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S. D. G.*

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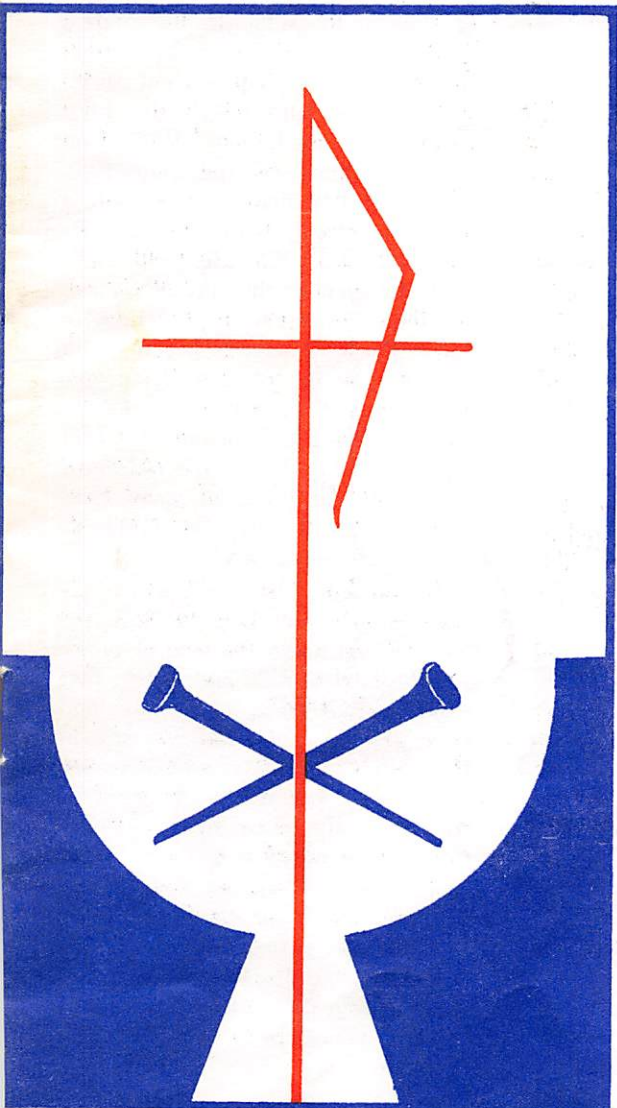
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WILDERNESS LIFE

The children of Israel were on their way to the Promised Land for forty long years. We're on our way to the Promised Land now. This earth is not our home. We don't want to set roots down here in this wilderness. "I'm but a stranger here, Heav'n is my home; Earth is a desert drear, Heav'n is my home."

If Abraham and Isaac and Jacob "confessed that they were strangers and pilgrims on the earth" and that "they desired a better country, a heavenly one," we who want to be the spiritual sons of Abraham ought to make that same confession. We can afford to let Cain and his descendants be the "giants in the earth" and "the mighty men of renown." We are looking for something much better than greatness on this earth.

In the book of Revelation the Church of Jesus Christ is pictured as a woman who has fled into the wilderness. There in the wilderness she has a place prepared by God, a place where she is fed and nourished, and yet a place where she is continually persecuted by the dragon. It doesn't seem like a very pleasant place to be. Why must the believers in Jesus Christ, the Conquering King, dwell in the desert drear? But how much better it is to be in the wilderness with Christ than to be earth-dwellers like Cain and his crowd! For the voice in Revelation cries out: "Woe to the inhabitants of the earth!"

This version of Revelation prompts us to compare Israel's forty years

in the wilderness with the Christian's temporary pilgrimage in the wilderness of this life.

God has promised us the heavenly land, just as He promised the land of Canaan to Israel. In his address to the children of Israel as recorded in Deuteronomy chapter eight Moses calls it "the land which the Lord sware unto your fathers." When God swears, nothing can be more sure. The Lord had made a covenant, a solemn agreement, with Abraham, Isaac, and Jacob that He would give their descendants the land of Canaan for their possession. In the time of Moses the Lord acted in keeping with this promise by rescuing His people Israel from their slavery in Egypt. Yes, He brought them out of Egypt with a mighty hand. He redeemed them with the blood of many Pass-over Lambs. He drowned the hosts of Pharaoh in the sea.

If God did all this for Israel, surely they could expect Him to finish the job and give them the land of promise, the land of milk and honey, that good land of water and wheat and wine and oil. This land was still in the control of the heathen Canaanites to be sure, but it was as good as theirs already since their almighty God had promised it to them.

As we take our journey to our Promised Land, we can look back at God's mighty acts in our behalf, just as the Israelites did. We too have been rescued from slavery by God's mighty hand. We have been redeemed with

the blood of our Passover Lamb, the Lord Jesus Christ. "He is the propitiation (the atonement, the satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." The Lord has given us victory over the devil and all his hosts.

The future is even more glorious, and it is absolutely certain because the Lord has promised it to us. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Just think: we are God's redeemed children, His purchased people. We are His heirs. The Promised Land is ours, and it is a good land where we shall see God in whose presence there is "fulness of joy" and "pleasures for evermore."

The weakness of the Israelites was their lack of faith in God's precious promises. Instead of looking ahead to Canaan in faith and hope, they saw only their present sad situation in the wilderness and they complained bitterly. God punished their unbelief by making their journey last forty years instead of one or two.

Unbelief is our chief problem in

this life also. We forget God's mighty redemption in the past. We forget God's glorious promises for our future. We sink down under temporary burdens and woes. We are weak and feeble in faith. We must take very seriously the Lord's earnest warning: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." It is a historical fact that many of the Israelites could not enter the Promised Land "because of unbelief." This history was written for our learning.

Actually wilderness life isn't all bad. The dragon is persecuting, but God is feeding and nourishing. It isn't a God-forsaken country at all. God's commandments are with us to help us in our journey, just as Israel had the Lord's laws to guide them in the wilderness. Moses said to them: "All the commandments which I command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the land."

Perhaps we do not always appreciate this aspect of God's laws and admonitions. They are for our good. When out of love for our Redeemer we Christians listen to His laws and

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follow His instructions, nothing but good can result. The happiest Christian is the one who listens to the voice of his Shepherd and follows Him. Disobedience has painful consequences, even when it is repented of. Think of King David. There was nothing but trouble for him in his family after he ruined the family life of his soldier Uriah.

It doesn't always seem this way to us. Sometimes obedience seems foolish and even fatal. Joseph must have thought about this when he found himself in prison because he refused to commit adultery. But a good conscience in prison is better than all the prosperity and pleasures of this world. God's laws are good for us. The word of James is true: "He who is not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Every act of obedience done by us in faith brings along with it its own particular blessing. We have God's Word for it.

But of course God's blessing does not always visibly and immediately follow our obedience. God wants us to walk by faith, not by sight. Therefore He humbles us and proves us and chastens us. This was Israel's experience. Why should ours be any different? Moses said to them: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or not. And He humbled thee, and suffered thee to hunger. . . . As a man chasteneth his son, so the Lord

thy God chasteneth thee."

This is the problem: our present experiences in this desert don't match God's wondrous works and glorious promises. When God chastens us, it hurts, and we wonder whether He is sleeping or dead. I don't think there has ever been a saint who was able to endure God's chastening without complaining. The children of Israel were always quick to murmur and complain when there wasn't water or bread or meat. Even Moses faltered in faith and got tired of his role as leader of this rebellious people. Someone might mention Job as an example of patient endurance. It is true: when God first struck him, he responded: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But when God's chastening continued without any let-up or logic, Job too lifted up his voice against God and cursed the day on which he was born.

But God's chastening is for our good. The grief and pain we bear, whatever it might be, comes from His fatherly hand. In fact this chastening is a sign of God's love to us, "for whom the Lord loveth He chasteneth." He does not want us to go our own ways, but by His chastening He guides us in the way He wants us to go. "He chastens us for our profit, that we might be partakers of His holiness." Surely one of the purposes of God's chastening is that we look away from this world and do not become overly attached to it, but rather look ahead once more to that better land God has promised us. For God has promised heaven to us. We should let Him worry about how He is going

to get us there, and simply follow in His ways.

He can provide whatever we need for the journey. Moses told Israel: "The Lord thy God fed thee with manna. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." God provides for His children. "He that spared not His own Son, but delivered Him up for

us all, how shall He not with Him also freely give us all things?" After the great work of redemption, the feeding and nourishing and guiding are simple matters for our Lord, no matter how barren and wild the wilderness. We redeemed children of God will be fed and cared for until we reach the Promised Land.

"Guide me, O Thou great Jehovah, pilgrim through this barren land.
I am weak, but Thou art mighty; hold me with Thou pow'ful hand.
Bread of heaven, feed me till I want no more.

When I tread the verge of Jordan, bid my anxious fears subside;
Death of death and hell's Destruction, land me safe on Canaan's side.
Songs of praises I will ever give to Thee." (LH 54)

D. LAU



from the
EDITOR

LUTHERAN UNITY

A friend has chastized us for printing a news item last month without editorial comment, namely, "Dr. Brauer Urges Union 'Now' of Three Lutheran Bodies," (February, 1968, pp. 11-12). We assumed our intelligent readers would all understand that this item was reported as an example of the type of propaganda being used to bring about a Lutheran union without agreement in doctrine.

Dr. Brauer even granted that the Lutheran bodies are divided by "basic theological differences," and yet urged immediate union. It is seldom we see such a crass proposal for so dishonest a union.

How close is Missouri to declaring altar and pulpit fellowship with the LCA and the ALC? The hour is difficult to predict, but the method by which she is surely arriving at this

point is clear. Though at conventions Missouri action can still be stymied by a vocal minority, these are purely parliamentary moves and counter-moves. These actions are not a true picture of what is happening day by day in the relations of the three large Lutheran bodies to each other.

A truer picture can be gained by a look at the second annual meeting of the Lutheran Council in the United States of America (LCUSA), held in New York January 30-31. This inter-Lutheran agency was formed in November 1966, and began operations January 1, 1967. We are now able to see what has happened in its first year of operation.

When LCUSA was being organized the Missouri Synod insisted that all member churches be required to participate in the Division of Theological Studies "to seek to achieve theological consensus in a systematic and continuing way on the basis of the Scripture and the witness of the Lutheran Confessions." The members of the Missouri synod were assured that this stipulation protected the historic Missouri position, that unity in doctrine must precede pulpit and altar fellowship. It was even stated at that time that by this requirement Missouri had gained the "free conferences" that Dr. Walther had insisted were necessary a hundred years before.

Now, after a year's operation of LCUSA, two questions arise. How much closer to fellowship is Missouri with the ALC and the LCA? More critical, how much closer to doctrinal agreement are the three churches?

The council adopted a resolution citing the signs of consensus. The res-

olution said that "they have become increasingly aware of the depth and extent of theological consensus which now exists among them." They added, "we express gratitude to God for the increasing degree of theological consensus now becoming evident and pray to the Holy Spirit to lead the participating bodies toward an even greater fellowship in the Gospel."

The action stemmed from an earlier report by the general secretary of the council, Dr. C. Thomas Spitz, who noted that "this is happening not only in theological study, but also in most other council activities." Cited as illustrations were regional mission and welfare consultations, retreats for military chaplains, conferences for church-related educators, and national-level mission and welfare forums. "It is our observation that there is a substantial existing consensus," the chief executive declared, "often felt particularly strongly where extensive inter-Lutheran contact has existed."

Thus we are told that there is a growing theological consensus. They are closer to fellowship. The question is, by what road has this agreement level been reached? By the inter-Lutheran contact, which is the road the LCA has always advocated, or by doctrinal agreement attained through theological debate on the divisive issues? Dr. Spitz says through both.

There certainly has been much inter-Lutheran contact. Cooperation in missions, education, military, welfare, social work, and other fields has increased rapidly during this first year of LCUSA. Throughout the country

local inter-Lutheran groups have been formed for local cooperation and joint work. The agency is working effectively for the church bodies involved.

How much agreement was reached through joint theological studies? Did this division tackle some of the basic differences as Dr. Brauer enumerated them? Did they solve the largest and most fundamental problem, the question of inspiration? Hardly. One round of discussions was sponsored by the Division of Theological Studies. Three-day sessions were held in Connecticut, Missouri, Wisconsin, and California.

The topic of the four meetings was "Christology," with special reference to the doctrine of the Lord's humanity. I know of many, many differences which have existed and do ex-

ist between these churches, but I never heard of a difference on the doctrine of the Lord's humanity. But even here there were differences which were not resolved, and, according to one reporter, no pressure was exerted to resolve them.

The evidence is clear and let no one be deceived. No doctrinal agreement has been reached on any basic differences through theological study. Fellowship is being achieved between LCA, ALC, and Missouri through the method of the modern ecumenical by working together: the better you learn to know each other, the more you work together, the closer you feel; doctrinal differences are no longer important, are no longer barriers to fellowship. Fellowship? Yes; consensus? No.

THE NAKED APE

A new and very much publicized book of which you may have heard is "The Naked Ape" by Desmond Morris. This is the best book to support Genesis One you could find. That was not exactly the intention of the author who tries to relate man (the naked ape) to the other 194 species of apes. But the more the poor man tries to explain the differences between man and the apes the more ludicrous he becomes. He effectively proves by his impossible explanations that man could never have developed from an ape. It is the first time I have been forced to accept Genesis just to preserve my sanity. "They became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images

resembling mortal man or birds or animals or reptiles."

Much more threatening to the faith of many is a book by Albert van der Ziel, a Lutheran scientist. In this book, "Genesis and Scientific Inquiry," he tries to bridge the gap between Scripture and evolution. He wants to have Jesus Christ but wants to discard creation and the universal flood. He is a brilliant man and at first face his arguments could be unnerving to many. In a periodical, "The Lutheran Campus Pastor," Dr. Walter Lammerts, a famous geneticist and also a Lutheran, does an effective job of refuting the argumentation of van der Ziel. It is delightful to read an article by Dr. Lammerts, a brilliant scientist who retains a child-like trust in the Word of God.

THE JOY OF KNOWING THE POWER

It seems that for some time now there has been a revival of an earlier accusation where we were occasionally charged with claiming that unless a man belonged to our CLC he was not a true believer, not a real Christian. One can understand that such things might be said in the heat of controversy, in the days of our withdrawal from former fellowships. It is commendable that particularly after the publication of our booklet, "Concerning Church Fellowship," these charges subsided. But it is strange that they should be revived at this time when our position has been defined so clearly as is the case in that document.

For while the overall thesis of CCF is "that Christians are to separate from all false religion, from all false teachers, lest the honor of God be violated, His Name profaned, and the possession of the Gospel endangered for them and their children," (#41), it is equally firm in rejecting the thought that our membership is pure, or that we might have a monopoly on saving faith: "We know, of course, that our fellowship is not identical with the spiritual brotherhood. Behind a good confession may lie a hypocrite. And on the other hand, we know that there are Christians also in those church bodies which confess error together with the Truth. We cannot recognize hypocrites in an orthodox body, nor can we recognize the believers in a false church." (#28). This is followed by the further statement that "there is a *wrong exclusivism* which does not

stem from this all-inclusive Gospel. Such was the separation of the Pharisees — . . ." (#33).

These are some of the principles to which after careful examination and re-examination we pledged ourselves. This is our stated position. On this basis there should be no occasion for charges such as those referred to above. And yet — must we not in all fairness admit that sometimes we say and do things which may make it seem as though we do hold the very views which we publicly disavow? Often we stress the negative to such an extent that it seems to reject everything said and done by those who belong to other church bodies than ours, particularly those from whom we withdrew for conscience' sake, not too long ago. In theory we grant that there are, of course, true believers also in other churches, in spite of what may be taught there by way of error. But do we not only too often make this admission rather grudgingly, as though it were a weakening of the Scriptural principles to which we have dedicated ourselves? Do we not, by going to this extreme, perhaps provoke others to go equally far into the opposite direction?

The basic Scripture in this connection is Isaiah 55:10-11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My Word be that goeth forth out of My mouth: it

shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It should be clear that while this statement about the effective power of the Word of God is true also of the law, yet a reading of the entire context will show that the reference here is solely to the *saving* power of His Gospel. Beginning with the great 53rd chapter of Isaiah which so vividly describes the substitutionary suffering and death of the faithful Servant of the Lord ("wounded for our transgressions . . . bruised for our iniquities") and continuing through the next (ch. 54:10 - "My kindness shall not depart from thee, neither shall the Covenant of My Peace be removed, saith the LORD that hath mercy on thee"), our 55th chapter opens with that wonderful invitation of pure grace: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." The invitations continue and are made increasingly attractive by the addition of specific promises. "Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy on him; and to our God, for he will abundantly pardon." (v. 6-7).

When a Prophet therefore comes to the verses quoted above, presenting first that beautiful picture of the blessings the rain and snow from heaven bring to a parched earth, and then continues, "So shall My Word be

that goeth forth out of My mouth," can there be any doubt as to *which* Word of God is here described? And when he says this Word shall not return to God as an empty echo, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it, need we doubt what it is that *pleases* Him, and what the purpose for which He *sends* it? What we have here is indeed the classic assurance that wherever that *Gospel* with which our Lord Jesus sent His Apostles into the world is preached, there it will achieve its purpose, there it will unfailingly find believers.

Certainly, not all who hear will believe. Sometimes the forces of unbelief do seem to be riding high. In his Letter to the Romans (10:16) Paul quotes that sad word of Isaiah, "Who hath believed our report?" Yet it is the same Prophet who in one of his last chapters (60:1-6), in the passage that has become the Epistle for Epiphany, pictures the multitudes coming from afar, drawn by the Glory of the LORD that has now risen upon His People. Note the joy that shall be theirs when they see this prophecy being fulfilled. For the Gospel of Christ is indeed, as the Apostle says, the *power* of God unto salvation to everyone that believeth. This is what Isaiah meant. This is what that Gospel has wrought, often against greatest odds. This is what it does, even in these our times. For it is indeed a *power*. It is a power we *know*. And *knowing* it, let us learn ever again to rejoice in that knowledge. For that is how the Prophet closes our chapter, verse 11: "For ye shall go out with joy, and be led forth with peace:

the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." And note how the outlook changes as we rejoice in this knowledge, how the entire scene takes on new color and life: "Instead of the thorn shall come up the fir tree,

and instead of the brier shall come up the myrtle tree: and it shall be unto the LORD for a name, for an everlasting sign that shall not be cut off."

That is, as our heading states, The Joy of *Knowing* the Power.

Let nothing, NOTHING, ever rob us of that *Joy*.

E. REIM

CHURCH News



MISSION IN MADISON

MADISON, WISCONSIN — What used to be the *Commodore* is now the *Lakeshore Manor Nursing Home*, a vast institution for the aged and the mentally retarded in this city. It is still the site of one of the CLC's most satisfying ministries.

The following is quoted directly from a letter of our pastor there, the Rev. Paul Albrecht:

"Concerning the work at the now Lakeshore Manor Nursing Home I have to report that things have been and still are somewhat unsettled. A new corporation, Diversified Medical Services, has leased the building for fifty years and is now in charge. The change has in no way affected my

work. The new administrator has pleaded that I change nothing but continue my work as in the past. Many new residents have come in during the past two months. But yesterday was a day of great sadness and even lamentation among residents and nurses because thirty of our girls were moved to a new institution in Milwaukee, an institution in which the state will now begin to care for "M R's" above the age of 18.

"These girls are the first residents in the new home and it appears that there will soon be room for many more. Just what that will do for the work here in Madison I have no way of knowing. It seems that only the

men at the very top know what is being planned . . . About half of the number now in Milwaukee were members of my 'congregation.' Will make contact with them there next week. Perhaps the Lord is showing us another place where He wants us to serve.

"Attendance here has been very gratifying. The little chapel which has seating room in the pews for 30 is more than filled every Sunday in the first service, the service planned and arranged with the IQ of the congregation in mind. There usually are about 65 in attendance, quite a few having to sit out in the hall. In the second service for the retired residents as well as three CLC families that come in from the outside the attendance averages 25. So you see that our total Sunday attendance is well up to what one finds in our 'regular' missions, perhaps even a little better.

"One class composed of those of a

lower IQ meets regularly every Monday at 9 a.m., a second class composed of people with high IQ, some near normal, meets every Tuesday evening. The attendance again is very good and the interest most gratifying. I have to marvel again and again at how easily and quickly these 'children' grasp the very heart of the Gospel. The Holy Spirit has less difficulty than when dealing with people whose intellect is constantly interfering. Satan cannot use this tool so effectively among the mentally retarded.

"The brief notice of our need of visual aids resulted in contributions that have now reached a total of \$1118.23. The Lord must want our work here to continue and to be done more effectively . . . Perhaps He is supplying us in advance for what may be needed at the new institution in Milwaukee. We will wait on Him."

—Paul Albrecht

ON THE AIR



We have something to say.
Is the radio broadcast a good way to say it?

Assuming that most congregational mission committees have given some thought to the purchase of radio time for the preaching of their good news, we have asked about for reports from CLC congregations that are doing it.

DOWAGIAC, MICHIGAN — Each Sunday for the last six years station WDWJ has carried a fifteen minute broadcast produced by Faith Lutheran Church of Coloma and Redeemer Church of Sister Lakes. Beginning at 1:00 p.m., there is a recording of Immanuel Lutheran College Choir singing "A Mighty Fortress." After introduction by the station announcer, Pastor Ralph Schaller delivers a pre-recorded message of some seven minutes. Then a recorded hymn to fit the message and the sign-off: Lutkin's choral arrangement of the Aaronic blessing and a closing announcement.

When asked about response to the broadcast, Pastor Schaller said:

"I hear that people outside listen to it. Especially at first, they would call the radio station. We really can trace none to this program, however. One thing it did at least in the first years — it held our church continually before the public. Our people thought if it reached one it was worth it. Coloma had a box at the door. . . Sister Lakes takes it out of the collections."

The cost is \$9.00 per Sunday.

WINTER HAVEN, FLORIDA — "We wish to visit with you in your homes for a number of Saturdays, if you permit us, and care to listen; and we speak to you from the study of the pastor of Immanuel Lutheran Church in Winter Haven. The message comes, however, as from the members of the church, for it is in response to their wishes that our words are brought to you. They made possible these broadcasts."

So began the first "Message from



Immanuel" carried by a 1,000 watt radio signal to the homes in the general vicinity of that church. The scripts we reviewed are probably unique in the field. In quality they are pungent — but not unkind; prophylactic — but not antiseptic; profound — but not obscure. Frequently very chatty, describing life in the congregation and making many a point along the way. The hearer is challenged to make a judgment: "The church has the duty to enrich you; it has to give you something. And if it doesn't, you have a right to insist. If it doesn't give you something that you need and wish to have, it becomes your duty to seek another source where you can get what you have a right to expect. This something has to be the Bread of Life . . ."

The closing announcement contains such as this: "The church in Winter Haven is affiliated with the Church of the Lutheran Confession, a church that is concerned to keep the heritage of the Lutheran Reformation — not to squander it in the thin soup of the present ecumenical movement.

"Immanuel seeks to help fill the void left by the nothingness of a confessionless Christianity. It would give you solid substance, something both to live for, and worth dying for . . ."

After an initial series of three broad-

casts, Pastor Galstad reports that there are no additions traceable directly to the radio work, so the value is impalpable; yet they have financed another series of 5 already (at the modest cost of \$10.00 for 15 minutes).

SAN FRANCISCO, CALIFORNIA

—St. Stephen Lutheran Church, with the encouragement of the CLC mission board, has contracted with station KFAX (50,000 watts) in Golden Gate country for 13 periods of 5 minutes each during the season of Lent.

At 4:10 p.m. on Tuesdays and Thursdays the pastor of this congregation will give a series of 3 minute sermonettes on the Passion in a setting of Lenten hymnody. At this hour many working people are taking five. Children are just home from school. The members of the congregation plan to keep the appointment and hope to persuade others to share what they hear. Since the membership of the congregation is so very widely scattered, the conventional midweek evening service is not possible for many. This radio programming offers them a welcome point of contact with the Word. It also offers a point of contact with the people who keep tuned to that station, where the schedule runs heavy on religious broadcasts of a nature that are in sharp contrast to our proclamation of a certain and certified salvation.

Members of the congregation have distributed announcement folders. The newspaper notices carry a line

about these minute meditations. These costs and that of the air time at \$26 per program were covered by subscription before the series began. Families made generous Lenten offerings early this year.

DOES IT PAY?

We must, as stewards of limited resources, ask the question. In Michigan and Florida there has not been much traceable response. A report on the San Francisco project must come later.

In person-to-person mission work you can make instant tally. The door remains open or it is shut. Radio work is more like sowing seed blindfolded. You don't know where the seed lands or how it grows. You only know that it will accomplish God's pleasure wherever heard.

At another time and place this writer had the joy of an unusual response to some radio preaching. A clergyman wrote from a thousand miles away to express thanks for what he had heard "by accident" on his car radio while on a vacation trip. That particular text was just the thing to dispel the blackness of some doubts that had settled on his soul.

"You never know." Like all mission activity, this too must be done in faith, trusting the "law of the harvest."

The compulsion for radio or television broadcasting is best explained in Romans 10. No man is to have excuse, and none shall lack opportunity. "Yes verily, their sound went into all the earth, and their words unto the ends of the world."

R. A. REIM

The Bread of Life

Humanly speaking — and we know no other way — Isaiah is recognized as perhaps the greatest of the prophets. His pictures of Christ's kingdom and His suffering are so clear one believes he saw them. And by faith he did. What better way to appreciate the Kingship of Christ than to view the price it cost Him to establish it through the eyes of His great prophet. A steady diet of Isaiah can make one fat — it's filled with rich food. But it can also make you strong — it has the stuff of life in abundance.

ISAIAH

Mar. 2-1:1-9	Is there any room for pride here? 140,1
Mar. 3-1:10-15	The God who sees all hates surface religion 140,2
Mar. 4-1:16-20	Figure it His way: everlasting undeserved love 140,3
Mar. 5-1:21-31	Your way is all wrong: continual greed and sin 140,4
Mar. 6-2:1-5	No barren mountain this 140,5
Mar. 7-2:10-22	Nor a kingship to be toyed with 140,6
Mar. 8-3:1-8	To leave the Lord is to take leave of one's senses 171,1
Mar. 9-3:13-26	Do you recognize the picture? 171,2
Mar. 10-4:2-6	Is this any way to run a kingdom? 171,3
Mar. 11-5:1-7	The Lord plants, waters and prunes His vineyard 171,4
Mar. 12-5:8-12	But man insists on reveling in his own 171,5
Mar. 13-6:1-13	And you wonder about ministers' prophecy? 171,6
Mar. 14-7:10-17	Immanuel is a sign for good 171,7
Mar. 15-9:1-7	The kingship of our Lord and of His Christ 171,8
Mar. 16-11:1-10	Under this kingship all can afford to agree 171,9
Mar. 17-12:1-6	Oh, for the good new days 171,10
Mar. 18-35:1-10	The redeemed pilgrims traveling home to God 171,11
Mar. 19-40:1-11	Christ and heaven are as sure as His coming 171,12
Mar. 20-40:12-23	The Infinite Power of God 172,1
Mar. 21-40:25-31	And the eternal youth for those who trust Him 172,2
Mar. 22-41:9b-18	You worthless worm, wriggle for joy 172,3
Mar. 23-42:1-8	A gentle king deals in kindness 172,4
Mar. 24-43:1-7	When <i>He</i> says "I am with you" . . . 172,5
Mar. 25-49:1-9a	Don't sell Him short 172,6
Mar. 26-52:7-12	Nor His prophets, for that matter 172,7
Mar. 27-52:13-53:12 172,8
Mar. 28-54:1-10	"My steadfast love will never depart from you!" 172,9
Mar. 29-55:1-13	"Hear ye, hear ye; come one, come all." 172,10
Mar. 30-60:1-7	Red & brown & yellow & black & white = 142,1-2
Mar. 31-61:1-3	The Spirit of the Lord as different as His kingship 142-3-4
Apr. 1-66:1-2	Humble enough to know what to fear and love 142,5-6

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

July 1, 1967 to February 1, 1968

BUDGETARY

RECEIPTS:	January	To Date
Offerings	\$11,101.52	\$62,193.80
Memorials	8.00	54.00
Revenues, Tuition	2,284.00	12,969.00
Revenues, Board & Room	3,695.00	22,551.00
Revenues, Other College	5.00	381.00
	<hr/>	<hr/>
	17,093.52	98,148.80
DISBURSEMENTS:		
General Administration	\$ 150.46	\$ 1,473.89
Insurance	151.00	1,261.00
Capital Investments	1,401.48	6,912.96
Home Missions & Administration	4,834.15	32,200.19
Japan Mission	575.00	4,025.00
ILC Educational Budget	4,178.01	27,762.81
ILC Auxiliary Service Budget	2,669.99	19,118.28
	<hr/>	<hr/>
Total Disbursements	\$13,960.09	\$92,754.13
Cash Balance	\$ 3,133.43	\$ 5,394.67
Cash Deficit July 1, 1967		\$ 1,386.62
		<hr/>
Cash Balance February 1, 1968		\$ 4,008.05

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

COMPARATIVE FIGURES

	January	Seven Months
Budgetary Offerings Needed	\$ 9,409.16	\$65,864.12
Budgetary Offerings Received	\$11,101.52	\$62,193.80
	<hr/>	<hr/>
Surplus	\$ 1,692.36	
Deficit		\$ 3,670.32
	o o o	
Budgetary Offerings, '66-'67	\$ 7,112.88	\$51,176.25
Increase '68-'69	\$ 3,988.62	\$11,017.55

Board of Trustees
L. W. Schierenbeck

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

PASTORAL CONFERENCE OF THE CLC

Place: Immanuel Lutheran Church, Mankato, Minnesota.

Time: April 16 at 10:00 A.M. to April 18

Agenda: Exegesis of I Timothy 3, continued—E. Reim

Exegesis of I Timothy 4—David Lau
Does Scripture Shed Any Light on
the Question: "Is There Life on
Other Planets?"—R. Roehl

Essay on Preaching—M. Galstad
Suggested Course of Study for Adult
Instruction—B. Naumann and
P. Fleischer

Communion Service Speaker—Rollin
Reim, C. Kuehne (Alternate)

Note: Kindly send your announcement
with request for housing or excuse
for your absence to Pastor Robert
Reim, 213 E. Spring Street, Man-
kato, Minnesota 56001.

CLC DIRECTORY

The 1968 edition of the CLC Directory contains a complete listing of CLC officers, faculties, pastors, teachers, schools, and congregations with their locations and service schedules. Order in any quantity for 25c per copy. For single copy orders include 10c for postage and handling.

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