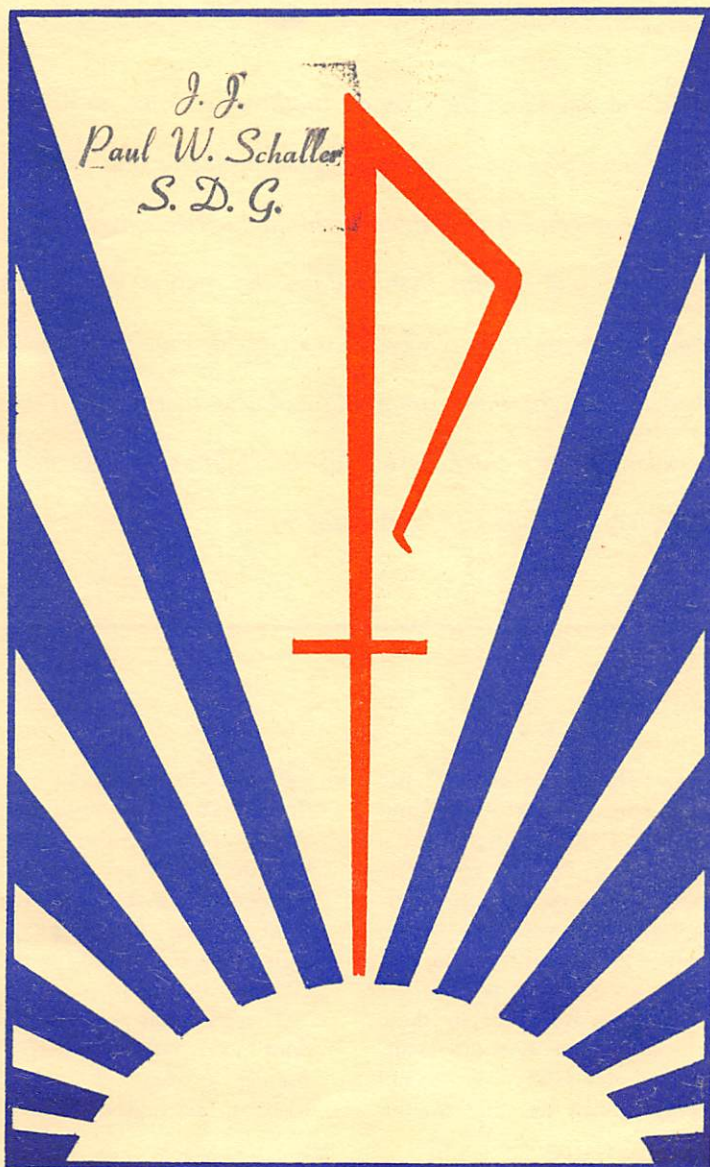


LUTHERAN SPOKESMAN

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THE DAY OF THE LORD

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day. (1 Thessalonians 5:1-5)

What does the future hold for us? What lies in store for our country and our church and our family? In the space age things change fast. The world we live in is very much different from the world we grew up in. More changes are bound to come, and at a rapidly accelerating pace.

What we long for most in these days of rapid change is some assurance of peace and safety. We do not want enemy bombs bursting on our

soil. We do not want unruly mobs throwing bricks through our windows. We do not want turmoil and disorder. We do not want our money and possessions to be endangered. We want security, job security, economic security, social security, political security.

This is what we want, but what does God's Word predict? "Wars and rumors of wars." "Famines, and pestilences, and earthquakes." "Sorrows."

“False prophets.” “Great tribulation.” The Book of Revelation pictures continual warfare for God’s saints in this world against countless forces of evil. In fact, Satan shall be loosed out of his prison and shall go out to deceive the nations. His wrath will be great, for he knows he has but a short time.

And then, beyond all these things, what does God’s Word predict? “*The day of the Lord.*” This is one future event of which we can be absolutely certain. There is no guesswork here. Here is the promise of God, announced by God’s prophets, explained by our Lord Jesus, repeated by Jesus’ apostles.

“The day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

“But of that day and hour knoweth no man.” “In such an hour as ye think not the Son of Man cometh.”

Strangely enough, this day will come as a surprise. In fact it will come when the world and its leaders are promising and declaring “Peace and Safety.” For this is what the

apostle Paul wrote to the Thessalonian Christians who were greatly concerned about the events of the last days. He told them: “The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and Safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

How foolish it would be for us to become attached to this world and its goods and pleasures! How foolish it would be for us to desire above all else peace and safety on this earth! How foolish it would be for us to set our hopes on future dreams of greatness, on the peace and security and prosperity that are promised by men! For when men say: Peace and Safety, God says: War and Destruction.

In the days of Noah things were going fairly well. “They were eating and drinking, marrying and giving in marriage.” They dismissed Noah’s warnings as the ravings of a fanatic and said: Peace and Safety; All Is Well. But God said: Sudden Destruction, and the flood swept them all away.

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In the days of Lot the citizens of Sodom and Gomorrah "did eat; they drank, they bought, they sold, they planted, they builded." They were prosperous cities, and their leaders no doubt assured them: Peace and Safety; All Is Well. But God sent fire and brimstone and destroyed them all.

"Thus shall it be in the day when the Son of Man is revealed."

There is therefore no peace and safety on this earth. Not really! For God's judgment may strike at any time. He may send a preliminary judgment like the destruction of Sodom and Gomorrah or the fall of Jerusalem, or He may end it all at any time.

If we knew when the thief was coming, we could get ready for him. But we don't know when he's coming. So we aren't ready. The people in Noah's day weren't ready. Sodom and Gomorrah were not ready. "The day of the Lord will come as a thief in the night." The world will be unprepared.

But there is no turning back. There is no escape. As the mother's birth pains increase in intensity, the point of no return is reached. There can be no going backwards anymore, only forwards — until finally the baby is born. So also when the day of the Lord comes, the clock cannot be turned back. The day has arrived, and there is no escape.

Artists have pictured all creatures in the world looking for higher ground at the time of the great flood. What a panic that must have been as all flesh vainly struggled to escape God's wrath! Can we not imagine man's des-

pair when he climbed the highest mountain and still the waters of the flood climbed higher and higher until he was swept away?

The Book of Revelation pictures a similar scene on the Last Day. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come: and who shall be able to stand?"

Who shall be able to stand? Let us make this a very personal question. Shall you be able to stand? Shall I be able to stand? Many who think they are able to stand are mistaken. Are we among them? There is such a thing as false security. There is such a thing as false trust and false hope that is just as bad as total despair.

Perhaps the most vivid illustration of false security is given by the prophet Jeremiah. In his time the Jews trusted falsely in the fact that they were God's chosen people and that they had been protected by God's mighty hand through the centuries. They ignored the voice of Jeremiah, God's prophet who announced God's judgment: Jerusalem and its temple shall be destroyed; the Jews shall be carried off as captives into a strange land. They hated God in their hearts and they did not live according to His will. Yet they falsely believed that God could not hurt

them, because they had His Temple in their city.

Listen to Jeremiah shatter their false sense of security. "They have healed the wound of My people lightly, saying, 'Peace, peace,' when there is no peace. Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush. Therefore they shall fall."

Again Jeremiah said: "Do not trust in these deceptive words: 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.' Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods, and then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!' — only to go on doing all these abominations? I will cast you out of My sight."

The lesson should be plain. God's judgment strikes on those who refuse to repent, even if they bear God's name and have His temple in their midst. There is no security in having some kind of external connection with God or His Church. Mere membership in an orthodox church will provide no security on the Last Day.

We must ask ourselves a question or two: Are we going to be able to stand on the Last Day just because God's true Word is preached in our churches? Are we really ready for the Last Day if we go to church on Sunday mornings and hear that our sins are forgiven but no longer try to follow Christ in our daily lives? Does the preaching of God's Gospel

give us security in our ungodly living, or does it stir us up to fight against the flesh? Let us remember that not all those who have eaten and drunk in the Lord's presence shall be saved, nor all those who have heard His teaching in their churches.

What then is our hope and confidence? "Jesus delivered us from the wrath to come." "Jesus died for us, that we should live together with Him." When the day of the Lord comes, the Lamb of God shall indeed "in flaming fire take vengeance on them that obey not the Gospel of Christ." They "shall be punished with everlasting destruction." But those who in fear and trembling cling in faith to the Lord who died for them shall never perish.

So there is a kind of peace and safety on this earth after all. It is the kind of peace and safety only a genuine believer in Christ can appreciate. When the Holy Spirit has worked this faith in this Christ through His Word, then we are in the light, and the night of God's judgment cannot terrify us. Paul wrote to the Thessalonians: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

Let us then heed the words of our Lord: "Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." With Christ the future is light, peace, eternal security. Without Christ all is darkness and destruction.

D. LAU

NEW LUTHERAN INTERSYNODICAL ORGANIZATION FORMED

MINNEAPOLIS, MINN. — At a meeting here of representatives of the Wisconsin Ev. Lutheran Synod and the Ev. Lutheran Synod on October 16-17, a new inter-cynodical organization was formed, the organization was provisionally named the Ev. Lutheran Confessional Forum.

According to a statement of purpose adopted by the participants, the objective of the new forum is "to manifest in a tangible and practical way the unity of faith and confession which exists between the two synods and to strengthen each other in our endeavor to remain faithful to the Holy Scriptures and the Lutheran Confessions."

Such mutual encouragement is necessary, the statement pointed out, "in a day of increasing doctrinal indifference and confessional laxity."

Organization of the forum was authorized by the conventions of both synods which met this summer.

In 1963 both the 360,000 member Wisconsin Synod and the 15,800 member Ev. Lutheran Synod withdrew from the Lutheran Synodical Conference "in solemn protest against the departure of the Lutheran Church-Missouri Synod from the historical position of the Lutheran Synodical Conference."

The two synods specifically charged the Missouri Synod, with whom they had been associated in the Conference since 1872, with unionism. The Missouri Synod at the time was engaged in negotiations with the American Lutheran Church and the Lutheran Church in America which termi-

nated in the formation in 1966 of the Lutheran Council in the U.S.A., described as a "cooperative agency for ongoing theological study and Christian service"

Historically the Synodical Conference had defined unionism as "joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture."

The remaining members of the Lutheran Synodical Conference — the Missouri Synod and the Synod of Ev. Lutheran Churches — voted this summer to dissolve the Conference since "there is no useful purpose to be served" by continuing the organization.

The Ev. Lutheran Confessional Forum will meet annually in October with the 24 representatives at the meeting to be named by the synodical presidents.

The Rev. Norman W. Berg, Plymouth, Mich., was elected chairman; and the Rev. Walther C. Gullixson, Princeton, Minn., was elected secretary.

Pastor Berg is the first vice-president of the Wisconsin Synod and president of its Michigan District. Pastor Gullixson is also secretary of the Ev. Lutheran Synod.

"Although our contacts are many and cordial," said Pastor Berg, "the degree of cooperation at the present time is limited, since each Synod has been carrying on its own program. But we are hopeful that the new forum will permit us to draw even

closer together and share services, counsel, and materials in the areas of

missions, stewardship, education, and publications."

MUSIC FOR CHRISTMAS

New Christmas albums appear scarce this year. However, by looking back to the suggestions of this column in the November issues of the past few years, you will find what are still the best in each type. There are the reverent *Kings College Christmas Services* on several LONDON/ARGO records, the *Christmas Oratorio* by J. S. Bach on MHS 571/573 or the slightly better and more costly ARCHIVE 73253/55 version, or the *Christmas Oratorio* by Heinrich Schuetz on ANGEL 36211, one record. Consider last year's outstanding *A Baroque Christmas* on DECCA DL-79427, *Praetorius Christmas Music* on NONESUCH H-71128, and the colorful and sparkling *French Christmas Carols for Organ* on MHS 673. These are only a few.

In the Christmas service you or the children will most likely speak or sing *The Magnificent*, Luke 1:45-55. This is Mary's song of praise upon hearing that she is to be the mother of the Christchild. In all ages Christians have found joy and comfort in those words, and many composers have set them to music. The most famous setting is by J. S. Bach. It is best recorded on COLUMBIA MS-6375, with MHS-699 rating a *good* for its low price.

Vivaldi's *Magnificent* has just been released on PHILLIPS PHS-900-090. The SCHWANN CATALOG lists it

as the only one; fortunately it is very well done. There are hundreds of albums of Vivaldi's multitude of tuneful and easily liked secular works but few recordings of his sacred works. His *Magnificent*, like Bach's, helps us to grasp the treasure and comfort of this Word of God. On the overside is his setting of the *Te Deum* (We praise Thee, O Lord,), equally fine.

Some months ago I mentioned the outstanding performance of Bach's *Orgelbuechlein* (Little Organ Book) on the low cost album MHS-668/9/-70. In this renowned work Bach composed organ settings for 45 of our great Lutheran chorales or hymns, arranging them according to the church year. Now a new and refreshing approach to this work is released on NONESUCH HD-73015, \$10 for the 4-record album. Each organ setting is paired with a choir setting by Bach or other composers to show how the chorale is sung in the Lutheran service. This treasure comes to market at a fitting time — the first three sides are Christmas Chorales. I can suggest no finer family gift.

You should be alerted to a healthy trend in performances of *The Messiah* that is now reaching full flower. In the past, quality of performance was judged much by the size of the chorus and the mass of sound it could produce. Research has revealed that Handel neither intended nor conducted

such performances. Small forces were employed, and efforts were directed toward delicacy of interpretation and embellishment of instrumental and vocal lines — beauties that are totally swallowed up in the massive performance. Two such authentic performances are now released: *PHILIPS PHS-3-992* and *RCA VICTOR LSC-6175*, either at \$17.39. The latter is

well directed by Robert Shaw, but the former has the more capable artists. If you often felt overcome by the sheer power of earlier performances, you will truly be exhilarated by the clarity and lilting spirit of these, which supersede all other albums listed in SCHWANN. Now that *The Messiah* is finally performed as Handel intended it, stereo is very effective.

TO DO OR NO

There seems to be no end of times in which one knows not whether to do this or that. We are not thinking so much of the problem of right and wrong as whether one thing is more right than another. And we are thinking, of course, of the Christian in society, of each of us in those daily bits of life in which we must make a decision.

The blacks and whites are clear. It is the grays that cause us trouble: whether to hit the brakes or the gas; to take the left and be dead wrong at law, yet alive — or keep to right and be entirely legal, but likely dead. To follow the “mind” or the “heart” becomes a problem.

Just to mention this can bring a blizzard down about one’s ears, yet to deny that this is how it often solves nothing. A pastor knows how often people ask what they should do — they ask by telling what the problem is, not so much perhaps to get an answer short and clear as to get some little hint of help.

The Bible knows this problem well: in Proverbs 26 there is a double coun-

sel. “Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.” Take your choice, according to the situation. Someone talking foolishness may be one you can help by giving him a reasonable answer; another may be so far gone as to be beyond all reason.

Again, in Galatians 6 St. Paul counsels us to bear one another’s burden and thus fulfil the law of Christ, the principles by which we live as people of God; and yet there is the rule that every man must bear his own burden, and free-loading is entirely frowned upon. You have trouble with this many times when someone tries to shake you down for what used to be a dime. Are you contributing to his delinquent behavior, or are you helping to feed the poor?

We have an axe to grind in writing this today, and we don’t mind admitting that it took a while to decide whether or no to write about it. In case it helps someone, we will. We do not find it easy to admit that we

did read an anonymous message from one of our readers. Such things should be filed in the wastebasket where they belong. One who will not sign his name to a message does not deserve recognition for his cowardly act. As you would guess, it was an attack upon our stance in doctrine and life, not so much upon us personally, it seems, as upon our whole fellowship.

You should know our reason for reacting here. Our reason is a matter of a certain principle: this, that so much good has been done in response to evil that we would be remiss not to give the devil his due. It was the deniers of truth as led by Arius, the heretic, that led the orthodox to speak up and give us the Nicene Creed in 325 A.D. For this story you should ask your pastor; he will be glad to give it, and in the process you will learn much about how things are in Christendom today. And as for that other Creed, the Apostolic, you should know that it arrived upon the lips of countless early Christians because it was not safe to write it down and risk being caught with the evidence — you could end up at the Saturday night show in the arena among some hungry lions.

The principle was working in Philippi. So near as we can tell, all was fine in the church there except that some woman, who may have been the well-known Lydia of the Purple Cloth corporation, was a bit at odds with some women in the congregation. The tension came to Paul's notice as the one and only flaw that marred the image of the Philippian church. But the evil thing prompted

him to write them about mending their personal rift. In calling for a humble mind among the people there he gave the grandest text we have about the mind of Jesus' humiliation and exaltation, the classic passage that you find in chapter two, from the beginning through verse 11.

This is God's way. He speaks to us in the context of our lives. You may remember that it was to a misbehaving Israel that God gave the written Law on tables of stone, an act that he waited with for some 25 centuries. And think how it goes in many of our homes, fine Christian homes, where things go on at a quite even keel for a long time until there is an incident that may be pretty serious. Then father hits the ceiling with a blast that is remembered once and for all! And for the good of all. Yet an evil sparked the truth.

Our respondent, whom you must thank for this installment of our writing, wrote a seamy note, some of it too unbecoming for quotation, the kind of gutter words that pass for common coin with those who are not gentle in the least; and on a public postal, signed in a garbled attempt at Latinization that comes out "Lutheran Pastor." So much for the bad manners, and to the matter, which is worse.

He throws, at all of us I take it, a quotation from J. B. Phillips: "The man who refuses to get involved in the troubles and burdens of his fellows is rejecting God, however religious his outward profession may be." The implied charge must be that we who are concerned to keep the whole of Christian doctrine choose

to let it go at that and ignore the troubles and burdens of our fellow men. How he knows this one cannot tell. If that was meant for the writer particularly, and there are such indications, we will leave it to God and to those we have helped, to answer. But it may be a service to our readers to be reminded that the liberals and modernists we have had to contend with can be a pretty cruel lot. There are signs that the ecumenical fever of compromise that we read so much about is being caused by something other than the love of God and man. Here you should do your own looking and your own filling in. There are some pretty fancy salaries involved, nice junkets, and what-have-you.

There is worse. It is bad enough to strive at being bishop without being religious (there is enough of it going on for one man to have done a book on it), but there is worse. The Pharisee-parade in Jesus' day must have been nauseating enough, but it was their doctrine that Jesus warned against in particular. Water does not rise above its source. When men trade away the truth that alone can make them free, their secular attempt at happiness is a sad substitute.

Our detractor of the postal card indignity has gone all the way. A man who takes the name of Lutheran says that "the unorthodox like Schweitzer, James Reeb, Kagawa, and Martin Luther King are the most truly orthodox of all." Now, Schweitzer was a philosopher also and anything but a Christian confessor; and many atheists have shown a similar compassion for humanity. James Reeb, if we re-

member right, was a Unitarian, who got himself killed in some civil rights hassle. Kagawa was a self-sacrificing Japanese who caused considerable stir years ago, but with doubtful teaching. The last of these four is in deep trouble theologically and in other categories. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22f. Whether the building be on a rock or on sand makes a difference.

Perhaps the doings of our "good men" will finally over-leap itself so completely that reasonable people will see that these organizations called churches will be seen for what they are, and then Christianity will break out anew, as in another Reformation. At the moment there are many people who are in the "to do or no" stage. They have quit their former churches, but they sit home. They are so shocked that they are numb. It is this numbness that often freezes the driver in a trap of traffic: he does nothing, so that he and his machine are swatted dead.

Think it over: are not many of the people around you in that stupor of numbness today? They know better, and so have a contempt for themselves. Not doing what is right, they say nasty things. Most of what they write, say, and portray — whether in books, on stage or screen — is a repudiation. Unable to do what is right, they slander those who do.

MARTIN GALSTAD

"A LITTLE BIRD TOLD ME"

It is interesting to notice how much our everyday language is used throughout the pages of the Bible. Perhaps these idioms and common expressions, being anything but "churchy," have a way of making us feel more comfortable with Scripture and what it has to say to us. A few (underlined) examples prove the Bible certainly does speak our language — even in today's world.

Some examples show how we have found the truths so necessary to express what we mean we have had to shorten them or change them a little — we get right to the point. Some expressions are mis-used and applied to the wrong situations. Yet in most instances, the plain talk of the Bible is used to talk of men, women, love, adventure, narrow escapes, con-men, money, disappointment, anger, hatred, depression, guilt, children, and even patriots, politicians, and our numerous human frailties. This really shouldn't be too surprising — after all, the Bible tells us there is *nothing new under the sun*. (1)

Everyone knows some titles taken from Bible verses for books, movies, or a story or two, such as, "*Our Vines Have Tender Grapes*," and "*The Little Foxes*," (both from Song of Solomon 2: 15) or "*The Voice of the Turtle*," (from Song of Solomon 2:12) and "*The Earth Is The Lord's*" (from I Corinthians 10:26). There are others.

There is also a song in which a girl in love sings, "*Whither thou goest*

I will go." Her boyfriend might be surprised to learn this bit of devotion comes from the Bible (Ruth 1:16), but was spoken between two women. It might be worse for him to learn it was a young widow talking to her mother-in-law! Possibly this is a case of *the blind leading the blind* (2) — it could be *heart-breaking* (3), but that's *the way of a man with a maid* (4), and he remains the *apple of her eye* (5).

When it comes to talking about men, writers have often "borrowed" from the Bible. *Nimrod, the mighty hunter* is referred to in Genesis 10:9. John Masefield who wrote "*Sea Fever*" about the sea and ships, took his idea from Psalm 107:23: *They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.*

Many an adventure has been written about *a den of thieves* (6). The villain takes *an eye for an eye* (7), or *a tooth for a tooth* (7), if some poor victim doesn't like *the look in his eye* (8), and then the victim must seek *safety in numbers* (9), and finally escapes *by the skin of his teeth* (10).

When speaking about money we really get biblical idioms on the tongue. We say, *Eat, drink, and be merry* (11); America is the *land flowing with milk and honey* (12); we are not *living by bread alone* (13), yet *the poor we have with us always* (14), while others are *living off the*

fat of the land (15). We know the love of money is the root of all evil (16) — (only many times we leave part of that one out by mistake, then learn to our dismay we can have love of money whether or not we possess it.)

We go on talking about our disappointments, wailing like a voice crying in the wilderness (17), fussing over our thorn in the flesh (18), hating those acting holier than thou (19), and we will not turn the other cheek (20) and they heap coals of fire upon our heads (21), while keeping the letter of the law (22) and we are led like sheep to the slaughter (23), trying to be all things to all men (24). Indeed, our spirit is willing, but the flesh is weak (25).

We ask suspiciously, "Can the leopard change his spots?" (26) Admitting our human frailties, we sometimes ask in wonderment, "I wonder what ails me?" (27) Then seeing the same state in others we ask, "What ails you now?" (27) On occasion a still small voice (28) tells us we are sinful. Because we need an excuse, and because of neglect we defiantly ask, "Am I my brother's keeper?" (29).

We, who talk so glibly butter wouldn't melt in our mouths (30), despair when our children find us out and we learn the awful truth out of the mouths of babes (31).

As for patriots and politicians — they have stolen as much as anyone to beef up their declarations — and not just Americans. *God Save The King!* (32) is heard in many lands — and who said, "Peace, peace, but there

is no peace!" (33) (Mother's with young children often join in this one with the politicians, no doubt).

In a notation which can't be documented at the moment it says Wycliffe's general prologue to a certain translation of the Bible used the words, "This Bible is for the Government of the people, by the people, and for the people." (34) Can anyone prove that one? That would be a man after my own heart (35).

These few examples are just a drop in the bucket (36). It's high time (37) to conclude the whole matter, but there is always a fly in the ointment (38). We can't see eye to eye (39) unless and until we look these expressions up in Scripture. By using the Concordance of the Bible they can be found — or we can recognize them and where and how they have evolved. So consider it a labor of love (40) and look them up yourself.

Much can be learned by seeking out these common speech idioms, and it is reassuring to find them. Possibly we feel closer to God simply because we are speaking the same language. We can imagine the Lord smiling down at our surprise — and do this without suffering shock from the idea. We can chuckle with our pastors, because if it is all right with the Lord, it is all right with him.

Being on common speaking terms gives us all a wholesome, warm glow — and there is nothing wrong with that. How do I know this? A little bird told me (41) — which comes from Ecclesiastes 1:9. Why not look it up? It can be done in the twinkling of an eye (42). —Marjorie M. Paull

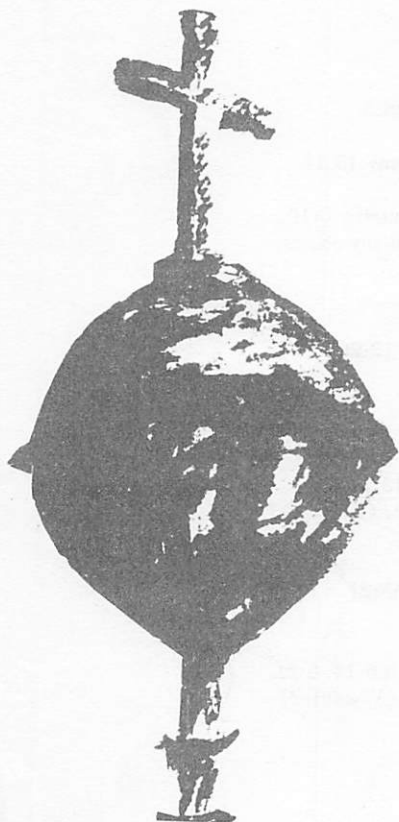
SCRIPTURE REFERENCES

- 1 – nothing new under the sun: Ecclesiastes 1:9.
- 2 – blind leading the blind: Matthew 15:14.
- 3 – heart-breaking: Acts 21:13.
- 4 – the way of a man with a maid: Proverbs 30:19.
- 5 – the apple of my eye: Psalms 17:8; Prov. 7:12; Deut. 32,10.
- 6 – a den of thieves: Matthew 21:13.
- 7 – eye for an eye, etc.: Exodus 21:24.
- 8 – the look in his eye: Proverbs 23: 6 & 28:22.
- 9 – safety in numbers: Proverbs 11:14 & 24:6.
- 10 – by the skin of his teeth: Job 19:20.
- 11 – eat, drink, and be merry: Isaiah 22:13.
- 12 – land flowing with milk and honey: Exodus 33:3.
- 13 – living by bread alone: Deuteronomy 8:3.
- 14 – the poor we have with us always: Deuteronomy 15:11.
- 15 – living off the fat of the land: Genesis 45:18.
- 16 – the love of money is the root of all evil: I Timothy 6:10.
- 17 – a voice crying in the wilderness: Mark 1:3; many others.
- 18 – thorn in the flesh: II Corinthians 12:7.
- 19 – holier than thou: Isaiah 6:55.
- 20 – turn the other cheek: Matthew 5:39.
- 21 – heap coals of fire upon their heads: Romans 12:20.
- 22 – letter of the law: II Corinthians 3:6.
- 23 – sheep to the slaughter: Acts 8:32.
- 24 – all things to all men: I Corinthians 9:22.
- 25 – spirit is willing: Mark 14:38.
- 26 – can the leopard change his spots: Jeremiah 13:23.
- 27 – what ails me; what ails you now: Isaiah 22:1; Gen. 21:17.
- 28 – still small voice: I Kings 19:12.
- 29 – am I my brother's keeper: Genesis 4:9.
- 30 – butter wouldn't melt in our mouths: Psalm 55:21.
- 31 – out of the mouths of babes: Matthew 21:16.
- 32 – God save the King: I Samuel 10:24.
- 33 – Peace, peace, but there is no peace: Jeremiah 6:14; 8:11.
- 34 – of the people, by the people for the people: (Wycliffe?)
- 35 – man after my own heart: Acts 13:22.
- 36 – drop in the bucket: Isaiah 40:15.
- 37 – high time: Romans 13:11.
- 38 – fly in the ointment: Ecclesiastes 10:1.
- 39 – eye to eye: Isaiah 52:8.
- 40 – labor of love: I Thessalonians 1:3.
- 41 – a little bird told me: Ecclesiastes 10:20.
- 42 – in the twinkling of an eye: I Corinthians 15:52.

CHURCH NEWS



A CENTURY OF GOSPEL

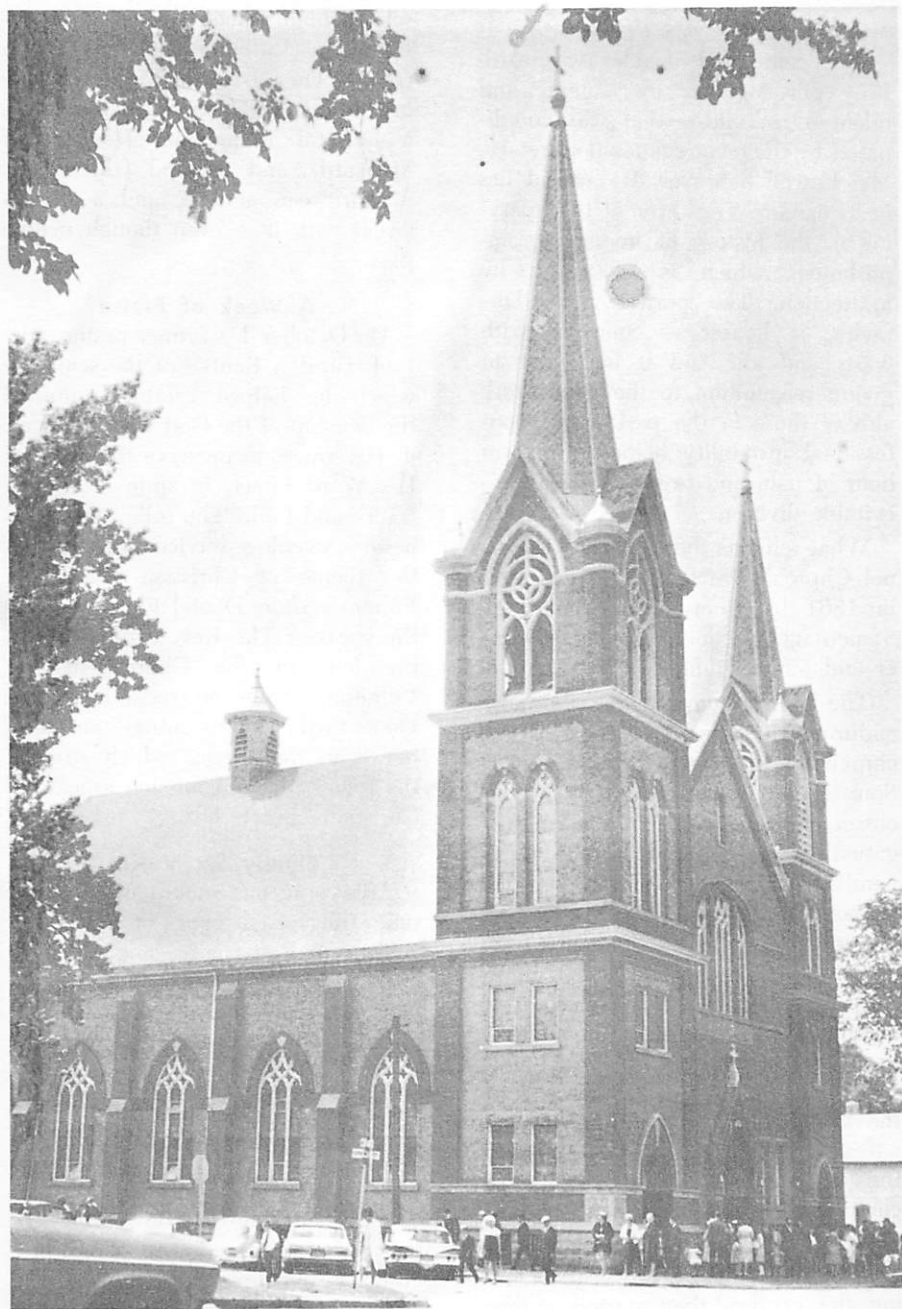


*Steeple Ornament of Immanuel's
Second Church Building*

MANKATO, MINNESOTA — The centennial observation of Immanuel congregation in this city raises a question evoked by almost all anniversaries in the centenary bracket: Just what do we have here which is 100 years old?

Precious little remains for the eye too see of the stuff of life. It fades away so quickly. A hundred years have quickly passed. No living witness to tell of how it was at the beginning. Some faded daguerreotypes of look-alike patriarchs, heads held rigid by metal clamps; hard-to-decipher minutes of meetings which omit the excitement and detail the obvious; a tattered German "hymn book" with a child's scrawl over the wordy frontispiece; — a few such things are left to tell of rapid change and quick decay. They tell a tale to those who listen: We are on the move, always. Our beauty, like that of flowers, is short-lived.

There is a bitter-sweet flavor to anniversaries — the sweetness being the Christian hope of a city with enduring foundations and an inheritance that fades not away, reserved in heaven — as Peter says — for us pilgrims.



A Candid Chronicle

The centennial booklet was skillfully put together by a large and talented committee that was coordinated by the congregational secretary, Mr. Lowell Schreyer. Its appeal lies in its candor. Very little of that glorying in the history of human accomplishment which is self-praise by indirection. The portrait, like Disraeli's, is honest — complete with warts and all. And it is honest in giving recognition to the good work also of those in the past whose confessional instability helped bring an hour of pain and testing, with its inevitable division.

What remains today of the "Emanuel Church" which was incorporated in 1867 by Henry Himmelman, F. Steuernagel, Jacob Traub, John Dreyer and Simon Blume?

The booklet suggests that the most enduring characteristic has been that church's devotion to Christian education. A school was started at the outset, and the scope of the congregation's school interest has been expanding ever since. At present it supports a system of 12 grades. As you might expect, the centennial project is the construction of a new classroom building, for which the membership has already committed itself in the amount of \$82,240.00. They are already looking forward to the building of an auditorium gymnasium after the classroom unit is finished and all obligations of the congregation have been met.

Immanuel Church has been a bold innovator throughout the years. During the century they started a day

school, high school, and what is now Immanuel Lutheran College in Eau Claire. They have had a large role in starting another college (Bethany), a hospital (Immanuel Hospital of Mankato), and a synod (the CLC). A spirit can endure, and a certain vision with it — even though people pass.

A Week of Praise

On October 1 a former pastor, now Prof. Gordon Radtke of the seminary which he helped establish, guided the worship of the God who manages, in His grace, to preserve the truth of His Word intact, in spite of human frailty and fault. The following Wednesday evening service centered on the theme of Christian Education. Former pastor, Daniel Fleischer, was the speaker. The Rev. Paul Albrecht, president of the Church of the Lutheran Confession, spoke on "Open Doors in the New Century" on October 8 in the service which stressed the fellowship and mission aspects of Christian church life.

Ninety Six Voices

After only one month of rehearsal time the mixed choir of Immanuel College in Eau Claire, singing under the direction of Professor Robert Dommer, was ready and present to put an exclamation mark on the week of worship.

From all reports it was an emotional experience — this choral service — of a healthy kind. Eyes got wet at the sight and sound of 96 young people moving down the center aisle, harmoniously declaring: "Jesus is our Joy, our Treasure."

Somehow you feel better entrust-

ing the new century to such beautiful people. As the centennial booklet says in its seal: Their Jesus Christ is "the same yesterday, today, and forever." That is continuity in all that counts!

ROLLIN A. REIM

SUNDAY SCHOOL TEACHERS MEET

NEW ULM, MINNESOTA — The 6th annual meeting of the Sunday School teachers from the Minnesota conference was held at Faith of New Ulm. Fifty nine registered for the sessions.

The program included a paper entitled "The Value and Method of Teaching Memory Work in Sunday School" by Pastor George Barthels of Sleepy Eye. Pastors Duehlmeier of Sanborn and Sydow of New Ulm reported on their method of using Bible History books for Sunday School rather than specially prepared Sunday School texts and materials.

Two teachers joined pastor Schierenbeck of Austin to report on the progress of a new Saturday School venture at St. Paul's.

Mr. LeRoy Hulke of New Ulm is the new conference chairman replacing Mr. Affolter of Mankato. Mrs. Wright of Sleepy Eye is the new Secretary-Treasurer of the association in place of Mr. Arlen Gilbertson of Austin. Sleepy Eye was chosen as the place for next year's meeting.

ARLEN GILBERTSON

YOUTH RALLY

MARQUETTE, MICHIGAN — A letter from Pastor Paul Fleischer of St. Paul Church in Green Garden gives some interesting details of the youth rally held in Marquette in August.

A total of 145 attended the rally. Since Marquette is on the edge of CLC territory the great majority of them travelled hundreds of miles. They represented sixteen congregations in Wisconsin, Minnesota and Upper Michigan.

"How God, down through the centuries, preserved His pure Word for us" — this was the subject of the talk by Pastor Fleischer as the group assembled for study in the shade of an apple orchard. Apparently these young people have had a lot of experience with that Word, for they score an impressive average of 86 points on a Bible Knowledge Quiz given by Pastor James Sandeen of Calvary Church. Samples: How are Alpha and Omega related? Dan and Beersheba? Goliath and Stephen? What is the origin of the expression "apple of the eye"?

The recreational activity was elevating (climbing Sugar Loaf mountain) and invigorating (swimming in the 50° water of Lake Superior). Professor Radtke of ILC showed slides of campus life in Eau Claire, where some of these young people are sure to continue their friendships in years to come.

R.A.R.

The Bread of Life

THE KINGDOM OF OUR LORD AND OF HIS CHRIST

The Kingdom of God (His ruling through the Gospel) from Genesis through Revelation has been our theme in the Bread of Life for the past two years. During the festival seasons of the church year we depart slightly from our standard format to see how this applies specifically to Christ Jesus whom God has made our everything.

- | | | |
|------------------------|------------------------------------------------|-----------|
| Dec. 1—Luke 1:67-79 | Welcome Him with a song | 58,1-2 |
| Dec. 2—Mt. 21:1-9 | Is this a king? | 58,3-4 |
| Dec. 3—Zech. 9:9-10 | You bet it is! | 58,5-6 |
| Dec. 4—2 Sam. 7:1-14a | King David's kingly Son forever | 58,7 |
| Dec. 5—John 18:33-37 | His kingship not of this world | 58,8 |
| Dec. 6—Psalm 80 | Stir up your might and save us | 58,9 |
| Dec. 7—Rev. 1:9-20 | His glory lies in the written Word | 65,1-2 |
| Dec. 8—Micah 4:1-6 | His coming means judgment and blessing | 65,3-4 |
| Dec. 9—Luke 12:35-40 | So be ready | 65,5-6 |
| Dec. 10—Is. 26:1-12 | Let the world hear it too | 55,1-2 |
| Dec. 11—2 Pet. 1:3-11 | Oh, to enter His eternal kingdom and glory | 55,3-4 |
| Dec. 12—Zech. 3:1-5 | He stood up to Satan | 59,1-3 |
| Dec. 13—Mark 13:5-13 | Should we not also? | 59,4-6 |
| Dec. 14—Is. 40:1-8 | The truly comforting thought | 61,1-2 |
| Dec. 15—Mt. 11:11-15 | So open your ears and listen to His words | 61,3-4 |
| Dec. 16—Is. 62:1-12 | What a name to live by! | 69,1-2 |
| Dec. 17—Phil. 4:4-7 | And what a way to go! | 69,3-4 |
| Dec. 18—Deut. 18:15-18 | The glory of the Lord clothed in forgiveness | 69,5-6 |
| Dec. 19—Mark 3:31-35 | The obedience of faith to the King | 73,1-2 |
| Dec. 20—Micah 5:1-4 | Not ashamed of a hick town | 73,3-5 |
| Dec. 21—Is. 9:1-6 | The everlasting Father—God of peace | 77,1-3 |
| Dec. 22—Jer. 31:31-34 | All hail to the "New Way!" | 77,4-6 |
| Dec. 23—Titus 2:11-15 | The glory of our Great God and Savior | 77,7-9 |
| Dec. 24—Luke 2:1-14 | All glory be to God on high | 77,10-12 |
| Dec. 25—Luke 2:15-20 | And joy and peace to men on earth | 77,13-15 |
| Dec. 26—Titus 3:4-7 | Baptize them into this kingly family | 122,1-2 |
| Dec. 27—Heb. 1:1-12 | The Son speaks—let the earth be silent | 122,3-4 |
| Dec. 28—John 1:1-18 | From everlasting to everlasting | 122,5-6 |
| Dec. 29—Acts 7:51-59 | A sight for tired eyes! | 122,7-8 |
| Dec. 30—Rev. 7:9-17 | The Lamb is my Shepherd | 122,9-10 |
| Dec. 31—Psalm 23 | I shall not lack anything | 122,11-12 |
| Jan. 1—Rev. 22 | So, Happy New Year to all in the King of Kings | 97 |

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1967 to November 1, 1967

BUDGETARY

<i>RECEIPTS:</i>	<i>October</i>	<i>To Date</i>
Offerings	\$11,266.77	\$31,780.81
Memorials	3.00	46.00
Revenues, Tuition	1,040.00	9,339.00
Revenues, Board and Room	1,047.00	14,400.00
Revenues, Other College	60.00	306.00
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	\$13,406.77	\$55,871.81
 <i>DISBURSEMENTS:</i>		
General Administration	\$ 174.66	\$ 936.93
Insurance		1,060.00
Capital Investments	870.00	3,771.48
Home Missions & Administration	4,198.00	18,505.16
Japan Mission	575.00	2,300.00
ILC-Educational Budget	4,407.77	15,270.42
ILC-Auxiliary Service Budget	3,567.69	8,748.10
	<hr/>	<hr/>
Total Disbursements	\$13,793.12	\$50,592.09
Cash Balance (+) or Deficit (-)	-\$ 376.35	+ \$ 5,279.72
Cash Deficit July 1, 1967		\$ 1,386.62
Cash Balance November 1, 1967		\$ 3,893.10

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

COMPARATIVE FIGURES:

Budgetary Offerings Needed	\$ 9,409.16	\$37,636.64
Budgetary Offerings Received	\$11,266.77	\$31,780.81
Surplus	\$ 1,857.61	
Deficit		\$ 5,855.83
Budgetary Offerings '66-'67	\$ 7,796.84	\$26,172.10
Increase '67-'68	\$ 3,469.93	\$ 5,608.71

Board of Trustees
L. W. Schierenbeck, Chairman

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

A CORRECTION

In the October issue Pastor Gene Rutz of Missoula, Montana, was reported as contact man for the Rapid City, South Dakota area. This should have been:

Mr. Gerald Rutz

1031 11th St.

Rapid City, S. Dak. 57701

Please send names and addresses of prospects for our ministry to him.

INSTALLATION

Being duly authorized by Pres. Paul Albrecht, the undersigned installed Michael Sydow as Pastor of St. Paul's Lutheran Church of Winner, South Dakota, on October 22, 1967, the 22nd Sunday after Trinity, assisted by Rev. Herbert Witt and Rev. Gilbert Sydow.

PAUL LARSEN

NEW ADDRESS

The Rev. Bertram J. Naumann
3347 S. 43rd Street
Milwaukee, Wisconsin 53219
Phone: 414-384-9036

The Rev. Daniel Fleischer
1026 East Kemp Ave.
Watertown, South Dakota 57201

Prof. E. Reim
3854 Claymore Lane
Eau Claire, Wisconsin 54701