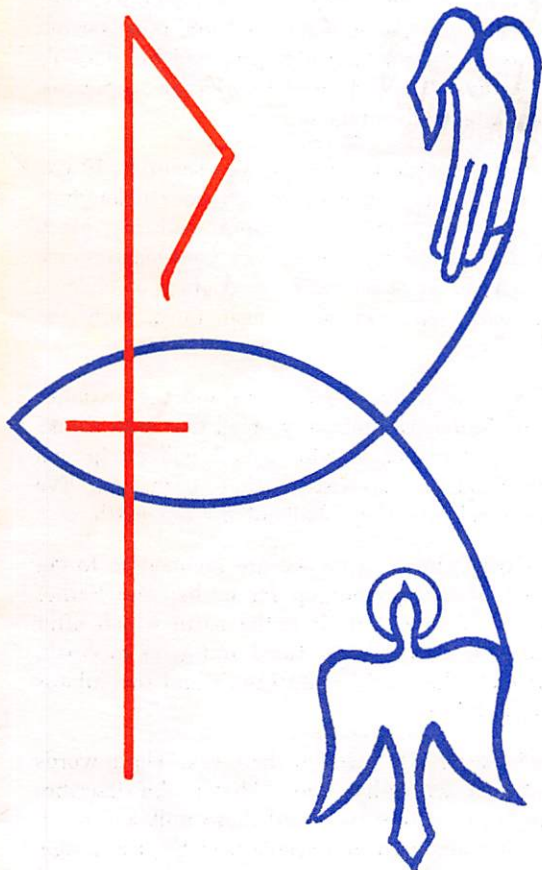


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*J. J.
Paul W. Schaller
S. D. G.*



IN THIS ISSUE —

SECURITY IN 1968
p. 2

COME AND SEE
p. 4

TEST BY TALK
p. 7

ON THE USE OF TALENTS
p. 9

SECURITY in 1968

"Blessed are the meek; for they shall inherit the earth."

Of all the beatitudes, this has to be the most ridiculous. We know better. If there is one thing experience has taught us, it is that meekness does not pay off in this world. You will not get your fair share of the real estate of this earth by letting people walk over you. This is a vicious, highly competitive battle and you can't give an inch.

Raather, "Blessed are the aggressive," for they alone shall gain security, they shall dominate the earth. A man must know what he wants in 1968, must set out to get it, must be ready to assert himself, defend his rights, demand his due. To get some of this earth, says man, one must be very shrewd and very suspicious. People are always trying to cheat you, to take advantage of you.

You can never relax your efforts in this battle for success and security. If you gain a little earth, be sure your premiums are paid up and that your belongings are secure against every possible attack. You can't be too careful with Mr. Moth and Mr. Rust and assorted thieves always trying to take away your possessions. And keep a jump ahead of everyone else. Take a few extra courses at college, start on your mutual funds, take an extra job, and push, push, push. Only the early bird beats all the other birds.

Quietly and surely our Master lifts us far above the rat race and the anxieties and the worries. With one short word He makes a mockery of all that man thinks and lives by. He tells His followers: it shall not so with you. I will equip you with greater wisdom, with heavenly wisdom, the wisdom that Adam and Eve learned in Paradise: Blessed are the meek, for they shall inherit the earth.

This sentence rests on an obvious truth, but a truth we are inclined to forget or ignore. The earth belongs to the Father. It is not up for grabs. The Father gives the earth to His children, they shall inherit it. It is the earth which after men have grabbed it and warred for it He destroys in a flood and gives to Noah, His child. May we never forget this fact: the earth is the Lord's and the fulness thereof. It belongs to Him and to His children.

Now the word meek begins to make sense. He gives to the meek. These words are a quotation from Psalm 37:11. As one writer has said: "That psalm describes the meek for us in such a way as to exclude from the word those milk-and-mush connotations which the word "meek" has acquired in a secularized English usage. The meek are they who trust in the Lord, who commit their way to the Lord and trust in Him, confident that He will bring forth their vindication as the light and

their right as the noonday; they are still before the Lord and wait patiently for Him, knowing that the steps of a man are from the Lord, knowing that

The salvation of the righteous is from the Lord;
He is their refuge in the time of trouble.
The Lord helps them and delivers them;
He delivers them from the wicket, and saves them,
because they take refuge in Him. (Ps. 37:39,40)"

Jesus asks only that we follow Him, the one who was meek and lowly in heart. Think about Jesus, His calm and confident dependence on God. He made His entry into Jerusalem with no means of power (He would not jump from the pinnacle of the temple), not on a royal steed but on a borrowed beast, with nothing and no one but God to depend on; He will come as the meek King. And He who went the way of poverty and meekness, with God for His might, is soon able to say, "All power is given unto me in heaven and in earth."

Your Master promises you the earth. That is security, a security this money-hungry world can never know. And the only premium you pay is meekness. Externally we may do the same things as the people around us. We should go to college to improve ourselves, we should make sound investments, we should be reasonably thrifty and careful, but the difference is this: we are not worried, nor do we trust in our little efforts to gain security. We already have security, the Lord promised us the earth.

W.S.

Dear Subscriber:

Do not be concerned that this issue is designated as the February issue instead of the January issue for 1968. For some time we have realized that the issues have been incorrectly marked according to the time they arrive in your home. No issue is being skipped. Volume 10 will have 12 issues but will have two June issues.

The Editor

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COME AND SEE

One of the saddest verses in Holy Scripture tells us: "Jesus came unto His own, and His own received Him not." King Herod tried to kill Him as a tiny infant. Later when He suddenly appeared as a prophet in His Temple at Jerusalem and overthrew the tables of the money changers, the leaders did not rally around Him but resented and resisted Him. After He preached His first sermon in His hometown of Nazareth, the citizens became so furious they wanted to throw Him off a cliff. And finally after three years of doing good He was so hated by His own people that they crucified Him. "He came unto His own, and His own received Him not."

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." One of those that received Him was Nathaniel, the man Jesus called "an Israelite indeed, in whom is no guile." We wish we knew more about this man. We do know he became one of Jesus' first disciples. We also know he was still a disciple of Jesus after His resurrection. Most Bible scholars assume that Nathaniel is the same man as Bartholomew, one of Jesus' twelve apostles. But of this there can be no definite proof.

It is obvious that Nathaniel and his friend Philip were Bible students. We can picture them discussing the great Old Testament prophecies of the Messiah. Perhaps they were not brilliant men, but they were sincere believers in the promises of God to Israel. As then, so also now faith enlightens the

pages of Scripture much more readily and more surely than the intellect. There are brilliant Bible scholars today who can find no direct promises of the Messiah anywhere in the Old Testament. Philip and Nathaniel found them, because they listened with ears of faith.

Philip was the first to meet Jesus and become convinced that He was the fulfillment of Old Testament prophecy. Philip was eager to share his discovery with Nathaniel. He told him: "We have found Him, of whom Moses in the law, and the prophets, did write: Jesus of Nazareth, the son of Joseph."

Nathaniel was skeptical. He came from Cana, a town only about ten miles north of Nazareth. How could Nazareth produce the Messiah? How could the Messiah be the son of Joseph? The prophet Micah had mentioned Bethlehem as the town from which Israel's ruler should come. It seems Nathaniel was a cautious man, not one to jump to conclusions without sufficient evidence. He was not going to take Philip's word for it. "Can there any good thing come out of Nazareth?"

Philip didn't argue with him. One can win the argument and lose the friend. He simply invited him: "Come and see." Philip was confident that if Nathaniel met Jesus himself and was confronted directly with the evidence, he too would be convinced. For Nathaniel was a sincere seeker of the truth. Although he strongly suspected that Philip was mistaken, he

was open-minded enough to look at the evidence with his own eyes.

We sometimes meet sincere Nathaniels today who are earnest seekers of the truth. Perhaps they are at first prejudiced against the message of our confessional Lutheran congregations. They know how the Lutherans are divided, and this troubles them. They may say like Nathaniel: "Can anything good come out of that group? Can those people have anything worthwhile to offer me?"

We do not have to argue. We can simply invite, confident that the message we proclaim has the power to do its own convincing. Come, see for yourselves what we say and do in our churches and what we are like. Come, hear the Jesus we preach and see whether anything good can come from us.

Nathaniel was willing to see Jesus for himself. "Jesus saw Nathaniel coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile."

These words of Jesus remind us of the prophecy of Zephaniah. Long ago in the days of Josiah, the boy king of Judah (639-608 B.C.), Zephaniah had said: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

What a high compliment Jesus gave Nathaniel when He called him an Israelite indeed, in whom is no guile. Jesus placed Nathaniel among the faithful remnant in Israel who still had a sincere, childlike, and pious

faith in the Lord's promises.

"For they are not all Israel, which are of Israel." Many of the Pharisees and scribes considered themselves true Israelites also, but Jesus called them the children of the devil. Nathaniel was a true Israelite, a true child of Abraham. That is, he was not only a physical descendant of Abraham, but a spiritual descendant. He believed as Abraham and Jacob (Israel) believed. He lived in faith as Abraham and Jacob had lived. It takes more than physical ancestry to be an Israelite indeed. The name itself means nothing.

If Jesus were to see us walking toward Him today, would He say of us: "These are my Christians indeed, in whom there is no guile. These are among my faithful remnant, My sheep who hear My voice and follow Me and continue in My words. They are My brothers and sisters who believe in Me sincerely with simple childlike faith, who listen to My Word faithfully and follow Me without doubting."

For they are not all Christians who are in Christendom. Not all those who go by the name Christian deserve the name. They are all heirs to a Christian heritage. They still follow some parts of Christian ethics. But are they Christians indeed? Sad to say, many are not. For they do not believe in Christ's promises nor listen to Christ's Word. They listen to false leaders, to majority opinion, to Bible experts. They follow their own Reason or their own Pocketbook. They are not Christ's sheep. They are fake Christians, not Nathaniels.

Of course Nathaniel was amazed

to be called a true Israelite by someone he had never seen before. "Whence knowest thou me?" he asked. I have never met you before, and you have never met me. How can you know who I am? How can you read my heart and call me a true Israelite? Nathaniel was almost convinced already.

It took Jesus just one more sentence to convince Nathaniel completely. He said to him: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." We don't know what Nathaniel was doing under the fig tree before Philip invited him to see Jesus. Perhaps he was meditating on God's promises to Israel, Perhaps he was praying. But Jesus saw him in his inmost being. Man looks at the outward appearance, but Jesus as God looked at Nathaniel's heart.

This was more than enough evidence for Nathaniel. He didn't worry how the Messiah could come from Nazareth or how the Messiah could be the son of Joseph. Those questions could be settled later. He made his confession at once: "Rabbi, Thou art the Son of God; Thou art the King of Israel." Philip was right. We have found the Messiah. Nathaniel received Jesus and believed in His name, and Jesus gave him power to become a son of God.

Why aren't there more Nathaniels who come and see and go away convinced? What is the matter with so many others that they do not receive Jesus? It seems the rejecters of Jesus are of two kinds.

First there are those who reject Christ and His message because they have never examined the evidence.

They refuse to come and see. In his recent book^o the translator J. B. Phillips claims: "Over the years I have had hundreds of conversations with people . . . who quite obviously had no idea of what Christianity is really about . . . They knew virtually nothing about the New Testament. This I find pathetic and somewhat horrifying. It seems that the most important Event in human history is politely and quietly bypassed. For it is not as though the evidence had been examined and found unconvincing; it had simply never been examined."

^o Ring of Truth, Macmillan 1967.

J. B. Phillips mentions the other kind of rejecters also: those who come and see with closed minds, those who are determined beforehand to find fault. He says: "Apart from sheer neglect, the other way in which human beings can protect themselves from the rather frightening vitality of the New Testament is by carefully dismembering it . . . It is horribly possible so to dissect your subject that you remove its life."

Jesus' critics were from the beginning determined to tear Him apart and explain away His works and teachings. So also today there are those who know the Scriptures better than Nathaniel and Philip ever did, and yet read them only to find fault with them and reject hem. But they will never be able to make the confession Nathaniel and Philip did: "We have found the Messiah. Thou art the Son of God; Thou art the King of Israel."

O Lord God, work in us so that we never harden our hearts against Thee and Thy truth. Make us open-

minded enough to examine the evidence. Convince us that Thou art the true Son of God and the everlasting King of Israel. Enable us to confess

Thy name before men. Give us power to become the sons of God and keep us as Thy children forever. Amen.

D. LAU

TEST BY TALK

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Suddenly the lid is off, and anything can be printed in a book. To decent people it is flagitious scatology and coprolalia, words that critics like to use, but in the king's English mean filth and dirt.

Is there meaning in the flooding forth of language that until recently was somewhat restrained? Apparently a similar freedom has marked the last days of many fallen civilizations, so bad that their archaeological remains have been kept out of public view from sheer embarrassment at their wickedness. Men launching forth to murder have been known to go the ultimate in pouring forth with words the hidden wells of hate they have long held stopped for shame. We knew a man of questioned character who died a blasted death so vile that nurses couldn't stand the torrid stream of blasphemy for days.

How can a brood of vipers speak other, when the roots of their expressions are exposed, the poison of asps being under their lips, their mouth full of cursing and bitterness? "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But . . . they shall give account."

Our gentle readers hardly care to go on. Yet there lies between those worst and us a vast field mined against us which we Christians would like to see defused before they trip and blow with harm and maiming to ourselves and those we love. Probe with the stick of the law, and you will find that sin indeed lieth at the door. Note what people laugh at, and you will know whether your child should be in their company. Test them by their talk, and you will know what spirit rules among them. Fortunate is that child which has learned what isn't funny. We are not speaking of humor, which any normal person love; we buy it by the book-full, and we revel in the company of those whose wit ripples on the surface of their talk, rooted in the wisdom of life.

Those things are painful enough which are so silly to say that they must be sung to be bearable. Much on the discs that pile high in teenage haunts is of this kind, more than you would guess unless you listen close. What frightens is an adage, that he who would possess a people cares not who writes their laws if he can but write their songs. By this measure some are in deep, deep trouble. So watch the words that come from out electronic tubes today.

Evil seems to have a goal, as it did in Eden, that it will be satisfied

if it can but talk, just have its *say*. Inside it bursts to blaspheme. Riots climax with dirty words. When they have "grossed out," the rioters go home. It is not just for sudden fornication that certain kinds go out; it is to mouthe their matters long and lustfully, specially among such as have not already gone the down-grade to dishonor. We well can warn our youth to know the time to leave — when talk turns to that kind of thing that is "not once named among you, as becometh saints." "Since you are God's people, it is not right that any questions of immorality, or indecency, or greed should ever be mentioned among you. Nor is it fitting for you to use obscene, foolish, or dirty words," is the TEV translation of Ephesians 5. "Do not let anyone deceive you with foolish words: it is because of these very things that God's wrath will come upon those who do not obey him."

Mr. Dimmesdale in Hawthorne's famous novel lived a lie so long that when he chose to face it, something surged within him to utter blasphemy in talk, just a few moments with a deacon to scorn the holy communion, with an old dame to mock immortality, with a young woman some germ of evil to blight her innocence, and with some sailors a few foul stories. Only his habits of decency spared him from failing in the satanic test by talk. But it was close!

Things to talk about arrange themselves in rank: ideas are the highest, and next to them come things. But when it turns to people, then look out. Inhibitions get lost when the hour gets late, and could we but see the corpses that lie about with repu-

tations quartered and slain, it were a bloody scene. Wars have started because tongues got loose to wag; homes have come upon the rocks when the tongue that none can tame refused the rudder of control and quiet; and lives have been run clean through with sword of word that cut much deeper than blue steel. It is a strange truth, that in cultures long accustomed to controls on deeds, much immorality is savored more by talk than by the acts of evil. Many "have pleasure in them that do them."

Yet like a benediction from on high it is to have good talk! Just a few words will often be enough to reveal a kindred spirit. "A word fitly spoken is like apples of gold in pictures of silver." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received and heard, and seen in me, do; and the God of peace shall be with you."

Not the words that cut and hurt; they need not be spoken. One can value frankness when it helps, but it is not always a virtue that one "says what he thinks." "But of all the plagues, good Heaven, thy wrath can send, save, oh save me from the *candid friend!*"

We err by silence, too, when something should be said. People should be good, to be sure, but good for something! At times when we are tested, we should talk. Silence may be a great betrayal. "Faithful are the

wounds of a friend, but the kisses of an enemy are deceitful," and "open rebuke is better than secret love." The cause of truth and love must decide what we say and when.

The quotation above from St. Paul's list of "whatsoever" things gives us our cue to shaping our children for their test by talk. A respondent to one of our writings was encouraged that we had pointed out the value of exemplary lives. To be sure, good works are necessary, though not in the forum of attaining our salvation. The Reformer had to bear the slander that because he ruled out good works in the matter of salvation, he no longer favored good works. Externals are important. Our talk is external, and we should be very careful of it. Let there be much good talk! It reveals

what is on the inside, as Jesus said: the fruit tells what the tree is, good or bad.

Fortunate are those children whose memories of home recall the even temper, the kind words, the wholesome talk, and the absence of gossip. It is we who make it so, if so it is, God's grace being great. Children reflect their homes, sometimes their very smells — their spiritual atmosphere most of all. Sometimes we could wish they would not repeat so much the type of home in which they grew; but without this principle at work, the good would also not repeat. So when they go forth to be tested in the world by how they talk, they are testing us who made them what they are.

MARTIN GALSTAD

HOW SHOULD WE MAKE USE OF OUR TALENTS?

It is a common thought among many Christians that we must not plan, that we must not strive to succeed. It is thought by these people that we must quietly, passively sit

back and accept whatever comes our way. This very thought, this inaction, is a rejection of the Lord, His gifts, and His wishes.

In the book of Matthew (25:14-

30) there is the story of a man and his three servants. In this story the master, as he is leaving on a journey, gives his servants varying amounts of money to care for in his absence. The first received five talents, the second two, and the third received one talent. The passage says "each according to his ability." The first two servants took the money and traded with it, soon doubling it. The third servant, fearing the wrath of his master if he lost the money, buried his talent where it was safe so he would have it when the master returned.

Upon the return of their master the three servants were called to settle their accounts. The first two who had doubled the money entrusted them were praised and rewarded. The third servant who brought back his one talent was chastised, and dismissed.

This story has a special lesson for us. Even the term talent is significant. In money a talent is worth about \$350, in our English language today talent means skill or ability. These God given talents can have no value put on them. The Lord has given us all many talents, some more than others, but not one of us can fully use the talents he has received. Not one of us can even discover all the talents he has within him, except with the help of God. We must discover and expand the use and value of our talents, all to the glory of the giver.

Those people who believe it wrong to plan or work and use our talents and that we must wait for the Lord to provide without our effort are lazy. These people are taking the role of master to the servant Christ. They

say to Christ: "Here I am, feed me, clothe me, take care of my wants." Those people who say a wealthy or successful person must be bad and cannot be a Christian are shortsighted and may be envious.

When the Lord told us the story of the three servants He told us to work and use our talents to His glory and we shall be rewarded. He told us that we must plan and labor and not sit back and expect Him to provide all things for us. He has given us the raw materials, our bodies and our abilities. We should use these to the greatest advantage as Christ instructed us. In any instance, Christ shall provide for us.

The first thing we do is learn to use those talents the Lord has given us. We would be like the two servants who were given the two and five talents. We may take those talents and expand them, use them and help them to multiply, all to the glory of God. We ought not bury our talents in the fear that the Lord will be angry about our use.

The Lord does not expect to receive the worth of one talent for each one He has given us; rather as you use and develop each talent you will find more that you did not know you had.

We are here to use each and every talent as we find it. We may labor with our heads, our hands, or both; but we should strive to do everything as close to perfection as possible, with the Lord's help. We should make each effort a statement of our beliefs that the Lord gives all things; but also that the Lord is not our servant to wait on us, rather that we are His.

J. MCCAWLEY

DR. BRAUER URGES UNION "NOW" OF THREE LUTHERAN BODIES

Chicago — (LC) — Dr. Jerald C. Brauer, Dean of the Divinity School at the University of Chicago, set forth plans and proposals here that would immediately set the course for Lutheran unity "now" among the three largest Lutheran bodies in North America — the Lutheran Church in America, American Lutheran Church, and Lutheran Church — Missouri Synod.

An LCA clergyman, Dr. Brauer addressed the Association of Lutheran Seminarians during their 20th annual conference at the Lutheran School of Theology at Chicago, Nov. 3-4.

At this very moment in history, he noted, when the whole movement of the spirit of God is toward the "reunification of His Church," a Lutheran can "frequently have better fraternal relations with a Roman Catholic than he can with his fellow Lutherans."

Dean Brauer asserted that the "future of Christianity in America is at stake," as well as "the role of Lutheranism within that Christian reality in America." At present, he said, "we spend so much time and effort tak-

ing it out on each other, we cannot fully engage in dialog with our fellow Christians."

In a sense, he added, "we continue to be a scandal to ourselves, to our very calling to be Lutheran in the American scene."

Four basic theological differences divide Lutherans today, said Dr. Brauer, and named the first as a "basic difference in interpretation of the doctrine of the Word."

As example, he cited the contention of some that "by and large, the LCA deals too liberally with the Word of God." And, that it "does not take it with sufficient seriousness, or even understand its role or functions in the confessions in the same way as its two brethren bodies."

The second theological difference he noted was "the lodge" question, put under the rubric of theological difference "because it implies a difference in interpretation in the nature of the church, namely in the one case, people are included in the church and are at the same time a member of another religion, while in the other church, you can belong only to one

church and give full affiliation to that.”

A third contention, he said, is made “that fellowship and cooperation with non-Lutherans is practiced widely and with too great of depth by certain of the Lutheran bodies.”

The fourth question, was the one of “evolution.” Noting that it frequently appeared in article and in Sunday School material, he stated that it could not be a “dead issue.”

Whatever the theological differences existing now, Dr. Brauer, who is also president of the LCA’s Board of Theological Education, asked: “Would it not be better if a single Lutheran church in America could carry on creatively within it, the differences that do in fact now occur between the denominations themselves? Are these differences so deep and so profound that they should yet serve to perpetuate division?”

Strongly suggesting that “now” was the time to call for the three denominations to unite and to have creative dialog within one group, he asserted

that there “already is a new spirit of unity” at work.

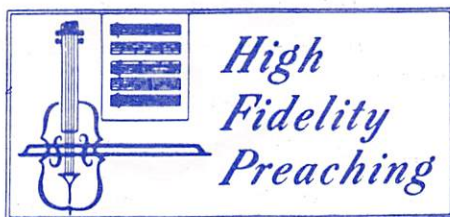
“Lutheran unity is impossible until they learn to know one another better, learn to understand the modes of operation better, and reach a new level of empathy, each with the other,” he said.

Dr. Brauer urged the implementation of four steps through the Lutheran Council in the USA, in which all three Lutheran bodies are represented, to immediately:

1. Arrive at an open declaration of pulpit and altar fellowship between all three Lutheran groups.
2. Prepare full acceptance of the transfer of ministers and laity in good standing through proper channels from one Lutheran church to another.
3. Appoint a joint committee to immediately begin plans for Lutheran unity.
4. Appoint a joint committee to immediately coordinate theological education, “hopefully even beating full unification to the punch in the unification of our seminaries.”

CHANGE OF ADDRESS

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The end of the church year, the Advent Season, and the end of the calendar year all combine to remind the child of God to be prepared for the end of life. Upon that preparation depends our eternity — the torture of hell or the bliss of heaven.

Shortly after President Kennedy's death a column was devoted to the *German Requiem*, by Johannes Brahms. Two albums had just been released, both dedicated to President Kennedy. Both were better than the others listed in the SCHWANN CATALOG. The one by *Columbia* had the superior instrumental forces, and the other by the *Handel and Haydn Society of Boston* excelled in the choral portions. The master tape of the latter album has been purchased by the *Musical Heritage Society*, 1991 Broadway, New York 10023, and is now offered at less than half the original price. Order MHS-762/3-S (stereo) or MHS-762/3-M (mono), \$5. Pay only if you like it. *Nonesuch* has issued a more recent but less desirable album of the same work.

Brahms composed the *German Requiem* as his own funeral service. It consists of appropriate Scripture passages beautifully set to music. This is a desirable album, perhaps Brahms' greatest work. After a few hearings even those who have not known it

before will usually enjoy it.

The same company has issued another album that must be mentioned, *Music for Trumpet and Organ*, MHS-782-S or MHS-782-M, \$2.50 The trumpeter is Maurice Andre, one of the world's three best; organist is Marie-Claire Alain. One half side is secular, and very good; the rest is sacred. There are several sonatas for trumpet and organ by Albinoni and Viviani. These works are indeed brilliant and beautiful, but the jewel comes at the end — Bach's arrangement of the hymn tune, "Jesus, Priceless Treasure" (LH:347). Thrilling is the word; equally appealing to all age levels.

Another deserving album has just been reduced in price. It is an organ demonstration record, such as most organ companies have, usually mediocre. This one, however, is exceptional. As one should expect, it has fine organ sound; but it is the masterful playing that wants to be heard, bringing selections by Buxtehude, Franck, Vaughn Williams (LH:hymn 463), Pachelbel, and Bach. Order: *Sounds of the Schober Electronic Organ*, \$1, from *The Schober Organ Corporation*, 43 West 61 St., New York 10023. The record is free to all churches when requested on a letterhead or by the pastor.

The Bread of Life

The impending doom is arrested only momentarily — and only by God's love and goodness and protection.

2 KINGS

Jan. 31-5:1-5	To every situation in life a purpose 605,1
Feb. 1-5:6-14	The foolishness of faith 605,2
Feb. 2-5:15-19	Love's service is all-consuming 605,3
Feb. 3-5:19b-27	Truth demands stern measures 605,4
Feb. 4-6:1-7	Only Christians are privileged to suffer 605,5
Feb. 5-6:8-14	Fools rush in unawares 608,1
Feb. 6-6:15-19	Where angels protect mightily 608,2
Feb. 7-6:20-23	Never unscrupulous to the unscrupulous 608,3
Feb. 8-6:24-31	Swear not uselessly 608,4
Feb. 9-6:32-7:2	You have the power of prophecy 608,5
Feb. 10-7:3-15	Wise as serpents but harmless as doves 609,1
Feb. 11-7:16-20	The only sin is unbelief 609,2
Feb. 12-8:1-6	Justice even for the widows and orphans 609,3
Feb. 13-8:7-15	God's goodness not dependent on man 611,1
Feb. 14-8:16-19	He cannot break or forget His promises 611,2
Feb. 15-8:20-29	Gross darkness grows darker 611,3
Feb. 16-9:1-10	Divinely anointed to execute judgment 611,4
Feb. 17-9:11-16	What you do do quickly 611,5
Feb. 18-9:17-26	Vengeance is His 611,6
Feb. 19-9:27-37	How fearful the holy anger of a jealous God! 611,7
Feb. 20-10:1-11	So was fulfilled the Word of the Lord 613,1
Feb. 21-10:12-17	Come, see my zeal for the Lord 613,2
Feb. 22-10:18-27	A divine housecleaning ended 613,3
Feb. 23-10:28-36	Another good beginning ends sadly 613,4
<p>The period which now begins is the inevitable conclusion and outcome of Israel's impending doom. The royal tree is reduced to a stump in captivity. But all the great prophets end on the note of triumph—Christ, the Messiah. He will be born King of the Jews and worshipped as Savior by the Gentiles. The history of the period is interpreted by its prophecy as the latter is in the light of the former. Its history from here on is inseparable from that of the great world empires, especially Syria and Babylonia. From Adam to Isaiah about 4000 years, from Isaiah to Christ 700.</p>	
Feb. 24-11:1-20	Idolatry dare not marry truth 607,1-2
Feb. 25-12:1-16	He did good — but . . . 607,3-4
Feb. 26-13:1-13	And the Lord . . . —607,5-7
Feb. 27-13:14-25	BUT THE LORD WAS GRACIOUS 607,8-10
Feb. 28-14:1-29	Evil & good = evil; idolatry & truth = idolatry 607,11-13
Feb. 29-15:1-26	Down, down, down . . . 607,14-16
Mar. 1-15:27-38	(Cf. Isaiah 1:1) "The WORD they still shall let remain 607,17-19 N.H.

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

July 1, 1967 to January 1, 1968

RECEIPTS:	December	To Date
Offerings	\$ 5,966.02	\$51,092.28
Memorials		46.00
Revenues & Tuition	713.00	10,685.00
Revenues, Board & Room	3,126.00	18,856.00
Revenues, Other College	60.00	376.00
	<hr/>	<hr/>
Total Receipts	\$ 9,865.02	\$81,055.28
DISBURSEMENTS:		
General Administration	\$ 342.61	\$ 1,323.43
Insurance		1,110.00
Capital Investments	870.00	5,511.48
Home Missions & Administration	4,046.12	27,366.04
Japan Mission	575.00	3,450.00
ILC—Educational Budget	4,601.99	23,584.80
ILC—Auxiliary Service Budget	3,802.59	16,448.29
	<hr/>	<hr/>
Total Disbursements	\$14,238.31	\$78,794.04
Cash Balance (+) or Deficit (-)	-\$ 4,373.29	\$ 2,261.42
Cash Deficit July 1, 1967		- 1,386.62
		<hr/>
Cash Balance January 1, 1968		\$ 874.62

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

COMPARATIVE FIGURES

	December	6 Months..
Budgetary Offerings Needed	\$ 9,409.16	\$56,454.96
Budgetary Offerings Received	5,966.02	51,092.28
	<hr/>	<hr/>
DEFICIT	\$ 3,443.14	\$ 5,362.78
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Budgetary Offerings, '66-'67	\$ 8,620.41	\$44,063.27
Decrease, '67-'68	\$ 2,654.39	
Increase, '67-'68		\$ 7,029.01

Board of Trustees
L. W. Schierenbeck

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

RESULT OF COLLOQUY

The Colloquy Committee reports that the Reverend Chester Cone, Sr. of Withrow, Washington, has been found to be in full agreement with the doctrinal position of the Church of the Lutheran Confession.

Paul Albrecht, *President*

NOTICE

Pastor Elmer Boniek and Lamb of God Congregation of Rankin, Michigan, have declared their withdrawal from the Church of the Lutheran Confession.

Paul Albrecht, *President*

INSTALLED

As authorized by President Paul Albrecht, I installed the Rev. Norton R. Carlson as pastor of Our Savior's Lutheran Church of Jamestown, North Dakota, on December 25, 1967.

David Lau

NOTICE

The address of the editor of the Lutheran Spokesman is now 17046 Parthenia St., Northridge, California 91324.

W. S.

BAND INSTRUMENTS NEEDED

The student band at Immanuel College needs instruments to loan to players. 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 persons interested in applying for this position 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*