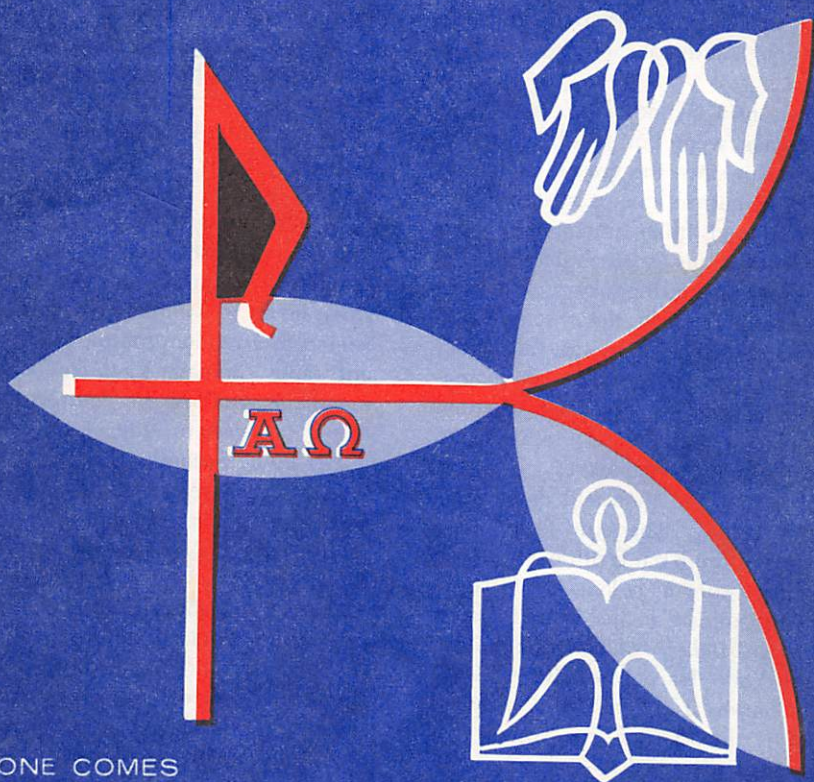


LUTHERAN SPOKESMAN

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



NO ONE COMES
TO THE FATHER
BUT BY ME

JANUARY 1967

Vol. 9, No. 8

DO YOU LIKE JEWS?

Lutheranism, especially confessional Lutheranism, was given a black eye in 1966. The disfigurement and discoloration may be permanent, so it is well we use some space to make us all aware of it. A careful research study has been made to learn the connection between Christian teachings and anti-Semitism. The study insists that anti-Semitism is disturbingly high among Lutherans, especially among Lutherans of the Missouri Synod.

Wisconsin Synod, ELS, and CLC Lutherans were not involved in the study. But since the greater incidence of anti-Semitism among Missouri Synod Lutherans than among ALC and LCA Lutherans is attributed to Missouri's greater orthodoxy and confessionalism, obviously the synods which are stricter than Missouri fall under the same, if not greater, condemnation. The study deserves our attention because the real victim, or scape-goat, is confessional orthodoxy.

Five hundred thousand dollars is a lot of money. The Anti-Defamation League of the B'nai B'rith has invested this huge sum in a long range study of anti-Semitism in the United States. *Christian Beliefs and Anti-Semitism* (New York: Harper and Row, 1966) by Charles Y. Glock and Rodney Stark is the first of five volumes in the series to appear.

The authors began with a theory which they then tested. The theory is "that any remnant of a connection between Christian belief and anti-Semitism would be the result of a

persistence among Christians to hold to a rigidly orthodox faith and to do so in what has been called particularistic terms. By orthodox faith is meant a literal interpretation of traditional Christian dogma as exemplified in unequivocal belief in the divinity of Christ, in the virgin birth, in Biblical miracles, in the devil, and the like; by particularism is meant a disposition to see Christian truth as the *only* religious truth; to conceive, for example, of a belief in Christ as the only path to salvation. . . . Orthodoxy, then, is likely to lead to particularism which in turn is likely to produce religious hostility toward the Jews."

"A study was then planned to test the theory. First, 3000 lengthy questionnaires, requiring on the average three hours to complete, were administered to a random sample of Protestant and Roman Catholic church members residing in four counties along the western side of San Francisco Bay. Second, the theoretical model was retested through 76 interviews collected from a national sample of the adult population of the country.

"What did these studies find? In brief, the data from both studies provide strong confirmation of the theoretical model. As expected, orthodoxy is found to be highly associated with particularism. In turn, particularism is found to produce religious hostility toward the Jews. . . . This process — orthodoxy to particularism to religious hostility — culminates, also as expected, in secular anti-

Semitism. . . . In terms of absolute numbers rather than percentages, this means that the anti-Semitism of at least 17.5 million Americans is rooted in their religious faith."

How valid are the conclusions the researchers have drawn? Here we must be careful that our defensiveness does not make us overanxious to find the flaws in the study. Yet, in the interest of the Gospel which is also under attack, some glaring inadequacies must be pointed out. They fall into two groups. One, some questions were misleading for their purpose. Two, some conclusions drawn from the answers were not justified.

The first link to be forged was to establish an index of orthodoxy by questions on the divinity of Jesus, virgin birth, miracles, life hereafter. Here we have no argument with the authors though there is some interesting side information not related to our topic. Only 4% of Congregationalists and 10% of Methodists accept most orthodox teachings such as the virgin birth. Only one out of four Presbyterians (with whom the Missouri Synod and other Lutherans find themselves in virtual agreement through recent dialogues) rate high on the orthodoxy index. Also striking

is the difference between ALC/LCA Lutherans (who were grouped together) and Missouri Synod Lutherans. Of LCA/ALC Lutherans only 68% believe Jesus was born of a virgin, while 92% of Missouri Synod Lutherans accept this as true.

The next link in the chain is to demonstrate that people with a high "orthodox-index" will also be high in particularism°. Particularism was determined by questions of the type: Belief in Jesus necessary for salvation. As could be expected the more orthodox, the more particularistic. More surprising was the bias of the researchers who called this a "kind of religious self-righteousness which generates a fanatic intolerance of contrary creeds." creeds."

The next step was to determine attitudes toward the historic Jew. It seems to be a bad mark which predisposes one toward hostility if one believes the Jews were more responsible than Pilate for Jesus' death, and it is very hostile to assign evil motives to the crucifixion. A grave weakness in the questions on the reasons for the crucifixion was the omission of the actual reasons as given in Scripture.

In establishing the religious image of the modern Jew the researchers

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Editor W. Schaller, Jr.
8624 Valjean Ave., Sepulveda, Calif. 91343
Church News Editor Rollin Reim
317 Sycamore St., San Carlos, Calif. 94070
Associate Editor G. Sydow
1106 S. Broadway, New Ulm, Minn. 56073
Contributors: O. J. Eckert, M. Galstad, D. Lau, J. Lau, B. Naumann, Robert Reim, R. Roehl, C. Thurow.

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had a crucial question on which much of the strength in their chain depends. It turned out to be the most poorly phrased question in the entire test: "The Jews can never be forgiven for what they did to Jesus until they accept Him as the true Savior." The question has two points of emphasis: the concept of collective guilt and the concept of the necessity of accepting Jesus as Savior. Were the orthodox-particularists more inclined to blame present day Jews for Christ's death, or were they emphasizing the one way to forgiveness of sins?

The other critical question in this link is also somewhat spurious, but this time because of the interpretation of the answer. "The reason the Jews have so much trouble is because God is punishing them for rejecting Jesus." To answer yes to this indicates great hostility according to the authors. They do not understand that belief in the judgment of God is urged by the Jewish prophets, by Jesus, and by the apostles. Nor do they allow for the belief that the modern Jew is guilty because of his continued rejection of Christ, not simply for some inherited guilt. Finally, they do not appreciate that such judgments are noted as examples to Christians who are to be very aware that they too deserve the judgment of God. When this attitude is combined with such a judgment it does not generate hostility but compassion. We sing of ourselves at Lent that we crucify Jesus anew by our sinful living. The authors equate any belief in a divine judgment with the street language epithet ^o*particularism*=*The belief that Christ is the only path to salvation (Acts 4:12)*.

of "Christ-killer." If they feel I am unfair then why do they write such a sentence as this with an improper contrast? "Are Jews regarded as wicked, sinful, and damned, or as legitimate participants in the religious life of the nation?" The entire concept of hostility does not lie in the questions but in the evaluation of the authors. Their commentary includes such evaluations as this: "to the degree they do have these characteristics Christians seem constrained to view Jews with suspicion and contempt."

Next it was necessary to check the respondents for anti-Semitic beliefs. In general the questions were far more innocent than the titles the authors gave. A statement might read, "Jews are wealthier than Christians." A yes answer places you in the category of holding the image of "the avaricious Jew." If you believe "Jews like to be with other Jews and tend to avoid non-Jews," you are holding to the view of the "egocentric, exclusive Jew." The religious-bigotry index leans heavily on the responses to the statement: "Jews want to remain different from other people, and yet they are touchy if people notice these differences." To agree with that statement is hardly evidence of anti-Semitism. The authors always seem to assume that these statements are in no way true, yet they never establish that this or that statement about Jews is contrary to the fact.

The Religious-hostility index was made up of two items. One was the previous sentence about being forgiven until they accept Jesus as Savior. The other was, "Among themselves Jews think Christians are ignor-

ant for believing Christ was the Son of God." If you agree with that statement the authors conclude that "for many Christians, modern Jews are not only seen as still guilty for the crucifixion of Christ, but as actively hostile to followers of Jesus." Now that is really stretching evidence to say that "believing Jews think Christians are ignorant for believing in Christ" is the same as "believing Jews are actively hostile to followers of Jesus."

When they get to the point of anti-Semitic actions a number of things seem to break down. When questions about vacation resorts were introduced, only 36% of the Congregationalists agreed that "Jews have a right to be admitted anywhere," while 38% of Missouri Synod Lutherans agreed. It is not explained how this lines up with the contention that the orthodox are most inclined to be anti-Semitic. Much was made of the fact that most people would remain silent if a customer insulted a Jewish storekeeper. They did not seem to allow for the general attitude of non-involvement, whether the man be Jew or Catholic or Protestant.

With so many inadequacies and exaggerations it is easy to fall into the temptation to disregard the entire study. This would not be good. The study revealed many things. And though we must take a defensive posture and point out that the case against orthodoxy does not hold up, yet there are some disconcerting items.

There *are* Lutherans who think they are doing God a service in taking a hostile attitude toward Jews. This is of course incompatible with the

Gospel they profess. The real evil of anti-Semitism is to categorize all Jews according to one's stereotype. It is simply giving into the sinful "hate" which lies in the sinful heart, to feel hatefulness toward any person or group. The impact of the Gospel must always be one of compassion for all men, of love which is unaffected by the attitude of the other person. To dislike someone because he is a Jew is unthinkable for people who believe in the Lord who loved me and gave himself for me, and who prayed, "Father, forgive them."

It will do little good for articles such as this to defend our Gospel against unfair attacks, if individual members of orthodox - confessional groups contradict it by their words and actions. In Romans 9-11 we learn much from a man who suffered much from the Jews, and yet yearned for them to be saved in Christ.

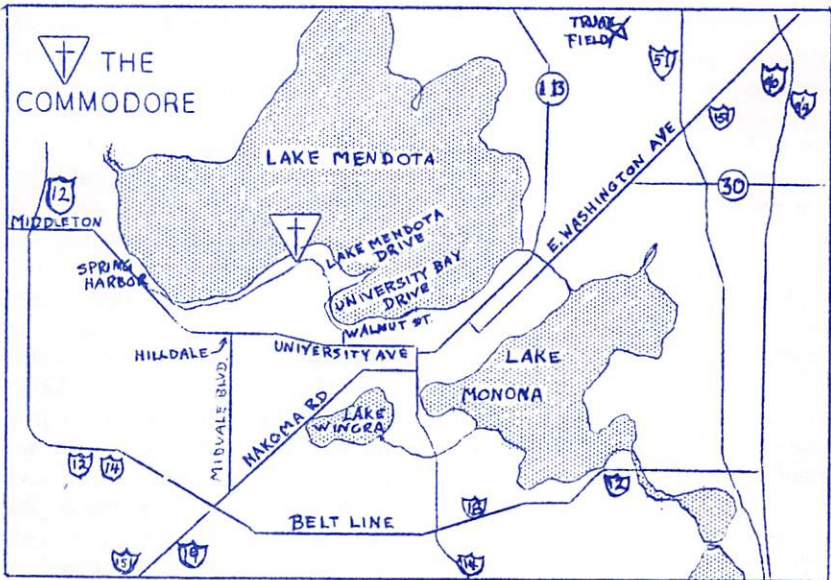
The authors failed to distinguish something which we also often fail to distinguish. It is not Christianity which engenders anti-Semitism, for Christianity engenders love, divine love, if you please. What does engender anti-Semitism among Christians is ecclesiasticism. As long as he relates to Christ the Christian sees himself as a blessed sinner, and does not make pharisaic comparisons with anyone in the world. But when the emphasis shifts to our orthodox group or church, this engenders exclusivism and contempt for all outside of my "church." It is one thing to believe Christians are the "elect" or "chosen people" and quite another thing to believe my denomination is the chosen people. The latter engenders pride, and pride is akin to contempt.

Each of us might give serious thought to the offense we give the Gospel when we are anti-Semitic. This book sees confessional orthodoxy as a supporting cause of anti-Semitism. Thus the book contributes to

the outraged cry against confessionalism and particularism. May none of us be guilty of contributing to this attack against the Gospel by giving it a basis of truth by our actions.

W.S.

CHURCH NEWS



CHRISTMAS AT THE COMMODORE

Madison, Wisconsin — The Christ-child was the center of attention in the ninth floor chapel of the Com-

modore as the Rev. Paul Albrecht conducted his first services. In behalf of the CLC he is there to work among the residents of this place, some of them in retirement, others retarded or handicapped. He will be telling them of the Christ who came to deliver men from the cause of aging, retardation, and death. He will proclaim redemption from sin. He will give hope.

How It Started

The November issue of the *Spokesman* told about the project. Now we are able to describe the way in which it started. It is an exciting story of mission initiative and imagination.

Faith Lutheran Church of Markesan, Wisconsin, had been much concerned about providing more adequate spiritual care for CLC students at the University of Wisconsin at Madison, 60 miles away. This congregation also envisioned opportunities for a mission or preaching station in that city. At their July meeting they authorized their pastor, the Rev. Egbert Albrecht, to begin working in their behalf at that place.

When a graduate student, who often came to worship at Markesan, reported the availability of the chapel at the Commodore so close to the campus, the congregation joyfully made plans. The date for the first service was set for October 2 at 8:00 a.m. Their pastor would be able to preach there and still get back to Markesan for services at 10:30.

We quote the following from the October 2 bulletin of Faith Lutheran Church:

"This Sunday marks another milestone for Faith congregation. We are

privileged to . . . extend the work of our congregation into the area of Madison. Let us thank God. He has opened the hearts of people to encourage the undertaking, and He will grant us His blessing."

This first service was attended by 26 persons — an encouraging initial response, especially in view of the fact that the necessary early time was in conflict with the breakfast period at the Commodore.

The idea of extending the project to include special attention to the residents of the Commodore and of placing the whole work in the hands of a semi-retired CLC pastor grew out of a conversation between Pastor E. Albrecht and Mr. Alwin, the administrator of the establishment. One day Mr. Alwin was showing the facility to the Rev. Gerhard Pieper, Mr. E. Albrecht's father-in-law, and the Rev. Theo. Albrecht, his father — both of whom are retired pastors. As they were about to leave, he asked if one of them would like to retire at the Commodore and serve as a counselor. "A man of God is needed here," he said. Neither of these pastors were in a position to accept the invitation, so the matter was dropped. But the idea grew in Pastor Albrecht's mind. A subsequent telephone call established the fact that the offer and invitation were most sincerely given. Contact with President Paul Albrecht of Bowdle, S.D., led to the present arrangement. The work will now continue under the direction of the CLC Mission Board.

We expect that Faith of Markesan will always have a sort of maternal interest.

QUESTIONS AND GUIDELINES

Dear Editor:

Since our children have entered school we have been bombarded with Scout literature, Indian Guide literature, etc. I think we understand well why our children cannot join until we see tears and unhappy faces. We are weakened by their pleas. Adults look at us as if we were mean and cruel for not allowing our children to engage in the fun and character building groups. And try to explain! They think we are crazy when we say we do object to the oath and praying together with persons holding different religious convictions.

I do not want people thinking I'm mean to my children when I am trying to keep their love of Jesus pure and good.

It is amazing that the children do not really seem to mind after we have explained it to them. What I find very frustrating is the constant pressure. The children are approached again by a new membership drive and here we go again. It seems easier after a while to say, "Yes," rather than go through it all again. Will it turn our children against religion if we constantly must say "no" to these many requests?

This is a serious problem and we all are concerned that we are doing the right thing and doing it in the right way. The "why-not-to-join" discussions can be either harmful or beneficial experiences for children.

The obvious mistake is to tell a child "our church does not allow it." This piece of legalism can do more harm than the activities which we prohibited. It cannot help but have a negative effect on the child. He grows up to think of church and religion as the fun-spoiler, and cannot wait until he is old enough to get out from under.

It is important that first of all the

parents act out of conviction. They should be convinced that the principles of most character building organizations dishonor the glory of the Lord Jesus. Scouting, for example, is based on the principle that the child has the power, if developed, to lead a good moral life, to do his duty to God. This piece of heathenism makes a mockery of Him who came down to earth to do for us what we could not do. The parent who acts out of loyalty to Christ will find the right way.

Long before the scouting issue confronts the family the child will have been filled with knowledge of Jesus.

Jesus will have become the source of all good, the source of all strength, the source of all happiness. The child knows Jesus to be the helper of the helpless, the shepherd of the lambs, the healer of all diseases, the forgiver of all our sins. Etched in the child's mind is the picture of the suffering Christ on the cross, who gave Himself for sinners, dead in trespasses.

When parents explain to such a child that a certain organization teaches that we can gain approval from man and God by being good, by doing good turns, he will understand more quickly than parents that this is a slap at the Savior. When the scout handbook teaches that one should be religious but that it does not matter what God is worshipped, the child will know that Jesus would not be pleased by His children wearing the scout uniform.

Or, he will still want to join because he wants to be with the group and with his friends. This instruction will not eliminate the pain of conflict. But he is learning an all important lesson. If we shield the child from these conflicts he will be trained to believe that loyalty to Christ brings no conflict with the world around him. This would hardly be good training for his adult life in a sinful world.

Look at the positive values of these experiences for your children. Each time it comes up is an occasion for them to gain deeper understanding of Christ and His work. To learn what it means that Christ is the vine and we are the branches; and without Him we can do nothing. To learn the other side that we can do all things through Christ who strengthens us. Further, they are being trained for a

life which may bring them many decisions of the pinch of incense honoring the emperor as a god, or being thrown to the lions. This was the choice of the earliest Christians.

This painful process is the rule, not the exception in a Christian's life. The disciples of Jesus learned the joy of being with Jesus, having Him as their Friend, discovering Him to be the Christ, the Son of the living God. During those three years they discovered something else. Loyalty to Jesus involved a painful separation from Judaism, from its religious leaders, from the temple, from the majority, from friends, even from family.

It will also be well to remember that many organizations offer many worthwhile activities, activities which the children need. The parent that must say *no* for reasons of conscience will be conscious of the need to supply these activities in other ways. The men in a congregation can often pool their resources and do a splendid job which will be as valuable for them as for the youngsters. A man with talent can give classes in carpentry; the fisherman in the congregation might well use some weekends taking a group of boys on camping trips; the camera fiend is qualified to interest a group of boys and girls in photography and even building their own dark room for developing and printing pictures. These would be ideal programs for the men's club and women's organizations to develop. Instead of shrugging off responsibilities how wonderful if Christian parents would share their responsibilities with other parents.

HEAR IT SUNDAY

February 5th

UP TO JERUSALEM

Quinquagesima



How do you get to Jerusalem? It's quite simple, really, if you travel by bus, boat, train, or jet. But the spiritual trip to Jerusalem cannot be taken by public transport. This trip to the New Jerusalem is taken by faith, and the scenery, by any standards, is truly out of this world. Christ, the Lamb of God, walks willingly into the jaws of death. It is a gruesome sight because His death had to pay in full for the multitude of the world's sin. But the point is that the debt HAS been paid. That first Holy Land tour was the most expensive on record. It cost our God His only Son. You have your chance again this Sunday to make the grand tour: you have found out or will find out that the spiritual trip is infinitely better than being there.

February 12th

OUR LORD'S TEMPTATION

First Sunday In Lent



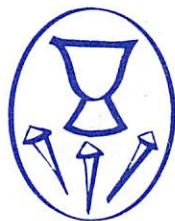
Satan commands respect. Not approval, not love, not trust, but respect. With so much experience in failure against sin, we should be experts in our dealings with him. But not so. One of our most experienced laymen has repeated again and again that we fail as lay-workers and pastors because we underestimate the power of the enemy. Worldly and spiritual wisdom for once agree that to under-rate the enemy is to lose before the battle begins. This Sunday's Gospel (Matthew 4:1-11) shows us at the very least that our fight against Satan is not a pious

game for merit badges but a deadly, full-scale war for souls. Christ used the Word to overcome for us, and, instead of bread, miracles, or power, chose the way of the cross. Even then angels had to come and strengthen Him. What are we using for defense in our war? Let us pick up our armor this Sunday. Is this Evil One a real person with real power who must be resisted by the hour? For our eternal good, we better believe it!

February 19th

THE SERVANT OF THE LORD

Second Sunday In Lent



Christ didn't find strong faith very often. He found it in the Syro-Phoenecian woman in the Gospel for this Sunday (Matthew 15:21-28). He found it once more that we know of in the Centurion. Where did such strong faith come from? It came from the power of God which leads to salvation, the Gospel of Christ. The woman kept asking, even in the face of silence, because the Word told her that God answers and her faith told her that God stood in front of her. She was so noisy about it that she annoyed the disciples. Christ told her a number of things to test her, but he never said no. In fact, in holding the faithful God to His own promises, she knew she would get a yes. And she did. Christ praised her faith, healed her daughter, and showed Himself to be the Stronger than the strong who was trying his best to bruise much more than just His heel. What on earth is holding us back from being another Centurion or Syro-Phoenecian in faith? There's no gift of God they had that we don't. They knew who would win the Easter victory. So do we.

February 26th

THE LAMB OF GOD

Third Sunday In Lent



Let the world laugh itself sicker, throwing devils around is serious business. We wrestle not against flesh and blood. Our enemy is not touched by human

muscle. He is not out-manuevered by power-politics. Short of control over the soul, he does not have a price that can be met with dollars, no matter how many places one moves the decimal point. He has been cast out by Christ, and the victory is already won. When Jesus, in today's Gospel (Luke 11:14-28), proves Himself to be the Eternal Winner in this serious business, what utter, blind, unbelieving stupidity it is to go instead with the loser. Crushing power awaits your use; hear it Sunday how that that power threw out a demon, and look toward Easter when the Evil One's lesser power was broken for good. Faith is the hand that holds such power, and it is yours for the asking. Serious business indeed!



*High
Fidelity
Preaching*

C. THUROW

Jesus, I will ponder now
On Thy holy passion;
With Thy Spirit me endow
For such meditation.
Grant that I in love and faith
May the image cherish
Of Thy suffer'ing, pain, and death
That I may not perish.

This year Ash Wednesday falls on February 8th. Such an early Passion season holds a special appeal. While we are still enjoying memories of the children's Christmas service, suddenly we are face to face with something new. Well, not really new. In the Christchild we have just seen the greatness of our sin — God had to become man. Also the depth of God's love — God did become man. The Passion season shows us this same Christchild thirty-three years later and the

same facts of sin and love. The greatness of our sin — God had to die for us. The depth of God's love — God *did* die for us.

These frightening and comforting truths are vividly portrayed in the treasure of Lutheran Passion music. For the many who are requesting suggestions and for the many others who might be led to taste of these spiritual delights, we offer a brief survey.

The "Passions" according to Mat-

thew, Mark, Luke, and John are the gospel accounts telling of the suffering of our Lord. The words are set to music, with solo, chorus, and chorale sections added to help teach the truths of the text. The outstanding composers in this field are Heinrich Schuetz (1585-1672) and J. S. Bach (1685-1750). Schuetz holds to the bare text, with very little choral embellishment, and makes every word speak with its own musical play. Bach, writing almost a century later, is more colorful and dramatic and uses advanced solo, instrumental, and choral effects to great advantage. Bach built on what he learned from Schuetz's works, yet the two are very different. Schuetz achieves striking power and drama by means of his stark simplicity, by emphasizing the simple narrative of the text.

For quiet meditation try Schuetz. You are almost sure to love his work; he is my favorite musical preacher. His are all one-record albums:

ST. MATTHEW PASSION: Of the three listed in SCHWANN CATALOG, consider only *ARCHIVE 3172* or stereo *73172*, \$5.79.

ST. LUKE PASSION: Both listed albums are good. *ARCHIVES 3271* or *73271*, \$5.79. *TELEFUNKEN 9467* or *S-9467*, \$5.79. The latter adds the bonus of Schuetz's *Seven Words from the Cross*.

ST. JOHN PASSION: There is only the *DOVER 5243*, mono, \$2. An old recording, but worth the price.

It is only during the last few years that public appreciation of Schuetz is causing the record companies to produce more of his works, and rightly so. Most of them are well recorded. By contrast, there is a surplus of Bach

Passion albums, many of them exceedingly poor, some of them very good. The following Bach albums are recommended in approximately the listed order:

ST. MATTHEW PASSION: *ARCHIVE 3125/8* or stereo *73125/8*, \$24. *VANGUARD-594/7* for \$20 or *5022/5* at \$24. *COLUMBIA M3L-292* at \$15, or *M3S-692*, \$18. *ANGEL-3599*, \$25, or *S-3599* at \$30. There is only one album in English, old and bad.

ST. MARK PASSION: Bach composed one but it has been lost. The big news of this season is a "reassembled" *St. Mark Passion*. It is well done, on only one record. All reviewers agree that the collection of portions from many Bach musical works is perhaps as near a guess as can ever be made. It is well worth having. *EPIC LC-3906*, \$4.79, or *BC-1306*, \$5.79.

ST. LUKE PASSION: There is some doubt as to whether this is really by Bach. But it seems to be, and it is good, rich in chorales, given a good performance here. *LYRIC-CHORD-110*, \$15, or *7110* for \$18.

ST. JOHN PASSION: Among the SCHWANN listings, new and excellent is *ARCHIVE 3228/30* or stereo *73228/30* for \$18. Because of low price and good performance, high rating goes to *MHS-542/3*, mono or stereo, \$5; *Musical Heritage Society, 1991 Broadway, New York 10023*. The only good English version is *LONDON 4348* at \$14.37 or *1320* for \$17.37.

It is our hope that many will be added to the list of those already enjoying the spiritual banquet offered in this Passion music.

The Bread of Life

SAMUEL

The history of Israel, viewed as the Kingdom of God, consists of three periods: 1) Under the guidance of the prophets (from Moses to Samuel) 2) Under the rule of the kings (from Saul to the Babylonian Captivity) 3) Under the reign of the high priests (from Ezra to Jesus Christ). This three fold development was a type of Him to whom they all pointed: Jesus Christ, the Prophet, King, and High Priest of the Kingdom of God. The book of Samuel closes the first period and begins the second and Samuel is the connecting link between the two.

Jan. 31—1:1-8	The Lord gives 454,1-2
Feb. 1—1:9-18	The God of Israel grant your petition 454,3-4
Feb. 2—1:19-28	Samuel: asked of the Lord, and lent to Him 454,5-6
Feb. 3—2:1-11	A magnificat to another miracle-son 454,7-8
Feb. 4—2:12-17	They treated the Lord with contempt 421,1-2
Feb. 5—2:22-25	Sparing the rod spoils the child 421,3-4
Feb. 6—2:26-36	Self-servers replaced with God-servers 421,5
Feb. 7—3:1-9	When the word of the Lord is rare—treasure it 296,1-2
Feb. 8—3:10-21	Let none of His words fall. 296,3-4
Feb. 9—4:1-9	Philistines had more respect than Israel 14,1-2
Feb. 10—4:10-22	Israel's glory, (the ark of) God, departed 14,3-5
Feb. 11—5:1-12	The hand of the real God upon the make-believe 13,1-2
Feb. 12—6:1-9	Do not harden your hearts like the Egyptians 13,3-5
Feb. 13—6:10-16	The cows went straight to Bethshemesh 19,1-2
Feb. 14—6:17-7:2	Not knowing what to do with God 19,3-4
Feb. 15—7:3-11	The Lord threw them into confusion 19,5-6
Feb. 16—7:12-17	"Hitherto the Lord has helped us." 33
Feb. 17—8:1-6	We don't want to be different 411,1-2
Feb. 18—8:7-18	They have rejected <i>Me</i> as their King 411,3-4
Feb. 19—8:19-22	Their minds were made up 411,5-7
Feb. 20—9:1-10	Gone to seek help from the Lord 37,1
Feb. 21—9:11-21	A leader from the lowest of the lowest 37,2-3
Feb. 22—9:22-27	Stop, and listen to the word of God 529,1-2
Feb. 23—10:1-8	Wait on the Lord's direction 529,3-4
Feb. 24—10:9-16	"What has come over the son of Kish?" 529,5
Feb. 25—10:17-24	"Long live the king!" 73,1-2
Feb. 26—10:25-27	Despising the Lord's representative 73,3
Feb. 27—11:1-11	Working with Saul and Samuel 73,4
Feb. 28—11:12-15	Kingly intervention 73,5

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

July 1, 1966 to January 1, 1967

BUDGETARY

RECEIPTS:	December	To Date
Offerings	\$ 8,620.41	\$44,063.37
Memorials		3,044.00
Revenues, Tuition	833.00	7,934.00
Revenues, Board & Room	1,396.00	13,362.00
Revenues, Other College	15.00	420.00
Interest Earned, 1965-1966		100.04
 Total Receipts	 \$10,864.41	 \$68,923.41
DISBURSEMENTS:		
General Administration	\$ 393.42	\$ 1,731.58
Insurance	151.00	1,026.00
Capital Investments	633.00	4,019.48
Home Missions & Administration	4,062.93	22,368.99
Japan Mission	550.00	3,300.00
ILC, Educational Budget	3,386.01	19,722.50
ILC, Auxiliary Services Budget	4,575.56	17,820.68
ILC, Extra Budgetary	91.64	91.64
 Total Disbursements	 \$13,843.56	 \$70,080.87
Cash deficit this period	-\$ 2,979.15	-\$ 1,157.46
Cash deficit July 1, 1966		-\$ 2,282.58
 Cash deficit January 1, 1967		 -\$3,440.04

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

COMPARATIVE FIGURES

	December	Six Months
Budgetary Offerings Needed	\$ 8,349.82	\$50,088.92
Budgetary Offerings Received	\$ 8,620.41	\$44,063.37
 Surplus	 \$ 170.59	 \$ 6,025.55
Budgetary Offerings, '65-'66	\$ 5,630.21	\$45,623.38
Increase, '66-'67	\$ 2,990.20	
Decrease '66-'67		\$ 1,560.01

Board of Trustees
L. W. Schierenbeck, Chairman

INSTALLATION

The Rev. David Lau was installed as pastor of Redeemer Lutheran Church, Bowdle, South Dakota on December 4 by the undersigned, assisted by Pastors K. Brandle and P. Larson. The installation was authorized by Pres. Paul Albrecht.

LELAND GRAMS

NEW SERVICE TIME IN CHICAGO

The newly organized Immanuel Lutheran Church now worships at 8:00 A.M. Sunday mornings in the Lincoln-Belmont YMCA at 3333 N. Marshfield. Please forward the names of any CLC members or mission prospects to:

Pastor B. J. Naumann
Rt. 2, Box 330-B Skyline
Waukesha, Wisconsin 53186

NEW ADDRESS

Teacher Henry Haase
89 High Street
South Lake Shipp Heights
Winter Haven, Florida 33880

Pastor B. J. Naumann
Rt. 2, Box 330-B Skyline
Waukesha, Wisconsin 53186

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