and not for good.

Nothing much really new is going on after all, in some ways —nothing that hasn't already been reported in the early chapters of Genesis and many other places in God's own history of the world. When your papers report crime increasing six times faster than the population; the same old immorality under the word new; Catherine Genovese being stabbed while thirty-eight persons watched without calling the police; the asphalt jungles aflame; the wife-swapping organizations; the scandals in high places of government; the gouging in the market place; parents afraid of their own

children, yes, of their own children; the Supreme Court making it easy for criminals —what is so new about all this?

“The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it,” says Isaiah (1:5f). The Bible details the falsifying of scales; selling the needy for a pair of shoes; grinding oppression that made life impossible for the downtrodden; men’s eyes standing out for fatness, having more than heart could wish; corrupt men speaking wickedly and loftily; boasting that God doesn’t know —considering Him dead even then! Men spent the night plotting evil, waiting for the morning so they could go and do it. The house of the harlot was open for the oldest occupation of mankind. And Hosea gives us the impression that perhaps there wasn’t a woman in all Israel he could

marry who wasn’t already a harlot. Bribing judges was going on all the time. Churchmen of Jesus’ day made prayers in public but in secret foreclosed on defenseless widows. Like the rackets at the expense of the aged today. So when someone asks what’s new in the doings of this vastly “changed” world, we may also answer, “nothing much.” Things nailed down have always been coming loose, all to smash in Noah’s day.

The Christian in today’s society has the work of finding his way through it and out of it all. What is going on has really already happened. It is only more of the same. More widespread, perhaps. Faster. Greater quantity. Same quality.

Same solution. Obvious, partly. Not always obvious to all. May we make some suggestions?

MARTIN GALSTAD

HEAR IT SUNDAY

September 4

THE GOOD SAMARITAN SUNDAY

Thirteenth after Trinity



The fez of the Masonic "Shriner" covers a head swollen with pride over the wearer's generous support of crippled children's hospitals across our nation. Do his rich gifts please the Savior-God whom he denies? No more than the numerous and outwardly wonderful works of the lawyer in this week's Gospel could pay for his passport to Paradise. Returning love for the Savior alone makes the deeds of people pleasing to the God revealed in Scripture. Matthew 25:40 . . . "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Christian wives scrub and iron and cook, not merely for worthy families, but ". . . unto Me." Young people are obedient first of all ". . . unto Me" and then to parents and superiors. Husbands love their wives ". . . as . . . unto Me." And Christ, the real "Good Samaritan," takes the still-filthy rags of our righteousness and covers it with His own spotless, wool-white gown. The shrunken fez will never do!

September 11

THE THANKFUL SAMARITAN SUNDAY

Fourteenth after Trinity

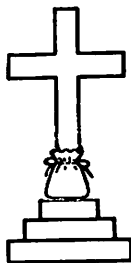


The world thrives on the sharpest, the biggest, the best, and the most. It is no wonder that we Christians fail to serve as salt and lights in the world when we are noted for the shortest memories that show our thankfulness to the Savior-God to be the smallest and least important of all our service. As you approach the throne of grace this Sunday, think of the leprosy from which you have been declared free and cured. Could you do *without* it? What are you doing *with* it? Let the light of your most thankful memory shine day-by-day and you may find some of the worldly "impressed" to their eternal salvation.

September 18

GOD AND MAMMON SUNDAY

Fifteenth after Trinity

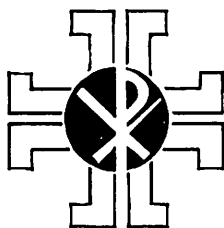


The big social push is toward mental health. Do you want to be a prime mover in your community for this worthy project? Write to "Mental Health," Box 145, New Ulm, Minnesota, enclosing an order for your new Bible, open it to Matthew 6:24-34, and stop fretting! Don't stop working – stop fretting! Your friends will be amazed at the time you spend seeking God's Kingdom and Christ's righteousness first. They (and even you) will be astonished to find that you come out better in the worldly goods department than they do. Not necessarily more, but better. That is because divine economics follow only heaven's laws. Your flesh doesn't believe a word of it, really. "Try me," says the Lord in Malachi 3:10.

September 25

MICHAELMAS SUNDAY

Sixteenth after Trinity



Do you believe in spirits? What do you know about angels? This Sunday in the Church Year is set aside so that we do not lose the truths revealed by our Lord concerning those ". . . spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. You may readily admit to having a "guardian angel" or two on occasion, but how do you fare when explaining your belief in a "spirit world?" The cartoonist depicting risen saints equipped with wings and harps in that beautiful, cloudy isle of somewhere seems to be getting his blasphemous message across much better than we Christians are getting the truth across. If we expect to enter heaven against the almost unbeatable opposition of the "powers of darkness" we must have all the armor of faith and truth which God supplies. This Sunday you can be strengthened and armed in the comforting knowledge that God's children are well protected, since ". . . their angels do always behold the face of My Father which is in heaven." Matthew 18:10. No, we are not overcome by heat or fanaticism; but we believe in spirits!

B. NAUMANN

"JESUS, JESUS, ONLY JESUS"

In this article Pastor Carlson of Denver, Colorado, leads us into a profitable reading of a New Testament book, setting forth the superiority of Jesus and the need of unwavering trust in Him.

If you could get a complete commentary on the entire Old Testament in one volume, would you be interested? If we add the guarantee that it is absolutely trustworthy, would you not want to get a copy at once? You already have. It is, of course, that precious thirteen-chapter epistle to the Hebrews.

It is truly a wonder of God's Word how beautifully this book fulfills a need for those who are a little mystified by the multitude of ceremonies and sacrifices of those two thousand years preceding the Advent of our King. Time after time the child of God finds in Hebrews the truth of Dr. Luther's statement that the Old Testament teaches nothing but our dear Savior, even though a bit hidden behind a lamb for a sin offering or some other ordinance.

Actually, Dr. Luther did not always praise this book or recognize its value to the church. There was a time, in fact, when he rejected both Hebrews and James as not belonging in the Bible at all. This was during the period in which his call required him to sift the dross of a thousand years of popery out of everything; when he had to carefully examine what was truly a treasure of Christ's Kingdom and what had been introduced by men later, perhaps even to bolster false doctrine. Luther felt at the time that much in these two books contradicted the rest of Scripture and

even that they teach otherwise than God's Word teaches. On further study, he saw that there was no contradiction and praised especially Hebrews most highly. However, the difficulty he experienced bears vivid testimony to the fact that in urging you, dear reader, to become more familiar with this book, we are not recommending a half hour's light reading.

This is heavy reading. Much emphasis is placed on speed reading today. In the SPOKESMAN you have been urged often to read through an entire book at one sitting. This is fine advice — but not here. The letter to the Hebrews is for digging, for viewing the wonderful works of our Savior-God jewel by jewel and facet by facet, for taking one thought along with you in the morning for meditation all day.

We do not mean, of course, that there is no value in rapidly reading this epistle. There is, and much will be gained thus, but then go back and dig for the vein of gold which lies a bit deeper. It is here, and it is so enriching that one marvels each time he asks, "Let's see — doesn't Hebrews say something about that?" and then finds exactly what his faith needs.

There is another reason for urging you to learn to appreciate Hebrews: its fitting quality for our times and circumstances.

Perhaps the fact that the CLC is

few in numbers and widely scattered has been overemphasized to the point that we are in danger of falling into the pitfall of subjective self-pity. One cannot ignore the danger — and yet, the simple fact is that we *are* few and scattered. Which means that this book fits us especially well.

It was written originally to the dispersed Hebrew Christians scattered by persecution, with faith sagging at times, and badly in need of being propped up in the certainty that the reproach of Christ was worth bearing. To this end the writer gives them the wonderful, comforting examples in chapter eleven of those who had borne the same things in times past, and had been kept through it all in faith that the Holy Spirit will at the last day raise up and give to all believers in Christ eternal life.

Who was the writer God used in writing Hebrews? We don't know. Luther thought it to be Apollos, and he certainly fills the bill, this eloquent man mighty in the Scriptures. Whether God used this or another of His chosen vessels doesn't matter so much as how He used him.

When faith sags, when we are in the battle well-nigh worsted, our gracious heavenly Father would often direct us to one or another part of this letter for strength and comfort. How He does this is a marvel indeed of His grace and of His concern for the sheep of His flock.

This profound book is the only book, or at least one of the few, of the sixty-six books of Holy Writ which has two themes.

The Spirit-breathed Word seems here to approach those washed in the blood of the lamb two ways — one

from the standpoint of the Savior, and one from the standpoint of the saved. Or expressed in terms with which we have become familiar of late: one from the aspect of the King of Salvation, and one from the aspect of the people of His kingdom.

We might call one theme "Christ is everything," and the other a general admonition, "Let us go on."

In developing the first theme, the author almost reminds us of the seventeenth-century Lutheran dogmaticians in his systematic approach. Almost methodically 'He points to Jesus' superiority over every being. One by one they fall as they are compared to that name which is above every name. One by one they are shown to be utterly incapable of saving us, or forgiving our sin, or providing a sacrifice which the Father can see, honor, and with which He can be satisfied. First angels, then Moses, Joshua, and Aaron are held up beside Jesus and found wanting — until only the Lord Christ is left.

This is not done to ridicule the others but only to show that Jesus, Jesus, only Jesus is capable of providing that way into the Holiest of all by becoming Himself the victim and Himself the priest.

The dispersed, distressed Christians are at the same time shown how thoroughly and completely He did this, and how trustworthy is the salvation which is in His Name.

I suppose that every Christian has at one time or another had that question arise in his feeble heart, "Is Christ he that should come or do we look for another?" Especially, when false Christs are clamoring for our attention all around us, the evil one

can keep this question alive and screaming at us constantly. How beautifully does the book of Hebrews dispel all fears and quiet all doubts.

As we are led along following all the Old Testament types and sacrifices, one by one we are shown, "See how your Savior fulfills and exceeds this one?" "See, for example, how superior is the blood of the Everlasting Son to the blood of bulls and goats for the putting away of sin?"

Perhaps the most faith-assuring of all is that moment when we are led into the Holy of holies. There in that forbidden room we are permitted to stand for awhile and watch. There we see the solemn ritual of the Levitical priest. There and at the altar just outside we see God, through His priests, sealing and bestowing upon His people the forgiveness of their sins through blood atonement. But even as we are so impressed and awed, suddenly we are brought up short. There is a flaw in all this, in fact two of them.

God in His grace is surely and certainly absolving His people — and yet? Can the blood of bulls and goats take away sin?

Then we are led to note another imperfection. We see the priest doing something else. Even before he offers up sacrifice for the people, we must observe that he performs another rite. Because of his own imperfection he must first of all, on each and every repetition of the sacrifice, offer up sacrifice first for his own sins, and only then can he do so for the people.

Now the everlasting Spirit invites us to stand in infinitely greater awe

and wonder as we see Jesus approaching the everlasting mercy-seat. Doubt falls away and faith swells into joyous Hallelujahs as we hear the magnificent news, the gospel in its purest form, "He needeth not daily as those high priests to offer up sacrifice first for his own sins, and then for the sins of the people, for this He did once when He offered up Himself."

As if this example were not enough, we are led in the same way through many other veils to view how graciously the Father gave for us His dearest treasure, His own dear Son, the perfect Savior. And then — then we are admonished.

All through Hebrews there runs a thread of admonition but not in the usual sense in which we often think of this word.

The minor theme of which we spoke is, "Let us go on," but if we think of an admonition to action, this marvelous epistle quickly changes and deepens that concept. The admonition here concerns attitude more than action.

We are urged to go on in doctrinal strength, not to remain forever in Christian kindergarten but to graduate from teacher's college — to become fitted to lead others to behold the majesty and the glory which we have beheld. We are urged on to become vessels whom the Lord can use in solving the church's problems, rather than remaining one of the problems.

We are admonished to boldness. Since we have a perfect Savior and a perfect salvation, "Let us come boldly to the throne of grace that we may find grace to help in time of need." Christ has provided the open door in-

to the Holy place — there is no veil or curtain. It was torn in two. Remember?

We are admonished to comfort, and oh! such comfort! If we are tossed about, wandering in weariness in this present world, there remaineth a rest to the people of God.

If we wander as strangers and pilgrims, misfits in the world, it doesn't matter. We look for a city whose builder and maker is God.

If we are without friends in the world, look higher. We have a seat reserved among the innumerable company of the blessed. Wonder of wonders, we even find that such friends

of God as Abraham, Enoch, and many others cannot quite enter into the perfection of the eternal mansions without waiting for us.

If we are hated of all men for His name's sake, we are taught, "He hath said I will never leave thee nor forsake thee. Therefore I will not fear what men may do unto me."

This is but a glimpse into the beauty God sets before us in the epistle to the Hebrews. May it incite you to learn more of this gem. Here you will find answers, eternal answers; and here you will find hope for an anchor of the soul both sure and steadfast.

N. R. CARLSON



from the EDITOR

LUTHERAN FREE CONFERENCE TO CONTINUE

Participants in the third Lutheran Free Conference meeting at Columbus, Ohio, July 12-14, resolved to hold a fourth free conference in the summer of 1967.

The resolutions committee pointed out that "both registrations and attendance indicate a continuing interest in the aims and purposes of the Lutheran Free Conference." This year's three-day conference was attended by 253 pastors and laymen from ten Lutheran church bodies.

The purpose of the Lutheran Free Conference is to provide an open forum "for concerned Lutherans of all synods to strengthen one another through thorough discussion of the Scriptures." Those attending shared a deep concern for the rapid decline of confessional Lutheranism in the past thirty years.

A resolution was also adopted that the topic at the fourth free conference be a continuation of this year's topic, "The Holy Christian Church and True Ecumenicity."

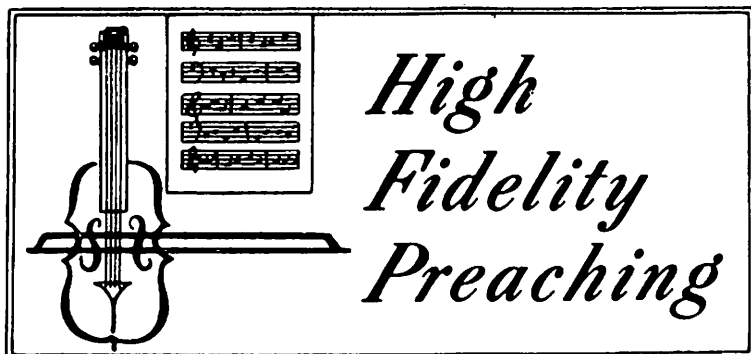
Meeting this year at the Nationwide Inn in Columbus, the participants heard and discussed six essays on this topic. After each essay was presented two panelists gave their reactions to the essay. This was followed by discussions from the floor. The Rev. Norman W. Berg, Plymouth,

Michigan, served as moderator of the conference.

It was felt necessary to continue the same topic next year, since complete agreement was not reached on all points of doctrine involved. The fifth essay, on the "Functioning Forms of the Church," provoked much discussion. Some participants disagreed with the essayist's contention that Scripture does not specify the outward forms to be used, such as local congregations and synods.

Essay six on the "Fellowship of the Church," was too restrictive for some, and not restrictive enough for others. Considerable disagreement was expressed with some thoughts presented by the first essayist, particularly his rejection of the antithesis of visible and invisible church. The theme of the first essay was "The Essence of the Church."

The following pastors delivered the essays. Winfred Schaller (Church of the Lutheran Confession), "Essence of the Church;" Milton Otto (Ev. Lutheran Synod), "Creation of the Church;" Otto Krause (Missouri Synod), "Marks of the Church;" Oscar Siegler (Wisconsin Synod), "Mission of the Church;" Theodore Aaberg (Ev. Luth. Synod), "Functioning Forms of the Church;" and Harold Romoser (Lutheran Churches of the Reformation), "Fellowship of the Church."



C. THUROW

ON GOD AND NOT ON HUMAN TRUST

The above is the title of the ILC choir album mentioned in the July column and now ready for release. The name is suggested by one of the chorales. It expresses the theme of the album as well as the heart of the entire education at our Immanuel Lutheran College.

Half of the selections are by the 33-voice tour choir, recorded at Immanuel Church in Mankato before Easter and enhanced by the cathedral-like acoustics of the large building. The rest are by the 66-voice ILC mass choir (high school, college, and seminary). These are recorded at Messiah Church in Eau Claire, with the 7th and 8th grades of Messiah Grade school joining in three selections.

Mr. Steve Wolf of Joel Recordings of Mankato is the technical director. He reports that the record will be monaural but will play well on any stereo set.

Professor Dommer, who directs the choirs, says: "Our purpose is to acquaint the members of the CLC with good music sung by their own people. It is not our intent to compete with professionals for excellence of per-

formance or recording — we are not so equipped. Nor will we make money at this — mailing for any distance will eat up the small profit margin. But it is our own music sung by our own choirs."

This album is ready for delivery now for \$3.98. Order at once: **RECORDS** — c/o ILC; Route 22, Grover Road; Eau Claire, Wisconsin 54701. Include your zip code.

ELIJAH

A year ago our readers were urged to consider Mendelssohn's oratorio *Elijah*. VOX had released a three-record album that is still the best: **VBX-208** or stereo **SVBX-5208**, \$10 for either. It deals with the great drought and God's preservation of Elijah at the Brook Cherith and at the home of the widow whose cruse of oil and barrel of flour were scraping bottom — but never gave out. The contest with the prophets of Baal is portrayed in all its drama, as are Queen Jezebel's efforts to annihilate Elijah.

ANGEL has now released a record titled **EXCERPTS FROM MENDELSSOHN'S ELIJAH**. Because the work had to be condensed to one-third, no two people would ever agree on what to omit or keep. But the

choices are good; everyone will find much to enjoy, and the heart is all there. Performance and recording are on a high level. Order: *ANGEL 36288* at \$4.79 or *S-36288* for \$5.79.



NOTE: Some critical information

was omitted from the June column. Some are wondering why the paragraph on Beethoven's great *Missa Solemnis* did not recommend a specific album. The following sentence should be added: The album generally favored is *ANGEL 3595* at \$9.58 or *S-3595* for \$11.58.

What Is Reality

What is reality in a Christian's life? When we think of reality, we consider what is or what can or must be. Yet for Christians reality can include very unrealistic thoughts, because we are the children of God. In a Christian's life, ideals and the impossible can become very real.

When husband and wife, sister and brother, or parent and child find fault with one another, the hurt and sorrow become very real; the impossibility of forgiveness and reconciliation, even if momentary, becomes very very real. Many of us at one time or another are discouraged in finding work, in meeting or being satisfied with the work which we have, and in feeling we are not getting the results of our endeavors. When we must stand alone for our beliefs, we are often more aware of the loneliness than the reasons for that loneliness. To our human flesh these experiences are painfully real.

It is then that the impossible, according to our human and earthly nature, can be ours in Christ: the impossible of a forgiving and understanding heart when human nature tells us to be angry and argue, the impossibility of finding strength when we weaken and fail, and the impossibility of tremendous hope when we are alone. By our human standards of what we can see, hear, and feel, reality is indeed limited. It is only when Christ has entered our lives that reality expands into realms far beyond human imagination.

How many times do we react in the manner in which we have been treated? It is almost an impossibility to be loving, to respond in love when we are hurt or disillusioned by life. Yet Christ enables us to be generous in our love to our family. He also enables us to be generous in our love to our fellow man. With Christ there is a reality we do not know: The growth of love, forgiveness, and spreading of God's Word is not restricted to our capacity. We are not capable of thinking the height nor depth that God's love can bring to His people.

Very often we cannot see immediate happiness or peace of mind in our lives. Frequently we despair of the crosses God has given us and may be led to accept this way of life as reality. We function with what we can see. It is then that we can be thankful again and again for a Heavenly Father who promises His children far more than they can possibly know. It is then that we pray again for a greater trust in His wisdom to lead us in His ways; to guide us to live in a reality that only Christ can give.

— SUBMITTED.

STATISTICS FOR 1965: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

Church Bodies	SUNDAY SCHOOLS						CONGREGATIONAL FINANCES							
	Total Ordained Ministers	Serving Pastors	Organized Congregations	Regular Preaching Places	Replied Membership	Confirmed Membership	Number	Teachers	Pupils	Property Valuation	Indebtedness	Local Expenses	Work of Large	Total Expenses
NATIONAL LUTHERAN COUNCIL														
1 Lutheran Church in America	7,257	5,178	6,216	82	3,263,203	2,242,577	6,070	133,096	1,079,075	\$1,175,313,634	\$203,565,094	\$143,415,163	\$39,258,391	\$182,673,454
2 The American Lutheran Church	5,867	4,049	5,247	7	2,621,888	1,740,974	5,340	107,199	634,739	735,226,203	176,696,081	124,251,247	24,077,940	148,359,187
TOTAL	13,124	9,227	11,463	89	5,885,093	3,991,551	11,410	240,295	1,913,814	\$1,910,539,917	\$380,261,175	\$267,666,410	\$63,336,331	\$331,002,741
SYNODICAL CONFERENCE														
3 Lutheran Church-Missouri Synod	6,630	4,736	5,948	71	2,785,241	1,019,926	5,886	104,980	899,103	\$1,010,019,977	\$266,570,455	\$190,466,887	\$43,644,234	\$194,111,141
4 Synod of Ev. Lutheran Churches	*62	*57	*61	*4	*20,464	*14,737	*58	*734	*5,718	*7,354,205	.....	*1,579,180	*177,196	*1,756,376
TOTAL	6,692	4,793	6,009	75	2,805,705	1,034,673	5,944	105,694	904,821	\$1,025,374,182	\$266,570,455	\$192,046,067	\$43,821,450	\$195,867,517
ALL OTHERS														
5 Wisconsin Ev. Lutheran Synod	863	703	885	....	363,100	247,621	....	....	53,036	\$	....	\$	\$15,380,709	\$3,223,948
6 Evangelical Lutheran Synod	52	43	79	4	15,285	10,257	77	494	3,453	4,141,196	645,999	593,473	289,004	851,477
7 Church of Lutheran Confession	63	49	59	6	8,728	5,895	54	223	1,510	....	....	420,469	99,584	520,053
8 Apostolic Luth. Church of America	127	121	155	160	17,200	14,957	126	1312	12,000	1730,333	127,240	193,898	†....	195,898
9 Church of the Lutheran Brethren	115	70	66	18	8,178	3,650	73	794	6,758	4,066,331	....	....	....	....
10 Elsham Synod	**3	**2	**7	....	**500	**450	....	....	....	**80,000	....	....	....	....
TOTAL	1,123	888	1,151	88	402,994	272,890	240	1,825	66,765	\$	\$9,017,660	\$672,847	\$16,890,549	\$3,581,536
GRAND TOTAL	20,959	14,908	18,623	252	9,098,792	6,099,054	17,594	347,814	2,885,400	\$2,944,931,959	\$647,504,477	\$436,403,026	\$110,739,317	\$547,142,343
Total U.S. only	20,171	14,316	17,542	219	8,799,435	5,911,698	16,597	336,696	2,794,913	\$2,889,901,730	\$637,468,892	\$427,652,203	\$108,421,135	\$336,073,338
Total Canada only	768	592	1,081	33	299,357	187,356	1,007	11,118	90,487	\$	\$61,030,229	\$18,035,895	\$2,318,182	\$11,069,005

*Statistics as of 1963

**1963 Estimate

†Statistics for 1961—Apostolic Lutheran Church will take next census in 1970.

Reprinted from THE NATIONAL LUTHERAN, September, 1966 issue

Compiled by Research & Statistics, Division of Public Relations, National Lutheran Council

The Bread of Life

All was now ready and Israel about to cross the Jordan and possess the Promised Land! It was only natural that Moses, who had borne the heat and burden of the day should desire – and tell Jehovah so – to enjoy the beauty and rest of Canaan. But he who had represented the Law – and disobeyed its Giver at the Waters of Meribah – was given but a glimpse and commanded to commission his successor.

DEUTERONOMY

Sept. 4–3:23-29	Instead of passing through, seeing through 410,1-2
Sept. 5–5:1-25	Farewell sermon: Blessing and Judgment 410,3-4
Sept. 6–6:1-9	To discipline is to educate – do it in Christ 630,1
Sept. 7–6:10-19	Remember, remember – I forgot, I forgot 630,2-3
Sept. 8–6:20-25	When your children ask you, tell the Truth 627,1-2
Sept. 9–18:9-14	Let others have their magicians 627,3-5
Sept. 10–18:15-22	Your Jehovah will give you a Prophet 353,1-2
Sept. 11–30:11-14	“The Word is very near you” 353,3-4
Sept. 12–30:15-20	“I have set before you life and good and blessing” 353,5-7
Sept. 13–32:1-6	“The Rock – His work is perfect” 463,1-2
Sept. 14–32:7-9	“Remember the days of old” 463,3-4
Sept. 15–32:10-14	“He kept him as the apple of His eye” 463,5-6
Sept. 16–32:15-18	“You forgot the Rock who begot you” 463,7-8
Sept. 17–32:44-47	“It is no trifle – it is your life” 293,1
Sept. 18–34:1-8	His eye not dim nor his body weak 293,2
Sept. 19–34:9-12	Full of Spirit but second to Moses 293,3

Many memories hallow the place where Moses left and mourning began: Elijah and Elisha, John the Baptizer and Jesus. But mourning must be replaced by motive and courage and faith. Israel's destiny would have been far different if Joshua's motto and motivation would have remained theirs: “As for me and my house we will serve the Lord.”

JOSHUA

Sept. 20–1:1-9	Be strong and prize My words 528,1
Sept. 21–1:10-18	Instant acting and reacting 528,2
Sept. 22–2:1-7	Espionage 528,3
Sept. 23–2:8-14	Born of faith and one in purpose 528,4
Sept. 24–2:15-21	A scarlet cord in the window 528,5
Sept. 25–2:22-24	They are fainthearted because of us 528,6
Sept. 26–3:1-6	Follow the ark and sanctify yourselves 528,7
Sept. 27–3:7-17	The (ark of the) Lord divides the waters 528,8-9
Sept. 28–4:1-7	“What do these stones mean?” 629,1-2
Sept. 29–4:8-14	They stood in awe of Joshua 528,,10-11
Sept. 30–4:15-24	You shall let your children know 629,3-5
Oct. 1–5:1-9	Saved from the reproach of Egypt 528,12-13
Oct. 2–5:10-12	Fruit replaces manna 528,14-15

IMMANUEL LUTHERAN COLLEGE OPENING

The 1966-67 school year of Immanuel Lutheran College will open September 6 at 9:00 a.m. (Central Daylight Time) with a chapel service. Registration in all departments will begin at 10:00 a.m.

C. M. GULLERUD, *President*

ORDINATION

Having been authorized by President Paul Albrecht, I ordained Candidate James Sandeen into the holy ministry, and installed him as pastor of Trinity Lutheran Church, Millston, Wisconsin, on the Fourth Sunday after Trinity, July 3, 1966.

GEORGE A. BARTHELS

TEACHERS' CONFERENCE

The eighth annual Teachers' Conference of the CLC will be held at Faith Lutheran Church, Markesan, Wisconsin, October 19-21.

Mrs. LOIS ALBRECHT, *Secretary*

LIST OF CANDIDATES

In response to the request of the Board of Regents, the following have been nominated for the professorship in theology at ILC.

Pastor George Barthels
Pastor N. R. Carlson
Professor R. Gurgel
Pastor Paul Nolting
Pastor Gordon Radtke
Pastor Norbert Reim
Professor Egbert Schaller
Pastor Winfred Schaller
Pastor L. Schierenbeck
Pastor Waldemar Schuetze

Correspondence relative to these candidates should reach the undersigned by September 17.

JAMES PELZL, *Secretary*
126 Eastwood Drive
Mankato, Minnesota 56001

CHANGE OF ADDRESS

Egbert Albrecht
Markesan, Wisconsin 53946

CHURCH OF THE LUTHERAN CONFESSION TREASURER'S REPORT

July 1, 1966 to August 1, 1966

BUDGETARY

RECEIPTS:

Offerings	\$3,546.57	
Memorials	4.00	
Revenues, Tuition	5.00	
Revenues, Board & Room	454.00	
TOTAL RECEIPTS		\$4,009.57

DISBURSEMENTS:

General Administration	\$ 109.46	
Home Missions & Administration	3,056.77	
Japan Mission	550.00	
ILC, Educational Budget	3,139.45	
ILC, Auxiliary Services Budget	1,135.92	
Capital Investments	854.48	
TOTAL DISBURSEMENTS		\$8,846.08
Cash Deficit This Period		\$4,836.51
Cash Deficit July 1, 1966		2,282.58
Cash Deficit August 1, 1966		\$7,119.09

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

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