

# LUTHERAN SPOKESMAN

AUGUST 1967

Vol. 1, No. 3



October 31

1517

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1967

## A LABOR DAY STUDY FROM PSALM 127

Labor Day and the beginning of the new school year! Back to the old routines once more! Get the children ready for school. Pay the bills. Go to work.

What word from our God can help us face this new year with all of its old familiar worries and headaches? Is there anything that can help us *labor* as Christians? Is there anything that can help us do a better job of raising our children?

You may have a different choice, but the suggestion offered to us here is the 127 Psalm. Very likely the human author of this psalm was King Solomon, whom God made the wisest man of his age as well as our own. The real author of this little psalm is surely our gracious Lord Himself, who is Wisdom.

The main message of this psalm can be summed up in these words: **EVERYTHING DEPENDS ON THE LORD'S BLESSING.** "Unless the Lord builds the house, those who build it labor in vain." Unless God Himself blesses our labor, all our hard work is for nothing.

Most of us were no doubt brought up on the idea that "idleness is the devil's workshop." We were taught that it is important to do things and be active. If we want to succeed, we must work hard.

God's Word agrees. King Solomon's Proverbs contain many directives to be diligent and work hard. The lazy-bones (called the "sluggard" or the "slothful") is made fun of. One Proverb says: "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat." Another: "Go to the ant, thou sluggard; consider her ways, and be wise. How long wilt thou sleep, O sluggard? So shall thy poverty come." Here is my favorite: "As the door turneth upon its hinges, so doth the slothful upon his bed."

Obviously it is not God's will for us to be lazy. But when we have learned this, we face another danger in the opposite direction. The danger is that we work hard in the mistaken belief that our success depends solely on us. We become convinced

we can take care of ourselves without help from anyone. We don't commit the sin of laziness, but we commit the sin of self-sufficiency. We labor apart from God.

Solomon was wise enough to recognize both the sin of laziness and the sin of self-sufficiency. So he says in Psalm 127: "It is vain for you to rise up early, to sit up late, eating the bread of anxious toil; in such a way He giveth to His beloved in sleep."

Here Solomon introduces us to the opposite of the sluggard. He shows us the worrywart. He doesn't lie on his bed and turn on it like a door on its hinges. No, he's up bright and early after a fitful sleep. He stays up late at night, hard at work. He's continually anxious and worried. His mind is on his finances, his business, his bread. He can't really enjoy anything he has, for he's so worried about losing it.

Solomon says that's all worthless too. All that worry is for nothing. For notice what God does: while the worrywart can't stop working and worrying, God is blessing His beloved while he sleeps.

Do you get the message? We cannot succeed in our labor by our own efforts alone. We can get up early and go to bed late if we like. We can

work and worry from dawn to dusk and stay awake half the night besides. But if God does not add His blessing all our toil and sweat and anxieties will be in vain. Success depends on more than hard work. It depends on God's blessing.

The Christian way to labor is a happy medium between the lazybones and the worrywart. We are to work hard and then trust in God's blessing. This happy medium allows for a little sleep and a little relaxation and much opportunity to ponder God's Word and works.

Our Lord Jesus is surely in agreement with Solomon when He says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

God gives to His beloved in sleep. The important thing for us to realize is that *we are God's beloved* because of Christ Jesus. He came into the

Second Class Postage paid at Van Nuys, California. Published monthly at 14722 Armita Ave., Van Nuys, Calif., as an official organ of the Church of the Lutheran Confession. The issues appear about the 25th of each month.

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, Edmond Reim, R. Roehl, C. Thurow.

POSTMASTER: Send notice on Form 3579 to the Lutheran Spokesman, 8503 Noble Ave., Sepulveda, California 91343.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 8503 Noble Ave., Sepulveda, California 91343. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

world as the eternal proof of God's love for us. He poured out His blood for us to take away our sins. Therefore we can call God our good and gracious Father and we can be certain of His love for us. "He that spared not His own, Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Of course we shouldn't stop working and start looking for handouts. When the Thessalonians tried that, Paul replied bluntly: "If any would not work, neither should he eat." But we should stop worrying and start depending on God to bless our labor. We can depend on Him to bless our work in His time and in His way, for we know we are His beloved children through Jesus Christ, our Savior. In His name we can pray: "Give us this day our daily bread" and trust that He will hear and answer our prayer.

Raising a family also depends on the Lord's blessing. There is not one of us who is a successful parent by nature. We cannot have children at all unless God blesses us with fruitfulness. Nor can we train them and bring them up according to God's will unless God blesses our efforts. "Lo, children are an heritage of the Lord; and the fruit of the womb is His reward."

Today many are concerned with the population explosion. The news media regularly report discussions on such controversial topics as birth control and abortion. In our day also children are often considered to be burdens rather than blessings. It is to be feared that children who are considered burdens will truly become burdens to themselves, their families, and society.

Solomon teaches us the right way

to think. "Children are an heritage of the Lord." Children are gifts of God. We parents are not to do what we please with them. God has not given them to us for our pleasure or amusement. But, as Martin Luther says in the Large Catechism: "We must spare no effort, time and expense in teaching and educating our children to serve God and mankind. We must not think only of amassing money and property for them. He has given and entrusted children to us with the command that we train them and govern them according to His will; otherwise God would have no need of father and mother."

So let us pray: "Lord, you have given us these children. They are your gifts to us. We want to bring them up according to your will. We want them to become sincere and active Christians and useful citizens. We are going to use the wisdom in your Word and all the insights and experience of others in order to do the best job we can of training and educating these children. But, Lord, we know that all our efforts will be in vain unless you bless our labors. Everything depends on your blessing. We will work hard at our responsibilities as parents, but success is your department. Without your blessing all our efforts are sure to fail. Unless the Lord raises the children, they that raise them labor in vain."

"Grant that we Thy Word may cherish  
And its purity retain.  
Lord, unless Thou art the Builder,  
All our labor is in vain.  
Keep us from all pride and boasting,  
Vanity and foolish thrust,  
Knowing that our work without Thee  
Soon will crumble into dust." (LH640:3)  
D. Lau

## 450TH ANNIVERSARY REFLECTIONS

### IS IT THE WORD ALONE?

In the preceding article of this series we noted the use of "literary forms" in interpreting the Bible in the Roman Catholic Church today. According to this theory many things presented as facts in the Bible may be just stories illustrating some spiritual truth. This has been done in some cases to the confusion of many Catholics as we saw. Here it is said that "there is a whole understanding of Scripture that must be communicated to an unprepared Catholic before these insights can be accepted and appreciated." This is not a change for the better for it casts doubt on much that is recorded in the Bible.

Nor has there been any shift to the better from Rome's position on oral tradition. Oral tradition is what the apostles supposedly handed down by word of mouth. The claim is made that "all or most truths of tradition have now found their way into books." They are recorded "principally 1) In the decrees of Popes and councils, 2) In the sacred liturgies, 3) In the writings of the fathers, doctors, and great theologians of the Church."

These oral traditions have been placed beside the Scripture as a source of divine revelation and still stand there. We quote from one of their present writings: "The outpouring of God's Word is preserved, is conserved, for succeeding generations both orally and in written form. — When God's revelation is passed on orally, it is called tradition; When it is recorded in writing it is called

Scripture. But His revelation is one. The relationship between the oral and written tradition is an intimate and unique one." In the last sentence the word "tradition" is used in the wider sense which includes the Bible and tradition and so puts both together as divinely revealed.

So it is not the Word alone. Tradition still stands beside the Word as it did 450 years ago when Luther raised his voice in protest to the many traditions that brought teachings not found in the Bible into the Church. Says Luther: "Surely enough is written in Scripture, that there is no need to have more commands and laws. Yes, there is no further power on earth to make Christian precepts, as I have demonstrated again and again."

### THE FINAL WORD

Vatican II's document on revelation applies the same principles of interpretation to both the Scriptures and oral tradition. The first of these "would be that the revelation of God — both written (Scripture) and oral (tradition) are in the care of the Church. In other words the Church alone is the authentic interpreter of the Word of God." In this function it claims the power to determine what is divine revelation in both. This is deemed necessary, because (we quote from present day writing) "everything in Scripture is not revelation in itself." One Scripture scholar wrote something like this: Much of it is the record of revelation's effects, of human reactions to it, of man's faith or lack of it. All of Scripture is inspired

(he said) but not all of it is revealed. In the same way tradition comes to include much that is only of human origin, however venerable and valuable that tradition may be." In its assumed role of "authentic interpreter" of the word of God Rome "condemns private interpretation" and "excludes the immediate acceptance of any particular Scripture scholar's view or the view of a group of scholars."

In evaluating the findings of scholars the Church also claims the function to present new insights and proclaim infallible truths. We quote: "There is a further helpful point made in the Council's decree on Sacred Scripture that will help us understand the role of scholarship in the Church. It mentions the fact that the judgment of the Church in the interpretation of the Scripture may mature . . . The Church grows in its own consciousness of the revelation of God. This truth is the basis of the promulgation of infallible truths that are implicitly contained in the Scripture and are of the tradition of the Church." Thus, when the Church by its councils proclaims a doctrine (e.g. the immaculate conception, the infallibility of the Pope, the assumption of Mary) and the Pope promulgates it officially (ex cathedra), it is to be considered "infallible truth" as though God Himself were speaking. This is the final word.

Here we cannot but think of 2 Thes-salonians 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God." In this we should not be deceived by the claim: They have

changed. It is the same as it was in the days of Luther 450 years ago.

### A WARNING

But there is also a warning for us in this against a smug complacency which blindly follows leadership and authority. The argument: "The committee has so decided and we must have confidence in our committee," is in itself a false one. True, we must have confidence in motives; but that does not include that we must consider committees, teachers, professors, synods, venerable fathers, or anyone else to be infallible and untouchable. Leadership is under the Word and is to be followed where it leads us by the Word. Says Luther: "That freedom of judgment must be granted to us, that we do not permit ourselves to be unqualifiedly bound by everything the councils have decreed and the fathers have written. But we must observe this distinction: Whatever has been determined and decreed by God's Word we will accept, not for their sake but because of the Word on which they place themselves and to which they direct us." We accept confessional truths presented to us from Scripture BECAUSE they are in agreement with Scripture — not because of any authority vested in the persons or bodies that wrote them. We conclude with two short quotations from Luther: "The Church is the daughter born out of the Word of God and not the mother of the Word. — It depends on the naked Word alone and clings to it like a droplet of water clings to a pail." God grant us the grace to cling to the Word alone — SOLA SCRIPTURA!

OTTO J. ECKERT

## THEOLOGIANS – ANOTHER KIND

It was to be expected! The turmoil of the six-day Arab-Israeli War had hardly ceased and its echoes were still being heard in the halls of the United Nations when prominent churchmen began to refer to this youngest war as ARMAGEDDON. Nor did all of these voices come from such writers and scholars as we spoke of in a previous issue, theologians who bear the name but are barren of its import because they either question the authority of the Word of God or empty its terms of their simple meaning. At least some of those we have in mind at this time are men of an entirely different stripe, men for whom the Bible is indeed God's inspired and inerrant Word.

But these are writers, teachers and preachers who nevertheless have in one form or another embraced the teachings of Millennialism. They accept without question what the Bible says about Christ's coming to judge all the world at the Last Day. But at the same time they inject the idea of a previous return of the Lord, prior to the Day of Judgement, a special coming which would have the purpose of establishing His visible Kingdom over all the earth, to endure for a thousand years, or which would at least usher in a period of great prosperity for the Church. ARMAGEDDON would then be the field of battle between the forces of good and evil, the victory which would usher in the period of perfect peace and plenty. The reference is to the only passage in Scripture where this particular word is

found, Revelation 16:16. "He gathered them together to a place called in the Hebrew tongue ARMAGEDDON."

Considerin gthe dramatic nature of this recent war and adding the fact that it was fought at least in part in a land that Christians call Holy because it was the scene of the Savior's work, it is not surprising that men who are given to millennialistic views like to interpret these events as a fulfillment of the prophecy from Revelation. On the basis of this verse and in connection with other similar passages they make what seems to be a strong case for their teaching – until one considers a few hard facts.

It is simply a fact that both parties in this conflict, Arabs and Israelites, agree in their rejection of the Saviorship of Christ. Both refer to Him as a great prophet. But neither will grant what Scripture so clearly attributes to Him, namely that He is the One in whom all Messianic prophecy is fulfilled, whose sacrificial death on the Cross constitutes the great atoning sacrifice for the sins of the world, that He is in truth the very Son of God. It seems strange, therefore, that Christian teachers should hail this particular conflict between non-Christian nations as ARMAGEDDON, the final battle between the forces of good and evil, the event which is to usher in the Millennium. They had a better case when in World War I the British under Lord Allenby drove the Turks out of Palestine, yet that hope also failed.

But history has a more striking example than either of these. Toward the end of the Eleventh Century the Christian nations of Europe were stirred with a mighty ambition, to rescue the Holy Land from the hands of its Mohammedan rulers. When after untold hardships Jerusalem was finally taken in the last year of that century, it must have seemed as though ARMAGEDDON had indeed taken place, that the Kingdom of Christ had now been established on earth, to stand until His final return. Yet, as one disillusionment followed another until Western power failed utterly in maintaining itself in that far Eastern land, one thing had been made abundantly clear by God Himself, namely that while the Kingdom of Christ *will* be built and *will* stand, it will *not* be built and will *not* stand by way of military action, by force of arms and armies. That is the lesson that modern Millennialists have failed to learn.

One asks how this can happen to men who are so sincere in their loyalty to the Word of God, who acknowledge its absolute authority without question. The answer lies in their failure to observe two important principles in the interpretation of Scripture. One is the fact that much prophecy, particularly in the Book of Revelation, is in the form of figurative speech. Take that verse which speaks of ARMAGEDDON in its context, beginning at verse twelve. This is the passage that describes the work of the sixth angel of that chapter, pouring out his vial of wrath upon the great river Euphrates. In this part of the apocalyptic vision John saw three unclean spirits like frogs come out of the

mouth of the Dragon, the Beast, and the False Prophet. The picture language is obvious. Even the Lord's own words in verse 15, "Behold, I come as a thief," use what is clearly recognizable as a figure of speech. Should one then not consider at least the possibility that the ARMAGEDDON verse refers to spiritual rather than military warfare? Certainly there is no lack of evidence to support this perfectly legitimate interpretation.

The other principle that has been ignored is this. When interpretation becomes difficult because figurative speech is involved, should not one then turn to those passages of Scripture which treat the same subject, but do so in clear and simple terms, particularly when it is Jesus Himself who is doing the teaching? The entire question of Millennialism with its romantic notion of a double return of Christ would never have come up if men had given proper attention to what our Lord Himself has said so clearly and so comprehensively on this particular subject. Take Matthew 24 and 25, those two great chapters that speak in such detail concerning the last things. Jesus had just foretold the destruction of Jerusalem when His disciples asked Him, "Tell us, when shall these things be," and had added a second question, "and what shall be the sign of Thy coming and of the end of the world?" Jesus answers both questions, speaking sometimes of Jerusalem and the Temple, sometimes of the end of the world, sometimes using the former as background for the latter. But nowhere is there a word about a double return. There is only one coming, and that is for judgment.

Nowhere is there room for a millennium. Note that after describing the great tribulation which foreshadows the end, chapter 24: 29-36 tells what shall follow immediately thereafter — the Judgment! The various parables, particularly the one of the Ten Virgins in the opening verses of chapter 25, call for constant readiness. There will be warfare indeed, but it will be of a spiritual kind. There will be persecution (ch. 24:9), false prophets will come (v. 11), even false Christs will arise (v. 24). Yet in spite of all these obstacles “This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come” (v. 14).

This is the sober prospect presented by our Lord to His disciples, indeed to all His followers for all time. It is

a prospect of a Church that will be faced with persecution, trials, controversy, and dangers of all kinds, increasingly so as the end draws ever nearer. The picture leaves no room for the extravagant dreams and expectations of Millennialism. But it does offer a wonderful comfort. “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:28) And this picture is signed with a promise that is clear and emphatic: “But he that shall endure to the end, the same shall be saved” (Mt. 24:13).

Is this not enough? Should men want to add anything further to this? The teachings of Millennialism may be wishful thinking, but theology they are not! E. REIM

## CHURCH NEWS



SPOKANE, WASHINGTON — Recently Gethsemane Church of this city welcomed a new resident pastor. Mr. Raymond F. Anderson gave us the following report of the event as it impressed a member of the congregation. Mr. Meryln Anderberg provided the photo. R.A.R.

On June 11, Pastor-elect John Schierenbeck was ordained and in-

stalled as pastor of Gethsemane Evangelical Lutheran Church, Opportunity, Washington, by Pastor M. J. Witt assisted by W. Karnitz and I. Zarling. The service was attended by visitors from Trinity, Spokane, and St. John's, Clarkston. Pastor Witt spoke about “God's Purpose in Uniting This Pastor and Congregation” on the basis of Romans 1:1.7-16. Pastor Schierenbeck



**Pastor Schierenbeck and family**

and his wife got acquainted with the members at a lunch, which was held immediately after the service. After six months without a resident minister, this night was a joyous occasion for both congregation and pastor.

A personal characteristic of Pastor Schierenbeck stands out which speaks well for the future of Gethsemane. When he sets his mind to a goal in life, it may take him a long time, but he will make it. For example he met his wife, Sharon Huebner, in 1958 and undertook eight years of persuasion before she gave in and married him on September 4, 1966. This way the congregation did not get the usual newly married graduate, but one with a built in family. The baby, Jeffrey Allen, was good enough to wait until

his parents got settled in their new parsonage.

Would you like to hear how our new pastor got broken in? The second week was a good example. Delivery for brand new Jeffrey Allen was arranged for on Friday, June 23; his first funeral service that Saturday; Sunday was his first communion service. Some sermon preparation was done at the hospital while waiting for Jeffrey, who was in no hurry to enter this world.

We at Gethsemane are looking forward to a fine relationship between congregation and pastor. The Rev. Mr. Schierenbeck is the son of a pastor's son, the Rev. L. W. Schierenbeck of Austin, and appears to have what it takes.

Raymond F. Andersen

RED WING, MINNESOTA — After a brief vacancy, Redeemer congregation is again enjoying the services of a resident pastor, the Rev. Robert Mackensen. The installation took place on July 23. Services were conducted by Professor John Lau of Eau Claire, Wisconsin who had served as a vacancy pastor.

When Pastor Mackensen accepted the call of Redeemer Church he was working for the State of Wisconsin as a Coordinator of the Foster Grandparent Project in connection with the mentally retarded. Although the work was satisfying, Pastor Mackensen expresses joy at the prospect of returning to the Gospel ministry.

Previously he had served congregations in Missoula, Montana, Delevan, Wisconsin and rural parishes near

Tomah, Wisconsin. His most recent pastorate was at Millston, Wisconsin.

**WEST COLUMBIA, SOUTH CAROLINA** — There has been a lot of activity at Holy Trinity Ind. Lutheran Church since it established a full-time Gospel ministry this June. Pastor Nolting reports that the congregation has purchased a tract of about three acres adjacent to the original church site of 3.14 acres which had been donated to the church by Mr. and Mrs. D. J. Roof (a previous report erroneously stated that this had been purchased). Studies are under way to develop this new acreage for parsonage and Christian Day School. Construction of a parsonage must await decision by the voters.

A new dimension was given to the popular vacation Bible School when a program was arranged to accommodate the growth needs of the entire congregation, from the preschool age to the oldest of members. Sessions were held on week-day evenings and registered an average attendance of 86 during the first week.

West Columbia, by the way, is not part of Columbia but a distinct and separate community!

**EAU CLAIRE, WISCONSIN** — A telephone interview with President C.M. Gullerud yields the following information of general interest to those who know and support Immanuel Lutheran College.

### **Enrollment**

The student roster this fall will show that young people are willing to travel far for the kind of Christian

education which ILC provides, with its special opportunities for career training in the Ministry of the Gospel as pastors or teachers.

One of the High School department students will give Kenai, Alaska, as her home address. Several will exalt the qualities of Florida citrus. About eight young people will reverse the trend of immigration to California. The University of Mississippi will lose a student to our ILC Seminary in the person of Mr. David Wisenderg of Houston, Texas. Another divinity student, Mr. David Koenig, is coming from Los Angeles. In view of the increasing demands for candidates for the ministry, this report is particularly encouraging.

The total registration of 117 pupils is a record for ILC and it will tax our facilities to the limit. 75 of these are registered for the high school, 38 for the college and 4 for the seminary. The 1968 convention of the CLC will obviously have to meet the need for expanded dormitory and classroom facilities or turn away many disappointed future applicants.

### **Caretaker**

The college administration has found a very capable campus caretaker in Mr. Amil Ulrich, a former member of St. Peter's Church in Rochester, Minnesota. Although Mr. Ulrich has completed two years of theological study at other seminaries, the need to provide for his family has kept him from completing his work. It is hoped that he can continue study in our seminary on a part time basis while taking care of the practical needs of the campus.



## from the EDITOR

*And do not the people of the city tremble when the alarm is sounded?  
Can a city suffer disaster unless the Lord is its cause?*

*Therefore the Lord God says this:*

*The land shall be overwhelmed by disaster  
And your strength shall be stripped from you,  
While all your palaces shall be plundered.*

*The Lord says this:*

*As the shepherd may snatch from the mouth of a lion*

*No more than two bits of bone or a torn piece of an ear,*

*So shall the children of Israel be rescued —*

*All that will be left of Samaria will be a scrap of couch*

*Or a tattered piece of pillow.*

*Listen and bear witness against the house of Jacob,*

*Says the Lord God, the God of hosts.*

*On the day that I punish Israel for his iniquities*

*I will visit the very altars of Bethel,*

*And the horns of the altar shall be struck*

*And will fall to the ground.*

*I will strike both winter-house and summer-house.*

*The ivory-panelled houses will be destroyed,*

*And the great mansions shall be no more —*

*By order of the Lord!*

*(Amos 3:6.11-15, Translation by Phillips)*

What shall we say about Detroit and the other riots of this summer of 1967? Shall we add our voice to the hundreds who seem to know the causes and the cures? We must confess that our wisdom is no greater than that of any of our fellow 200 million Americans.

Is white society to blame because it has oppressed the Negro and created intolerable conditions in our large cities? I am sure there will be a degree of truth in such findings. Must we beef up our police forces so that riots can be better controlled? There will be some truth in that also. Have the politicians promised the

minority groups and the underprivileged over-night prosperity which is impossible to deliver? There is some truth in that also. Have certain leaders stirred up the masses and incited rebellion? Is there a well organized conspiracy at work planning these insurrections? Maybe there is truth in this also.

The church cannot speak with authority on such questions as though the Bible gave us the answers. In the area of civil government and the solving of human relationships we are left with our human reason. Churchmen are on a par with all their fellow-citizens and should beware of mak-

ing proclamations in the name of their Church or in the name of the Lord.

Our concern is nevertheless great. Ames directs us to the source of our concern. "Can a city suffer disaster unless the Lord is its cause?" The Lord has done this. That is a fact which must be faced. Why has the Lord allowed anarchy to invade our peaceful land? Do we face a life of curfews, of lawlessness, of a police state to provide safety on the streets?

We must confess *our* transgressions unto the Lord. Let the Christian not look to others for the cause. Is it not our lawlessness which has angered the Lord? He does not expect the sinful world to be good, but He does expect us to be law-abiding and to set an example and standard for the world about us.

Government begins with the family. As parents we are to show our child-

ren the love God has for us. We are to imbue them with the Gospel of the forgiveness of sins. At the same time we are to be the government of God and put a stop to all evil-doing. Each time we allow a child to sass his parents we are contributing to lawlessness. At this point we are encouraging the spirit of lawlessness in the nation.

The entire revolution in our country is a revolution for greater material goods. How about our discontent? How much have we contributed to the desire for more and more earthly goods instead of being contented with that which the Lord has given us? Is it not our materialism which has incited all those around us to fight for an equal share of material goods?

Having food and raiment, let us therewith be content.

W. S.

## Hi Fidelity Preaching

Several months ago we called our readers' attention to *A Time for Singing*, a three-record album of 62 hymns recorded in sing-along fashion. The album followed the hymn-of-the-week plan, developed during Luther's day, covering the church year from beginning to end. Its aim was to encourage greater use of the better Lutheran hymns, and this it did very well. There have been many thankful comments. Again: It can be obtained for \$4.59 in compatible stereo (playable on *any* record player) from *Augsburg Publishing House, Minneapolis, Minn. 55415*.

Those who were pleased with the

above album are urged to try a new and somewhat similar one-record album: *Great Lutheran Hymns*. It's also sing-along, dignified and well done. I like it even better than the first one. It features hymns for the festival half of the church year, Advent through Pentecost, but a number of them are usable throughout the year, such as "Soul, adorn thyself with gladness," (LH:305) and the Pentecost hymns. A few unfamiliar but beautiful hymns and tunes are included. All in all, a record that should bring much pleasure. Order for \$3.79 (compatible stereo) from *Christos Records, 422 S. 5th St., Minneapolis, Minn. 55415*.

## *The Bread of Life*

The history of David, as told in the Book of Chronicles, closes with an account of what was of greatest importance to the direct rule by God — *theocracy* — the public charge to Solomon in regard to the building of the temple and preparing for the work. The history of Israel is presented in the Book of Kings from the *prophetic* point of view, from the standpoint of the promise of 2 Samuel 7:12-16. The birth of Solomon had been the beginning of that glorious promise. This promise gave spiritual meaning to Israel's royalty. And the promises and warnings in that prediction form the background of the whole later history of the people of God.

### 1 KINGS

|                   |   |
|-------------------|---|
| Aug. 31 — 1:1-4   | The infirmities of old age 586,1            |
| Sept. 1 — 1:5-8   | "The old man never even asked 'why.'" 586,2 |
| Sept. 2 — 1:11-27 | "The eyes of Israel are upon you" 586,3     |
| Sept. 3 — 1:28-37 | Make the throne—not the king—great 586,4    |
| Sept. 4 — 1:38-40 | Long lives THE KING 586,5                   |
| Sept. 5 — 1:41-48 | The Lord's choice on Israel's throne 586,6  |
| Sept. 6 — 1:49-53 | Saved by the altar of the Lord 586,7        |

### 1 CHRONICLES

|                     |   |
|---------------------|---|
| Sept. 7 — 28:1-8    | Reaffirmed in solemn assembly 442,1-2       |
| Sept. 8 — 28:9-10   | "... strong hearts, great minds..." 396,1-3 |
| Sept. 9 — 28:11-19  | The Lord—a most particular person 442,3-5   |
| Sept. 10 — 28:20-21 | "... true faith and ready hands." 396,4-6   |
| Sept. 11 — 29:1-5   | "Who will offer willingly?" 496,1-2         |
| Sept. 12 — 29:6-9   | The leaders set the good example 496,3-4    |
| Sept. 13 — 29:10-13 | "For thine is the kingdom and..." 400,1-2   |
| Sept. 14 — 29:14-19 | "But who am I?" 400,3-4                     |
| Sept. 15 — 29:20-30 | Worship is obeying gladly 400,5-6           |

### 1 KINGS

|                    |   |
|--------------------|---|
| Sept. 16 — 2:1-9   | "God give us men..." 423,1                          |
| Sept. 17 — 2:10-12 | And the kingdom was made firm 423,2                 |
| Sept. 18 — 2:13-25 | Rejecting not Solomon, but Jehovah 423,3            |
| Sept. 19 — 2:26-35 | A theological housecleaning 423,4                   |
| Sept. 20 — 2:36-46 | The throne of David established forever 423,5       |
| Sept. 21 — 3:1-2   | Not all things lawful are right 423,6               |
| Sept. 22 — 3:3-9   | "Give me a sense of values" 366,1                   |
| Sept. 23 — 3:10-15 | "Shaken together, pressed down, running over" 366,2 |
| Sept. 24 — 3:16-28 | It was the wisdom of God 366,3                      |
| Sept. 25 — 4:20-28 | From Watts to Detroit or Dan to Beersheba? 366,4&6  |
| Sept. 26 — 4:29-34 | Before Plato, Archimides, and Pericles 366,5&7      |
| Sept. 27 — 5:1-6   | "For the Name (Gospel) of the Lord" 498,1-2         |
| Sept. 28 — 5:7-12  | "Gentiles shall come to Thy light" 498,3-4          |
| Sept. 29 — 5:13-18 | The sweet noise of the craftsmen's tools 498,5-6    |

N. HARMS

**CHURCH OF LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
**July 1, 1967 to August 1, 1967**

**RECEIPTS:**

|                                |            |                    |
|--------------------------------|------------|--------------------|
| Offerings .....                | \$2,821.90 |                    |
| Memorials .....                | 18.00      |                    |
| Revenues, Tuition .....        | 106.00     |                    |
| Revenues, Board and Room ..... | 536.00     |                    |
| <b>TOTAL RECEIPTS .....</b>    |            | <b>\$ 3,481.90</b> |

**DISBURSEMENTS:**

|                                       |            |                    |
|---------------------------------------|------------|--------------------|
| Capital Investments .....             | \$1,281.48 |                    |
| Home Missions & Administration .....  | 5,186.45   |                    |
| Japan Mission .....                   | 575.00     |                    |
| ILC - Educational Budget .....        | 3,421.48   |                    |
| ILC - Auxiliary Services Budget ..... | 832.12     |                    |
| <b>TOTAL DISBURSEMENTS .....</b>      |            | <b>\$11,296.53</b> |
| Cash Deficit this period .....        |            | <b>\$ 7,814.63</b> |
| Cash Deficit July 1, 1967 .....       |            | <b>\$ 1,386.62</b> |
| Cash Deficit August 1, 1967 .....     |            | <b>\$ 9,201.25</b> |

Respectfully submitted,

Lowell R. Moen, Treasurer  
 1309 Seventh Avenue N.W.  
 Austin, Minnesota 55912

**COMPARATIVE FIGURES**

|                                    | <i>July</i> | <i>One Month</i> |
|------------------------------------|-------------|------------------|
| Budgetary Offerings Needed .....   | \$9,409.16  | \$9,409.16       |
| Budgetary Offerings Received ..... | \$2,821.90  | \$2,821.90       |
| Deficit .....                      | \$6,587.26  | \$6,587.26       |
| Budgetary Offerings '66-'67 .....  | \$3,546.77  | \$3,546.77       |
| Decrease, '67-68 .....             | \$ 725.87   | \$ 724.87        |

Board of Trustees,

L. W. Schierenbeck, Chairman

**WEST-CENTRAL PASTORAL  
 CONFERENCE**

Dates: September 26-28, 1967. Opening  
 Devotion at 9:00 a.m.

Place: Redeemer Lutheran Church,  
 Cheyenne, Wyoming. D. Redlin, Pastor.

**Agenda:**

The Benefit of a Sense of History to  
 the Pastor - L. Grams.

Word Study of "Righteousness" and  
 Related Words - M. Sydow.

Isagogical Review of I Thessalonians—  
 V. Tiefel.

Exegesis of Matt. 13: 24-43 - P. G.  
 Albrecht.

Early registration will be appreciated.

A. Schultz, Secretary

**WISCONSIN DELEGATE  
 CONFERENCE**

Place: St. Paul's Lutheran Church, Green  
 Garden, Marquette, Michigan.

Date: October 6 & 7, 1967

**GETHSEMANE LUTHERAN CHURCH**  
E. 11315 BROADWAY  
SPOKANE, WA. 99206

**INSTALLATIONS**

Time: Beginning with an evening session on Friday at 7:00 p.m. through 4:00 p.m. Saturday.

Agenda: 1. Review of our Position over against WELS — Geo. Tiefel.

2. Review of our Position over against ELS — A. Gullerud.

3. Luther's Ministry to the Laymen and the Poor — R. Gurgel.

4. Summary of M. Galstad's paper: "Our Responsibility toward Those Outside Our Fellowship" — E. Albrecht

5. Reports of various boards.

Pastors, professors, and delegates are kindly asked to announce their attendance, or submit excuses, to the Rev. Paul Fleischer, host pastor, no later than September 30.

Paul Fleischer, Secretary

**IMMANUEL LUTHERAN COLLEGE**

The fall term will begin with chapel services at 9:00 a.m. on September 5. Classes start on Wednesday, September 6, at 7:40 a.m.

C. M. Gullerud, *President*

On July 2, 1967, the Rev. George Barthels was installed as pastor of Grace Lutheran Church in Sleepy Eye, Minnesota, by H.C. Duehlmeier assisted by R. Reim, R. Ude, K. Olmanson, and A. Sippert.

On July 2, 1967, the Rev. Daniel Fleischer was installed as pastor of Trinity Lutheran Church of Watertown, S.D., and Zion Lutheran Church of Hidewood Township, S.D., by Leland Grams assisted by Elton Hallauer.

On July 23, 1967, the Rev. Robert Mackensen was installed as pastor of Redeemer Lutheran Church, Red Wing, Minnesota by John Lau.