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Paul W. Schaller
S. D. G.*



IN THIS ISSUE —

CROWN THE KING!

p. 2

**JOSEPH'S CHRISTMAS
GIFTS**

p. 6

**CONCERNING
SINCERITY**

p. 10

CROWN HIM KING OF ALL

What a breath-taking announcement! A King will be born! Not an ordinary King, but a King with an everlasting kingdom!

For this is what the angel Gabriel told Mary, the lowly girl from Nazareth: "And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

What a wealth of Old Testament prophecy is explained by Gabriel's announcement! When the ancient patriarch Jacob lay on his deathbed, he predicted this great day. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto Him shall the obedience of the people be."

Of Jacob's twelve sons Judah was the one destined to be ruler. Judah was to be the tribe of kings, culminating in the greatest king of all, Shiloh. This name most probably means rest-giver. It is a beautiful description of Jesus, who gives His people true spiritual rest in the forgiveness of sins.

David was the first king from the tribe of Judah. At his time the Lord gloriously enlarged His prophecies of the kingdom. He explained more fully to David the meaning of Jacob's ancient prophecy.

God sent the prophet Nathan to

King David with one of the most amazing prophecies of the Old Testament. David had wanted to build a house for God, but Nathan told him: "Thus saith the Lord, Shalt thou build Me a house for Me to dwell in? The Lord telleth thee that *He will make thee a house.*"

God explained to David what He meant: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. I will establish the throne of his kingdom forever. My mercy shall not depart away from him. Thine house and thy kingdom shall be established forever."

The whole story of this promise of God to David and his reaction to it are recorded in Second Samuel, chapter seven. It would be good for us in this season to read and meditate on this promise. For David and Nathan celebrated Christmas about 1000 years before Jesus was born by rejoicing in the words of God's Christmas Promise.

This same promise was the recurring theme of many psalmists and prophets. It was their star of hope in a troubled world. Even when many of the sons of David proved to be godless kings, the pious in Israel remembered that God's mercy would never depart from the house of David. Even when the dynasty of David seemingly came to an end as the Jews were carried off to captivity in Babylonia, the sure promise of God to David was not altogether forgotten. They knew David's kingdom simply could not be at an

end, for God's promise could not be broken.

We cannot mention here all the poetic and prophetic references to this promise. We select just a few outstanding examples to deepen our Christmas joy in the king God gave to Mary.

This is the description of Psalm 72: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. Yea, all kings shall fall down before Him: all nations shall serve Him. His name shall endure forever."

O Mary, lowly maiden of Nazareth, when you heard this psalm in your youth, did you ever think God would choose you to be the mother of such a King? You were from David's royal family and therefore eligible according to God's promise to bring Him into the world. But who would have suspected it? Who would still expect a green shoot to spring up on the old royal stump of Jesse, David's father?

But God cannot lie. When He promises, He performs. The 89th Psalm assures us: "I have sworn unto David My servant: Thy seed will I establish forever, and build up thy

throne to all generations. I will not lie unto David: His seed shall endure forever, and his throne as the sun before Me. My mercy will I keep for him forevermore, and My covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven."

But for 500 years and more the sceptre of Judah remained hidden. The royal line of David was still in existence, but there was little life in it. Some of the Jews did return from Babylonia to Jerusalem to restore the Temple and the true worship of God. But the people of God's promise were almost always under the control of the large world empires. The royal line of David did resemble the stump of a cut down tree. But God had sent His prophets like Isaiah and Jeremiah to keep the people's hopes alive.

Listen to these words of Isaiah, for example: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon

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His kingdom, to order it, and to establish it with justice and righteousness from this time forth and forevermore."

Isaiah again: "There shall come forth a shoot out of the stump of Jesse, and a Branch shall grow out of his roots. The root of Jesse shall stand for an ensign of the peoples; to it shall the Gentiles seek; and His rest shall be glorious."

In the darkest days of Israel's history Jeremiah added his voice of prophecy. "Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and He shall reign as King and prosper, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely. For thus saith the Lord, David shall never lack a man to sit upon the throne of the house of Israel."

When the fulness of time finally came, God performed even as He had promised. The power of the Highest overshadowed the pious virgin of the royal family of David. She conceived and brought forth a Prince. The angels announced to the Bethlehem shepherds the birthday of their King and ours, whose dominion is from sea to sea, even to the ends of the earth.

O Jesus, tiny infant, You are the Lion of the tribe of Judah, You are the Righteous Branch of David, You are the Green Shoot from the stump of Jesse. You are the Shiloh, the Rest-giver, the Prince of Peace. You are King of kings and Lord of lords. Your enemies have licked the dust.

For You went from Bethlehem to Calvary. You conquered Sin and Death and Hell and Satan himself

and proved Yourself a true King and Rest-giver to Your people. You give us true spiritual rest and peace in Your Word of forgiveness.

May all of us crown Jesus as our King by trusting in Him and His victory on the cross in our behalf and by following His ways. To be sure, Jesus' kingdom is now hidden in the seemingly weak Word of the Gospel. His message is despised, and the forces of the devil seem unrestrained. But His kingdom is everlasting, and His rule is over all. All power is His in heaven and on earth. God has set His King upon His holy hill of Zion, and the uttermost parts of the earth have been given to Him for His possession. "Every tongue should confess that Jesus Christ is Lord."

Sometimes we yearn to see Him display His awesome power, rout the opposition, and vindicate His true followers. But our King's ways are not our ways. In this world His followers must still endure the cross for a time. Even as Jesus humbled Himself to be born of a virgin and was obedient even unto death on the cross, so also must we Christians humble ourselves in this world and take up our crosses in cheerful obedience to His will. We still must live by faith in God's promises and not by sight, even as Jacob and David and Isaiah and Jeremiah, who had to wait for Christ's coming.

Our glory will come later, when Christ comes the second time. The Book of Revelation is one grand vision of our King's victory over all the forces of evil. We trust and love our conquering King, knowing we shall share in His triumph to all eternity. For "of His kingdom there shall be no end."

D. LAU

IN THE BEGINNING GOD

Year by year Christian parents have greater cause for concern over the manner their children are taught the theory of evolution in the public schools. A generation ago such teaching was limited mostly to the college level. Then came the day when instructors began to press it upon high school students. Observing parents are shocked to find that during the last few years their grade school children have been taught these things, even down to the lowest grades and Kindergarten.

Evolution is usually presented in a very deceptive manner. Rarely is it taught truthfully, namely as only a theory or idea which some accept as to how the earth and living matter and man came to be. Almost always it is presented dishonestly, namely as an actual proven, scientific fact. Because we train our children to have utmost respect for their teachers, there is the danger that they will believe *anything* the teacher tells them. Right there the devil may have won his battle in training the child to believe what learned men and scientists say instead of what God says in the Bible. Once the camel of unbelief has pushed his nose inside the tent flap, it may only be a matter of time till that child grows into an adult who looks upon the Bible as nothing more than a childish fable.

Parents need to keep close watch over what their children learn in school so that they can warn them and protect their faith. They should often tell them how God created the

universe and man and all living things — in six days and out of nothing. No effort should be spared to guard their precious faith at this tender age when they are so easily misled. In this battle to protect children against the soul-destroying effects of the theory of evolution, parents must remain vigorously on the offensive, using every possible weapon.

One mighty weapon that should never be overlooked is music. How many Christians have been sustained in a moment of crisis or weakness by the Word of God as sung in some of our chorales! In this case, families with record players can find help in the most famous works of Franz Joseph Haydn, *The Creation*. Haydn dramatizes the Biblical account very realistically and beautifully. Children quickly recognize and enjoy many portions, such as the brilliant music with "and there was light," the famous chorus at the creation of the heavens — "The Heavens are telling the glory of God," even the sounds of the lion and tiger when God creates the animals.

Of the six albums listed in the SCHWANN CATALOG, the best is *DECCA DXA-191* at \$9.58 for the two records, or stereo *DXSA-7191* for \$11.58. It has the advantage of also being sung in an English translation that is well adapted to the music. (So many translations just don't fit the music.) The 2nd best in SCHWANN is a recent and inexpensive release, *VANGUARD SRV-238/9* or stereo *SRV-238/9-SD*, either for \$5. In qual-

ity of performance it is close to the Decca. It is sung in the original German, as are all the other albums. However, text and translation are included, making the German easy to follow;

and the price is attractive. Either of these albums will be an enjoyable spiritual investment for adults and children.

C. THURLOW

JOSEPH'S CHRISTMAS GIFTS

*Oh the joy beyond expressing
When by faith we grasp this blessing
And to Thee we come confessing
That our freedom Thou hast wrought!*

Powerfully Matthew sets before us the miracles of Jesus' birth. He wants us to follow this Jesus. We are to do

much more with Jesus than simply learn of Him as we learn of Alexander, Napoleon, or Washington. We are to follow Him, to trust Him, to worship Him, to dedicate ourselves to Him. St. Matthew places us with an out-



sider in these events, yet an outsider who became very much involved in Jesus' birth. We are invited to stand with Joseph and view Christmas from his side, to share with Joseph his Christmas gifts. What Joseph received we all receive with Joseph.

The First Gift of Joseph

How monotonous are the "begats" in the first chapter of Matthew. From Abraham to Joseph, father begat son. And in that word begat is contained the memory of the first begetting of Adam, who was created in the image of God, but after the fall of man into sin, begat children in *his* image, the image of sinful man. That is the tale of history, sinners beget sinners. A race of people who rebelled against God beget rebels and outcasts from the family of God. History moves in regular and sure strokes through the waters of time, always closer and closer to final destruction — for sin fills every heartbeat, every thought pattern, every plan of man.

What a thrill Matthew had in writing the next words. For suddenly there is a sharp break in the begetting. He comes to Joseph and he cannot say "Joseph begat." Joseph is the husband of Mary, but does not beget Jesus. "Now the birth of Jesus was on this wise." In a way different from 4000 years of begetting. Though Matthew anchors Jesus firmly in the history of Abraham and David, yet His coming is far more than an intervention in this history, it is a new creative act, and the history of Israel is but a dress in which the Christ clothes Himself.

In this wise it was. Joseph is engaged to be married. Surely he dreams of life with his bride. He dreams of

the children they may have. But suddenly it is all ruined. He can't believe it, but he must — Mary, his betrothed, is with child. What a cruel end to beautiful hopes and plans. He does not want to hurt her more, so he will quietly have papers drawn up dissolving the engagement. But one more dream Joseph must have — and what a dream. Joseph, the angel said, don't be afraid to take her as wife; she has conceived by the Holy Ghost. She is still a virgin, and this is the fulfillment of Israel's prophecy: a virgin shall conceive, and this child is Immanuel, God with us.

What a gift for Joseph, He will be the father to a child He could not beget. God gives to Joseph and to mankind what mankind cannot give itself, what history cannot produce. God with us! God on our earth; God in our house; God in our family. He will indeed belong to Joseph for He is the successor to Joseph's lineage from David. He comes into Joseph's history and life, yet He comes from heaven's throne and is free from Joseph's lineage of sin and death and failure. Joseph's child, unbegotten of Joseph, ends the evil effects of the begetting and transmission of sinfulness. A gift to Joseph: God comes to be with man and to solve man's problems. God acts to unite Himself with man. Jesus enters history as the Son of a mother who is with child of the Holy Spirit: a creative interposition in history. And that is Joseph's first Christmas gift: *a child he could not beget: God.*

You and I are part of another 2000 years of sinful begetting. Joseph's gift is our priceless gift: a Brother to the human race, yet not of the succession of sinful parents. The Holy Spirit

again has entered with His creative brooding and into the midst of millions and billions of sinful ones has placed the Holy Child, the Holy Brother, the God-with-us. To Mary belonged the signal honor of bearing the Christ. To Joseph — the joy of the first to learn that the wall between God and man is broken. God is with us and not against us. Share in that joy and receive your gift: history is changed; the course of man in headlong destruction has new hope: the one and only one whom history could not produce.

*Oh then rejoice that thro' His Son
God is with sinners now at one;
Made like yourselves of flesh and blood,
Your brother is th' eternal God.*

The Second Gift of Joseph

In all Joseph's dreams of a future and children, he surely had his favorite names picked. But even that he will not be able to do for the child which he could not beget. God Himself gives the Child His significant name. A name that has meant everything to so many people. A name that has driven Satan out of the lives of countless ones. A name to awaken with, a name to go to sleep with, a name to fight with, a name to work with. Thou shalt call His name Jesus. Yes, Joseph shall give Him that name. He belongs to Joseph though Joseph does not beget Him. He is Joseph's to name, to designate as Jesus, Jehovah is help. Jehovah saves. In this name Joseph learns it all, why God has interposed Himself in the history of mankind: to save mankind from itself and its inevitable end.

This will be real deliverance, Je-

hovah becomes man, man to deliver. It is no temporal deliverance. Not just from Pharaoh, not just through one Red Sea from one danger; not just the walls of Jericho will fall for one generation: God now became man, man to deliver. He will save His people from their sins. This is a radical deliverance Joseph learns of. A deliverance that will dig down to that which brought all man's problems, sorrows, dangers, wars, grief, discord, and disharmony. He will bring peace on earth, by removing the guilt, the curse, the punishment, the power of sin itself, sin, the author of all strife and discord. He will restore harmony between God and man, a re-creation of the universe. The universe once grounded on God's perfect creation, can now center on God's second creative act, Jesus, the Savior from sin.

God interposes with this Birth and God continues to act, for this Jesus is God. He is designated by Joseph as the Jesus, and that means action. That is Joshua storming the walls of Jericho; Jesus is saving. Jesus comes to take the government upon His shoulder, that is, to take all God's law and demands upon man upon Himself. Jesus goes as the son of David to meet the Goliath from hell and strike him a mortal blow that he cannot accuse us or devour us. He will save His people. This is not religious teaching, not instruction in morality, this is the intervention of God and the assuming by God of all our problems, until He goes forth to nail them to the cross.

This the second gift Joseph received. The impossible Child was first, *the impossible name was the*

second. Join Joseph and receive the second gift. Take the name of Jesus. Cling to it, put all your hope in IT. Never let your hearts be troubled in the coming year, never let anyone ask you mysteriously, if you are saved. Cast the name of Jesus into Satan's face and into every doubt, and against every evil conscience. Jesus, that name, O Joseph, means you are saved. For He saved His people from their sins. You are safe.

The Third Gift of Joseph

But where is the Third gift of Joseph in our text? Ah, it is a vital gift, a gift that few people know about. This intrusion of God in the history of man cuts across the normal thinking of man, even of pious men like Joseph. Joseph, the son of David, just man that he is, has no eyes for the working of God. This cannot be right. Mary must be cut out of his life. Here is where you and I are placed right next to Joseph. We too turn our eyes away from the manger and cling to human thoughts, human history. The solution for man lies in law and order, the solving is of man for man's problems. Man must redeem himself. Peace must come through education, sociology, human progress.

Joseph's objections were overcome. Joseph must be compelled to accept the gift to David's house. God's ways surprise man and humble man. Joseph's noble impulses did not lead him to accept this bride and her wonder Child. Perhaps the *gift of faith* to Joseph is as remarkable a miracle as the virgin birth and the redemption by the virgin-born. Joseph did as the angel commanded. Joseph took Mary; Joseph believed the virgin conception and knew her not until Jesus was

born. Joseph named the child, Jesus. Joseph received and accepted his Christmas gifts. O blessed Joseph, for the Christmas gift of faith is the one we need so much.

Matthew delights in this overpowering of Joseph by the angel's message, the removing of his doubts, the convincing of this man that the babe to be born was God who comes to be with him and to save him. Matthew knew how he too was graciously overpowered by the call given to him from heaven.

That call goes forth to us in this season. That is our final and our lasting gift: trust in the miracle Child. In this trust we shall place all our burdens in His manger. Though hundreds and thousands and millions seek their own help in man and man's power, we are convinced and overcome by God to believe that this Jesus born of a Virgin, is God-with-us, that He is also our Son, our Brother, our Redeemer, our Friend, our everlasting Father, our Prince of Peace.

In this third Christmas gift we go forth to a new year of work, of trials, of coping with our Herods. We face the tasks and obstacles with confidence that all must work our for good, for God is with us, lives with us, dwells with us. We cannot fail for our history has been taken out of the realm of the ordinary, above all laws of cause and effect. God is with us, mighty to save. Jesus has written His name on our heads and we are part of the holy family. Be not afraid, Joseph, to take the mother and the Child. They belong to you. Be not afraid, sinner, whoever you are: take the holy Infant, He belongs to you; you belong to Him. W.S.

CONCERNING SINCERITY

Preparing an article for the current issue of our JOURNAL of THEOLOGY, the undersigned was impressed by the way — in spite of our swiftly changing times — something that was written well over fifty years ago applies to our present time; how what was written for the training of pastors applies also to the entire membership of a church; how what was written for a much larger church body applies also to our little CLC. The JOURNAL article deals with the subject of controversy in the church, particularly what was said about this subject by Professor John P. Koehler in his Commentary on Galatians.

Speaking of men whom Paul calls "false brethren," men who were seeking to impose Jewish circumcision on the Gentile Christians, the Apostle does indeed make some strong statements and takes a firm, uncompromising, unyielding position. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you." (Gal. 2: 4-5) The modern fashion would be to call this attitude uncharitable, to brand the use of the term "false brethren" a judging of hearts.

In rejecting this charge Koehler

first points to what should be obvious. By the *methods* used by these adversaries, by their *action* of bringing others in *secretly*, by the way the others came in *privily* (Koehler: they "crept in"), by their purpose of *spying out* the liberty which we have in Christ Jesus — by all these manifestations these adversaries have demonstrated their attitude clearly. They have furnished a valid basis for a verdict which can therefore be expressed without recourse to any "judging of hearts."

The author also points out that this was a battle for doctrine, and that here the central point of doctrine was involved, namely that salvation is by grace, through faith, without any work of the Law. Then he takes up the point about which there is so much confusion, the role of *sincerity* in a situation of doctrinal controversy. Taking this much abused word in its real sense as denoting something that is pure, genuine, free from adulteration and unmixed with any foreign substance, Koehler grants that Paul's opponents were not necessarily conscious of the element of insincerity in their acts. The point he makes, however, is that in such a situation foreign motives will creep in nevertheless, "for a wrong case simply cannot be defended with the right means." And then he adds the warning that therefore "we must be on

guard against the attitude which is readily satisfied with its own good intention, instead of examining again and again *according to God's Word* whether *we* are on the *right path*." (Koehler-Sauer, p. 49. Emphasis added.)

It would take us too far afield to trace the entire argument as Koehler unfolds it. Finally he brings us to a situation that is possible: two men (or groups) confront each other, differing emphatically in their respective doctrinal positions, yet each firmly convinced of the correctness of his stand. They cannot both be right, yet both may be perfectly sincere. So what now?

Here Koehler sketches three specific situations. The first describes a sincere person who has, however, become entangled in false doctrine and who may be thoroughly convinced of its correctness. But, *being sincere*, he will deal honestly with the other person, will be willing and even determined to bow to the Word of God.

The second describes the other person—the one defending the correct doctrine with firm conviction and utmost energy, in order that it may prevail. He may be tempted to use all means available, but *sincerity* will keep him truthful in this situation, rejecting any use of unfair means and arguments. They are not needed if one is defending the truth. Yet he will not only be free for such a discussion but, because of the divine sureness which *the Word* gives, he can agree to the premise that both bow to the Word of God. For that is a living principle for him, the very basis of his faith. Such discussion can indeed, by the

grace of God, become a very fruitful thing.

The third situation is that of an *insincere* person, one whose thinking has been influenced by other motives than those supplied by the Word of God. Of such a one Koehler says that his conduct is wrong in the entire controversy, that an untruthful trait has crept in. "His firmness becomes stubbornness, and not so much God's truth as his own evil will actually rules." (page 50)

We ask whether there should not be a fourth category, describing a defender of the truth who for some reason or other has lapsed into some form of insincerity. What was said toward the end of the preceding paragraph about that insincere person applies here with equal force. Even the cause of truth suffers if its supporters resort to the untruthful means which go with insincerity. Such means are not needed if one is defending the truth. Even the cause of truth will suffer if an opponent detects and exposes the false means that have been used. Therefore, even when we are very sure of our case, our prayer must be that of David (Psalm 139: 23-24): "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." — To which we can add nothing more than a simple and sincere
A M E N !

The quotations are from Professor John P. Koehler's Commentary on Galatians, translated into English by Professor E. E. Sauer. They are given by permission of the publishers, Northwestern Publishing House, Milwaukee, Wisconsin.

E. REIM

CHURCH NEWS



SPOKANE, WASHINGTON—Trinity Lutheran Church in this city can give a good answer to the question: Where do you start a new mission? Their twenty-fifth anniversary booklet tells a story that makes a notable case history.

"GO" OR "COME"?

"Many congregations in Lutheran circles come into existence because of a nucleus of Lutherans who expressed an interest in the proclamation of the Word of God and the administration of the Sacraments in its midst. This was not the case so far as the origin of this congregation was concerned.

"There was no nucleus. The very first impetus to explore mission opportunities in the city of Spokane was born because of the mission zeal of the devout father of the missionary who was encouraged to consider the lesson given to us in the mission activity of the Apostle Paul who carried his first mission efforts into the populated areas and then expected the fruits of Gods blessings to radiate into the countryside. Goaded by this reminder again and again in correspondence from his father, the missionary son asked for permission from the St. Paul's congregation of Palouse, to investigate mission opportunities in

the city of Spokane. The three stalw voting members of the Palouse mission, with the foresight of wise men, a love for lost souls, and an eye to prudent stewardship, gave their encouragement and blessing. With such a spirit heartening the missionary, several trips were made to Spokane to investigate the field.

"After some days of evaluating the possibilities, the North Hill of Spokane was chosen as the area in which intensive mission work should be done. The potential of a population of approximately 15,000 people was there . . . Enthusiasm mounted and the Mission Board of the Pacific Northwest District of the Wisconsin Synod was asked to look at the field and to support the mission effort. Pastor Arthur Sydow, the chairman of the Mission Board, consented to review the district with the missionary (the Rev. M. J. Witt) on July 13, 1942 . . .

"After days of searching for a place in which services could be conducted, a Mr. Fred Lambert agreed to buy an old abandoned store building for us at N. 4711 Madison, which was to serve as our temporary church home. The rent was \$20.00 per month . . .

"Eight people attended the first service; none were Lutherans. We

had eight children in Sunday School. The missionary's enthusiasm wilted; he felt as if he had been sent off to the Midian Desert. Then, after several weeks, an elderly lady, Mrs. Anna Filbrandt, came to the Sunday services. Her devotion to the menial task of scrubbing the "chapel" floor on her hands and knees with a strong soap . . . restored the missionary's spirits. Then, too, some high school boys who didn't mind having a stranger join them in a game of touch football on a vacant lot decided to take Lutheran instructions. God opens doors in unexpected places. Two of the boys and a Mr. Orville Shenemann formed the first adult instruction class. This class gave the Lutheran mission its name . . . Mrs. Fillebrandt became a member, and the three members of the adult class were confirmed on June 6, 1943.

"The missionary stayed in Spokane from Wednesday to Sunday noon when he returned to Palouse to conduct Sunday afternoon services. To save rent money the missionary bought an oil heater and a daveno which had adequate furniture to provide lodging in a small room adjacent to the large room which served as a church. Children of the neighborhood gathered in this little room Wednesday nights to hear some Bible stories."

The Spirit at work

As outlined in the remainder of the anniversary booklet, the history fully justifies the urging of the missionary's father.

In due time there was property, and the present church building was constructed. Much patience (the war



Trinity Lutheran Church

years and volunteer labor) and little money (\$13,500) saw the handsome building completed. In 1950 a parsonage was built on adjacent land. In 1956 an imaginative agreement was made with the Board of Trustees of the Wisconsin Synod. The debt with the church extension fund was reduced by \$7,400 with the understanding that the congregation would become completely self-sustaining.

What a sad day it must have been when the congregation concluded that its parent body was not living in obedience to the apostolic Word in the matter of church fellowship and withdrew as a member of that synod.

Trinity Lutheran Church and its pastor played a strong role in the formation of the Church of the Lutheran Confession. Charter members in 1960, convention hosts in 1961.

Since that first service in the store building, this congregation has baptized some 358 children and adults and confirmed 236. Twenty-one of their church family were laid to rest.

It was a good place to start a mission!

R. A. REIM

The Bread of Life

SAMUEL

Israel, the ten northern tribes, are decaying fast. Only Jehovah's miraculous intervention saves Judah for a time. This critical period seethes with excitement and foreboding gloom and destruction. Jehovah walks heavily on the waters.

I KINGS

- | | |
|------------------|---|
| Jan. 2-21:1-4 | Happiness is a better vineyard? 287,1-3 |
| Jan. 3-21:5-16 | Idolaters, murderers, thieves, false witnesses and covetous 287,4-6 |
| Jan. 4-21:17-24 | Will not inherit the Kingdom of God 287,7-9 |
| Jan. 5-21:25-29 | Punishing the sins of the father in the children 287,10-12 |
| Jan. 6-22:1-12 | Congregations with itching ears 485,1 |
| Jan. 7-22:13-23 | Get preachers with slippery tongues 485,2 |
| Jan. 8-22:24-28 | 400 to 1 odds 485,3 |
| Jan. 9-22:29-40 | But he lost 485,4 |
| Jan. 10-22:41-46 | A brief period of grace for Judah 485,5 |
| Jan. 11-22:51-53 | Down, down, down 485,6 |

II KINGS

- | | |
|------------------|---|
| Jan. 12-1:1-8 | True preachers are different—recognize them 485,7 |
| Jan. 13-1:9-16 | All in the hand of Jehovah 483,1 |
| Jan. 14-2:1-8 | Strange phenomena for an exciting hour 483,2 |
| Jan. 15-2:9-12a | Father, father, it happened! 483,3 |
| Jan. 16-2:12b-14 | Not a badge of distinction, but of work 483,4 |
| Jan. 17-2:15-18 | Elisha takes Elijah's place 483,5 |
| Jan. 18-2:19-22 | In blessing for the people 482,1-2 |
| Jan. 19-2:23-24 | As well as in judgment 482,3 |
| Jan. 20-3:4-8 | The poor, dumb king 456,1-2 |
| Jan. 21-3:9-12 | Nevertheless turns to God 456,3-5 |
| Jan. 22-3:13-20 | Miracles are easy—and for the faithful 4,1-2 |
| Jan. 23-3:21-27 | Oh, the height of human despair 4,3 |
| Jan. 24-4:1-7 | The tender care of the All-Provider 425,1-2 |
| Jan. 25-4:8-17 | Kindness should never be forgotten 425,3-4 |
| Jan. 26-4:18-25a | She knew where to lay her troubles 425,5-6 |
| Jan. 27-4:25b-31 | A sensitive spirit senses distress 427,1-2 |
| Jan. 28-4:32-37 | A miracle which required involvement 427,3-4 |
| Jan. 29-4:38-41 | Providing for the seminary students 427,5-6 |
| Jan. 30-4:42-44 | A prophet's work—A prophet's reward 427,7 |

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

July 1, 1967 to December 1, 1967

BUDGETARY

RECEIPTS:

	November	To Date
Offerings	\$13,345.45	\$45,126.26
Memorials	—	46.00
Revenues, Tuition	633.00	9,972.00
Revenues, Board & Room	1,330.00	15,730.00
Revenues, Other College	10.00	316.00
Total Receipts	\$15,318.45	\$71,190.26

DISBURSEMENTS:

General Administration	\$ 43.89	\$ 980.82
Insurance	50.00	1,110.00
Capital Investments	870.00	4,641.48
Home Missions & Administration	4,814.76	23,319.92
Japan Mission	575.00	2,875.00
ILC-Educational Budget	3,712.39	18,982.81
ILC-Auxiliary Services Budget	3,897.60	12,645.70
Total Disbursements	\$13,963.64	\$64,555.73
Cash Balance	\$ 1,354.81	\$ 6,634.53
Cash Deficit July 1, 1967		1,386.62
Cash Balance December 1, 1967		\$ 5,247.91

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

COMPARATIVE FIGURES

	November	5 Months
Budgetary Offerings Needed	\$ 9,409.16	\$47,045.80
Budgetary Offerings Received	\$13,345.45	\$45,126.26
Surplus	\$ 3,936.29	
Deficit		\$ 1,919.54
Budgetary Offerings, '66-'67	\$ 9,270.86	\$35,442.96
Increase '67-'68	\$ 4,074.59	\$ 9,683.29

Board of Trustees,
L. W. Schierenbeck, Chairman

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

WISCONSIN PASTORAL CONFERENCE

Date: February 18-20, 1968

Time: Beginning 7:00 p.m. Sunday and
continuing through Tuesday noon.

Place: Sem House, Immanuel Lutheran
College, Eau Claire.

Agenda: "The Blameless Ministry" - E.
Albrecht

Isagogical Study of an Old Testament
Minor Prophet - J. Schaller

Exegesis of Hebrews 3:1ff. - E. Schaller
Sermon Study of a pre-chosen text -
J. Lau

The Enlightenment and Gifts of the
Holy Ghost - P. Koch

Speaker for the Monday evening Com-
munion Service: E. Reim; E. Schaller,
alternate. Please announce or excuse to
the host pastor, A. Gullerud.

Paul Fleischer, Secretary

BAND INSTRUMENTS NEEDED

The student band at Immanuel Col-
lege needs instruments to loan to play-
ers. If you have any such to give, please
contact:

Prof. Robert Dommer
Immanuel Lutheran College
Eau Claire, Wisconsin 54701

NOTICE

Since Mrs. Anna Schaller is retiring
from the position of housemother at ILC
at the end of the school year 1967-68,
the Board of Regents requests that per-
sons interested in applying for this posi-
tion contact the administration of the
college. Also, members of the CLC are
encouraged to submit names of women
who might qualify.

The position of housemother requires
evangelical patience and understanding,
coupled with firmness and stability. It is
required that she live in the dormitory.
A stated salary is offered with room and
board furnished.

C. M. Gullerud, *President*